

Title: *The Spirit of Missions*, 1874

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THE
SPIRIT OF MISSIONS.

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SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

MARCH, 1874.

LETTER FROM BISHOP WHITAKER.

VIRGINIA CITY, NEVADA, *January 21, 1874.*

MY DEAR DOCTOR :—It was in 1864 that Nevada was admitted into the Union as a State. In the Constitutional Convention which preceded the admission, a debate occurred concerning the name by which the State should be called. The western part of the Territory was then known as Washoe, a name derived, probably, from the Washoe tribe of Indians. The favorite resort of this tribe was a beautiful valley and lake at the foot of the eastern slope of the Sierra Nevada range, and they were each known by the same name. Many were in favor of calling the new State Washoe; but after considerable discussion Nevada was decided upon. The title Washoe has however continued to be applied. In San Francisco it is the term most commonly employed to designate the region around Virginia City.

Nevada means snowy, and, for years after the Territorial government had given place to a State organization, it was frequently remarked that the name was a misnomer; for very little snow fell in the State, and that soon disappeared.

Along the Sierra Nevada range which separates this state from California, the snow falls to a great depth nearly every winter. When I crossed the Mountains with my wife in April 1867, we rode for forty miles over snow that was fifteen feet deep on a level, and in many places much deeper. Nearly all that distance the Central Pacific Rail Road is now covered with immense snow sheds, unpleasant to the traveller in summer, but, without which, it would be impossible to operate the road in winter. But Nevada does not extend to the summit of the Sierras. The California boundary line runs, much of the way, several miles to the east, so that only a small portion of the snow belt is in this State.

But this winter the title snowy, is not inappropriate. The whole State is covered with snow. Here in Virginia, the fall since the 10th December, has not been less than six feet. The valleys where it does not usually lie more than a day or two, have been covered for a month.

No portion of the Union is better adapted to grazing than Nevada, and the valleys are full of sheep and cattle. The bunch grass is excellent food for them in summer, and the white sage, which animals will not eat until the frost has touched it, furnishes in winter an abundance of the most nutritious food known. Now, this is covered with snow, and it is feared that a large portion of the flocks and herds will perish.

But, taking the year through, the snow will be a blessing. It ensures a plentiful supply of water for mining and irrigating purposes, a heavier growth of grass than usual, and a better condition of the roads. The State is in a prosperous condition. The mines are generally looking better, and yielding more largely than ever before.

Our Church work is also advancing. Looking back four years, and noting the progress that has been made, we may well thank God. Three new Missions were started in 1873, and there is reason to hope that these will soon grow into vigorous parishes. In fact they are practically so already. Three new men came to help us in 1873, and each of these is now working steadily and hopefully, at his post. There are other points which we ought to occupy, and, if it be God's will, some of them we *must* occupy before 1874 shall have gone. But we cannot do this without more men and more money. Sorry am I ever to have to ask for money. If I had it of my own, I would rather give all that is needed for the prosecution of our work than to ask anybody to give a dollar. But men cannot get here without money; they cannot generally be entirely supported, at first, by those to whom they minister; the new parishes can not build rectories and churches without help. And so the demand for pecuniary aid presses continually.

But just now the great need which I feel for money, is to establish a first-class Church-school for girls. The influence of such a school would be felt in every town, and in almost every family in the State. It would supply a great and pressing want. It would be a powerful auxiliary in our Church work. It would do more to create a genuine Churchly and religious sentiment among the people than any thing else.

Our great want here is the formation of such a sentiment. In many respects the people of Nevada are unlike the frontier population of most new States. The average intelligence of our people is higher than in any eastern State. We have many refined, intelligent women. Our business men, our lawyers, judges and physicians will compare favorably in respect of ability, with those in any eastern city. Educated men are to be found here employed in almost every capacity. A large proportion of our laboring classes are intelligent men.

These have come here from all parts of the country. All their old associations have been broken. They find themselves here in a community where the restraints that formerly held them do not exist. We may almost say, where every man does that which is right in his own eyes, and public

opinion is not very exacting as to the merit or demerit of his doing ; where there is no Sunday with its hallowing influences of rest and cessation from labor. For the majority of the people of Nevada there is no Sunday. All our efforts to bring about its observance have thus far effected little. Every hour of the twenty-four, and every day of the seven, most of the mines are worked and the mills run.

It is not strange that new comers soon fall into the ways of the country, and unless their religious character is thoroughly formed, they are likely soon to lose whatever interest in Christian work they may have had. The children growing up amid such influences cannot be expected to possess a very high sense of their religious obligations. We are doing all we can through Church Services, Sunday-schools, and in other ways, to establish in the minds of the young a right sense of their duty toward God and man, and of their privileges as redeemed children.

The influence of a well-ordered school for girls, such as I desire to see here, would be widely felt in bringing about this result.

I have no doubt that it would be well sustained as soon as established. But it cannot be begun without aid from abroad. Ten thousand dollars is the least with which it would be wise to make a beginning. Some of this I can raise here ; but for the greater part I shall have to look to the friends of Christian education elsewhere.

May the LORD put it into their hearts to help us !

Every Clergyman here has the hindrances above referred to, to contend against. There is no active opposition to our work, but in the minds of most there is an utter indifference as to whether there is any Church, or religious Service, or Minister of the Gospel.

And this indifference has to be overcome. But when it has been overcome the interest taken is deep and hearty.

Our people are generous and kind. Cases of suffering and want appearing among us are relieved promptly and abundantly. It is always easy to raise money for a sick or destitute family. Those who bear any part in sustaining religious Services, give as largely as we have any reason to expect, and are as kind and considerate as any people in the world. But the indifference of the majority is the hardest thing to be overcome. This is what tries our faith and patience more than any thing else. To overcome it we need energetic Ministers who will work faithfully among the people, commending in their lives the Gospel which they preach ; and we need schools which shall exercise an influence, acting as a constant force to elevate the moral and religious sense of all who come within its range.

I wish, my dear Doctor, that I could take you over Nevada and show you what has been done here, and the opportunities there are for doing much more. You could then tell the readers of *THE SPIRIT OF MISSIONS* more effectively than I can, what ought to be done for us.

LETTER FROM BISHOP NEELY.

REV. AND DEAR SIR: This season, when our rivers are ice-bound, our forest roads snow-drifted and the bears in our northern woods comfortably quiescent, and when not only the birds but the more delicate of our people have sought a milder clime, is nevertheless not an idle season either for the citizens of Maine generally or for our Missionaries. It is the season when, if you should visit any of our interior towns or the fishing villages along the coast, you would find that a large portion of the ordinary male population are "up in the woods," where they are, and will be for three months yet, hard at work getting out the great logs of pine and spruce and hemlock, which the spring freshets will transport to the lumber-mills. Nearly all the farmers in the northern part of the State, unless too old or infirm to bear the exposure of such labor, or required for the care of the farm at home, or elected to the Legislature, turn lumbermen, in November at the latest, and often do not resume their places at the family table again until April. A large proportion of the fishermen are engaged in the same way during the winter season, so that the lumbermen of Maine can hardly be spoken of, or properly considered, as a distinct class, but they are the same men who send you your best potatoes, your honestest bales of hay, your A. I. mackerel, and your finest granite, as well as your best lumber.

Again, if you had passed with me a few days ago up the Kennebec, you would have been astonished by the activity displayed on that noble river at this mid-winter time, when the ice is so thick that all the little fishes between it and the bottom are congratulating themselves that they *are* little. What were the people doing? Skating? Sleighing? No, but getting out and storing those huge blocks of ice which the transports of the Knickerbocker Company will bring to your market next June, and then proprietors will dole out to you at as much per hundred-weight as they pay per ton.

And even in our granite and slate quarries the regular stroke of the sledge and the click of the stone-cutter's hammer may still be heard. The people then are not idle; and how of our Missionaries? Well, only a few weeks since one of them presented me a class of sixteen for Confirmation, and if you had heard Mr. Washburn's Report, at our late Missionary meeting, of his recent journeyings you would, very naturally, have inferred that he has not been idle since the snow began to fall; or if you had had the same experience that the Bishop and that Missionary horse of which some of your readers wot, had last week, up in Penobscot and Piscataquis counties,—but you may judge for yourself, for I am going to tell you something about that week's work, or rather let the chronicler of the "North East" tell you.

"Since the meeting of the Board of Missions, the Bishop has visited the Stations under the care of the Rev. Mr. Price, in Penobscot County, and held several very interesting Services. Reaching Dexter on Wednesday morning, he proceeded in the afternoon to Lyford's Corners, an outlying station, eight

miles distant, accompanied by Mr. Price, Mr. Sawyer (the Candidate for Orders, assisting the Missionary), and several ladies who volunteered as singers. A congregation of about forty persons was already assembled in the rude and somewhat dilapidated school-house, chiefly farmers and their families; some of whom were sufficiently familiar with the order of Service to join in the responses, and all gave fixed and earnest attention to the Bishop's discourse. Cordial greetings were exchanged at the close of the Service, but the Bishop was unable to accept the hospitality proffered by many at their homes, having an engagement at Dexter for the evening. Our Missionary has a stated appointment at this place, and is with his assistant, the only religious instructor of the community.

"At 7 P. M., a goodly congregation was gathered in the Church of the Messiah, Dexter, one of the best-appointed churches in the Diocese; and after Evening Prayer, and the Baptism of a child the Bishop again preached, and subsequently enjoyed an hour's social converse with several of the parishioners. The appointment for Thursday was at Sangerville, ten miles distant, on the Moosehead Lake road. Our Missionary horse, stimulated by the crisp air, made the journey over the well-trodden road, although with no inconsiderable burden to carry, in an hour and a half; and at 4 P. M., we were welcomed by one of the leading citizens of the place and his hospitable family, who had kindly proffered to receive us. On reaching the meeting-house at the hour appointed for the Service, we found it already well-filled by residents of Sangerville and Guilford, but very few of whom have as yet any just and proper knowledge of the principles and usages of the Church. The responses therefore were but feeble, but close attention was given to the sermon, which, according to the Bishop's usual practice on such occasions, was extemporaneous, and directed to the elucidation and enforcement of a distinctive feature of our doctrinal system.

"On Friday morning, in the church at Dexter, occurred the Ordination of Mr. Hudson Sawyer to the Diaconate. A considerable number of the parishioners, and delegations from each of the outlying stations were present (twenty-five or more coming from Exeter alone), so that the church was quite well-filled. The Bishop preached, and the candidate was presented by the Rev. Mr. Price, under whose direction he has been of late pursuing his studies, giving at the same time valuable assistance in the work of the Mission. A very deep interest was manifested by all present in the solemn Service, which probably was now witnessed and participated in for the first time by most of the congregation. Mr. Sawyer will continue to act as Mr. Price's assistant while completing his preparation for Priest's Orders—and now that he is endowed with the functions of the Diaconate, can give more efficient aid than before.

"Soon after the Service, the Bishop proceeded with the two Clergy and several other attendants to Exeter, where he was expected for the evening. Here at 7 P. M. he found a full congregation assembled in the large school room.

now regularly used for our Services—many having come from the adjoining towns, and nearly all, being farmers, from a considerable distance. After Evening Prayer, the Bishop confirmed two persons, husband and wife, presented by Mr. Price, and preached. Many in Exeter are now sufficiently instructed in the use of the Prayer Book to unite in the worship of the Church, and are beginning to appreciate the propriety and advantages of that worship. The singing on this occasion was specially hearty and well-conducted. Notwithstanding the manifestation of a vigorous opposition, it is manifest that the principles and usages of our branch of the Church are commending themselves more and more to the people of this intelligent community, and the excellent character and unquestionable earnestness of those who have already found their spiritual home in it, gives an assurance of a continually widening influence for good."

You will perceive that this was a busy week for the Bishop; well, every week is as full of work for the faithful Missionaries who have charge of these Stations. As for that sturdy old horse, his Sabbath-day's journey is often forty miles, and every other day he is trudging in some direction. But he manifests an exemplary patience and willingness to serve in the good cause and will complain only when he or his master shall be accused of idleness.

HISTORY OF CHURCH MISSIONS IN AMERICA.*

BY WILLIAM STEVENS PERRY, D.D.

CHAPTER II.

JAMESTOWN AND FORT ST. GEORGE.

GOD the FATHER, SON and HOLY GHOST, Which goes before us in these things (if not in miraculous fire and cloudy pillars, as when Israel went to Canaan, yet in the light of reason and right consequence of arguments); come into us and fill us with the spirit of wisdom and understanding, the spirit of counsel and of fortitude, the spirit of knowledge and fear of the LORD, I may add the spirit of unity and counsel, that He may vouchsafe to go with us, and we with Him, and after Him to Virginia. Amen, O Amen. Be Thou the Alpha and Omega of England's Plantation in Virginia, O God! †

It was with intercessions such as these that the settlement of Virginia was undertaken. And when, on the 26th of April, 1607, the little fleet of three ships, the Susan Constant, of one hundred tons, with seventy-one persons on board, under command of Christopher Newport, the God-speed, of forty tons, under Gosnold, with fifty-two persons, and the Discovery, of twenty tons, with twenty persons and John Ratcliffe as captain, reached the Virginia coast, and the sealed instructions of the Company at home were

* Entered according to Act of Congress, in the year 1874, by WILLIAM STEVENS PERRY, in the office of the Librarian of Congress, at Washington.

† Purchas, vol. iv. 1826.

opened, there must have sounded solemnly in their ears the closing words of the "Advice for the Colony on Landing" drawn up, doubtless, by the earnest and pious Hakluyt.

Lastly and chiefly the way to prosper and achieve good success is to make yourselves all of one mind for the good of your country and your own, and to serve and fear God, the Giver of all Goodness, for every plantation which our Heavenly Father hath not planted shall be rooted out.*

Strange was it that words so wise and fitting were but lightly heeded in the busy and harrassing days of settlement. But in and through all the sad recitals of jealousies and contentions arising among the ill-assorted settlers, but one testimony is borne to the life and example of "Mr. Robert Hunt, Preacher," as he is styled in the list of the "First Planters." As the famous Captain John Smith, in his "Generall Historie," writes: "Many were the mischiefs that daily sprung from their ignorant (yet ambitious) spirits; but the good Doctrine and exhortation of our Preacher, Mr. Hunt, reconciled them." Worthy labor of the faithful servant of the Prince of Peace. And this quieting of consciences ill-at-ease, this subduing of bitter strifes and envyings, this bringing of men to be of one mind and heart, these offices of charity and love, bore immediate fruit. "The next day," continues the old chronicler, "all received the Communion," drawing near, we may believe with faith and penitence as well, to take this Sacrament to their comfort then administered for the first time in this their new home. The day, thus to be noted in the annals of the Faith, was Sunday, June 21, 1607, † that year, the third Sunday after Trinity. Was there no lesson for these turbulent men in the opening words of the Epistle for that day, St. Peter's words to them, and to all men; "All of you be subject one to another, and be clothed with humility." Ah! had they but listened to the teachings of the chief of the Apostles! And came there not to these wanderers, with their old homes so far away, and in the midst of no mere figurative wilderness, with telling force the parable of the Gospel for that day—CHRIST's story of the lost sheep sought and found, and the joy in heaven over the sinner repenting?

Five weeks had elapsed since this landing ere at the Table of the LORD the animosities and strifes of the colonists were forgotten; and on the next day prayers again ascended at their rude Altar, for Captain Newport "returned for England; for whose passage and safe returne wee made many prayers to our Almighty God." ‡ One hundred and four colonists were left at Jamestown, the beginnings of the English Empire in the New World.

During these five weeks the colonists and sailors had not been idle. The

* Neill's Hist. of the Virginia Company of London, pp. 14, 15.

† Anderson, in his interesting and valuable "History of the Colonial Church," I. pp. 174—176, very clearly establishes the date given in the text as that of the first Communion, correcting an earlier date assigned by several previous writers.

‡ Wingfield's Disc. of Virginia in *Archæologia Americana*, IV. p. 77.

interior had been penetrated by a party under the leadership of the adventurous Newport. The story* of this expedition remains, and in the midst of its quaint references to the wonders of the New World we cannot but pause to note its record of the "Whit-Sunday" of discovery, May 24, spent by this little party in the forests, with the friendly savages for their companions. The explorers were not forgetful that they were Christians and Englishmen. For after kindly and forbearing intercourse with the Savages they spent the day in rest and quietness, not omitting a homely feast, to which the King, Pawatah, † was invited, and which consisted of "two peecs of porke sodd with pease" and "beere, aquavite, and sack." As the hours went on they raised a cross "upon one of the little ilets at the mouth of the falls," with the inscription "IACOBUS, REX. 1607," and Newport's name below. "At the erecting hereof," as the chronicler proceeds ‡ "We prayed for our Kyng, and our owne prosperous succes in this his actyon; and proclaymed him Kyng with a greate showte." This was a noticeable event of the expedition of Captain Newport which, the zealous leader trusted would "tend to the glory of God, his majeste's renowne, our countrie's profytt, our owne advauncing, and fame to all posterity." Appended to this interesting narrative as preserved in the State Paper Office, in London, is "A Brief Description of the People," § in which we have incidental proof of the religious character of these old explorers.

I found they account after death to goe into another world, pointing eastward to the element; and, when they saw us at prayer, they observed us with great silence and respect, especially those to whome I had imparted the meaning of our reverence. To conclude, they are a very witty and ingenious people, apt both to understand and speake our language.* So that I hope in God, as He hath miraculously preserved us hither from all daungers both of sea and land and their fury, so He will make us authors of His holy will in converting them to our true Christian faith, by His owne inspiring grace and knowledge of His deity.

Among the idle and impoverished settlers who formed the nucleus of a new commonwealth and a new Church, there was, as we have seen, one common bond of union, the one recognized Minister of the PRINCE OF PEACE. Scanty as are the notices of the life and labors of this most estimable man, it is of deep interest to know something of the scene of his public services. In Captain Smith's "Advertisements for the unexperienced Planters of New England," dedicated to Archbishop Abbot, we find a rude description of the "House of Prayer" where the colonists repaired at morning and evening and beneath whose canvas roof the Sacrament of the Body and Blood of CHRIST was regularly administered according to the usage of our Mother Church.

* Newport's Discoveries in America, in *Archæologia Americana*, IV. 34—65.

† Powhatan, in Smith and subsequent writers.

‡ Newport's Discoveries in Virginia in *Archæologia Americana*, IV. 47.

§ *Ibid*, pp. 63—65.

I have been often demanded by so many how we began to preach the Gospell in Virginia, and by what authority, what Churches we had, our order of service, and maintenance for our Ministers, therefore I think it not amisse to satisfie their demands, it being the Mother of all our Plantations, intreating Pride to spare laughter, to understand her simple beginning and proceedings. When I first went to Virginia, I well remember, wee did hang an awning (which is an old saile) to three or foure trees to shadow us from the Sunne, our walls were rales of wood, our seats unhewed trees, till we cut planks; our Pulpit a bar of wood nailed to two neighboring trees; in foule weather we shifted into an old rotten tent, for we had few better, and this came by the way of adventure for new. This was our Church, till wee built a homely thing like a barne, set upon cratchets, covered with rafts, sedge, and earth; so was also the walls; the best of our houses of the like curiosity, but the most part farre much worse workmanship, that could neither well defend wind or raine, yet wee had daily Common Prayer morning and evening, every Sunday two Sermons, and every three monthes the holy Communion, till our Minister died. But our Prayers daily, with an Homily on Sundaies, we continued two or three yeares after, till more Preachers came. And surely God did most mercifully heare us, till the continual inundations of mistaking directions, factions, and numbers of unprovided Libertines neere consumed us all, as the Israelites in the wilderness.

Even when the Indians threatened an attack upon the poorly-defended town, the prayers were said, though, as Wingfield narrates, sometimes the sermon was omitted, and, as we learn from the same source, "in the tyme of our hunger" when "the common store of oyle, vinegar, sack, and aquavite were all spent, sauing twoe gallons of each: the sack was reserued for the Communion Table." Even in the forays undertaken by the chivalric Smith into the wilderness—

Our order was daily to haue Prayer, with a Psalme, at which solemnitie the poor Salvages much wondred, our prayers being done, a while they were busied with a consultation till they had contrived their businesse.*

Early in January the rude Church and rude town described by Smith were destroyed by fire and the settlers impoverished and homeless would wholly have lost heart had not the arrival of Captain Newport with supplies and fresh recruits given the ill-starred colony a further lease of life. In this disastrous conflagration—

Good Master Hunt our Preacher lost all his Librarie, and all that hee had (but the clothes on his bodie) yet none ever saw him repine at his losse. Upon any alarme he would be as readie for defence as any; and till he could not speake he never ceased to his utmost to animate us constantly to persist: whose soule questionlesse is with God. †

The sailors of Newport's ship were employed "aboute a church" which in common with a "faire stoare house" and a "stove" they finished "cheerfully and in short tyme," and shortly after the good Captain who had thus been providentially sent to save this little community from the sad results of

* Smith's History I. p. 182.

† Purchas, IV. 1710.

their intestine strifes coupled with the ruin occasioned by the flames, returned to the Old Home. No further mention appears of the worthy Missionary Priest, Robert Hunt. He may have lived to solemnize the first marriage in Virginia which took place between John Laydon and Anne Burras towards the close of 1608, but of this we are by no means certain, and we cannot but agree with Anderson in the belief, "that, had he lived so long, some more distinct traces of his valuable ministrations would have been preserved."* Doubtless he was "taken away from the evil to come," and in his unknown grave was laid to rest in the sure and certain hope of a joyous resurrection at the last. Well may the Missionary Clergy of the land cherish with devout thankfulness to God the memory of the faithful and devoted Robert Hunt.

(*To be continued.*)

INCIDENTS OF MISSION LIFE.

I HAVE thought that a few incidents from the experience of one of your Domestic Missionaries might serve to give your readers an idea of the error prevailing in the West, and, perchance, cause some of the lukewarm to appreciate the work which the Church is doing.

The Missionary arrives at his post, and is welcomed by a small band of earnest Church people. On inquiry he is told that infidelity possesses the minds of its oldest and most influential inhabitants, and that they are bold in advocating their opinions. Two days pass by, and he is brought into contact with one of this number, who, taking his hand and catching his eye, wishes to know if he has been the bearer of a petition to the citizens of the town asking that a recognition of Christianity be ingrafted into the country's constitution. Pleading ignorance of the offensive document, the Missionary is scrutinized, eye to eye, to see if honest in the position taken. He is stoutly advised never to lend his aid to the perpetration of this act of injustice; and is informed that the infidel's creed is as worthy of respect as the Christian's, and should be as sacredly guarded. This man was one of strong natural intelligence, but was evidently laboring under some mistake. A farther conversation brought to light the fact that a meeting in the interest of such a petition was held in the town court house on the previous night. In the absence of better information, the credit of the move had been given to "the new man," and the remarks made by one or more preachers, the infidel part of the community understood as prophesying the downfall of the Church unless it should be upheld by the civil power. The Missionary was not present at the meeting, but an explanation of what was meant modified the feelings of the old gentleman, and he is not only kind in his manner, but has since been to Church.

* History of the Colonial Church I. 181, 182.

The Missionary must take his meals at the hotel. He can make no better arrangement. He goes to breakfast. At a neighboring table a heavy person is seated, who asks, "Friend where do you live?" "In the town sir," is the polite reply. *Stranger*—"How long have you been here?" *Missionary*—"About two weeks." *S*—"Where did you come from?" *M.* tells the place of his nativity. *S.*—"What do you do?" *M.* lets him know his calling. *S.*—"What Society is yours?" *M.*—"I am a clergyman of the Episcopal Church." "Ah! well I don't know about it, but I guess it's like the rest of them. My wife and daughters believes in going to meeting but, you see, I don't. I might have been religious if it had not been for the preachers. One preaches one thing, and another, another thing, they don't agree: and what is worse, they don't stand by what they say. You save souls then?" *M.*—"I shall try and save all who will allow me to lead them on in the way of life." *S.*—"Now, my friend, let me advise you to quit that business, and go to work (meaning manual labor), I have heard enough of that sort of thing in my life."

These were the honest sentiments of a man from the farming region, and this was the effect which error and division had had upon him. Of the truth, and of the true clerical office, he had not the slightest conception, and would measure all by the patterns with which he had been acquainted. We hear much of the infidelity of the West, which must, in a measure, be attributed to the rough life which men have often unavoidably led, but one cannot mingle with this people without seeing that they have been imposed upon, and lamenting that they have not had better guides.

With this state of things, is there not a cause for earnest and united action on the part of both Clergy and Laity in pressing the work?

MONTHLY MAIL.

WE open our Mail, this month, with part of a letter from our most eastern Diocese. News of the work in Maine is always welcome, and our readers will not object, we think, to the following supplement to Bishop Neely's letter, which appears in another part of the present number. The Missionary writes:

At six places I hold Services, and I think I can confidently affirm that the Church is in a far different position to what it was two years ago. I do not attach the great success to myself alone, but to my fellow-laborers, lay-workers, whom God has been pleased to raise up. Our good Bishop spent the 17th, 18th and 19th of December with us, and preached five times to large and attentive congregations; also admitted Mr. Sawyer to the Diaconate, who will now be able to render me greater help than as a lay-reader.

Still more from Maine, and from a part of that Diocese most important

to the whole Church, on account of the wide influence that may there be exerted over the future of the country, through the training of her young men.

It was my good fortune, after having spent nearly fifteen months with the Bishop in Portland, to be sent to carry on the Church's Mission to the people of this place, and to the students of Bowdoin College. You doubtless know something of the character of the place. There is enough to stimulate the best energies of a Missionary's heart and head, and the encouragement already given by the increased attendance of the towns-people and students is very great. The number of communicants is small, but they are most faithful, earnest and devoted, ready to give their aid and sympathy to their Missionary at all times, and really lighten his labors by their active share in the carrying out of his plans. Hereafter I will see to it that a collection is statedly taken up for Domestic Missions. In the Diocese, this parish is noted for its liberal offerings, in proportion to its numbers.

From Maine we turn to the far South and have the following report from Louisiana :

I have all the lumber sawed and paid for, to rebuild the church at this place ; but have only means enough to raise, weatherboard and cover it in. My people are so impoverished that I can hope for nothing from them. So poor are they that, but for the aid received from your Board and other sources during the year, I would not have been able to maintain myself and family. God helping me, I will remain with them, in this their hour of adversity.

Another letter from the South. A Missionary in South Carolina sends a good report of his work. Let us thank God that the Church is doing, in some small measure, throughout the South, the work that nothing else can do among the colored people. May the day come, and that speedily, when our duty in this direction shall be thoroughly performed, and we shall receive many cheering testimonies, such as that which we now print.

I have, through the blessing of God, been laboring among the colored people. I am thankful to say that I still meet with encouragement. On street and lane, and from house to house, the Word of Life I introduce is always received cheerfully.

The following from Iowa is particularly hopeful in the present financial condition of the country.

The Church in C., during the past year has given signs of an awakened interest in work. The attendance is much better than it was one year ago. We have reduced our debt from thirteen hundred dollars to four hundred and fifty, without any assistance from other places. We intend soon to cancel the remaining debt.

Another brave letter from a Missionary in the same State.

The prospects for the spread of the truth as it is in the Gospel of CHRIST JESUS our LORD, among the people at C. are good indeed, and our congregations in this place are increasing. *Those without* are manifesting an interest in our Services by regular attendance thereon. But we are poor. I have not received one hundred dollars from the parishioners since my arrival here. They are a willing and kind people, to the best of their ability, having not much means. The will must be taken for the deed.

From Kansas comes an account of rapid growth, in town and Church.

Parsons is perhaps, the most rapidly growing town in Kansas. In March, 1871 its first house was built; now its population is nearly three thousand. There never had been but one Episcopal Service in the town until last October, when the Bishop requested me to go down and reconnoitre the field. I found twelve communicants of our Church, besides many who were brought up in it and were willing to co-operate in establishing it among them. At present our Services are held in a hall, which is rented for the purpose; but as soon as the financial skies brighten a little we hope to build ourselves a plain but commodious church. Can you not induce some of our friends to whom the LORD has entrusted wealth, to aid us in this enterprise?

From Illinois we have a retrospective glimpse of a Missionary's work, with its hopes and discouragements.

It is well for a Missionary to look back on his endeavors during the annual career, in order to measure the extent of the good done, the importance of the harvest reaped in the LORD's field.

For my own account, I am dissatisfied with the result, and feel compelled to acknowledge before my GOD and conscience, that I am an unprofitable servant. My labor has not been quite in vain, I love to think. There was through my insufficient agency, some good realized to the glory of GOD; but little in proportion to the interest felt, to the efforts spent, to the hope cherished.

And what I state in my own case is, very likely, the same in the case of most of the dear Brethren engaged in the Royal cause. They preach the Word: they are instant, in and out of season; they exhort with long-suffering and doctrine; they do the work of true evangelists; they very gladly spend and are spent. Through such heralds of course the Kingdom of GOD forces its way onward; but yet slowly and as on an inch-by-inch contested ground.

The Missionary at Astoria, Oregon, sends the following appeal.

The Church in this portion of the Jurisdiction about holds its own. Our town gains slowly in population; the surrounding country somewhat

more rapidly. The immigrants are mostly Germans, who have recently left their native land, and are not yet familiar with the English language; hence an American Clergyman has but little influence with them. The statistics do not show very encouraging results in the past year; yet the Missionary feels confident he has tried to do his duty, and he firmly believes the seed which he has sown will, ere long, spring up and bear precious fruit. We are much in need of some articles for our little chapel especially a Baptismal Font. This church is the most westerly, (not north-westerly) in the United States. It is also the first town that greets the eye of the immigrant when approaching Oregon from the sea. Perhaps some one may be glad of the privilege of honoring the LORD by the gift of a Font which shall rest within the sound of the "great sea westward," and at which the children of this sunset land shall be admitted into the fold of CHRIST.

The following, from Michigan, ends with a declaration, such as we always welcome most gladly. We trust that the Missionary and his people will soon have the church built, without debt.

I regret to say that, as yet, we have no other place for our public worship than the same upper room mentioned in my report for last year, where we are subject to frequent annoyances and interruptions of the regular course of our Services, by the occupation of the room for other uses. The want of a Church edifice of our own, seems now to be the chief obstacle to the large and rapid growth of this young Church. This obstacle was in a fair way to be removed when the present financial distress came on and put an end for the present, to any attempt at building. Until this distress passes away, we shall have to be content to creep along slowly, as we have done. The prevalent fashion of building a church by running in debt for it, is not followed by us.

We close with a part of the report of one who is doing good work in Idaho.

During the year, I have travelled eighteen hundred and twenty miles in stage coaches, one thousand and seventy of which were in direct Missionary work. On every Sunday, during that time, I have officiated at two Services.

In December, 1872, there were fifty-two pupils in the parish school. The number that have attended in 1873 is eighty-five. Of these, fifteen have removed from town, and seventeen have, for various reasons, left the school. The number of pupils in December, 1873, was forty-nine, and from applications already made, it is safe to say, that the number for January will be fifty-five.

Almighty God has abundantly blessed our work; He has sent an increase from which we should gather hope and encouragement.

In our parish school we have much to be thankful for.

There is no part of the machinery of this parish, which has worked so successfully as the school: none which has exerted as much of a direct

Church influence in the past ; none which, now, under the blessing of God, is accomplishing as much of a steady and sure work for the future.

Quite a number of those who kneel at this Altar to receive from God the Bread of Life, were influenced to cast in their lot with the soldiers of the Cross through the instrumentality of the parish school.

During the past year, an effort has been successfully made, to make it more of a Church school, to surround it with more of a Church influence. Every morning during the past twelve months, the exercises have been opened with a short religious Service, the Rector officiating, thus teaching the children the important duty of consecrating their daily tasks to God, and begging His blessing upon them.

HOME AND ABROAD.

SOME years ago the Domestic and Foreign Committees of the Board decided to publish, in addition to *THE SPIRIT OF MISSIONS* and to their papers for children, a monthly sheet which would, they hoped, find its way into many homes where the principal organ of the work did not and was not likely to go. There was a demand for such a paper, not only because the cost of a magazine like *THE SPIRIT OF MISSIONS* necessarily limits its circulation ; but, also, because many people who will read a small paper, from beginning to end, turn away in some alarm from the more solid look of a larger publication.

HOME AND ABROAD was started to meet this demand. It has now a circulation of twenty-one thousand copies, and is, we trust, doing a good work in a quiet way ; but the fruits of this work cannot be estimated, while the expense of the publication to the two Committees is somewhat alarming, the money received for subscriptions during the past year having been little more than one-third of the cost of publishing. In consideration of this fact, it has been decided to raise the annual subscription from ten to fifteen cents a copy, for any number of copies not less than ten, to one address ; the price of any number less than ten, remaining as before, twenty-five cents each per annum.

This change in the price is to be accompanied by other changes which will make the paper more valuable, and will, it is hoped, extend its circulation. It will be printed on better paper, and pictorial illustrations will be given monthly in each department, while great care will be taken to make all the contents interesting and useful.

Each number of the Domestic department, for the year beginning with

March, will contain an article from the pen of Bishop Lay, the subject being, "Missionary Meditations out of the New Testament." The Bishop of Easton is so well known as a writer that we feel it needless to say more in regard to these articles. The paper will also contain letters from our Missionary Bishops, written expressly for it, and quite distinct from those presented in *THE SPIRIT OF MISSIONS*. Other Bishops and leading workers in the Church have also promised us their aid in our efforts to make *HOME AND ABROAD* what it should be, and what, God helping us, we mean that it shall be, a Missionary in the homes to which it goes, a messenger to stir up men's hearts to fresh love and zeal in the service of our LORD.

In regard to the Foreign department, we know that it is the purpose of those in charge to give a variety of matter not otherwise published, and such as will afford to the readers a good idea of what is being done in the field Abroad.

And now we appeal to the Clergy and others, readers of *THE SPIRIT OF MISSIONS*, to aid us. We ask them to examine the March number of *HOME AND ABROAD*, the first number of the year, and, if they think it fitted for the work that it is intended to do, to aid us in our efforts to enlarge its circulation. Even at its increased price, the subscription will not be a heavy burden upon any one, while, by presenting to all classes a knowledge of the varied opportunities of giving to their LORD, by widening the sympathies of those who have never thought that they have any obligations to the great part of our common Household of Faith that lies beyond their own immediate surroundings, by stirring up to effectual, fervent prayer those who may not have the silver and the gold to give, it may, and we trust will, accomplish an amount of good that can never be known in this world, but that shall show abundant and precious fruit in the day of harvest.

The interests of this paper are very near our heart, for we feel that it has a greater work to do than would be supposed of such an unpretending little publication. Again we ask, for it, the loving help of all Rectors of parishes, and of all others who wish to advance the Missionary work of the Church.

OUR MAGAZINE.

FOR some time past, I have been a faithful reader of *THE SPIRIT OF MISSIONS*, and after each perusal I have felt more anxious to do something in aid of the good cause. At last it occurred to me that I might be able to get some new subscribers and I am happy to say that in this I have succeeded

beyond my first expectations, and have the pleasure of sending you ten new names.

So writes a lady friend of the Mission work. We think there must be many others of our readers who have felt anxious to do something for that work, and who have not known how to accomplish their wish. Let all such remember that one of the very best and most powerful ways of helping Missions, will be found in the wider circulation of Missionary intelligence. Large numbers of those who take no interest in the work, neglect or oppose it simply through ignorance of its claims, and, could they be persuaded to receive the information that they need, would become active and earnest friends and helpers of that cause which they now despise.

In connection with this, we present, more especially to Rectors of parishes, a plan proposed to us by a leading Clergyman in one of our large cities. He writes :

I have an idea, which I communicate to you, because I think it may be useful in other parishes than my own. I will sign and address postal cards to every family in —— Church. If you will have, say a hundred and fifty of them printed, say somewhat after this fashion :

“MY DEAR —— : I am very anxious to have our Missionary Magazine taken in every family of our congregation. It costs only \$1.50 per annum, and is filled with intelligence which every member of our Church should have. Will you not send me the amount and become a subscriber for the year ?

Affectionately yours

Rector.”

We highly approve the plan of our good Brother. He shall certainly have his cards, and we will gladly send similar ones, postage prepaid, to every Rector who will use them in the interest of the THE SPIRIT OF MISSIONS.

We have made suggestions to the Laity and to the Clergy. We will not venture to make one to the Bishops, though if any of our Rt. Rev. Fathers care to follow the good example set by the Diocese of Michigan, in issuing the following circular, we shall certainly make no objection to their action.

Rev. AND DEAR SIR :

DETROIT, *January, 1874.*

The members of the General Board of Missions elected for the Diocese of Michigan, in allotting the work for this year, have assigned to us the duty of enlarging the circulation of THE SPIRIT OF MISSIONS.

We perceive from an official list that your parish takes only —— copies. Our whole Diocese takes only 227 copies. It ought to take at least one thousand. We think this may be attained if each Rector will select a suita-

ble person of either sex to assume the duty of obtaining subscribers, and remitting the subscription to the Treasurer, 22 Bible House, New York. Our Board are very desirous to have you make the effort in your parish. Will you kindly inform us if you approve the suggestion, and will act upon it? Returns ought to be made before 1st March. If we make a united effort in this Diocese, our example will be followed in others, and incalculable good will be the result. Please address either of us.

Very respectfully yours,

 _____ } Committee.

LAY HELP.

I CANNOT close this report without referring to the great assistance I receive from a resident at _____, who has the Bishop's license to hold lay Services. I wish every parish and every Mission in the States possessed such a zealous and efficient worker.—*Missionary Report.*

We echo the wish of the writer of that report. The Missionary work everywhere, would make far more rapid progress if our Christian laymen realized, more fully, how great help they can render to the MASTER'S cause.

We can see no reason why the Church should not be established in every town and village in the land, which contains a single faithful layman. Let any such layman go to work, Prayer Book in hand, and if Church property, to the value of a dozen such Books, can be acquired, so much the better. He can scarcely fail, if he tries earnestly, prayerfully and perseveringly. He will gather neglected children about him; he will read Services—at his own place of business if no other room is to be had—to neighbors or to such as have nothing else to do on Sundays, who will come, perhaps, only to please one who shows himself their friend the whole week through. By such efforts as these, and in other ways, suited to his own circumstances, he will slowly, but surely, lay the foundations of a future parish.

Such work may not be easy, it may be very full of discouragements; but what faithful servant of our LORD will ask for an *easy* task to prove his love?

We have passed beyond our text. The Missionary from whose report we quoted wished for lay-helpers, in parishes and Missions already established; but the subject grows broader, the longer we look at it, and, if we had the space, we could fill many pages with accounts of what *has* been done and of what may be done by lay-workers, men and women, both in and out of organized parishes.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, 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 January 2, to February 1, 1874, inclusive:

ALABAMA.			
<i>Demopolis</i> —Trinity.....	\$7 00		
<i>Greensboro'</i> —St. Paul's, M. C.....	18 00		
<i>Jacksonville</i> —St. Luke's.....	13 00		
<i>Mobile</i> —St. John's.....	1 00		
Trinity, of which from Mrs. D. H. C., \$10; M. C., \$2.10	45 30	\$84 30	
ALBANY.			
<i>Albany</i> —St. Paul's, of which for Rev. Geo. Macaulay, \$20; St. Peter's, of which from S. S., for Bp. Tuttle, \$25, M. C., \$19.31.....	44 31		
<i>Catskill</i> —St. Luke's, of which from M. C. \$2.....	8 70		
<i>Cherry Valley</i> —Grace.....	1 55		
<i>Buanesburgh</i> —Christ Ch.....	2 10		
<i>Fort Covington Mission</i> —M. C.....	2		
<i>Fort Edward</i> —St. James'.....	9 15		
<i>Gouverneur</i> —Trinity, M. C.....	4 74		
<i>Plattsburgh</i> —Trinity, a member \$10	61 16		
<i>Potsdam</i> —Trinity.....	49 12		
<i>Stottleville</i> —F. H. S., for some poor Missionary.....	50 00	327 51	
ARKANSAS.			
<i>Batesville</i> —St. Paul's.....	5 25		
<i>Washington</i> —Grace.....	3 00	8 25	
CALIFORNIA.			
<i>Oakland</i> —St. Paul's, M. C.....	21 80		
<i>Santa Barbara</i> —Trinity, of which from M. C. 50c., for Bp. Spaulding, \$5, Bp. Whitaker, \$5, Bp. Morris \$5.....	18 40		
<i>San Francisco</i> —St. Luke's, of which from M. C. \$16.00	20 30		
St. Peter's, of which from M. C. \$3.56.....	8 50		
L. H. J., for Missions in the West.....	10 00		
<i>Stockton</i> —St. John's.....	16 00	95 00	
CENTRAL NEW YORK.			
<i>Baldwinsville</i> —Grace, M. C.....	19 22		
<i>Cleveland</i> —St. James'.....	2 18		
<i>New Berlin</i> —St. Andrew's, for Rev. E. C. Cowan's school at Gilroy, Cal.....	2 00		
<i>New Hartford</i> —St. Stephen's, M. C.....	4 17		
<i>Sherburne</i> —Christ Ch., M. C.....	24 27		
<i>Watertown</i> —Grace.....	24 25		
Trinity, M. C.....	74 57	150 66	
CENTRAL PENNSYLVANIA.			
<i>Lebanon</i> —St. Luke's.....	32 93		
<i>Mahoney City</i> —Faith.....	14 01		
<i>Mansfield</i> —St. James', of which from M. C., \$8.67; for Bp. Morris, \$6.....	17 89		
<i>Tamaqua</i> —Calvary, M. C.....	2 50	67 33	
CONNECTICUT.			
<i>Ansonia</i> —Christ Ch., E. M. C.....	15 00		
<i>Birmingham</i> —St. James' S. S., for Bp. Tuttle.....	40 00		
<i>Chalybes</i> —S. S.....	16 00		
<i>Cheshire</i> —St. Peter's, M. C.....	42 40		
<i>Fair Haven</i> —St. James' S. S., for Bp. Tuttle.....	76 40		
<i>Hartford</i> —Interest on Chester Adams' Securities.....	274 17		
<i>New Haven</i> —Ascension, M. C.....	16 03		
St. Paul's, M. C.....	28 49		
Trinity, M. C.....	83 00		
M. I. L., of which for Rev. L. P. Rucker, \$25; Rev. G. N. James, \$5.....	50 00		
<i>Oxford</i> —St. Peter's, a member.....	2 10		
<i>Portland</i> —Trinity.....	24 54		
<i>Roxbury</i> —Christ Ch.....	7 00		
<i>Stamford</i> —St. Andrew's.....	48 17		
St. John's Missy Ass'n, quart pay't of stipend, \$75; from a member, quart pay't of stipend, \$25.....	100 00		
<i>Trumbull, Long Hill</i> —Grace.....	8 70		
<i>Wallingford</i> —St. Paul's.....	9 00		
<i>Westport</i> —Christ Ch., of which for Prayer Books for Louisiana, \$10.....	15 00		
<i>Windsor</i> —Grace S. S., M. C.....	30 12	886 52	
COLORADO.			
<i>Colorado Springs</i> —Grace.....	4 90		
<i>Pueblo</i> —St. Peter's.....	12 00	16 90	
DELAWARE.			
<i>Claymont</i> —Ascension, for Bp. Whipple.....	49 03		
Mrs. Dr. Clemson, for Rev. J. R. Love.....	5 00		
<i>Delaware City</i> —Christ S. S., M. C.....	26 00		
<i>New Castle</i> —Emmanuel.....	25 88		
<i>Radnor</i> —St. David's.....	14 60		
<i>Wilmington</i> —St. John's Woman's Auxiliary, for Ep. Tuttle \$7.32; M. C., \$23.05.....	30 37	150 88	
EASTON.			
<i>Chestertown</i> —St. Paul's, M. C.....	4 70		
<i>Perryville, Cecil Co.</i> —St. Anne's; M. C.....	6 84	11 54	
FLORIDA.			
<i>Jacksonville</i> —St. John's, Intercession Day.....	27 48	27 48	
GEORGIA.			
<i>Jefferson</i> —Mrs. Bishop Scott.....	5 00		
<i>Savannah</i> —St. Stephen's.....	8 00	13 00	
IDAHO.			
<i>Boise City</i> —St. Michael's.....	29 15	29 15	
ILLINOIS.			
<i>Albion</i> —St. John's, M. C.....	10 91		
<i>Algonquin</i> —St. John's.....	6 63		
L. T.....	2 00		

ACKNOWLEDGMENTS.

<i>Alton</i> —St. Paul's, Woman's Miss'y Ass'n, for Bp. Tuttle's scholarships.....	13	80	
<i>Bloomington</i> —St. Matthew's S. S., M. C.....	14	54	
<i>Cairo</i> —Redeemer, M. C.....	38	65	
<i>Danville</i> —Holy Trinity.....	5	20	
<i>Manhattan</i> —St. Paul's.....	7	95	
<i>Momence</i> —Good Shepherd.....	1	76	
<i>New Lenox</i> —Grace.....	2	75	
<i>Peoria</i> —St. Paul's S. S., M. C.....	5	47	
<i>Robinson</i> —Christ.....	4	00	
<i>St. Anne's</i> —St. Anne's.....	2	25	
<i>Waverly</i> —Christ.....	15	98	131 89
INDIANA.			
<i>South Bend</i> —St. James'.....	10	39	
<i>Terre Haute</i> —St. Stephen's, M. C.....	15	00	25 39
IOWA.			
<i>Keokuk</i> —St. John's, M. C.....	38	18	38 18
KANSAS.			
<i>Blue Rapids</i> —St. Mark's.....	2	65	
<i>Hiawatha</i> —.....	5	00	7 66
KENTUCKY.			
<i>Georgetown</i> —Holy Trinity.....	10	50	
<i>Fewee Valley</i> —St. James'.....	6	00	
<i>Versailles</i> —St. John's.....	28	85	45 37
LONG ISLAND.			
<i>Astoria</i> —Redeemer, M. C.....	2	50	
<i>Brooklyn</i> —St. Barnabas'.....	7	00	
St. James', quart. payt. of stpend.....	75	00	
St. Mark's, Adelphi St., Children's M. C.....	10	00	
S. F. B.....	7	00	
(E. D.)—St. Mark's, M. C.....	11	40	
<i>Brooklyn Heights</i> —W. G. L., Grace Ch., of which for Bp. Tuttle, \$40; Fred Smith \$20.....	60	00	
<i>Flatbush</i> —St. Paul's, M. C.....	2	00	
<i>Flushing</i> —St. George's, M. C.....	17	25	
<i>Little Neck</i> —Zion S. S.....	11	61	203 76
LOUISIANA.			
<i>Centreville</i> —.....	2	50	
<i>Franklin</i> —St. Mary's.....	4	00	
<i>Lake Providence</i> —Grace.....	7	80	
<i>Monroe</i> —Grace.....	4	10	18 40
MAINE.			
<i>Portland</i> —St. Luke's Cathedral, M. C.....	42	10	
<i>Wiscasset</i> —St. Philip's.....	4	42	46 52
MARYLAND.			
<i>Annapolis</i> —St. Anne's, add'l.....	80	00	
<i>Ann Arundel Co.</i> —All Hallows' Parish.....	6	63	
<i>Aquasco</i> —St. Paul's.....	2	65	
<i>Baltimore</i> —Advent, add'l.....	15	00	
Grace.....	15	00	
Free Ch. of St. Barnabas.....	133	00	
St. Luke's.....	66	37	
M. C.....	82	04	
M. C.....	21	96	
<i>Catonsville</i> —St. Timothy's.....	14	00	
<i>Ellicott City, Howard Co.</i> —St. John's, of which from M. C., \$3.33.....	11	92	
<i>Franklintown</i> —St. Mary's.....	4	77	
<i>Port Tobacco Parish</i> —M. C.....	41	70	
<i>Prince George's Co.</i> —Queen Anne's Parish, St. Barnabas, from a female communicant.....	10	00	
St. Mary's, M. C.....	7	11	
<i>Howard Co.</i> —Trinity, M. C.....	8	51	
<i>Silver Hill</i> —St. Barnabas' S. S., M. C.....	2	60	
<i>Washington</i> —Epiphany.....	814	34	
Incarnation, of which from M. C., \$19.19.....	30	76	
Miss E. M. Fox, for Rev. J. B. Goodrich.....	5	00	
<i>Waverly</i> —St. John's, M. C.....	4	10	1377 46
MASSACHUSETTS.			
<i>Ashfield</i> —St. John's, M. C.....	10	50	
<i>Boston</i> —Emmanuel, a member.....	50	00	
<i>Boston Highlands</i> —St. John's.....	21	40	
<i>Cambridge</i> —Christ, in memoriam.....	100	00	
Mrs. A. H. V., for Bp. Whipple.....	6	75	
W. C. S., for Rev. L. P. Rucker.....	21	00	
<i>Dedham</i> —St. Paul's, of which from M. C., \$37.50; quart. payt of stipend \$100.....	137		
<i>Dorchester</i> —St. Mary's, Mrs. John Pope, a thank-offering, for Bp. Tuttle, \$3.....	7	00	
St. Mary's Chapel, M. C.....	6	00	
<i>Lowell</i> —St. Anne's, of which from M. C., \$23.21; S. S., \$15.07.....	44	23	
E. H.....	8	50	
<i>Salem</i> —St. Peter's.....	11	00	
<i>Sheffield</i> —Christ, a member.....	5	00	
<i>Springfield</i> —Irene W., for Rev. L. P. Rucker.....	1	00	
<i>Stockbridge</i> —A. L., for Rev. L. P. Rucker.....	50	00	479 93
MICHIGAN.			
<i>Alpena</i> —Trinity, M. C.....	8	66	
<i>Ann Arbor</i> —J. M. W.....	6	00	
<i>Battle Creek</i> —St. Thomas', M. C.....	7	00	
<i>Brooklyn</i> —All Saints'.....	4	62	
<i>Deater</i> —St. James'.....	3	00	
<i>Detroit</i> —St. John's, of which from S. S., \$46.67; Mission Chapel, \$17.65; M. C., \$113.12.....	485	45	
St. Paul's.....	125	00	
<i>Miscellaneous</i>	5	09	
<i>East Saginaw</i> —St. Paul's.....	12	07	
<i>Fentonville</i> —St. Jude's, two communicants.....	1	00	
<i>Hastings</i> —Emmanuel.....	5	95	
<i>Ludington</i> —.....	4	08	
<i>Pentwater</i> —.....	3	31	
<i>Pontiac</i> —Zion.....	16	00	
<i>Trenton</i> —St. Thomas'.....	4	45	
<i>Wyandotte</i> —St. Stephen's.....	17	01	707 62
MINNESOTA.			
<i>Belle Creek</i> —St. Paul's, M. C.....	2	17	
<i>East Minneapolis</i> —.....	5	00	
<i>Minneapolis</i> —All Saints' chapel, M. C.....	75		
<i>Oak Grove</i> —Trinity chapel.....	2	06	
<i>Red Wing</i> —Christ, M. C.....	51	47	
<i>Rosemount</i> —.....	2	50	
<i>St. Anthony</i> —Holy Trinity.....	2	00	
<i>St. Paul</i> —Good Shepherd, M. C.....	13	18	
<i>White Earth</i> —Indian Ch. of St. Columba.....	5	00	84 13
MISSISSIPPI.			
<i>Bovina</i> —St. Alban's, M. C.....	14	37	
<i>Lexington</i> —St. Mary's, M. C., \$10.....	13	13	
<i>Vicksburg</i> —Christ, of which from M. C., \$62.60.....	102	60	130 10
MISSOURI.			
<i>Clarksville</i> —Grace.....	3	00	
<i>Louisiana</i> —Calvary.....	4	00	
<i>Pratreville</i> —St. John's.....	3	00	
<i>St. Louis</i> —Christ Ch., M. C.....	7	90	
Trinity, M. C.....	6	00	23 90

ACKNOWLEDGMENTS.

NEBRASKA.

<i>Brownville</i> —Christ Ch.....	2 00	
<i>Falls City</i> —St. Thomas.....	3 00	
<i>Fremont</i> —St. James.....	6 50	
<i>Grand Island</i> —St. Stephen's.....	5 17	
<i>Nemaha</i> —St. John's.....	1 50	
<i>Rulo</i> —St. Peter's.....	2 00	
<i>Silver Creek</i> —St. Stephen's.....	5 00	25 17

NEW HAMPSHIRE.

<i>Charlestown</i> —St. Luke's, of which from M. C., \$6.48; S. S., \$14.20.....	32 23	32 23
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NEW JERSEY.

<i>Burlington</i> —St. Mary's, of which for Rev. Dr. Breck \$50; Bp. Clarkson, \$21.08; Bp. Morris, \$5.....	241 09	
<i>Elizabeth</i> —Grace, M. C.....	9 74	
<i>Florence</i> —St. Stephen's.....	9 83	
<i>Hackensack</i> —Christ, of which from M. C., \$7.13.....	13 33	
<i>Jersey City</i> —St. John's Free Ch... St. Matthew's.....	14 50	
St. Mark's, part of stipend	114 35	
<i>Jersey City Heights</i> —St. Mark's, M. C.....	25 00	
6 70		
<i>Madison</i> —Grace, of which for Bp. Whipple, \$23; Bp. Clark- son, \$23.....	46 00	
<i>Morristown</i> —Redeemer, M. C.....	2 00	
<i>Mount Holly</i> —St. Andrew's, M. C.	3 00	
<i>New Brunswick</i> —St. John Evangeli- st, M. C.....	16 32	
<i>Orange</i> —Grace, M. C.....	7 00	
St. Mark's, Advent coll., \$190.13; M. C., \$52.82.....	243 35	
<i>Paterson</i> —Miscel.....	50	
<i>Rahway</i> —Holy Comforter, M. C.....	3 23	
<i>Summit</i> —Calvary, M. C.....	8 25	
<i>Woodbury</i> —L. H., for Fred Smith	5 00	769 19

NEW YORK.

<i>Bedford</i> —St. Matthew's, M. C.....	2 00	
<i>Clyde</i> —Mr. Mellen's S. S., M. C.....	4 15	
<i>Croton Falls</i> —Mrs. S. V. D.....	2 00	
<i>Fishkill</i> —Trinity, M. C.....	2 50	
<i>Mamaroneck</i> —St. Thomas', Inter- cession Day.....	2 06	
<i>Manhattanville</i> —St. Mary's.....	31 00	
<i>Morrisania</i> —St. Ann's, a member.	2 00	
<i>New York</i> —Ascension.....	8 75	
Calvary, Jas. L. and Henry K. Bogert.....	40 00	
Grace, of which for Bp. Lee, of Iowa, \$250; Bp. Vail, \$1000; Bp. Whip- ple, \$25.....	7122 11	
Holy Communion, of which from C. W. O. and L. H. O., \$200; Mrs. S. M. \$30; Schools of the Nativity, of which for Bp. Morris, \$10; Faribault, Minn., \$10; Nashotah, Wis., \$10	30 00	
St. Ann's, of which for Nashotah, from a friend, \$10; from schools of St. Ann's, for scholarships in Bp. Tuttle's school at Salt Lake, \$80.....	117 45	
St. Augustine's chapel.....	7 00	
St. Bartholomew's, M. C., \$9.06.....	10 06	
St. John Baptist, M. C., \$13.83.....	63 82	
St. John's chapel, for Na- shotah.....	21 29	
St. Luke's.....	450 00	
St. Paul's chapel, S. S.....	11 05	
St. Thomas', M. C., \$2.50.	4 40	
Transfiguration, of which from two members, \$10; M. C., \$2.50.....	47 50	

Trinity, M. C.....	8 00	
Trinity chapel, M. C., \$13.25.....	36 46	
Zion, M. C.....	3 10	
G. G. G., for Texas Mis- \$100; for Prayer Books for Louisiana, \$5.....	105 00	
Mrs. A. B. M. and Mrs. W. B. J., quar't pay't of sti- pend.....	49 50	
Mrs. Daniel Low.....	5 00	
Mrs. McN., quar't pay't of stipend.....	25 00	
Mrs. Thos. Morton.....	3 00	
Miscel. R. W. C.....	2 50	
<i>Poughkeepsie</i> —St. Paul's.....	20 00	
<i>Rhinecliff</i> —Ascension.....	2 00	
<i>Sing Sing</i> —St. Paul's, M. C.....	1 60	
<i>Tompkinsville</i> —St. Paul's memorial	33 55	
<i>West Chester</i> —St. Peter's.....	68 75	
<i>White Plains</i> —Grace S. S., M. C.....	12 31	9404 91

NORTH CAROLINA.

<i>Ashville</i> —Miss F. P., for Rev. L. P. Rucker.....	1 00	
<i>Clinton</i> —St. Paul's, of which from M. C., \$3.26.....	16 52	
<i>Hillsboro</i> —St. Matthew's.....	17 00	
<i>Lenoir</i> —St. James'.....	13 00	
<i>Lincolnton</i> —St. Luke's.....	3 25	
<i>Rowan Co.</i> —St. Andrew's.....	3 00	
<i>Warrenton</i> —Emmanuel, M. C.....	1 41	
<i>Wilkesboro</i> —Gwyn's chapel, M. C. St. Paul's, M. C.....	11 60	
3 70		
<i>Windsor</i> —St. Thomas', M. C.....	7 48	77 96

OHIO.

<i>Bellevue</i> —St. Paul's, M. C.....	7 34	
<i>Cincinnati</i> —Christ Ch., Hon. Larz Anderson, \$250; In mem- oriam Karl K. A., for Bp. Spaulding, \$400.....	650 00	
G. W. P. A., for Rev. L. P. Rucker.....	5 00	
Trinity.....	5 00	
<i>Gambier</i> —Holy Spirit, of which for Colorado \$25.....	61 50	
<i>Middletown</i> —Ascension, of wh. ch from M. C., \$1.....	8 95	
<i>Wakeman</i> —Mrs. J. A. Beecher.....	5 00	
<i>Worthington</i> —St. John's.....	6 00	768 79

OREGON.

<i>East Portland</i> —St. David's, M. C.....	3 35	
<i>Oregon City</i> —St. Paul's S. S., M. C., 18.90. Christmas Offer- ing, \$7.60.....	26 50	
<i>Portland</i> —St. Stephen's chapel, of which from M. C., \$22.43	51 65	81 50

PENNSYLVANIA.

<i>Bristol</i> —St. James' S. S.....	50 00	
<i>Eddington</i> —Christ chapel.....	6 41	
<i>Holmesburgh</i> —Emmanuel, M. C.....	47 53	
<i>Parkomen</i> —St. James' S. S., M. C.	9 89	
<i>Philadelphia</i> —Christ Ch., of which for Bp. Tuttle, \$40; Bp. Morris, \$5.....	216 98	
St. Andrew's.....	10 00	
St. Mark's.....	315 07	
From Miss H., Miss W., and L. L. W., for Rev. L. P. Rucker.....	50 00	
M. C.....	31 83	
<i>Germantown</i> —St. Peter's, M. C.....	33 43	
<i>Lower Dublin</i> —All Saints', S. S., for Bp. Tuttle.....	10 00	
<i>Lower Merion</i> —Redeemer, M. C.....	35 25	

ACKNOWLEDGMENTS.

Upper Providence—St. Paul's memorial S. S.	8 10	
K—for scholarships at Virginia City	40 00	864 04

PITTSBURGH.

Erle—St. Paul's, of which from M. C. \$10.44	16 50	
Warran—Trinity S. S. for Colorado	9 92	
Washington—Trinity, advent coll.	23 56	49 98

RHODE ISLAND.

East Greenwich—St. Luke's, M. C.	26 50	
Newport—Trinity	24 09	
Zion, a member, M. L. C., for Bp. Tuttle	30 00	
Providence—All Saints' memorial, M. C.	19 00	
Grace, of which from M. C. 11.23; a member, \$50	61 23	
St. John's, a member, for St. Mark's Hospital, under Bp. Tuttle	20 00	
St. Stephen's, of which for Bp. Tuttle, \$130; M. C., \$5.	135 00	
So. Portsmouth—St. Mary's Guild, for Bp. Niles, \$10.	13 75	
Warren—St. Mark's	38 00	
Wickford—St. Paul's	32 00	888 48

SOUTH CAROLINA.

Abbeville—Trinity, M. C.	6 73	
Chester—St. Mark's	7 50	
Clarendon—St. Mark's	1 65	
Fairfield—St. John's	7 50	
Fendleton—St. John's	9 00	
St. Stephen's—St. Stephen's	4 35	
Summerville—St. Paul's	4 00	
Yorkville—Good Shepherd	7 00	47 73

TENNESSEE.

Brownsville—Zion, of which from M. C. \$10.90	14 90	
Mrs. J., for Mrs. Eaton, at Louisburg, N. C.	2 00	
Chattanooga—St. Paul's, Christmas offering	12 00	
Columbia—Mrs. A. A. B., for Missions in the West	10 00	
Franklin—St. Paul's	5 00	
Nashville—Advent	7 85	
Somerville—St. Thomas'	2 08	53 83

TEXAS.

Brenham—St. Peter's	5 50	
Marshall—Trinity	7 50	
Waco—St. Paul's	15 12	28 12

VERMONT.

Burlington—St. Paul's	5 00	
Poultney—Trinity, M. C.	16 01	
Rulland— " "	2 05	28 06

VIRGINIA.

Amelia—Raleigh Parish	5 00	
Amherst Co.—Lexington Parish ..	3 00	
Charles City Co.—Westover Parish ..	10 35	
Cobham—M. C.	3 66	
Culpepper Co., Brandy Station—St. Mark's Parish, Mrs. Haughton and daughter ..	3 50	
Petersburgh—Grace, M. C.	12 00	
St. Paul's	200 00	
St. Stephen's school	2 00	
Richmond—Grace	19 00	258 51

WESTERN NEW YORK.

Bath—St. Thomas', M. C.	39 00	
Buffalo—St. Paul's, M. C.	55 00	
Medina—St. John's, M. C.	10 60	
Middleport—Trinity, M. C.	6 77	
Rochester—Trinity, Boys' S. S. class, \$2.60; M. C. \$3.	5 60	
Maggie S. Houston, for Bp. Spaulding	1 00	117 97

WISCONSIN.

Delavan—Christ	10 00	
Oconomowoc—Zion	5 00	
Oneida—Indian Mission	50	
St. Croix Falls	4 30	19 80

MISCELLANEOUS.

From a lady, for Rev. L. P. Rucker	50 00	
From H. S. B.	5 00	
For Linen and Wine	100 00	
From Wm. Preston	2 00	157 00

YOUNG CHRISTIAN SOLDIER.

Receipts for the Month	1919 39	1919 39
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MITE CHESTS.

Receipts for the Month, not credited to Parishes	861 06	861 06
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Received for General Purposes	\$15,840 04
" " Special Purposes	5,295 59
Receipts for the Month	\$21,135 63
Amount previously acknowledged	32,546 11
Total Receipts since Oct. 1, 1873	\$53,631 74

RECAPITULATION OF SPECIAL RECEIPTS FOR THE MONTH.

Bp. Clarkson	\$14 08	Rev. L. P. Rucker	803 00
Bp. Morris	31 00	Rev. Geo. Macauley	20 00
Bp. Niles	10 00	Fred Smith	25 00
Bp. Lee, of Iowa	2500 00	For Nashotah	41 23
Bp. Spaulding	440 92	For Scholarships at Virginia City	40 00
Bp. Tuttle	517 52	For Faribault	10 00
Bp. Vail	1060 09	Rev. G. N. James	25 00
Bp. Whipple	103 75	Mrs. Eaton, Louisburg, N. C.	2 00
Bp. Whitaker	5 00	For Linen and Wine	100 00
Rev. E. C. Cowan	2 00	For Prayer Books for La.	15 00
Rev. Dr. Breck	50 00		
Rev. J. B. Goodrich	5 00		
Rev. J. R. Love	5 00		
			\$5,295 59

INDIAN COMMISSION.

Missionaries and Teachers in the Indian Field:

NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

Standing Committee—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

Santee Agency—P. O. address, Santee Agency, Nebraska.—

Rev. Samuel D. Hinman, *Presbyter.*
 Rev. Dan'l. W. Hemans, (Native), *Presbyter.*
 John B. Wapaha, " *Catechist.*
 Sam'l. Manikya, " "
 Samuel Stone, " "
 Duncan Graham, " "
 Tho's. Nonah'di, " "
 Mrs. S. D. Hinman.
 Miss Emily J. West.
 Sister Mary Graves.
 Miss M. Ives.
 Miss Clara Kerbach.

Yankton Agency—P. O. Address, Yankton Agency, Dakota.

Rev. Joseph W. Cook, *Presbyter.*
 Rev. Luke C. Walker, (Native), *Deacon.*
 Walter S. Hall, *Teacher.*
 John Robinson, "
 David Tattiyopa, (Native), *Catechist.*
 Frank Vassar, " "
 Salos P. Walker, " "
 Edward Ookiyee, " "
 Baptiste Defou, " "
 Matthew Leeds, " "
 Mrs. M. E. Duigan.
 Miss Anna M. Baker.

White Swan—

Rev. Wm. J. Cleveland, *Presbyter.*
 Mrs. W. J. Cleveland.
 Rev. Wm. A. Schubert.—Absent.

Among the Yanktonnais—P. O. address, Crow Creek Agency, Dakota.

Rev. H. Burt, *Deacon.*
 Sister Anna Pritchard.
 Miss Olive M. Roberts.

Among the Lower Brules—P. O. address, Crow Creek Agency, Dakota.

Among the Sans Arc and Two Kettle Bands, etc.
 —P. O. address, Cheyenne Agency, Dakota.
 Rev. Henry Swift, *Deacon.*
 George Long, (Native), *Catechist.*
 Miss Mary J. Leigh.

WISCONSIN MISSION.

Under the charge of Bishop HARE.

Onida Agency—P. O. address, Onida Reserve, Green Bay, Wis.

Rev. E. A. Goodnough, *Presbyter.*

MINNESOTA MISSION.

Under Bishop WHIFFLE.

White Earth Reservation—

Rev. J. J. Ennegahbowh (Native), *Presbyter.*
 Rev. J. A. Gillillan, *Presbyter.*
 Milton Lightner (Native), *Teacher.*
 Mrs. M. L. Selby, in charge of Hospital.
 Mrs. Laura Crafton, "

Form of a Bequest to the Indian Commission.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.....
for the use of the Indian Commission of said Society.

LENT APPEAL FOR INDIAN MISSIONS.

REV. AND DEAR SIR :

The Executive Committee of the Indian Commission put forth last Fall a Circular to their brethren of the Clergy, asking for the Indian Mission work a recognized place among the regular charities of the churches, and suggesting that collections should be made for it in the Season of Lent, when such an appointment could be made to fall in with the arrangements of Parishes. There is hardly need, therefore, that the Committee should now "stir up the pure minds of their brethren by way of remembrance," much less that they should go into any long review of Indian affairs, or advocacy of the claims of Indian Missions.

They would only remark that the fact that some of the Indian tribes hold

to-day an attitude of intense hostility to the whites, is only an argument for more earnest Christian effort, if only it can be shown that this violent disposition can be eradicated—and that it can be is apparent from the fact that Missionaries of our Church, their wives and children, and quite a number of women helpers, now go in and out among bands of Indians once as lawless as the worst, free, not only from danger, but from the fear of it.

That some Indians are murderers and should be pursued and summarily punished by the civil or military authorities, does not prove that there is no opening for the more humane work of the Church among them, so long as it is true that some tribes belonging to the fiercest of the Indian Nations have become so peaceably inclined, that it is customary for Missionaries, living right in their midst, to go to bed without so much as taking the precaution to lock the house door. Nor should assertions of the *hopeless* intractableness and wildness of the Indian be allowed to go unchallenged when the fact stares us in the face that, though it is but fifteen years since the first Missionary of our Church, Rev. S. D. Hinman, went among the Sioux, and only four years since the second, Rev. J. W. Cook, joined him, the Bishop of Niobrara and those associated with him live this day without peculiar inconvenience in the same house with a large number of Sioux boys, boys but a few years ago as wild as the wind, and that these boys may be seen any day trimming lamps, setting the table, washing the dishes, sweeping the floors, making the beds, and discharging all the duties of a civilized household.

CHRISTIAN SCHOOLS AMONG THE INDIANS.

A LETTER FROM BISHOP HARE.

YANKTON AGENCY, DAKOTA, *January, 1874.*

To the Children of the Church, and other benefactors of Boarding Schools in the Missionary Jurisdiction of Niobrara.

MY DEAR FRIENDS: I am greatly indebted to many Christian people for the interest which they have shown in the Boarding-School work, which the Missionary Servants of the Church are trying to begin and carry on among the Indians, and as some of the Schools projected last Summer are now in operation and others soon will be, it is time that I write to give some account of the condition of affairs.

And first, some words as to the general plan of our School work. Our Missions are placed amongst a wild people, who, from the oldest down to the youngest, have never known any control, but have lived independent; idle lives, with no higher law than the whim of the moment. It is not easy to induce the children of such people to come to a day-school, and

their parents would not think, for a moment, of compelling them. But they will come to a *boarding-school*, for there they find what they do not know in their own homes, regular meals, good clothing, and comfortable beds. Strange to say, these wild children become quite docile in our schools, and their improvement, in this isolation from heathen influences and residence with Christian people, is decided. We hope, too, that children gathered in such schools will form the beginnings of congregations at the chapels connected with the schools, and learn to carry on, with spirit, the responses and music of the Services. We think, too, that when the wild Indians visit these schools, and see how orderly, and neat, and intelligent, the scholars are, they cannot help seeing that our ways are better than theirs, and that God, Who sent a star to attract the attention of heathen men of old and start them off to find the CHRIST, will make the Indians see in our schools bright spots like stars, which will draw some of them from their wild ways to serve our SAVIOUR in industrious, honest and holy lives.

I have arranged, therefore, that a number of children shall be taken into the Mission family at each of our Mission Stations, and a small Boarding School thus established wherever it is practicable. I have also begun a Central Boarding School of higher grade, at the place where I live, to which the other schools shall be tributary, by sending me their most promising boys for education as teachers, Catechists and Missionaries. About this School I wish to say a few words.

The building is of chalk stone, and built rather with a view to comfort, economy and practical use, than to beauty. Beauty, especially with a stone building and in this far-off place, is a costly luxury.

Its situation is commanding, being upon the slope of the bluff towards the Missouri River and high above all the other buildings about. It is a little over forty-one feet front, fifty-six feet deep, with a wing on the west, twenty-eight feet by sixteen.

We began our School operations about the middle of December, by admitting five picked boys, and since then have admitted five more. There was no lack of applicants for admission, but I have limited our number, because only a portion of the sheets and pillow-cases, shirts and drawers, prepared for us by our friends at the East, had arrived, and also and chiefly because I thought that if I could get a few boys well drilled, they would help me in guiding those who should come after.

The plan has worked admirably thus far, and I would not have believed that the first two weeks of our experiment could bring so few frictions and annoyances. The boys admitted are all thus far Yanktons. I expect to have soon some Ponkas (among them Mac, one of the three children who were adopted by the Mission during the time Mr. Dorsey and his mother, Mrs. Stanforth, were at Ponka) and some Santees—whom I have not been able to receive hitherto, on account of fear of the small-pox which prevailed among the Santees recently. Of the boys admitted, one is twelve years old, one thirteen, three fourteen, three fifteen, one seventeen, and one is twenty-one.

My plan is to make the School *self-serving*, *i. e.* to make the boys take care of themselves, and of the house. For this purpose they are divided into three squads, and to each squad is assigned for one week one particular department of work. One squad is the Dormitory squad, whose duty it is to make the beds and keep the dormitory and some other rooms in order. Another squad is the Table squad, whose duty it is to set the table and wash the dishes, etc. A third is the Out-door squad, whose province it is to bring wood, run errands, go for milk, etc. Each day when the several squads have discharged their respective duties, they all unite and work at levelling and cleaning up the grounds, which are very rough, and it is a pleasant sight to see them busy with picks, shovels, and wheel-barrows, and merry all the while as larks. They take to work better than I dared expect—perhaps novelty gives the task a charm. Sometimes, however, they do not feel like work, and, when the outside work hour arrives, they are as hard to catch as wild deer, and, when caught, they go to work somewhat as a man goes to be hanged, and it is surprising to find how many sore fingers and lame legs are discovered, and how much colder the air seems, when the boys are working, than when they are playing bat.

By ten o'clock all manual work for the morning is over, and the boys go into school for two hours. Then dinner, and recess till two o'clock. Then work again till three. Then school till five. God bless the work thus happily begun, and prepare us who are here, and those who help us at the East, for what must come, some trials and discouragements!

Thus I have given some conception of one of the Boarding Schools. There are, besides, four others either already in operation or soon to be in operation. They are as follows:

GIRLS' BOARDING SCHOOL. SANTEE MISSION.

GIRLS' BOARDING SCHOOL, EMMANUEL HOUSE. YANKTON MISSION.

GIRLS' BOARDING SCHOOL. CROW CREEK MISSION.

BOYS' BOARDING SCHOOL. CHEYENNE MISSION.

In all these schools we need the help of our friends, and in order to facilitate its being rendered, I have divided the money cost of each school into scholarships corresponding to the scholars. The annual support of each scholarship is sixty dollars, and I invite any person who is ready to aid in our school work to choose the school which he prefers, to choose a name for his scholarship, and to write to the Secretary, Rev. R. C. Rogers, 30 Bible House, New York, that he desires to support a scholarship and will be prepared to pay the required sum either all at once or in half-yearly instalments. There will accompany this letter a list of scholarships already taken, from which it will appear that St. Paul's School is entirely provided for.

Praying to God to remember for good all who remember His work,

I am, very faithfully,

Your Servant in the Church,

WILLIAM H. HARE,

Missionary Bishop of Niobrara.

SCHOLARSHIPS ALREADY EXISTING.

ST. PAUL'S SCHOOL, YANKTON AGENCY.

(Full number of Scholarships 30.)

- WRY HOUSE SCHOLARSHIP.
Supported by Wry House School, Fox Chase, P. O., Philadelphia.
- CALVARY SCHOLARSHIP.
Supported by Calvary Church, Clifton, Cincinnati, Ohio.
- H. FAMILY SCHOLARSHIP.
Supported by the children of several brothers and sisters.
- EDWARD S. CLARK SCHOLARSHIP.
- E. H. S. SCHOLARSHIP.
- ST. JAMES' SCHOLARSHIP.
Supported by Sunday-school of St. James' Church, Boston Highlands, Mass.
- SCHOLARSHIP OF THE GOOD SHEPHERD.
Supported by Sunday-school of Church of the Good Shepherd, Radnor, Penn.
- S. S. M. SCHOLARSHIP.
In memoriam.
- E. W. H. SCHOLARSHIP.
- ST. MICHAEL'S SCHOLARSHIP.
Supported by Sunday-school of St. Michael's Church, Bristol, R. I.
- HENRY M. BEARE SCHOLARSHIP.
SCHOLARSHIP.
Supported by Sunday-school of Christ Church, Baltimore, Md.
- ST. LUKE'S SCHOLARSHIP.
Supported by Sunday-school of St. Luke's Church, Rochester, N. Y.
- ALL SAINTS' SCHOLARSHIP.
Supported by Sunday-school of All Saints' Church, Worcester, Mass.
- SCHOLARSHIP.
Supported by a member of Woman's Association of the Diocese of Long Island.
- ST. MARY'S SCHOLARSHIP.
Supported by a Bible Class of St. Mary's Church, Brooklyn, N. Y.
- ALONZO POTTER SCHOLARSHIP.
Supported by Alonzo Potter Bible Class, Episcopal Hospital Mission, Philadelphia.
- VAUGHAN SCHOLARSHIP.
Supported by Vaughan Bible Class and Infant School, Episcopal Hospital Mission, Philadelphia.
- M. A. DEW. HOWE SCHOLARSHIP.
Supported by M. A. De W. Howe Bible Class, Episcopal Hospital Mission, Philadelphia.
- H. M. H. SCHOLARSHIP.
- CHRIST CHURCH SCHOLARSHIP.
Supported by Sunday-school of Christ Church, Belleville, N. J.
- ST. PETER'S SCHOLARSHIP.
Supported by a few members of St. Peter's Church, Albany, N. Y.

ST. PAUL'S SCHOLARSHIP.

Supported by Sunday-school of St. Paul's Church, Albany, N. Y.

DEWITT SCHOLARSHIP.

Supported by Sunday-school of Church of the Holy Innocents,
Albany, N. Y.

CHRIST CHURCH SCHOLARSHIP.

Supported by Sunday-school of Christ Church, Westport, Conn.

————— SCHOLARSHIP.

Supported by Miss M. E. M.

COTTAGE SOCIETY SCHOLARSHIP.

Supported by a lady of Baltimore and the members of "The
Cottage Society," New York.

IMMANUEL SCHOLARSHIP.

Supported by the Sunday-school of Immanuel Church, New
Castle, Del.

BISHOP LEE SCHOLARSHIP.

Supported by Trinity Church, Wilmington, Del.

KITTIE HUNT SCHOLARSHIP.

Supported by Mrs. John Jacob Astor, New York.

GIRLS' BOARDING SCHOOL, SANTEE MISSION.

(Full Number of Scholarships 20.)

LOUISE SCHOLARSHIP.

Supported by members of St. James' Church, Boston High-
lands, Mass.

ELIZABETH FRY SCHOLARSHIP.

No. 1 SCHOLARSHIP.

No. 2 " "

————— SCHOLARSHIP.

Supported by Sunday-school of Episcopal Church, Des Moines,
Iowa.

GIRLS' BOARDING SCHOOL, EMMANUEL HOUSE, YANKTON AGENCY.

(Full Number of Scholarships 20.)

GIRLS' BOARDING SCHOOL, CROW CREEK MISSION.

(Full Number of Scholarships, for the present, 10.)

BOYS' BOARDING SCHOOL, CHEYENNE MISSION.

(Full Number of Scholarships 20.)

 EXTRACTS OF LETTERS FROM REV. H. BURT,
CROW CREEK MISSION, DAKOTA.

TO-DAY the Sisters received the girls into this House. Four very bright and good girls head the list. To-morrow we expect two more, one of whom is a daughter of Wizi. (This will in a great measure tend to satisfy him.)

The Boarding School therefore begins very favorably. I trust it may continue to be as prosperous as it now seems to promise. The girls to-day very nobly passed through the ordeal of the wash-tub, much to the amusement

of the Sisters, who think that the girls could even endure a second initiation without serious injury.

To-day three more girls came into our family, making the number seven in all. The Sisters are very much pleased thus far with their work.

I have still to report a flourishing condition of things, especially as regards the Girls' School. We now have eight very good girls and they are doing well, much to the satisfaction of the Sisters. I am, however, ever prepared for any desertion on the part of the girls, for I am really surprised to find that they stay so long.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of January, 1874.

ALBANY.		DELAWARE.	
<i>Albany</i> —St. Paul's, a member's Christmas offering.....	10 00	<i>Delaware City</i> —Christ Ch.....	5 00
St. Paul's S.S. for St. Paul's Scholarship.....	60 00	<i>Newcastle</i> —Immanuel Ch.....	41 13 46 13
Holy Innocents' S. S. (for W. H. DeWitt Scholarship \$60).....	65 80	GEORGIA.	
<i>Brush's Mills</i> —St. Peter's S. S.....	5 00	<i>Marietta</i> —"V.".....	5 00 5 00
<i>Scholaric</i> —O. M. K.....	50 141 30	ILLINOIS.	
CALIFORNIA.		<i>Algonquin</i> —"L. T.".....	1 80
<i>Santa Barbara</i> —Trinity.....	2 00 2 00	<i>Galena</i> —Grace Ch., thro' Woman's Aux'y for Ponkas.....	7 00 8 80
CENTRAL NEW YORK.		KENTUCKY.	
<i>Onondaga Castle</i> —Ch. of the Good Shepherd.....	1 00 1 00	<i>Louisville</i> —Christ Ch.....	3 75
CENTRAL PENNSYLVANIA.		<i>St. Matthew's</i> —St. Matthew's.....	1 20 4 95
"E. W. H." half St. Paul Scholarship.....	30 00	LONG ISLAND.	
"H." family half-year St. Paul Scholarship.....	30 00	<i>Brooklyn</i> —Ch. of the Messiah....	35 33
<i>Lebanon</i> —A member of St. Luke's for Enmegahbowh.....	3 00	A. M. King.....	5 00
<i>York</i> —St. John's, toward the support of an assistant to Enmegahbowh.....	250 00 313 00	St. Mary's, for Spokanes.....	3 00
CONNECTICUT.		<i>Cold Spring Harbor</i> —St. John's....	7 50 50 88
<i>L. J. Curtis</i> , for education of Philip Deloria.....	112 50	MARYLAND.	
<i>Brookfield Centre</i> —St. Paul's.....	3 50	<i>Annapolis</i> —St. Ann's.....	60 97
<i>East Haddam</i> —St. Stephen's Christmas offering.....	21 32	<i>Baltimore</i> —St. Paul's.....	111 64
Rev. Geo. Rumney, for Enmegahbowh's work, \$5; a Communicant, 50 cents.....	5 50	St. Barnabas, for Bishop Hare's use.....	50 00
<i>Fairfield Co.</i> —Woman's Aux'y Indian Association quarterly payment—Trinity Ch., Southport, \$90; Christ Ch., Stratford, \$41.10; Christ Ch Westport, \$5.00; Trinity Ch. So. Norwalk, \$5; Mrs. Glover, Fairfield, \$25....	165 10	Anon.....	2 00
<i>Litchfield</i> —St. Michael's.....	10 00	<i>Monkton</i> —St. James' Parish.....	11 75
<i>Middletown</i> —For candidates of the Ministry at White Earth.....	5 00	<i>Oakland</i> —Thro' Rev. J. Owen Dorsey.....	13 21
<i>Milford</i> —St. Peters, (for Fred. Smith I).....	14 50	<i>Washington</i> —Mr. Thos. Hyde.....	2 00
<i>So. Glastonbury</i> —Two S. S. classes of Trinity Ch., Brooklyn.....	2 00	<i>Waverly</i> —St. John's.....	5 00 256 57
<i>West Haven</i> —Christmas offering.....	2 25	MASSACHUSETTS.	
<i>West Meriden</i> —M. D. A.....	3 65	<i>St. James'</i> , thro' Dakota League for Bp. Hare.....	90 03
<i>Westport</i> —Christ Ch.....	5 00 350 32	<i>Jamaica Plain</i> —St. John's, Rev. Abbott Brown thro' Dakota League for Bp. Hare, \$5; Bp. Whipple, \$5.....	10 00
		<i>Wrentham</i> —S. J. W., for Spokanes.....	3 50 103 53
		MICHIGAN.	
		<i>Ann Arbor</i> —St. Andrew's.....	24 83
		<i>Grand Rapids</i> —Woman's Miss'y Association, Industrial Band.....	1 25 26 08
		MINNESOTA.	
		<i>Rosemount</i>	1 75 1 75
		NEW JERSEY.	
		<i>Jersey City</i> —Grace Ch.....	27 50 27 50

ACKNOWLEDGMENTS.

NEW YORK.			
<i>Mamaroneck</i> —St. Thomas', Intercession Day.....	1 81		
<i>New York</i> —Trinity, quarterly for Bp. Hare's salary.....	250 00		
Calvary, Mrs. M. A. Easton 1st quarterly payment for Chippewa Mission..	125 00		
St. John Baptist, Epiphany offering.....	21 75		
A friend to the Indian, for White Earth.....	2 00		
St. Ann's.....	3 00		
Thro' Niobrara League, Ch. Holy Communion (of which for half support of one lady \$250; to constitute Rev. Dr. Lawrence a life member \$100) \$359; St. Mark's, for half support of one lady \$250; D. A. Cushman, Esq., to constitute himself, wife and daughter Life members, towards the support of one lady, \$300; Mrs. J. J. Astor, for her god-daughter, one St. Paul's scholarship, \$60; Miss M. S. Mortimer, \$10; M. B. T., \$10.00; subscriptions, \$11; Mrs. S. T. B. Wetmore, 1st annual payment for the education of the eldest son of the late Rev. Paul Mazakute, \$60.....	1060 60		
<i>Piermont</i> —Christ Ch. S. S., Miss Prall's class.....	2 73		
<i>Pleasant Valley</i> —St. Paul's.....	1 44		
<i>Rhinecliff</i> —Ch. Ascension, Mrs. Dr. Savage, \$5; Miss Jessie Savage, \$1.25.....	6 25		
<i>Tompkinsville</i> —St. Paul's.....	1 27	1474 74	
NORTH CAROLINA.			
<i>Wilmington</i> —St. James' House, Intercession Day offering, for candidates at White Earth.....	10 14	10 14	
OHIO.			
<i>Oberlin</i> —Christ Ch., a parishioner.	10 00		
<i>Wakeman</i> —Mrs. J. A. Beecher....	5 00	15 00	
PENNSYLVANIA.			
<i>Oxford</i> —Trinity Chapel S. S. at Crescentville.....	43 08		
H. M. H., half St. Paul scholarship.....	30 00		
<i>Rockdale</i> —Calvary S. S. for Santee.	15 00		
<i>Delaware Co.</i> —Mrs. A. in memorial.....	20 00		
<i>Philadelphia</i> —H. P. H., for Spokanes.....	10 00		
St. Mark's.....	5 00		
St. Andrew's.....	10 00		
A. B. B., \$11.84; M. C. B., \$4.29; L. B., \$2.88....	19 01		
Thro' Indian's Hope Association—Miss Coles' Mite Chest, \$3.53; Mrs. Dr. Spencer, Chicago, for Emmeghbowh, \$5; Calvary Monumental Ch. Mite Chests, \$2.26; Mrs. J. P. Coates, for St. Paul's School, \$5; St. Peter's, Germantown, Mme. Clement, \$2; Miss Burr, \$5—\$7; Theresa scholarship, Mrs. and Miss S., per Mrs. Rumney, 2d in			
stalment, \$35; Christ Ch. S. S. Germantown, \$12.45; Mrs. De la Cuesta Mite Chests .98; St. Mark's Ch., Frankford, W. W., \$500; J. W. \$500; S. W., \$500; per Mrs. Conover, \$22; interest, \$7.40; \$1529.40; St. James', per Miss Schell, \$15; St. Luke's, per Miss M. Lewis, \$85; A lady of Christ Ch., per Mrs. Ashmead, \$5; Mrs. J. Dobson, for Bp. Hare, \$100; 2 Mite Chests, \$6.90—\$106.90; Ch. Incarnation, \$1.35; Miss Taylor, 2 Mite Chests, \$2.55; M. W. Clarkson Mite Chest, \$1.50; St. Peter's, Germantown, per Miss Burr, \$5; St. Mark's, Frankford, Mrs. Rowland and Conover, \$12; Mrs. Rowland's Mites, \$1.46; Mrs. Rowland \$3.19.....	\$16 65		
St. Michael's S. S. 26 00 Mite Chest, .75; St. James' Kitchens, \$10; A lady of Holy Trinity, \$50.....	1026 32		
Less Print'g acct. 7 50			
			1018 82 2070 86
RHODE ISLAND.			
<i>Providence</i> —Grace Ch., a member.	80 00		
<i>Newport</i> —Zion, M. L. C.....	30 00	110 00	
SOUTH CAROLINA.			
<i>Mount Pleasant</i>	4 00	4 00	
TEXAS.			
<i>Galveston</i> —Trinity.....	4 00	4 00	
VERMONT.			
<i>Sheldon</i> —A friend.....	5 20		
<i>Guilford</i> —Christ Ch.....	3 00	8 20	
VIRGINIA.			
<i>Alexandria</i> —Women's Miss'y Soc. Christ Ch., for furnishing Girls' School.....	250 00		
<i>Berryville</i> —Mrs. L. W. Washington.....	2 00		
<i>Petersburg</i> —St. Stephen's School.	1 00		
<i>Oak Grove</i> —St. Peter's.....	4 00		
<i>Liberty</i> —Heber Parish, for Spokanes.....	5 00		
<i>Amelia Co.</i> —Raleigh Parish.....	5 00		
<i>Cobham</i> —Grace Ch.....	3 90	270 90	
WISCONSIN.			
<i>Delavan</i> —Christ Ch.....	10 00		
Oneida Mission.....	1 00	11 00	
MISCELLANEOUS.			
Mrs. S. G. Wyman, Baltimore, \$20; The Cottage Society, N. Y., \$30 for St. Paul scholarship.....	60 00		
Anonymous.....	1 90		
A one dollar bill from a Christian Indian in Minnesota; for interest, from a friend, for temporary use of the bill, \$1; for the bill itself, \$5.....	6 00	67 90	
Amount previously acknowledged.....		11,508 90	
Total Receipts since October 1st 1873.....		\$16,894 09	

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

MARCH, 1874.

THE GREAT WALL OF CHINA.

THE public works of China are probably unequalled in any land or by any people, for the amount of human labor bestowed upon them ; the natural aspect of the country has been materially changed by them ; and it has been remarked that the Great Wall is the only artificial structure which would arrest attention in a hasty survey of the surface of the globe. It crosses twenty-one degrees of longitude from the Pacific coast to the desert border of Thibet, and is no less than twelve hundred and fifty miles in length.

In this stupendous structure the use of strong granite foundations, and bricks above, cemented with lime, in the vicinity of important passes give it the appearance of great strength. It winds over the hills as it finds them ; and, whether the incline be steep or gentle, it goes boldly forward, often capping the highest ranges.

It is twenty-five feet thick at the base, and fifteen feet at the top, and varying from fifteen to thirty feet high. The top of the wall is wide enough for two carriages to pass. The illustration we give is from a photograph taken on the spot near the Hankow pass. In order to have a view which should be more effective the camera was placed upon the wall itself.

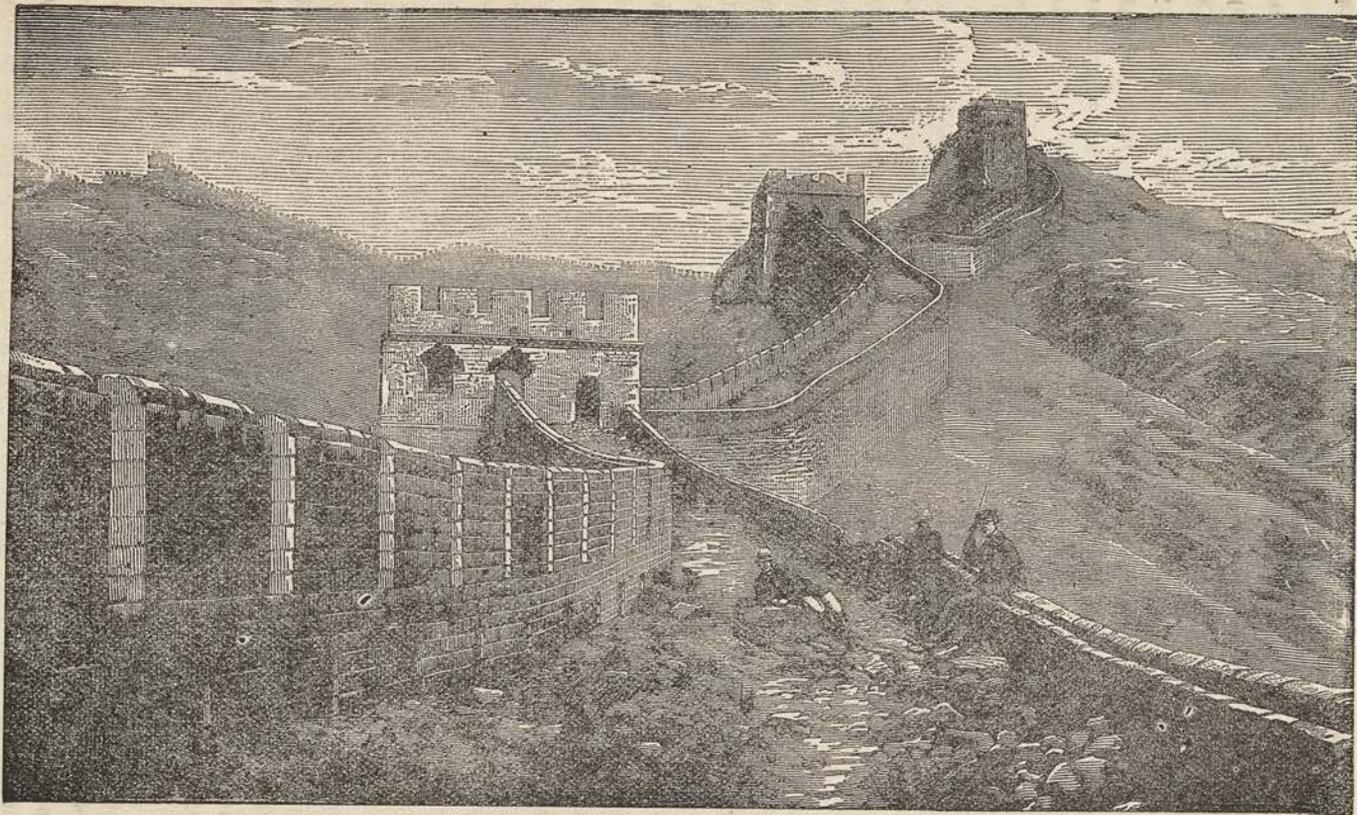
There are brick towers at short intervals which are not built upon the wall but are independent structures, some of which are fifteen feet high, but the usual height is a little under forty feet. The impression made on the mind after inspecting these towers, and observing the tiers of the hewn granite of which this gigantic work in its lower part is constructed, and the wonderful way in which it traverses the mountains, is that a strong military government alone could have undertaken the work. It was begun by Chi-

Wangti, the Napoleon of China, B.C. 240 and finished B.C. 220. This extraordinary man reduced all the pretty states of China to his sway and then built this vast wall in order to protect his dominions from the incursions of the northern tribes, and to the present day it has served as a barrier against the inroads of the nomadic tribes.

The most enterprising of the chieftains have, however, from time to time, overcome this obstacle, and partly destroyed the wall ; they did so in the sixth century, and when they were driven out under the Emperor Wu-ting, A.D. 542, this Emperor employed fifty thousand workmen in repairing and enlarging the wall. When the Native Ming dynasty drove out the Mongols in 1368 they decided on repairing the wall and keeping it in good order. It is sufficient evidence of the solidity of the original construction that it has remained so well preserved in a region of frosts and moisture. The present, or Tsing dynasty has made no effort to keep it in repair and it here and there exhibits crumbling arches and falling ramparts.

The Hon. Wm. H. Seward and Admiral Rodgers visited the Great Wall in 1870, and these two gentlemen went through a process of estimating the comparative cost of constructing a mile of this work and a mile of the Pacific Railroad ; and they agreed in the result that the cost of building such a structure as the Great Wall in the United States to-day, would exceed the entire cost of all the railroads in our country. The following are the reflections of Mr. Seward after gazing upon and examining what continues to be one of the wonders of the world :

“ I never before found myself in a position so suggestive of reflection. This great monument tells, in brief, the history of China. Aboriginal tribes of the Mongolian race, forty or fifty centuries ago, left cold and sterile homes in the north, spread themselves over the south-eastern portion of the continent of Asia, established there a kingdom, and built up a prosperous and highly-refined state. They were annoyed by incursions and depredations from the same northern steppes which they had left behind them, just as England was so long annoyed by incursions and depredations of the Picts and Scots, Danes and Saxons. Chi-Wangti, king of civilized China, built this great wall to protect the country against those nomadic tribes. The completion of so great a work justified him in laying aside the modest title of king, and assuming the more ambitious one of emperor—the first emperor of China. It is not an unimportant consideration that the culmination of the Chinese Empire marked by the construction of the Great Wall, was coincident with the decline of Grecian arts and arms and with the establishment of Roman empire on the western shores of Asia. The Great Wall served its purpose through the period of fourteen hundred years. But, during this



THE GREAT WALL OF CHINA.

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time wealth and luxury increased in China, while moral vigor declined. An enervated state provoked the rapacity of its neighbors. Kublai-Khan effected a combination of all the Tartar and Mongolian hordes of the north. They forced the wall, conquered and enslaved China. Chinese morals and manners, however, subdued and modified the character of their conquerors. The wall ceased to be needful, because the Chinese and Tartars became reconciled, assimilated and contented, under the sway of the Mantchoorian dynasty. How little can human foresight ever penetrate the remote future ! How little Chi-Wangti understood of the fate of the Great Wall. Is it not well that human power cannot bind or control for an indefinite future the destinies of any nation ?”

A BURDEN LAID ON WEARY SHOULDERS.

THERE is no Mission of our Church in which the Missionaries are under a more constant pressure of work than those in Africa. Foremost among these self-denying laborers is Bishop Auer. His duties in past years prior to his leaving eighteen months ago for Germany to recruit his health, were so pressing, in a climate very uncongenial to the white man, that his life appeared to be very nearly crushed out.

Now he has gone back as Bishop with added cares and responsibilities. Past labors have told upon his health, which is by no means as vigorous as we wish it were : we trust, however that God has rich mercies in store for Africa in the future ministrations of the Bishop. His letters and Reports in all the fulness with which he is able to give them will be published in the various periodicals of the Committee, with other communications from all parts of the field abroad.

What we have now to ask on his behalf as well as on behalf of the work to which his life is devoted, is this, that he be not expected to write to individual Rectors, for which, to any considerable extent, he has neither time nor strength : and moreover that no contribution, to the noble work which in the MASTER'S Name he is essaying to do, shall be made to depend upon the furnishing by him of periodical advices to the Rectors from whose parishes the contributions are derived. Such advices, if it were possible to give them, might be turned to good account, and no man would more cheerfully than he take advantage of any means which gave promise of deepening and enlarging Missionary interest, but it is not possible.

He asks the Church to pray for him ; and if Rectors will let their people know this, and tell them what he is, and what his work is (for this there

are abundant materials within easy reach), then we do believe that this work would be brought sufficiently near to the hearts of people to enlist their sympathies and secure their active co-operation.

A PLEASANT OPPORTUNITY FOR SOME LOVING HEARTS.

BISHOP WILLIAMS in a letter dated Yedo, Japan, Dec. 7, 1873 says, "I have nothing here but a glass goblet and plain white plate as a Communion set. They have been used for no other purpose, and we can celebrate the exceeding great love of our blessed SAVIOUR with as thankful hearts and find Him as near to us when using these vessels as the most costly. But if they can be obtained there seems a fitness in a better Communion set, which for one I do not despise.

Some good friends sent a beautiful set for our Church in Osaka last year. If some other good friends will send the like (we do not ask for one with a diamond ring) for the Church in Yedo, there will be made glad and thankful hearts here."

SPECIAL NOTICE TO THE HOLDERS OF MISSIONARY BOXES.

WE have much pleasure in saying to all the holders of Missionary Boxes that we have adopted a system of CHRISTMAS and EASTER CARDS, which will be furnished, as gifts, to every one who sends money from a Missionary Box. These cards consist of a picture, and a letter from the Secretary and General Agent addressed to the Children.

The CHRISTMAS CARD has been mailed to all from whom Christmas offerings have been received, and will go out just as fast as we hear from the holders of Boxes.

The EASTER CARD will soon be made ready, and will be sent promptly to all who make Easter returns.

Will Rectors of Parishes in which Missionary Boxes are distributed, have the kindness to announce this arrangement to their people.

AFRICA.

LETTER FROM BISHOP AUER.

STEAM SHIP SOUDAN,

BEFORE TENERIFFE, *December 12, 1873.*

REV. AND DEAR BROTHER: On waking up a while ago I heard a cry for "letters as soon as possible." The "Liberia" (homeward bound African Steamer) came in last night.

We left Liverpool on the 25th Nov. ; had cold and wet weather for about five days and a very rough sea. The ship is heavily loaded with Government stores (shot and gunpowder too). The cold and damp weather drove me to bed, the only warm place.

On December 3rd we reached Madeira and left on the 4th ; reached Teneriffe on December 5th, and left on the 6th but when we had been about thirty miles out something in the engine broke and we had to return first by sail alone and then by the help of a patched-up machine, so that we reached Teneriffe again on the 7th—just after Service and sermon.

We are to stay a few days longer. The weather is fine ; we are well, the climate is just warm enough to be salubrious, but the delay tries our patience.

We are due at Cape Palmas on the 15th (next Monday), and yet shall not be there before Christmas.

A regular report of our voyage shall follow, I write this to inform you of our progress.

The LORD is our Refuge and our Strength.

With best regards,

Very truly yours.

LETTER FROM BISHOP AUER ANNOUNCING HIS SAFE ARRIVAL OUT.

CAVALLA, *January 2, 1874.*

REV. AND DEAR BROTHER: We landed in safety on December 29 (at Cape Palmas). With Mr. Lehman, I came here on the 31st ult., so as to begin my work on the New Year. Rheumatism and cough are nearly gone. Miss Scott is not actually sick, but very feeble and worn. Mr. Davis is well. Mr. and Mrs. Leimenstoll come here next week.

An account of our voyage and other matters will be ready by next mail. At present, I have my hands full.

God be praised for His goodness in bringing us in safely to our desired haven in spite of the threatened dangers.

May the LORD bless us all abundantly in 1874.

With brotherly regards,

Very truly yours.

CHINA.

LETTER FROM MISS FAY.

It is a pleasure to call attention to a very interesting letter from Miss Fay which will be found in the Woman's Department of this number. Such a faithful filling up of time, as the record of her daily work, therein given, shows, furnishes a fair example of that which is common among those who are seeking in the field abroad to extend the Kingdom of our LORD. This letter of

Miss Fay presents many striking facts—among them these two may be mentioned—the offer by a lone widow of the use of a room in her house for a school because she wanted to hear the voices of the children at their studies—who watches every word of praise or blame—repeating in a low tone in concert with each one who is reciting, and who, when Miss Fay is leaving the school for the day “gives” Miss Fay says, “a loving, anxious glance at the School and then walks a short distance with me on my return, bidding me good-bye with many thanks and kind entreaties that I should take good care of myself”

The other striking fact to which we refer is that which relates to a little Chinese girl of six years, in one of Miss Fay’s schools, who has a most remarkable memory and quickness in learning. She is not satisfied with books which would seem to be suited to a child of her years, but, to Miss Fay’s amazement asked that she might study the “Ta Yak” and “Men-cius,” books used by the large boys in a course of Chinese Classical studies.

The whole letter will amply repay a careful reading.

JAPAN.

LETTER FROM THE REV. C. T. BLANCHET.

YEDO, December 22, 1873.

DEAR DOCTOR: Yours of the 4th ult. came to hand on the 15th inst. Our Bishop has now returned from China, and we are hoping will remain with us, for some time. In my letter of the 19th ult., I told you we were living in a Buddhist Temple together with our English friends, Rev. Messrs. Wright and Shaw. On seeing our accommodations, the Bishop thought it was best for us to live separately. The house was too small for our number; on cold days we all had to occupy the same room with our teachers, the only room in the house that had a stove in it, and we could not accomplish much in the way of study.

The Bishop set us the example by retiring at once into a Japanese hotel, until he could find more suitable quarters.

To give you an idea of what a Japanese hotel is, allow me to say a few words about that one where the Bishop stopped, which is quite popular. We (Messrs. Newman, Cooper and I), while looking for a house, called on the Bishop and found him alone in a small room about nine by nine feet, without chair, table or bed; sitting, or rather kneeling on the floor, with his books before him and a small square box about nine by nine inches full of ashes and a few live coals, called a *hibachi* (the only stove the Japanese have) by his side, a pair of blankets rolled up in one corner of the room, his only articles of bedding. There he, the Missionary Bishop to China and

Japan was in his stocking feet (for no one is allowed to wear boots or shoes in Japanese houses) with his overcoat on. He kindly invited us young Deacons to be seated; we did so, but soon realized the difference between sitting in a comfortable chair and sitting on one's feet on the floor. His food was rice, fish, eggs and tea.

We remained in the Temple a few days longer while trying to secure a house, but as we saw no prospect of getting one soon, we concluded, with the Bishop's advice, to move to another Japanese hotel. This is more expensive than the other, but it is much better. We have foreign food, two small rooms each, a bed-room and a study, which we have furnished ourselves, and are allowed to wear our boots. Every thing is plain but substantial.

We expect the Bishop will come and live with us in a day or two. He holds Service and preaches in Japanese every Sunday morning. Sunday before last, 14th inst., there were four Buddhist priests present. We have printed in Roman letters the responsive parts of the Service and lead in the responses. We also have the Hymn, "Rock of Ages," translated by the Bishop and set to the same music as in the Hymns Ancient and Modern. At present, the attendance is rather small, consisting mostly of our teachers and their friends, because we are not known yet.

We expect to open a school by the first of next month if we can get a house, and will, no doubt, have as many applicants as we can accommodate.

While I write, my teacher is copying the Morning and Evening Prayer in Japanese, thus familiarizing himself with the Prayer Book and assisting us in its circulation.

HAITI.

UNDER date of the 20th of January, Mr. Holly writes; "My health is somewhat better, but I am not yet entirely restored to perfect health. I am obliged to abstain from writing, as still detrimental to my nervous attack; the Rev. Mr. Battiste writes for me on this occasion."

EXTRACT FROM REV. P. E. JONES' LETTER.

PORT-AU-PRINCE, *December 23, 1873.*

MY REV. BROTHER IN CHRIST: I arrived in this city on Saturday the 20th inst. Preached for the Rev. Mr. Holly on Sunday. I leave (D.V.) to-morrow at 7 A.M. for the south in order to administer to four young candidates their first Communion.

The work in Jeremie is now firmly established. The parish school numbers over fifty scholars, many more are expected in January. The Church building, parsonage, and lots now belong legally to our church, all necessary acts have been drawn and signed by legal authority and the papers are in the safe keeping of our Vestry.

PALESTINE.

We are glad to lay before our readers the following letter from Miss Baldwin, announcing her safe arrival at her home in Syria. We expect to be advised at stated intervals of the condition and progress of the interesting Mission School of which she has charge. Our miniature map is inscribed with names dearest to the Christian heart, and there is comfort in the thought that our Church has now connection with Missionary work in the land in which our Divine REDEEMER passed the days of His life on earth.



LETTER FROM MISS M. B. BALDWIN.

JOPPA, Dec. 20, 1873.

MY DEAR FRIEND—I improve the first opportunity since my arrival at Joppa on the 11th inst., to inform you that, by Divine favor, I have been brought safely

back to my post here. I requested Miss Maury to inform you of my progress out, to whom I sent several general letters from Liverpool, Gibraltar and Beirut. The whole of my voyage out to Joppa was so remarkably favourable that I cannot but believe that I was led by the hand of the LORD. In no one particular did I meet with the least difficulty, not even in landing at Joppa, where we had reason to fear some difficulty. On arriving at our residence here I was welcomed by all the boys of the School who were arranged on either side of the entrance gate, and, as I bowed to them they began to sing a hymn of welcome, in Arabic, prepared by the teacher and set to the English national air of "God Save the Queen." The scene and sound of music was most touching to me. I have not yet been able to make any general examination of lessons, but so far as I have done so, I am exceedingly pleased with the progress made during my absence. I write now simply to announce to you my safe arrival at Joppa. At the end of the year I will write again more particularly of the School.

Please print this letter in THE SPIRIT OF MISSIONS for the comfort of my numerous friends, to whom I cannot write now, to relieve their anxiety, especially on account of my lameness.

Very respectfully yours,

COMMERCE BY ITSELF IS A DECIVILIZER.

ONE of the most successful books ever published is *Seward's Travels Around the World*. The *Evening Post* of this city says it learns from the best authority that the amount paid to the heirs of Mr. Seward for the copyright for the first six months of the book was over forty-one thousand dollars! Such a profit is without a parallel, and the sale of the book continues unprecedented.

There are certain sentiments expressed in this book which we cannot but take exception to. At present we can refer only to the following sentiment expressed to a large mercantile party gathered to meet him at the United States Consulate at Hong Kong.

I do not undervalue Missionary labors in the East, but the Christian religion for its acceptance, involves some intellectual and social advancement which can only be effected through international commerce. I look, therefore, chiefly to commerce for the regeneration of China.

Gentlemen, you have dedicated your fortunes and your lives to the regeneration of China. I pray God that you may individually enjoy the rich rewards of that devotion!

THE FOREMOST OBSTACLE TO THE REGENERATION OF CHINA.

We can well imagine the wonderment of those who were present and heard these words, and of the other residents in China who afterwards read them in the printed speech. It is perfectly well known, and should not have been ignored by Mr. Seward, that a great part of the foreign merchants in China instead of dedicating fortunes to the good of China, are *making* fortunes by the ruin of the Chinese through the opium traffic; and of the comparatively few who have nothing to do with opium the object of the greater part of them, as they themselves avow, is to enrich themselves as quickly as possible by importing foreign manufactures, and exporting tea and silk, and when they have become wealthy, which they expect will be in about ten years, to return to their own land. As to dedicating fortunes and lives to regenerating China, such a thought never entered their minds. Here and there is a house like Olyphant & Co., and individual merchants, truly Christian men, who aid the cause of CHRIST by their example and by their gifts, but the number of these is very few indeed.

The truth is that commerce unaccompanied by the Christian religion, is a decivilizer rather than otherwise, and that so far from the merchants and

traders preparing the way for the Missionaries, the opposite is the case, and Missionary labors always prosper most where foreign traders are not residing. This is the uniform testimony of those who have had the best opportunities for knowing whereof they affirm. The traders *did* precede the Missionaries in China by fifty or more years, but they only made the work of the latter immensely more difficult by the disgraceful conduct of many of them, and by the introduction of the ruinous opium; and the saddening fact remains to-day that for every dollar which Christians give for the disenfranchisement of China, foreigners give two hundred dollars to fasten upon her already wretched millions the debasing and terrific curse of opium; and this is the foremost obstacle to the regeneration of China.

TESTIMONY OF CONSUL MEDHURST AND THE REV. MR. MOULE.

Apart from the ruin caused by the opium the influence of the foreign communities in China is not helpful but obstructive. This is acknowledged by Consul Medhurst in his *Foreigner in Far Cathay*, and he says that Missionaries would be more successful if fewer of them remained at ports on the coast, and more went to the interior cities where no foreign traders are living. The Rev. Arthur E. Moule in his work on China entitled *Four Hundred Millions* says :

The influence of a professedly Christian community in the great commercial centres of China has, I grieve to write it, produced on the minds of the heathen a feeling decidedly prejudicial to the work of the Christian Missionary. The viciousness of living in too many instances, and the general carelessness about communicating the holy religion of Jesus to their neighbors, account for the fact, that the farther we get from foreign settlements the more success do we meet with in our Mission work.

TESTIMONY OF THE REV. DR. WILLIAMSON.

The observant, experienced and liberal-minded Dr. Williamson says in his *Journeys in North China* that opium-smoking is spreading like some terrible virus through all branches of the people, laying thousands of strong men low; that the introduction of opium, and the present extensive traffic in it by foreigners has created a most powerful prejudice against us among the best minds in the country; and that the more intelligent, virtuous, and patriotic a man is, the more indignant is he at the presumption of nations implicated in the opium trade, seeking to introduce new forces to elevate his countrymen. He then discusses the trade in China in articles which are not hurtful, and says ;

The influence of commerce in China, as a civilizing agent, is very questionable. Its power has been lauded to the skies, but fallaciously. The truth is King Commerce by himself is a decivilizer, especially between people of unequal civilizations. Merchants arrive at a semi-civilized country: they commence to buy and sell. At first all goes on well enough, but keen competition arises, scheming and lying ensue, adulteration of goods follows, the lower people imitate the vices of the higher, and demoralization is the inevitable consequence. Witness the ports on the coast of China, and the points of contact between civilized and semi-civilized people all the world over. So much is this the case, that I am astonished to find any man, who has made even one journey by any of the lines of commerce in the East, and looked at the natives who deal with the Europeans at the various ports, expressing any other opinion.

HOW COMMERCE IS HELPFUL.

But perhaps some one will say Is commerce not helpful at all in the spread of Christianity? It is so in one important respect, namely, in affording rapid and comfortable passage to and from the various Mission-fields. Until a few years since the Missionaries to China, for instance, had to go around the Cape of Good Hope, and be five or six months at sea, and in vessels built for carrying freight rather than passengers. Commercial enterprise has caused the Pacific Railroad to be built, and a splendid line of steamers to sail between San Francisco and China, and now the Missionary reaches the latter country in six weeks from New York instead of six months. He is enabled also to be in frequent and speedy communication with friends at home and with the Missionary Committee of the Church which sends him forth. He can readily obtain from home, or from the foreign traders in his field, articles which minister to the comfort and health of himself and family, or which are useful in the prosecution of his work. The coastwise and internal lines of communication which commercial enterprise establishes in the country, enable the Missionaries and the native agents to more easily and quickly reach the various parts of it, and put it in their power to more widely circulate Christian books. In these various respects commerce is very helpful to the evangelization of the nations, but in almost all other respects it is very obstructive, and it will continue to be so as long as there is such an enormous traffic in opium in China, and in intoxicating drinks in Africa and elsewhere, and while so few even of those who trade in things not hurtful regulate their lives and conduct their business according to the principles of the Gospel.

THE INTELLECT OF JAPAN THOROUGHLY AROUSED.

THERE is now a large corps of foreign educators in Japan, and about thirty Missionary workers, and both of these classes of men are exerting a very potent influence. The great nations of Christendom, too, are represented at the court of the Mikado by able and cultured statesmen, and their influence is conspicuous in directing the policy of the nation in its reformatory movements.

Under these various influences the intellect of Japan is becoming thoroughly aroused, and discussions on almost every conceivable subject are going forward. The Missionaries are visited by numerous inquirers concerning the Christian religion, and the Gospels in Japanese are having a large sale. The number of baptized converts in Yokohama and Yedo is now about sixty—a great part of them being young men who have come to these cities for the purpose of study; others of the converts are men of considerable literary ability and position in society.

So great is the influence which Christianity is exerting, especially at Yokohama, and so constant are the accessions of the natives to it, that the Shintuists in this city have recently built the large temple of Ishikawa, and engaged celebrated preachers expressly to neutralize Missionary efforts. All of these preachers, however, have failed to get audiences, with the exception of Kani Mitsu, who is a man of great eloquence and zeal. This man is not only a constant preacher but a frequent writer, and, unhappily, his books are not only published by Government authority, but he also draws his salary from the Government exchequer; for the Mikado's Ministers still continue the strange policy of paying native preachers to bolster up a system of paganism, at the same time that they are placing their Government University and leading colleges under the control of foreign Christian educators.

A recent number of *The Japan Daily Herald* contains a translation of portions of *Kiudo Tai I* or "Book of Rules for Shintuists," written by this renowned preacher of the sect. In this book he calls Shintuism the "Imperial doctrine," but he takes good care not to threaten the people with the punishment of the Imperial Government if they become Christians, as was formerly the case, but says "they shall incur the severest punishment of the gods of the Empire." Christianity he denounces as a corrupt sect, but acknowledges that many of the Japanese already follow it, and he says, "Ah! why should they not worship the gods before their eyes, rather

than those who are far away!" He then discourses in the following exalted style of Japan and its divinities :

Japan has been called the country of the gods, and the people are the wisest in the world, and ours is the best of lands. To be born in this divinely glorious land is an infinite bliss, an unmeasurable joy.

In the world there are five grand geographical divisions, but among all the empires and kingdoms of the world, there are none so high and noble as this country.

Japan is the parent of all other countries ; all others being but offshoots from our holy land. We, the people of Japan, must, therefore, firmly adhere to our own native gods. For this cause let us arouse all the native patriotism of every truly loyal heart in Japan.

If these be the sublimest teachings of the most acceptable advocate of Shintuism, and if this book is, as it is said to be, a representative production, Christianity must certainly soon become victorious over this system if it is only faithfully, persistently, and prayerfully presented.

THE CIVILIZATIONS OF THE FAR EAST.

PROFESSOR J. H. Seelye, of Amherst College, recently made the tour of the world, and while in India he delivered, by request, lectures to the educated natives, which lectures were very largely attended and have since been published. A few weeks ago he gave, in New Haven, a very interesting sketch of the state of the heathen civilizations as he had observed them in his trip. The following is a meagre outline of his course of thought as furnished by a writer in a New York paper :

When a college student, he had heard the Rev. Dr. Poor state that one could have no idea of the vices and degradation of the heathen nations, except through being brought in contact with them. He had never realized this till his trip of observation, the result of which made him feel that for nothing should one be so thankful as for being born under the influences of Christianity.

A first characteristic of the heathen civilizations was a prevailing untruth. There was enough of it everywhere, but under them it was the rule rather than the exception, and respectable rather than otherwise. Indeed the remark of Dr. Scudder, that he had never seen a person unacquainted with Christianity whose word could be relied on, was hardly too sweeping an assertion to make.

In consequence of this, social life, in any true sense, was impossible. There was no basis for it in truth and honor. Therefore the relations of the home circle and of a common neighborhood, and especially a proper asso-

ciation of sexes in these relations, which in Christian lands were such sources of culture, and upbuilders of character and fountains of joy, were almost unknown.

Consequently, also, injustice and attendant ills, were fearfully prevalent. China was probably the best governed of heathen countries,—but justice there was red-handed and grim. In a single year 100,000 persons had been beheaded in Canton not long ago. Of these, 75,000 had been guilty of insurrection, so that the total was exceptionally large. But just before he visited that city, forty-seven persons had been executed in a single day in the public market-place, seven by crucifixion, and the rest by beheading, and the place was yet red with blood when he arrived. He visited a court of justice one day, and saw on trial, and without counsel, a man for whom the only alternatives were to be beheaded if convicted, and, if not convicted, to be tortured until he confessed, and then be beheaded! He had already been under torture, having been suspended by cords tied about his thumbs and great toes, and the sight of him crouching before the tribunal was heart-rending. In India, British power had enforced some decency in the administration of justice, but the practical benefit was greatly lessened by perjury, which was almost common enough to be the rule.

Then, a canker at the very roots of the heathen civilizations, was the unspeakable degradation of the sex relations. The vilest imagination could not exaggerate it. Paul's catalogues of the works of the flesh in the heathen world of his day, were as true now.

These and kindred evils could not be remedied by commerce. In many cases the taste which would demand the commodities of commerce, had yet to be created; and where trade had taken any considerable hold, the character of a majority of merchants from Christian lands was such as to make it almost an obstacle.

Nor could diplomacy remedy them. England's opium complications with China, and the conduct of the United States in Corea, were instances too well remembered.

No more could education alone. This was clearly seen from the fact that the English-educated of India (and their acquisitions were marvellous—Mr. Sheshadri's attainments were not exceptional), were not much advanced from their old state, save as they had become Christian. And education alone, even in Christian lands, was not enough to make men virtuous. The trouble was with the heart, rather than with the head; some heathen codes of morals were remarkably pure, but they were a dead letter.

Nor could the arts and appliances of Christendom do the work. Many were hoping much from railroads and telegraphs in Japan. But no one expected railroads and telegraphs to make men virtuous in this country.

Where, then, the physicians failed, would it not be well to look higher? The pit out of which we were digged was not far to seek. *Our civilization was consequent upon our Christianity, and not merely coincident with it.*

WHAT FIVE MISSIONARIES IN CHINA HAVE ACCOMPLISHED.

FROM a paper published in this city we extract the following very interesting account of what has been accomplished by five Missionaries who met together for the first time in China in June, 1834.

“They were young men then, and the year 1873 finds them gray-haired and far on in life, though all are still alive and not yet out of harness. These men were the two medical doctors, McCartee and Hepburn; the printer, S. Wells Williams; and the Ministers, Rev. S. R. Brown, and J. C. Legge. Now they are all either D. Ds. or LL. Ds.

“Dr. McCartee, after twenty-nine years of continual study, translation, hospital and dispensary work, and evangelizing labors among the Chinese at Ningpo, is now professor in the Imperial college in Tokei, Japan. His original compositions in Chinese, and translations, consisting of religious books, manuals of devotion, tracts, critiques, etc., number about fifty volumes.

“Dr. Hepburn, after many years of hospital and dispensary work in China, came to Japan, carried on the same healing work for the bodies and souls of the Japanese, and, after eleven years of unremitting labor, has produced the master work of his life, and has chiseled the monument that will keep his name green for generations to come—the Japanese and English Dictionary. Dr. Hepburn has also spent several years, in company with Dr. Brown, in translating the Gospels into Japanese. He is now engaged in carrying through the press a pocket edition of his dictionary, in San Francisco.

“Dr. S. Wells Williams, besides being the soul of the Mission printing press in Canton for years, acting as interpreter for Com. Perry in his expedition to Japan, writing that classic among the books on China, “The Middle Kingdom,” and doing all kinds of personal Missionary work, has crowned the labors of his life by issuing, through the press at Shanghai, his Chinese-English Dictionary, the fruit of thirty years of mental toil.

“Rev. S. R. Brown, after laboring for many years in China, was one of the first pioneers in Japan, and besides his ordinary Missionary labors, has composed a valuable grammar of the Japanese language; has been the chief translator of the Scriptures into Japanese, and will end his days at that work.

“The Rev. Dr. Legge, the last on the list, is the world-known translator of Confucius. What labor it has been to master the Chinese language, the text and hosts of commentaries on Confucius’s writings, only they who attempt it can fully understand; and when it is remembered that his work has been done amid the routine of ordinary work, often amid pestilence and political commotion, the capacity for work in this man can be imagined. Dr. Legge, before he left China, visited Peking and the tomb of Confucius. He now goes home to England to visit his family.

"All these men have numbered their converts by scores, and Dr. Legge has baptized with his own hands about seven hundred souls. In the harvest of souls Dr. McCartee, doubtless, comes next; while all will, doubtless, find that many a forgotten seed dropped long ago has borne fruit and will appear as fruit in the harvest above."

GIVING IN SECRET.

When thine alms must be public, let thy intention be secret. Take no delight in having the eyes of men on thee, yea, rather count it a pain, and still eye God alone, for He eyes thee. And remember it, even in public acts of charity, and other such like, "He sees in secret." Though the action be no secret, the spring, the source of it, is, and He sees by what weights the wheels go, and He still looks upon that; views thy heart; the hidden bent and intention of it, which man cannot see. So, then, though in some cases thou must be seen to do, yet in no case do to be seen; that differs much, and where that is, even the other will be as little as may be. Thou wilt desire rather, and, where it can be, still choose to do unseen, that others should know as little of thy charity, as may be, besides the party that receives it; yea, if it might be, that even the party might not know, as he that stole in money under his sick friend's pillow; yea, to let thy very self know as little as possible, as our SAVIOUR expresses it, "Let not thy left hand know what thy right hand doeth." An excellent word! Reflect not on it as thy action, with self-pleasing; that is the left hand in view; but look on God's goodness to thee; that thou art not in the receiver's room, and he is thine; that He makes thee able to relieve another, which many are not, and, being able, makes thee willing, which far fewer are. For both, thou art to bless Him, and be the humbler the more thou dost. Take thy very giving to thy distressed brother as a gift from God, a further obligation on thee. Though He is pleased to become thy debtor for a further reward, yet, truly, the thing itself is His gift, and a great one, as David acknowledges excellently in their offering to the temple. "But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee." Not only the power, but the will is from God, both "of Thine own which we give Thee."
—*Leighton.*

THE Day of Intercession, December 3, was observed by the Church in Liberia. Special Services were held at the different stations. At the Church of the Epiphany, Cavalla, there was a Morning Service at 7 A. M., and another in the evening at 6 P. M.

FOREIGN STATIONS.

WESTERN AFRICA, Cape Palmas District.

Rt. Rev. J. G. Auer, D.D.	Cavalla.
Rev. S. D. Ferguson (Liberian)	Cape Palmas.
Rev. Samuel W. Seton (Native)	Hoffman Station.
Rev. Edward Davis (Deacon)	Cavalla.
Charles Lehmenstoll	Cavalla, 2
Gustavus Lehman	"
Mrs. Auer	"
Mrs. Ware	Orphan Asylum, Cape Palmas.
Miss Margaretta Scott	Cavalla.
Miss Julia De B. Gregg	Zochtown.
Miss Mary E. Savery	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts	"
L. L. Montgomery (Liberian), Teacher, Candidate for Orders	Cavalla.
Edward Hunt (Liberian), Teacher	Cavalla.
Mrs. S. J. Simpson (Liberian), Teacher	Cape Palmas.
Mrs. Ann Toomey	Orphan Asylum, Cape Palmas.
M. P. Valentine (Native), Candidate for Orders	Rocktown.
Joseph A. Russell (Native) Candidate for Orders, Catechist	Tebo.
Samuel Boyd (Native), Teacher	Freetown.
Alonso Potler	Hoffman Station.
John Farr	Half-Grocery.
B. B. Wisner	Bereby.
John Bohlen	Bohlen.
Richard Killen	Zochbookah.
O. E. Shannon	Kabia.

Siноes District.

Rev. R. H. Gibson, Deacon, Liberian	Siноes.
J. Neyle, Liberian, Catechist	"

Bassa District.

J. J. Blyden, Liberian, Candidate for Orders	Bassa.
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Monrovia District.

Rev. G. W. Gibson (Liberian)	Monrovia.
Rev. A. F. Russell	Clay Ashland.
Rev. N. T. Doldron, Liberian, Deacon	Freetown.
Rev. J. W. Blackledge, Liberian, Deacon	Clay Ashland.
John T. Thorpe, Liberian, Teacher	Crozierville.
W. M. R. Richards, Liberian, Catechist, Candidate for Orders	Monrovia.
	Toto-Korie.

CHINA.

Rt. Rev. C. M. Williams, D.D., Miss'y Bishop	Shanghai.
Rev. Robert Nelson	"
Rev. Elliot H. Thomson	"
Rev. Samuel J. Schereschewsky, D.D.	Peking.
Rev. Augustus C. Hoehling	Hankow.
Rev. S. R. J. Hoyt	Wuchang.
Rev. W. J. Boone	"
Rev. Kong-Chai Wong	Shanghai.
Rev. Yung-King, Yen M. A.	Hankow.
Rev. Hoong Neok Weo	Shanghai.
Rev. Kia-Sung Ting	"
Rev. Francis H. Stricker	"
Mrs. Nelson	"
Mrs. Thomson	"
Miss Lydia M. Fay	"
Mrs. S. Schereschewsky	Peking.
Mrs. Hoehling	Hankow.
Mrs. Hoyt	Wuchang.
Mrs. Boone	"

JAPAN.

Rt. Rev. C. M. Williams, D.D., Miss'y Bp.	Yedo.
Rev. A. R. Morris	Osaka.
Rev. G. D. B. Miller	"
Rev. J. Hamilton Quinby	"
Rev. Charles H. Newman	Yedo.
Rev. William B. Cooper	"
Rev. Clement T. Blanchet	"
Henry Lansing, M.D.	Osaka.
Mrs. Miller	"
Mrs. Quinby	"

GREECE.

Miss Marion Muir, with twelve Assistant Teachers (Greek)	Athens.
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PALESTINE.

Miss Mary B. Baldwin, with three teachers	Joppa.
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HAITI.

Rev. J. Theodore Holly	Port-au-Prince.
Rev. St. Denis Baudry	"
Rev. Julien Alexandre	Cabaret Quatre.
Rev. Pierre E. Jones	Jeremie.
Rev. Charles E. Benedict	Cayes.
Rev. John Elisee Salomon	Anse a Veau.
Rev. Pierre Louis Benjamin	Gonaives.
Rev. Joseph N. Durant	Cape Haitien.
Rev. Pierre Palma Delatour	Port-au-Prince.
Rev. Louis Duplessis Ledan	Torbeck.
Rev. Charles Jerome Bistoury	Port au Prince.
Rev. Alexander Batistate	"

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., <i>Chairman.</i>		
REV. JOHN COTTON SMITH, D.D.	REV. W. R. NICHOLSON, D.D.	NEWBURN BROWN, Esq.
REV. H. DYER, D.D.	REV. RICH'D B. DUANE, D.D.	LEWELT GORTIN, Esq.
REV. BENJ. I. HAIGHT, D.D., LL.D.	LEWIS CURTIS, Esq.	JAMES M. BROWN, Esq.
	FREDERICK S. WINSTON, Esq.	
REV. RICH'D B. DUANE, D.D., <i>Secretary and General Agent, No. 23 Bible House, New York.</i>		
REV. S. D. DENISON, D.D., <i>Itinerary Secretary, No. 23 Bible House, New York.</i>		
JAMES M. BROWN, Esq., <i>Treasurer, No. 23 Bible House, New York.</i>		
STATED MEETINGS—FOURTH WEDNESDAY IN EACH MONTH.		

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Rich'd B. Duane, D.D., Secretary and General Agent, 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.

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof,	14 cts.
Newspapers, each,	9 cts.
JOPPA.—Letters each half ounce or fraction thereof	11 cts.
CHINA AND JAPAN.—Via San Francisco, (thence first and sixteenth of each month), Letters, each half ounce or fraction thereof,	10 cts.
Newspapers, each,	2 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
LIBERIA.—Via Southampton, (thence weekly,) Letters, each half ounce or fraction thereof,	16 cts.
Newspapers, each,	4 cts.
By sailing vessels (occasionally),	10 cts.

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

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

HAITI.—Steamers (Weekly) Postage 10 cents. Enclose Letters in *ten cent stamped envelopes*, (as required by U. S. Postal Laws,) addressed to final destination. Enclose this in a second envelope, prepaid at Domestic rates, directed to the Secretary of the Foreign Committee Protestant Episcopal Church, 23 Bible House, New York.

Newspapers and Books free through the Mission Rooms.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartons of ten each, (by Express.)

Returns are to be made semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and

An Easter Card will go to each one who sends Easter offerings.

ACKNOWLEDGMENTS.

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 on **STATION D, NEW YORK.**

☞ Remittance in Bank Notes are not safe.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from January 10, to February 10, 1874.

ALABAMA.			
Mobile—Trinity, Mrs. H. D. Caesar,		\$10 00	
ALBANY.			
Albany—St. Peter's, Box 6359 and 6324.....	30 42		
Brush's Mills.....	1 20		
Catskill—St. Luke's.....	20 65		
Canton—Grace.....	32 15		
Gouverneur—Trinity.....	4 00		
Herkimer—Christ Church.....	7 10		
Hogansburgh—St. James' Mission Box 13764, 58 cents; Ft. Covington Mission 25 cents.....	83		
Schenectady—Box 14842.....	2 00	93 35	
ARKANSAS.			
Washington—Grace.....		3 00	
CALIFORNIA.			
Santa Barbara—Trinity, of which from Box 50 cents.....		2 00	
CENTRAL NEW YORK.			
Auburn—St. Peter's Woman's Missionary Asso'n for Bp. Auer's work, Africa.....	25 00		
Cleveland—St. James'.....	2 18		
Mexico—Box 10886.....	70		
New Berlin—St. Andrew's.....	23 14		
New Hartford—St. Stephens' Boxes.....	2 83		
Owego—St. Paul's.....	12 91		
Watertown—St. Paul's.....	7 96		
Watertown—Grace.....	11 01	85 73	
CENTRAL PENNSYLVANIA.			
Athens—Trinity, 10 Boxes, \$14.19; S. S., \$8.00; the Rector, \$3.81.....	13 00		
Columbia—St. Paul's.....	5 56		
Eckley—St. James' S. S. Boxes.....	29 62		
Glen Riddle—Boxes.....	21 10		
Harrisburg—R. A. Lamberton, for Africa, \$20; Gen'l, \$50.....	70 00		
Huntington—St. John's.....	16 01		
Lancaster—H. K. Benjamin, towards education of Sam'l Bowman, Africa, \$6.00; Gen'l, \$1.00; for Ch at Monrovia, \$1; Caldwell, \$1.00.....	8 00		
St. James' five cent coll.....	8 09		
Lebanon—St. Luke's.....	87 15		
Lockhaven—Anna R. Drake, for Africa.....	5 09		
Mauch Chunk—St. Mark's Parish, \$51.30; S. S., \$30; St. John's Chapel, \$22.53; S. S. \$10, of which for the Coleman Scholarship, China, \$40.....	113 83		
Tamaqua—Calvary, Box.....	2 50		
Montrose—St. Paul's.....	16 26		
Reading—Mrs. Bp. Howe's annual sub. to Bridgeman Mem. School, China, \$40; Box 2763, \$10.....	50 00		
South Bethlehem—Ch. of the Nativity.....	23 28		
Wellsboro—St. Paul's.....	20 24	483 55	
CONNECTICUT.			
Ansonia—Christ Ch., a member.....	25 03		
Birmingham—St. James'.....	37 00		
Bridgeport—Trinity.....	17 79		
St. Paul's, a few parishioners.....	7 50		
Fairfield—St. Paul's.....	22 00		
Fair Haven—St. James'.....	25 00		
Greenwich—Christ Ch.....	28 00		
Hartford—St. John's.....	60 09		
Interest for Bohlen Book Fund.....	25 50		
Litchfield—St. Michael's.....	10 00		
Monroe—St. Peter's.....	4 00		
New Britain—St. Mark's.....	10 43		
New Haven—St. John's, 46 Boxes.....	39 36		
Box 626.....	3 50		
Ch. of the Ascension Boxes.....	6 26		
Trinity.....	146 40		
Northfield—Trinity, for China and Japan.....	4 50		
Northford—St. Andrew's, Boxes 8104 and 8109.....	2 51		
North Haven—St. John's Ch.....	14 00		
Salisbury—St. John's.....	17 70		
Seymour—Trinity.....	8 61		
Stamford—St. Andrew's S. S.....	11 13		
Waterbury—St. John's.....	83 00		
Watertown—Christ Ch.....	44 84		
Westport—Christ Ch.....	5 00		
Holy Trinity.....	37 86		
Winsted—Mem. Box 8847.....	1 25		
Wolcottville—Trinity.....	10 60	708 83	
DELAWARE.			
Christiana Hund—Christ Ch. S. S. for Mrs. Thomson's School, China, \$40; Hong Neok's school, \$20.....	60 00		
Brandywine Hund—Grace Boxes.....	4 49		
Claymont—Ascension.....	6 01		
Delaware City—11402.....	1 00		
Christ Ch.....	13 00		
Wilmington—Trinity.....	13 00		
St. John's.....	30 60		
Trinity Par. Old Swedes Ch.....	1 50	129 60	
EASTON.			
Kent Co.—St. Paul's.....	3 00		
Queen Anne's Co.—St. Paul's Par. Boxes.....	11 27		
Salisbury—St. Peter's.....	5 00		
Snow Hill—All Hallow's Parish, Woman's Missy Asso'n, part payment scholarship in Miss Fay's school.....	13 00	32 27	
GEORGIA.			
Jefferson—Mrs. Bishop Scott.....	5 00		
Savannah—Box 1211.....	9 25	14 25	
ILLINOIS.			
Albion—St. John's Box.....	2 09		
Galena—Grace Ch.....	19 00		
Jacksonville—Trinity Ch., Dorcas Society, for Miss Fay's school.....	1 40		
Knoville—St. John's.....	10 00	32 49	
INDIANA.			
Indianapolis—Christ.....		30 50	
IOWA.			
Davenport—Christ Ch., at discretion of Rev. S. R. J. Hoyt.....		6 00	

<i>Cascade—Fayley—St. George's and Trinity</i>	16 30			<i>Dorchester—St. Mary's, Boxes</i>	46 32
<i>Tipton—Boxes</i>	6 49	28 79		" " Chapel.....	3 00
KENTUCKY.					
<i>Frankfort—Ascension, semi-annual payment on scholarship in Rev. W. J. Boone's school, Wuchang, China</i>	20 00			<i>Great Barrington—Box 13816</i>	5 00
<i>Louisville—For Bp. Auer's work</i>	25	20 25		<i>Holyoke—St. Paul's</i>	18 00
LONG ISLAND.					
<i>Brooklyn—St. Mark's (Adelphi St.) S. S.</i>	10 00			<i>Lawrence—Grace</i>	42 65
Messiah Box 13824.....	3 43			<i>Longwood—Ch. of Our Saviour</i>	319 40
Ch. of Our Saviour.....	102 02			<i>Lowell—St. Anne's</i>	37 64
Miss S. C. Mason, for scholarship in Miss Fay's school, Shanghai, China	40 00			<i>Medford—Grace</i>	2 00
<i>College Point—St. Paul's Chapel Margie Chisholm's, Missy's Box for Africa</i>	50 00			<i>New Bedford—Grace</i>	40 00
<i>Newtown—St. James</i>	24 75	230 20		<i>Newburyport—St. Paul's</i>	31 00
MAINE.					
<i>Eastport—Christ Ch.</i>			5 00	<i>Newton Lower Falls—St. Mary's, for Japan</i>	39 00
MARYLAND.					
<i>Anne Arundel Co.—All Hallows'</i>	13 37			<i>North Adams—St. Mark's</i>	10 00
<i>Baltimore—Advent add'l.</i>	15 00			<i>Pittsfield—St. Stephen's</i>	30 50
St. Barnabas' Free.....	120 00			<i>Salem—St. Peter's</i>	23 69
Christ Ch., four scholarships, Joppa, \$100; for Suchow, China, \$1 60; Boxes \$3.55; Gen'l \$38.81	143 96			<i>Springfield—Christ Ch.</i>	70 15
Grace Ch., for Rev. Dr. Hill's special Fund, \$100; Bp. Auer, special, Sawmill, subject to order of Rev. A. B. Atkins, \$50; China, \$5; Africa, \$5.00; Gen'l, \$72.....	732 00			<i>Van Deusenville—Trinity, a member</i>	5 00
St. Paul's Ch.....	96 04			<i>Waltham—Christ Ch.</i>	35 50 3106 30
Ascension.....	43 56			MICHIGAN.	
Memorial Ch.....	80 51			<i>Albion—St. James'</i>	3 00
St. Peter's Ladies' Foreign Missy's So., semi-annual pay't two scholarships in Orphan Asylum, Cape Palmas, and three scholarships in Miss Fay's school, Shanghai, China, \$125; for Boy's day-school under Miss Fay, \$50.....	175 00			<i>Alpena—Trinity</i>	42 00
Trinity Woman's Missy's Asso., quarterly payment scholarship in Bishop Boone Memorial school Wuchang, China.....	10 00			<i>Brooklyn—All Saint's</i>	2 75
<i>Catonsville—St. Timothy's</i>	53 75			<i>Cambridge—St. Michael's and All Angel's</i>	4 40
<i>Churchville</i>	4 00			<i>Detroit—Christ Ch.</i>	152 27
<i>Cumberland—Boxes</i>	21 50			St. John's, \$265.65; S.S., \$100	364 05
<i>Dorchester Co.—St. Stephen's</i>	1 50			" Mission Chapel	14 75
<i>Edicott City—Ernest Schroeder</i>	5 06			St. Paul's Ch.....	11 00
St. Peter's, \$4; Boxes, \$25 62.....	29 62			Mariner's Ch. Boxes.....	3 88
<i>Frederick—All Saint's S. S., for support of a child in Africa, \$25; Boxes, \$4.14</i>	29 14			<i>Fentonville—St. Jude's</i>	4 65
<i>Georgetown—St. Alban's, Boxes</i>	8 70			<i>Grand Rapids—St. Mark's Ch., Woman's Missy's Asso. Industrial Band</i>	5 00
<i>Hagerstown—St. John's</i>	15 25			<i>Hastings—Emmanuel</i>	5 03
<i>Mount Savage—Mt. Savage, scholarship Bp. Boone Mem. School, Wuchang, China</i>	12 00			<i>Kalamazoo—St. Luke's Ch., \$41.09; Boxes, \$9.06</i>	50 15
<i>Washington—Ch. Epiphany</i>	300 34			<i>Owosso—Christ Ch.</i>	4 00
Box 6635.....	1 50			<i>Tecumseh—St. Peter's Ch.</i>	13 28 779 21
<i>Woodville—St. Paul's Boxes</i>	10 61			MINNESOTA.	
<i>Washington—Box 2146, for Bp. Auer's work</i>	3 75			<i>Caledonia—Trinity Ch.</i>	3 50
Incarnation.....	23 25 1949 35			<i>Duluth—St. Paul's Ch., for support of a scholarship in Rev. S. R. J. Hoyt's school, Wuchang, China</i>	25 00
MASSACHUSETTS.					
<i>Boston—Trinity S. S., for Trinity scholarship in Hoffman Institute, Africa</i>	75 00			<i>Red Wing—Christ Ch., add'l</i>	35 00
H. G.....	3 50			<i>Rosemont</i>	2 50
Trinity.....	208 00			<i>St. Anthony</i>	2 00
Ch. Messiah.....	10 75			<i>Wabasha—Grace Ch. Mission</i>	12 72
(Highlands)—St. John's.....	21 40			<i>White Earth—Indian Ch. St. Columba</i>	5 00 85 72
<i>Brookline—St. Paul's</i>	133 79			MISSISSIPPI.	
				<i>Raymond—Dime Missy's Society, established by Corabel Wharton, for support of a boy in Miss Fay's School, Shanghai, China</i>	32 00
				<i>Terry—Good Shepherd, Box</i>	85 32 85
				MISSOURI.	
				<i>Clarksville—Grace Ch.</i>	2 00
				<i>Kirkwood—Grace Ch.</i>	9 28
				<i>Louisiana—Calvary Ch.</i>	3 00
				<i>Leavington—Box 2072</i>	1 00
				<i>Frarievulle—St. John's</i>	3 00
				<i>St. Louis—Christ Ch.</i>	130 30 148 58
				NEBRASKA.	
				<i>Beatrice—Christ Ch.</i>	1 50
				NEW JERSEY.	
				<i>Bergen Point—Trinity Ch. S. S., for Trinity and Rising scholarships, Africa</i>	125 00
				<i>Burlington Coll.—Chapel of the Holy Child Jesus</i>	2 41
				<i>Elizabeth—Christ Ch.</i>	47 11
				St. John's Ch., \$55.80; S.S. \$31.15.....	86 95
				<i>Florence—St. Stephen's Ch.</i>	8 36
				<i>Hoboken—Trinity Ch.</i>	24 25
				<i>Newark—St. Barnabas' S. S.</i>	17 03
				<i>New Brunswick—Christ Ch.</i>	20 47
				<i>Orange—Grace Ch.</i>	169 16
				Mrs. Cox's Missy's Box for Grace scholarship in Miss Fay's school, Shanghai.....	20 00
				<i>Paterson—Ch. of the Holy Communion</i>	17 56

ACKNOWLEDGMENTS.

Princeton—Trinity.....	110	97
Ranocas—St. Peter's Ch.....	1	65
Riverton—Christ Ch.....	5	00
Salem—St. John's Ch.....	39	00
Somerville—St. John's Ch.....	8	00
Trenton—St. Michael's S. S., of which \$40 for W. H. Neilson scholarship Bp. Boone Mem. school, Wu- chang, China.....	58	11 761 03

NEW YORK.

Armonck—St. Stephen's.....	16	70
Cold-Spring—St. Mary's.....	9	38
Garrison's—St. Philip's.....	13	25
Greenburgh—Zion.....	15	00
Mamaroneck—St. Thomas'.....	1	00
Mount Vernon—Trinity Ch.....	19	91
New Brighton—Christ Ch.....	29	55
Newburgh—St. George's.....	82	00
New York—St. Ann's.....	20	84
New Rochelle—Trinity.....	5	00
New York—Ascension General, \$1,471.50; Cuba, \$300.00; Dr. Hill's special fund, \$100; Matting, \$17; for education of Chinese youth at Gambier, \$500; at discretion of the Rec- tor, \$325.58; Gen'l, \$16.50. 2730 58	310	52
St. James' Ch.....	310	52
St. Luke's Ch., Epiphany off'g (of which gold \$5, and from savings of a little girl now in Para- dise, 23 cents).....	152	61
St. Mark's in the Bowery, H. B. Renwick, Esq., per Rev. J. H. Rylance, D.D., Rector.....	250	00
St. Mary's (Manhattanville).....	10	00
St. Thomas' Ch.....	443	64
St. Timothy's.....	15	00
Transfiguration.....	243	95
J. L.....	7	00
Mrs. N. E. Baylies, for C. P. Baylies' scholarship in Girl's school, Cavalla, \$40; for E. L. Baylies' scholarship, Bridgman Mem. School, Shanghai, China, \$40; for books for Missionaries, \$20.....	100	00
"C. W. O., Gold.....	20	00
H. M. Schieffelin, for Toto- Korie.....	25	00
J. W. Fowler.....	7	17
Box 4564.....	1	96
Rev. J. Liggins, 278 W. 11th St., for W. African Record.....	1	00
Mrs. Dan'l Lord, Jr.....	5	00
Box 14397.....	1	00
Pelham—Christ Ch.....	28	85
Pelhamville—Redeemer S. S., for China.....	10	00
Pleasant Valley—St. Paul's.....	3	00
Poughkeepsie—St. Paul's.....	27	16
Red Hook—Christ Ch.....	23	84
Rossville—Boxes.....	3	35
Sing Sing—St. Paul's.....	20	00 4653 26

NEVADA.

Gold Hill—St. John's, \$6; Box 2033, \$6.....	12	00
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NORTH CAROLINA.

Asheville—Trinity Ch.....	7	00
Greensboro'—St. Barnabas.....	2	50
Hillsboro—11 Boxes.....	9	25
Leakesville—Boxes.....	9	00
Lincolnton—St. Luke's Box.....	2	50
Wilmington—St. Paul's Ch.....	11	75 42 00

OHIO.

Bellevue—St. Paul's S. S., \$11.00; Boxes, \$10.02.....	21	02
Boardman—St. James'.....	3	00

Cincinnati—Ch. of the Advent....	19	70
Christ Ch.....	185	93
Calvary Ch. (Clifton).....	45	68
" " " Boxes.....	20	98
Cleveland—Trinity Ch. Boxes.....	25	62
Gambier—Ch. of the Holy Spirit for support of Rev. Yung Kiung Yen, China.....	131	00
Geneva—Christ Ch. Box.....	1	77
Hillsboro'—St. Mary's Ch.....	8	04
Medina—St. Paul's Ch.....	10	00
Ravenna.....	55	
Worthington—St. John's.....	3	00
Zanesville—St. James'.....	25	00 501 29

OREGON.

Salem—St. Paul's parish.....	6	00
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PENNSYLVANIA.

Bridgeport—Christ Ch.....	8	72
Bristol—St. James' Ch. S.S.....	50	00
Censhohocken—Calvary Ch.....	5	00
Downingtown—St. James'.....	13	82
Eddington—Christ Ch. Chapel.....	5	00
Germantown—St. Peter's Ch.....	120	65
St. Peter's Ch. 2 boxes.....	5	85
Holmesburgh—Emmanuel Ch.....	3	00
Lower Dublin—All Saints.....	20	00
Lower Merion—Ch. of the Re- deemer. Box 5712.....	4	36
Mahanoy City—Ch. of Faith.....	1	11
Perkiomen—St. James' S.S. Boxes.....	11	37
Philadelphia—All Saints' S.S. for Benj. A. Latimer Scholar- ship in Bp. Boone Mem. School, Wuchang, China, \$50, Parish School, \$3.....	53	00

Ascension, Boxes.....	8	60
Ascension, Box 8134.....	10	25
Epiphany, for China, \$200, at discretion of Mrs. Thompson, \$125. New- ton Scholarship in Miss Fay's School, \$40. Jap- an, \$200. Africa, \$200	765	00
Grace Church S.S. for edu- cation in Africa.....	200	00
Ch. of the Redeemer, Sea- men's Mission, 12 Boxes.....	50	00
St. David's.....	35	75
St. Mark's, \$60. For Rev. Dr. Hill's Special Fund, \$100.....	160	00
St. Peter's Ch. General, \$943.58. Liberia, \$200. For Rev. Dr. Hill's Spe- cial Fund, \$57.....	1002	58
St. Stephen's.....	389	97
Rev. Jas. Saul, towards rebuilding Churches at Caldwell, W. Africa, \$100. Monrovia, \$100, and Port- au-Prince, Haiti, \$100	1300	00
Box 12018.....	3	00
M. Q. Martin, for W. Afri- can Record.....	1	00
Mrs. L. H. Harrison, for Scholarship in Miss Fay's School, China.....	40	00

(West)—St. Andrew's, \$17. For China, \$10.....	27	00
Rockdale—Calvary Church Infant School, for sup. of Miss Fay's School, China.....	10	00
Westchester—Holy Trinity: Wo- man's Missionary So- ciety for Africa, \$50. For Greece, \$0.....	100	00
West Whiteland—St. Paul's.....	6	43
Whitemarsh—St. Thomas', \$20 Box 3061, \$1.70.....	21	70 4433 16

PITTSBURGH.

Brownsville—St. John's S. S. to- wards Scholarship in Wuchang, China, of which from Boxes, \$8.61.....	30	00
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<i>Buller</i> —St. Peter's, \$11. Boxes, \$2.75.....	13 75	
<i>Kittanning</i> —St. Paul's.....	8 75	
<i>Pittsburgh</i> —Trinity Ch.	\$34 00	
<i>Washington</i> —Trinity Ch. of which for Japan, \$5.....	25 75	412 25

RHODE ISLAND.

<i>Ashton</i> —St John's \$6.83. 8 Boxes, \$15.89.....	22 72	
<i>Bristol</i> —St. Michael's, Five Cent Coll. \$57. S. S. for Miss Fay's School, China, \$15.....	72 00	
<i>East Providence</i> —St. Mary's Ch.	7 70	
<i>Pawtucket</i> —Trinity.....	27 50	
<i>Providence</i> —St. John's. A Friend's Thank-offering for support of a Child.....	20 10	
St. John's. A Member ..	50 00	
St. Stephen's.....	131 50	
Ch. of the Saviour	30 10	
<i>Warren</i> —St. Mark's.....	36 00	407 42

SOUTH CAROLINA.

<i>Charleston</i> —Grace Ch. Boxes.....	4 57	
<i>Clarendon</i> —St. Mark's	3 40	
<i>Lancaster, C. H.</i> —Box 5079.....	2 00	
<i>Mount Pleasant</i> —For Scholarship in School of Rev. W. J. Boone, Wuchang, China.	20 00	
<i>Richland</i> —St. John's.....	2 85	
<i>Zion</i>	2 75	
2 Boxes.....	2 95	
<i>St. Thomas and St. Dennis</i> —Boxes \$26.88. For Africa, \$6.61. General, \$8.66.....	41 55	
<i>Stateburgh</i> —Claremont.....	12 50	
<i>Summerville</i> —St. Paul's.....	2 50	
<i>Sumter</i>	4 00	
<i>Yorkville</i>	2 50	98 57

TENNESSEE.

<i>Bolivar</i> —St. James', Box.....	10 00	
<i>Chattanooga</i> —St. Paul's.....	6 27	
<i>Memphis</i> —Calvary Parish S. S. Missionary Boxes.....	22 36	38 63

TEXAS.

<i>Galveston</i> —Mrs. A. N. Mills.....	5 00	
<i>Waco</i> —St. Paul's.....	17 00	22 00

UTAH.

<i>Ogden</i> —Good Shepherd, Box.....	5 55	
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VERMONT.

<i>Burlington</i> —St. Paul's.....	5 00	
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VIRGINIA.

<i>Alexandria</i> —Christ Church \$59.19. S. S. Boxes for Joppa Mission, \$84.30.....	143 49	
<i>Buckingham Co.</i> —Boxes.....	6 25	
<i>Charles City Co.</i> —Westover Parish.....	10 35	
<i>Charlottesville</i> —Christ Ch. for China.....	50 00	
<i>Culpepper Co.</i> —St. Mark's Parish. St. Paul's Ch. of which for Half Scholarship in Bp. Boone Mem. School, Wuchang, China, \$20.....	45 00	
<i>Amicus</i>	5 00	
<i>St. Stephen's</i>	13 00	
<i>Fairfax Co.</i> —Olivet Chapel for School at Joppa.....	3 65	
<i>Gloucester Co.</i> —Abingdon Parish. Mrs. Selden.....	17 59	
<i>Greenwood</i> —Box 80-3.....	0 50	
<i>Halifax Co.</i> —Box 13501.....	0 50	
<i>Haymarket</i> —St. Paul's S. S. Box 14013.....	1 90	
<i>Hanover Co.</i> —St. Martin's Parish. Boxes for sup. o' Scholarship in Bp. Boone Mem. School, Wuchang, China.	30 00	

<i>Jefferson Co.</i> —Boxes.....	27 50	
<i>Charlestown, Zion Ch.</i> —19 Boxes and other Offerings from Children, \$37.75. 11 Boxes in hands of Adults, \$45. Quarterly payment for ed. Chinese Boy, \$8.75. Offertory, Day of Prayer, for Joppa, \$16.85. General, \$18.27.....	120 62	
<i>Kanawha Co.</i> —Charleston St. John's.....	20 47	
<i>Lexington</i> —Boxes.....	7 60	
<i>Monroe</i> —Union S. S.	5 00	
<i>Nelson Co.</i> —Nelson Parish. Boxes.....	3 00	
<i>Norfolk</i> —Box 5733.....	2 00	
<i>Orange, C. H.</i> —St. Thomas', \$8.23. Boxes \$12.82.....	21 05	
<i>Paineville</i> —Boxes.....	1 50	
<i>Petersburgh</i> —Grace.....	35 00	
St. Stephen's.....	2 00	
Grace Ch. quarterly payment C. J. Gibson Scholarship in Miss Scott's school, Cavalla.....	10 00	
<i>Richmond</i> —St. Mark's Y. M. M. Society, 4th quarterly payment Scholarship in Rev. Mr. Thompson's Boys' School, Shanghai.....	10 00	
St. James's Nannie Kenon, for Joppa, \$1.50. Cora Lathrop, for Joppa, \$2.....	3 50	
<i>Roanoke Co.</i> —Salem Parish.....	12 27	
<i>Staunton</i> —Trinity S. S. for Scholarship, Joppa School.....	30 00	
<i>Theol. Sem'y.</i> —Missionary Box of Miss A. L. L. Packard, deceased (at discretion of the Rev. W. J. Boone).....	19 50	
" Missionary Society, \$50. balance due on Scholarships in Hoffman Institute, Africa, and \$100 on acct. Scholarships, 1873.....	150 00	
<i>Warrenton</i> —St. James's.....	20 00	
<i>West End</i> —St. John's.....	6 50	
<i>Westmoreland Co.</i> —For Heathen Missions.....	16 00	837 75

WESTERN NEW YORK.

<i>Dansville</i> —Box 11401, for Cape Palmas, Africa.....	2 00	
<i>Fredonia</i> —Trinity.....	7 67	
<i>Geneva</i> —Rev. Wm. Catterson.....	10 75	
<i>Medina</i> —St. John's.....	6 50	
<i>Niagara Falls</i> —St. Peter's. Boxes.....	12 37	
<i>Rochester</i> —St. Luke's, of which for Africa, \$22.....	155 82	195 17

WISCONSIN.

<i>Delavan</i> —Christ Ch. Chapel.....	10 00	
<i>Kenosha</i> —St. Matthew's.....	10 50	
<i>Oneida</i> —Indian Missions.....	0 50	
<i>Oconomowoc</i>	5 00	
<i>Racine</i> —G., for Missions in Africa.....	11 00	87 00

MISCELLANEOUS.

<i>New York</i> —R. W. C.....	2 50	
Box 14754.....	10 50	
Interest Account.....	9 68	
Interest on Bohlen Fund.....	278 43	301 11

LEGACIES.

<i>N. Y. New York</i> —Estate Mrs. P. Bedell, for Joppa, \$60. Ch. Holy Trinity, Port-au-Prince, Haiti, \$60.....	120 00	
Estate Mrs. Mary B. C. Van Horne.....	2500 00	2620 00

Amount previously acknowledged.....	\$23,413 34	
Total.....	\$20,391 28	
	\$43,804 62	

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

MARCH, 1874.

* * * *All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the Office, No. 44 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. BENJ. I. HAIGHT, D.D., LL.D., Chairman, the REV. E. A. WASHBURN, D.D., Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary and Acting Treasurer. Remittances to be made to MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

WANT OF FUNDS.

WE beg our Brethren of the Clergy, and our friends of the Laity who wish well to our work, and who are disposed to aid us in the same, that they will remember us at once, and *speedily send* us their Contributions. Our receipts are much behind those of last year at this time, and this fact is not only a source of anxiety to the Officers, but also of real distress to our Missionaries and Teachers whose salaries cannot, under such circumstances, be promptly paid. At the best, the salaries which we give are *scanty pittance*s; and if these are paid irregularly and tardily, the condition of those who are dependent on them is pitiable in the extreme. Surely, Brethren, the servants of CHRIST, ministering to HIM in the person of the poor Negro, deserve a better lot than this! HELP US, AND HELP US AT ONCE.

APPOINTMENT.

THE Rev. James Saul, of Philadelphia, being about to revisit the South, his former home, and where he was so well known and so universally respected, has kindly consented to accept an appointment from our Executive

Committee as Honorary Commissioner. In that capacity he will visit as many of the Missions and Schools in the Dioceses in which he may sojourn, as he is able, collect information touching their condition, give them the benefit of his counsel and his sympathy, and report to the Executive Committee the result of his observations.

WASHINGTON, D. C.—REV. ALEXANDER CRUMMELL.

I ENCLOSE two Circulars, which we have just issued, and which will shew the endeavors of our Christian folk in this neighborhood. It is impossible to judge as yet what the citizens of Washington will do; but all the promises and prospects are bright and encouraging. Nothing could be more handsome than the interest of the Rev. clergy; and you see yourself the zeal of the Rt. Rev., the assistant Bishop.

Bishop Pinkney made a visitation at St. Mary's, on 2nd Sunday after Epiphany, January 18. The Bishop preached a most striking and impressive discourse from the parable of the sower, which in many of its points seems as much remembered by the congregation, as the solemn Rite which he administered. Ten persons were confirmed: some were gray-haired, some in middle life, some in early manhood, two were pious children—thirteen and fifteen years old; but every one confirmed with the desire and purpose of being communicants.

The chapel was crowded, nearly half of the congregation standing, while fully sixty persons left, unable to get entrance into the building.

Four *other* persons, who were to be confirmed with this class, will likely come forward at Easter. Domestic duties prevented their being present.

The interest excited has not died out. I have already received applications from a number of persons to be prepared for Confirmation, the probability is that our next class will be larger than the one just presented. The desire for a new and larger church is very strong in St. Mary's and in the city generally; our chapel is crowded, and many of our own Church people stay away from us, in part, on this account, and partly, on account of the extreme distance, and the out-of-the-way locality of our chapel. So soon as the movement was made by the clergy of the city towards building us a church, my people came together to offer their mite; and as the result of a partial canvass of this small parish, we have had subscribed the sum of six hundred and twenty-five dollars for the first payment: it will without doubt be raised to one thousand dollars.

I think I may venture to say that one rarely meets with a more spirited, united, generous people than the congregation of St. Mary's. Their Church-life has been kept up five years and more, chiefly through marvellous tenacity; and with many great trials, sufferings, and self-sacrifice. Their attendance at divine Service is prompt and regular, and their demeanor, solemn and most reverent.

NEBRASKA CITY—THE COLORED PEOPLE'S CHRISTMAS.

REV. W. H. WILSON.

ST. AUGUSTINE'S Church was full of people, Christmas night, to see the exhibition of the colored school and their Christmas tree.

Opening religious exercises appropriate to the occasion were conducted by the colored Rector, Rev. W. H. Wilson, joined in by the school, and well carried out. A brief address was made by Rev. Prof. Burgess of Nebraska College.

The school exhibition certainly showed diligent training, good progress made and very goodly promise of better things in the future.

The Christmas tree was large and bountiful. Their pastor took pains to see that all were remembered.

This school and church are doing a great, noble, Christian work for these people.—*Nebraska City News.*

CONFIRMATION AT ST. STEPHEN'S, PETERSBURG, VA.

REV. GILES B. COOK.

THE Services at St. Stephen's Church were of the most interesting character. The church was crammed from end to end and some had to go away for lack of accommodation. The Christmas decorations were still on the walls, and everything tended to make it a joyful occasion for the members of the church. Evening prayer was read by the Rector, at the close of which the Right Rev. Bishop Whittle delivered a powerful discourse founded on Mark xv: 28., "And the Scripture was fulfilled which saith, and He was numbered with the transgressors."

The sermon was of a most instructive and impressive character, and closed with an earnest appeal to the congregation to reflect on the awful responsibility they would incur by neglecting so great salvation, and the certainty of a horrible punishment overtaking every one who refuses to seek the SAVIOUR while He may be found. The Confirmation service was then proceeded with, and an earnest "Amen" fell from many lips as the Bishop prayed for each one, that the HOLY SPIRIT might be with each one, guiding and preserving him in a Christian course unto his life's end.

DESIRE TO LEARN.

THE eagerness of the Freedmen in general to enjoy the educational advantages which our schools afford, still continues, and their instructions are sought by day and by night, by the young and the old, and your Committee still feels that its Parochial schools are of very high value in its work, so much so indeed, that it deems its Church-work very deficient where these are wanting. And besides, the Committee feels that it should not be forgotten, that, as conducted by devotedly pious Missionary teach

ers—usually females—with prayer, praise, reading of the scriptures, catechetical instruction, and that silent indescribable power for good which goes out from a heart filled with the love of souls, they become themselves nurseries of piety to the young, the high value of which cannot be computed; and that withal, they are doing a grand work, the fruits of which are already visible, in fitting hundreds of young men and women to go forth as teachers of schools among their people—not as teachers who have not enjoyed their peculiar advantages—but carrying with them something, often much, of the spirit and practice of those by whom they have been taught and trained.—*Report Pres. Com.*

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for January, 1874.

NEW HAMPSHIRE.			PENNSYLVANIA.		
Claremont—Trinity Ch.	15 00	15 00	Philadelphia—Ch. of St. John the Evangelist	6 08	
VERMONT.			" St. Mark's Ch.	60 05	
Enosburg Falls—S. S. of Christ Ch. Penny Offerings	1 00		" Calvary Chapel	4 09	
Bethel—M. P. G.	5 00	6 00	" St. Andrew's Ch.	10 00	80 13
MASSACHUSETTS.			CENTRAL PENNSYLVANIA.		
Andover—Christ Ch.	8 66		Tamaqua—Calvary Ch.	15 25	
Newton—Lower Falls.	50 00		Foltzville—Trinity Ch.	37 98	
Charlestown—St. John's. Family Missionary Box	25 62		Mansfield—St. James' Ch.	4 86	58 09
Salem—St. Peter's Ch.	20 00	104 28	MARYLAND.		
RHODE ISLAND.			Waverly—St. John's Ch.	5 00	
Newport—Trinity Ch.	35 00	85 00	Baltimore—Free Ch. of St. Barnabas	95 00	100 00
CONNECTICUT.			EASTON.		
Stamford—St. John's Ch.	64 05		Great Choptank Parish	2 00	3 00
Hartford—Ch. of Good Shepherd ..	30 00		VIRGINIA.		
Cheshire—St. Peter's Ch.	15 00		Petersburg—St. Stephen's School ..	2 00	
Litchfield—St. Michael's	10 00		Fortress Monroe—Centurion Ch.	5 00	
Norwich—A Friend	10 00	129 05	Alexandria—Theo. Sem., I. P. L.	1 00	
NEW YORK.			Albermarle—Ivy Depot, St. Paul's ..	2 00	10 10
New York—St. Michael's Church. Missionary Boxes	6 29		NORTH CAROLINA.		
" Ch. of St. John the Baptist	21 75		Wilmington—St. James' Ch.	12 80	12 80
" St. Philip's Ch.	25 00		OHIO.		
" Calvary Ch. A Member ..	5 00		Cleveland—Grace Ch.	10 50	10 50
" St. Anne's Ch. Members ..	4 00		INDIANA.		
" F. C.	5 00		Logansport—Trinity Ch.	5 00	
" P. R.	0 50		Indianapolis—Christ Ch.	3 45	
Manhattanville—St. Mary's Ch.	3 00		Westville—A Communicant	1 00	9 45
Yonkers—St. Paul's Ch.	10 00		ILLINOIS.		
Mamaroneck—St. Thomas' Ch.	1 13	81 67	Chicago—M. S. Marsh	10 00	10 00
ALBANY.			MICHIGAN.		
Stockport—Ch. of St. John the Evangelist	12 50		Saugatuck—All Saints'	2 50	
Troy—St. Paul's Ch.	5 35		Detroit—St. Paul's Ch.	40 00	42 50
Albany—Mrs. H. L. S., Mrs. G. B.	15 00		WISCONSIN.		
" St. Paul's Ch. A Member ..	10 00		Nasnotak—St. Sylvanus' Parish ..	15 00	5 00
Plattsburg—Trinity Ch.	4 41		IOWA.		
Sandy Hill—Zion Ch.	2 00		Durant—St. Paul's Ch.	5 00	5 00
Saratoga—Miss—Box J.	10 00	59 29	MINNESOTA.		
CENTRAL NEW YORK.			Lake City—St. Mark's Ch.	2 20	
Utica—I. A. M.	5 00	5 00	White Earth—From the Indian Ch. of St. Columba	5 00	7 20
WESTERN NEW YORK.			MISCELLANEOUS.		
Batavia—B. G. W.	5 00	5 00	A Friend	2 30	2 30
NEW JERSEY.			Am't previously Acknowledged		
Bergen Point—Woman's Missionary Association. Half Scholarship	50 00		Total		
Phillipsburg—A Member of St. Luke's Church	3 00	53 00	\$2,854 18		

SUFFLIES—Two packages of clothing from Miss Emery; 50 Prayer Books from N. Y. Bible and Prayer Book Society; received by Rev. C. O. Brady, of Wilmington, package of papers and tracts, from Am. Tract Society; Large edition of Church Hymnal from R. C. H.; Box of Illuminated Texts, with pictures for school; Box containing 200 gifts for Sunday-school, Miss A. S. H.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

THE EVERY DAY LIFE OF A MISSIONARY IN CHINA.

A LETTER FROM MISS FAY.

MY DEAR MISS EMERY : As I promised a long time ago to give you some account of how "my days go on" in these ends of the earth, and as I have been engaged in essentially the same routine of duties for the eighteen months that have passed since my return from America, still finding no wish or reason for a change, you may like to know something of the cords that bind me so contentedly to an almost unvarying round of work.

THE MORNING ROUTINE OF EVERY WEEK-DAY.

As I have already sent you occasional sketches of Sunday Services and work, of regular congregations assembled for worship, of irregular and informal ones assembled for amusement or curiosity at the out-stations, of Pastor Wong's preaching and of my talking, I shall begin with Monday morning, the duties of which, with all the other week-day mornings, are for me, essentially the same all the year round. My first care is the boys' boarding-school of twenty-three pupils, and the very mention of a boys' boarding-school involves the idea of *early* study hours, breakfast and prayers, which I am able to command with a fair amount of regularity. This school I consider "my family," and my gravest responsibility, as the special training and culture is bestowed upon it which I trust will result in raising up teachers and catechists who will assist in carrying on future Mission work. All my mornings till twelve o'clock are given to this school, or to studies and translations with a Chinese teacher for the benefit of the pupils; yet, as I never assume a duty that I fancy a Chinaman could do as well, I leave much of the work and teaching to Chinese teachers, and make the larger boys assist the smaller, while I give my time more to a general superintendence, looking after the boarding department, providing the clothes, keeping accounts, paying bills, etc., etc. And oh, what a busy season this is just now! making new clothes, mending the old ones, and getting each little "youngster" into new stockings and shoes, a wadded jacket, winter

cap and long blue cotton gown, ere the cold weather comes, as they never have a fire in their school or bed rooms. I have no special aptitude for this branch of duty, particularly when the clothes wont fit, or a piece of "stuff" that I thought would make ten garments only makes eight and a half, and I am told by way of apology "hok-san, to tu che lay kin nien" "the boys have grown so much this year!" However, with the experience of long years and a little order and dispatch, I manage to get through with it, and am ready for my next *large* duty, which is a day-school of fifty boys not a hundred yards from my boarding-school.

TUESDAY AFTERNOON IN A BOYS' DAY-SCHOOL.

This is my largest day-school, and is quite my delight. The boys are mostly bright and pleasant, the children of our Chinese neighbors, and very fond of study; and if some of them are a little dirty or ragged, I don't make them unhappy by trying to put every thing right at once! So when I enter the schoolroom and fifty little urchins rise and clamor out "Fe Koo niang," "Miss Fay" with a smile, I bow and seat myself with a glance of thanks to each eager face ready to begin the lesson, and apply myself with real pleasure to the duties before me, which are the hearing and explaining page after page of lessons, either from Chinese classics or the Holy Scriptures, catechisms, primers, etc., and marking the day of the month on the page of each book where the lesson ends, as I only pass one afternoon (Tuesday is given to this) of each week in a school, and the lessons always begin at the marked page.

MONDAY AFTERNOON WITH THE CLASS OF STUDENT-TEACHERS.

This school is taught by two of my former pupils who have just been admitted candidates for Orders, and licensed to assist Pastor Wong as catechists at the out-stations, and in some of the Sunday duties of this Station, still continuing their studies out of school hours. They are relieved from their teaching every Monday afternoon by one of the elder boys of the boarding-school, in order to join my class of "student teachers" that I examine on subjects connected with their special duties, on Monday afternoons.

WEDNESDAY AFTERNOON AT ANOTHER BOYS' DAY-SCHOOL.

Wednesday afternoons I give to another day-school of boys, about three quarters of a mile from here. When I opened this school about eighteen months ago, it was more to give work to one of my big boys and to gratify the wish of one of our old converts—a lone widow, who offered to give me

the rent of a room in her own house if I would only open a little school and let her hear the voices of children at their studies—than from any hope of benefiting the pupils. I limited the number of boys to ten, with the usual promise that I should give them one afternoon of each week. The school soon increased to fifteen, then twenty, and then twenty-five. I remonstrated, and said twenty-five was more than a young teacher could well manage—but no one wished to leave, and the old lady was so much interested, and assisted so much in keeping order, that I yielded not only to twenty-five but to thirty and then thirty-five, as she had thrown another room open to accommodate them; and allowed another of the large boys of the boarding-school to assist in teaching, telling him he must not expect any wages, as I only gave the head teacher five dollars a month, and the Mission made no provision for such schools. So far he seems quite contented with the honor and novelty of change; and both teachers and pupils feel so much interest in the work, and are making such good progress in their studies, that I am always glad to make my Wednesday visits—particularly as it seems such a comfort to the old lady who, though she can neither read nor write, rarely takes her eyes off me, or the boy who is reciting his lessons, the whole afternoon. She watches every word of praise or blame, knows how each lesson is recited, what I approve or disapprove, and if any little “unfortunate” fails in duty or has blotted his writing-book, is much more distressed about it than I am. As Chinese scholars always study aloud when learning their lessons, she has learned to memorize a great deal of the Bible, the Creed, catechisms and other books, which passages she is very fond of repeating in a low tone in concert with whoever may be reciting, thus keeping up her interest in each recitation, and she is always very careful that I never miss-marking the page of each book where the next lesson begins. When I leave, she gives a loving, anxious glance at the school and then walks a short distance with me on my return, bidding me good bye with many thanks and kind entreaties that I should take good care of myself.

THURSDAY AFTERNOON AT A GIRLS' DAY-SCHOOL.

On Thursday afternoons I go to one of my girls' day-schools in Shanghai city, and here it is no longer a lone widow of seventy to whom the Missionary's visit is the “event of the week,” but also a bright little girl of six years who is the first to welcome her approach. This school is taught by a Ne-ku or Buddhist nun, who has been before mentioned in your department of the SPIRIT OF MISSIONS, and in the CARRIER DOVE, as has also the little girl,

one of her pupils just referred to, whose first ambition was to "pray Jesus' prayer." This little girl is still in school—a great favorite with both teachers and scholars. She has the most remarkably accurate and retentive memory I have ever met in China, and has already memorized all the elementary books studied by the elder girls. The Church Catechism, and catechisms of Scripture History, and a good part of St. Matthew's Gospel, all of which she seems to retain in her mind—always ready to prompt and help along a dull scholar, which she does with such an artless, merry glance at the teacher, I find it difficult to call her to order; yet she is very obedient, quiet and silent as a flower, and will listen by the hour to recitations or explanations, without showing the least sign of weariness. I told her some time ago I fancied she was trying to be like "Zan-ta-ku," (a famous scholar, poet and historian, who by order of the Emperor, on the death of her brother, took his place as Imperial Historiographer and completed for him a voluminous history of the Han dynasty). "How can I be like her," she gravely replied, "when you only give me girls' books to study?" "What would you like to study?" I asked. "The books you give boys to study. The Ta-Yak and Mencius," she said. "The Ta-Yak and Mencius!" I repeated in amazement, "you are scarcely six years old and talk of studying these books which even big boys hardly understand!" "I shall soon be seven," she added in a quiet, determined tone. The next time I went to the school, as some of the boarding-school boys were in want of books, I stopped at a book-store and bought several copies of the Ta-Yak or "Great Learning," (the first of the four books with which a course of Chinese classical study begins) and gave her one without saying a word. Her eyes sparkled with delight, she grasped it with both hands, as if she feared I would take it from her again, and, after looking at it for some time, put it carefully under a pile of other books belonging to her; then said with a little smile of triumph—"But I shall not begin it until I am seven years old!"

There are fifteen little girls in this school, besides one large one who will, I hope, be able to assist in teaching ere long, as she is very studious, has been several years under my care, expresses her entire belief in all the Articles of the Christian Faith, and desires to receive the Sacrament of Baptism, which I trust she will soon do with her teacher, the Ne-ku who has long since given up all faith in Buddha and is one of the most faithful and efficient of all my teachers. She and her pupils attend the Sunday and other Services at Christ Church, Shanghai City, under the pastoral charge

of Rev. Mr. Thomson, who says they are among his most regular attendants and attentive listeners. As my other schools are all in the neighborhood of Hongkow, they attend the chapel near here, which is in charge of Pastor Wong.

FRIDAY AFTERNOON AT ANOTHER GIRLS' DAY-SCHOOL.

Friday afternoons I pass in another day-school for girls, which is taught by a former pupil of one of my day-schools who has been some time a communicant in the Church, is active, and energetic, and persevering, and seems to take much interest in teaching the twenty-five little girls that she has drawn together from the families near where she lives. To me, the special feature of interest in this school is the number of children of Canton parentage. As I have never before had a Cantonese child in school, and it is seldom that one is ever allowed to attend a Mission school, I look upon their presence as an omen of good, and find much pleasure in teaching them. They bring their own books, yet make no objection to the usual course of religious study we require of all day-school scholars. They are very different from Shanghai girls. They have such sweet, gentle voices, and recite whole chapters of the Bible in a low, musical rhythm, that I always feel is very attractive—though it is sad, sadder than words can tell to see how little their young hearts are moved by these lessons of truth and power they so gracefully and perfectly repeat.

THE SATURDAY HOLIDAY.

But I forget what a long letter I am writing, and that I cannot transfer to you the interest with which I linger over my work, so will hasten to a close, as I have taken you through the circle of my schools and accounted for all "my days" except Saturdays, the mornings of which, are as other mornings, devoted to the boarding-school or Chinese books, and the afternoons are, as you may readily suppose, holidays for both teachers and scholars—at least we are both free from teaching and study, though the boys have a variety of duties assigned them preparatory to Sunday, and the Missionary finds the time quite short enough to finish up her six days' work and be ready for the duties of the "sacred Day of rest."

Affectionately yours,

EPISCOPAL MISSION,
HONGKOW STATION, SHANGHAI,
November 8, 1873.

L. M. FAY.

A LETTER FROM BISHOP WHIPPLE.

FOR THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION, AND FOR THE FRIENDS OF INDIAN MISSIONS.

FARIBAULT, MINN., *January 30, 1874.*

MY DEAR MISS EMERY: I have been thinking for some time of writing you a letter of thanks for the kind aid which your Ladies' Relief Association has given the Missionaries of Minnesota. You are aware that for the most part we send our Missionaries where there are few or no members of the Church. They go to gather wearied and wandering souls into the MASTER'S fold. The field is very difficult. Two-thirds of our population are foreigners. There is a great deal of unbelief. Christians are very much divided. The small appropriation for Missions only allows of three hundred dollars to each Missionary. I wonder how they live; but I wonder more at their cheerfulness and bravery. They never complain, and there are fewer changes than among the Clergy of older Dioceses.

I have one Missionary, who has been doing this work for more than twenty years, and who is poorer to-day than when he commenced. He has walked, I believe, more miles than any Clergyman in the American Church; and yet I doubt if any man in the Diocese has heard him intimate that his work was hard. Such work is done for CHRIST, and will be remembered by Him in the Resurrection.

A business man said, one day, "There are two kinds of preaching—with words and with the life; but I take stock in the *life* preaching of these brave men."

No one can tell the debt of gratitude we owe to the kind women who have sent boxes to our Clergy. I can remember when a Missionary box would be filled with household rubbish, cast-off clothing, and a few pair of mis-mated shoes. In the beginning of my efforts for the Indians, a lady offered to send me a barrel of clothing, which I accepted with gratitude. I received by express, charges unpaid, a barrel of flounced dresses—mostly of thin muslin. But such things have passed away.

I wish I could describe the thoughtful kindness of those who send boxes *now*—each one a treasury of household goods, which the Missionary's purse was too poor to buy; and I wish I could tell of the joy such boxes bring to Missionary families.

I have laughed myself until I cried, as the little folks have told me of their new-gotten wealth. And I think most housekeepers can appreciate the pleasure that the wife has as she looks upon these gifts of loving friends. These boxes are not always limited to necessary clothing, but contain the very things the giver knows she would want, if in a new home, in a new country. Table linen, napkins, bedding, etc., show thoughtful kindness. This week I dined with a Missionary whose good wife had kept a can of peaches which she had received in a Missionary box three months ago, that her Bishop might share in her joy. These are little things, if you

measure them by commercial value; but nothing is to be called little which is done from love to CHRIST. I often think how precious such deeds of love must be to our Divine LORD.

There is another side to this. The greatest blessedness comes to the giver. It is always "more blessed to give than to receive." The depths of love in our own hearts are never known, until we bestow their treasure upon others. Such work helps us to realize our oneness in CHRIST, and these messengers of love are weaving together bonds to make us one.

I wish I could thank in person, these unknown benefactors. I cannot, but you must give them my thanks and gratitude. They are unknown to me, but are known to Him Who treasures in His Divine Heart every deed of love to the least of His brethren on the earth.

I want also to thank you for sending me Sister Maria and her mother to take care of our Indian Hospital. I shall be very much mistaken if they do not make it a decided success. They both seem to have that womanly tact and love which knows how to care for suffering.

The first time I entered the Indian country I saw sickness and suffering to melt a heart of stone, and I have always felt that one of the greatest necessities of our Missionary work was a hospital. Our Blessed LORD began His Ministry by doing good to the bodies of men. There is no surer way to soften heathen hearts. In their wild state before they came in contact with the white race the Indians may have had such comforts as belong to a nomadic race, but now there is not on the face of the earth a more desolate and wretched people than our wild Indians. They are absolutely without comforts in health, and sickness brings them untold suffering. Except in the dressing of flesh-wounds, where they are skilful, they know nothing about medicine. Diseases which with proper treatment and medicine might be healed, almost invariably became fatal. I am afraid that we have lost a number of valuable men among our Christian Indians whose lives might have been saved.

A loving friend has built a Hospital at White Earth which she insists on calling the "Bishop Whipple Hospital." It is situated in a beautiful grove near the church. It contains twenty beds. Some kind friends in Providence furnished the bedding. A lady in Oswego and another in Philadelphia gave the money for the medicines. I think it is complete in its arrangements. The Indians are very proud of it. *They* even like the name, to which *I* was much opposed. In a few days it will be in successful operation. It will take quite a load off my own heart to know that these red brethren of ours will be properly cared for when sickness comes to their homes.

You can have no idea what religion has done for the White Earth Indians. It ought to silence every infidel cavil, to see men who three years ago were drunken savage Indians *now* living as upright, industrious, Christian men. And the best work has been done for Indian women, in giving to them Christian homes and the love and respect of Christian men. We are sometimes perplexed in these days by the scoffs and cavils of infidels—and

we hardly know how to answer their objections. It may be hard to convince unbelievers of the facts of a historical CHRIST, but the Living CHRIST, Who lives and dwells with His people doing work like this, none can gainsay.

Pardon this long letter, and believe me, with kind regards to yourself and fellow-laborers. Your friend and brother, H. B. WHIPPLE.

ACKNOWLEDGMENTS.

Offerings made through the Woman's Auxiliary will be acknowledged in this Department as well as in the one for which they are especially designated.

Received from January 1, to February 1, 1874.

CENTRAL NEW YORK.					
<i>Auburn</i> —Woman's Miss'y Ass'n of St. Paul's Ch., for Bp. Auer's work, Africa....	\$25 00	\$25 00			
CONNECTICUT.					
<i>Fairfield County Ass'n</i> , for Bp. Hare's work, of which from Trinity Ch., Southport, \$90; Christ Ch., Stratford, \$40.10; Mrs. Glover, Fairfield, \$25; Christ Ch., Westport \$5; Trinity Ch., S. Norwalk, \$5	165 00				
<i>Ansonia</i> —Christ Ch., subscription to Ladies' Domestic Missionary Relief Association	10 00				
<i>New Haven</i> —Ch. of the Ascension, for Foreign Missions, from Family Miss'y Boxes, \$6.26; Domestic Missions, M. C., \$16.03.	22 29				
<i>Stamford</i> —St. John's Miss'y Ass'n quart' pay't of stipend, Domestic Missionary....	75 00	272 29			
EASTON.					
<i>Snow Hill</i> —Woman's Miss'y Ass'n of All Hallow's Parish, part pay't scholarship in Miss Fay's school	13 00	13 00			
ILLINOIS.					
<i>Galena</i> —Grace Ch., for Ponka Mission	7 00				
<i>Alton</i> —Woman's Miss'y Ass'n of St. Paul's Ch., part pay't scholarship in Bp. Tuttle's school	13 80	20 80			
MARYLAND.					
<i>Baltimore</i> —Ladies' Foreign Miss'y Society of St. Peter's Ch., half-yearly payment two scholarships in Orphan Asylum, Cape Palmas, and three in Miss Fay's school; the remainder (\$40) for boys' day-school, under Miss Fay's direction	175 00				
Woman's Miss'y Assoc., of Trinity ch., quart' pay't of scholarship in Bp. Boone's Memorial school, Wuchang	10 00	185 00			
MASSACHUSETTS.					
<i>Dorchester</i> —St. Mary's Chapel, Foreign Missions, \$6; Domestic Missions, \$6	12 00	12 00			
MICHIGAN.					
<i>Grand Rapids</i> —St. Mark's Woman's Miss'y Ass'n, Industrial Band, Foreign Missions, \$5; Indian Missions \$1.25	6 25	6 25			
NEW JERSEY.					
<i>Bergen Point</i> —Woman's Miss'y Assoc., of Trinity Ch.,					
			one half year's pay'm't scholarship in St. Augustine's Normal School, Raleigh N. C.	50 00	50 00
NEW YORK.					
<i>New York</i> —Through the Niobrara League, of which from St. Mark's, for half support of one lady in the Indian field \$250; from Ch. of the Holy Communion \$259 (\$250 being one half support of one lady) 4 Life Memberships \$400; subscriptions \$31; 2 scholarships in St. Paul's school \$120	1060 00	1060 00			
NORTH CAROLINA.					
<i>Leaksville</i> —Ch. Aid Society of the Epiphany, Foreign Missions, through Missionary Boxes, \$9; Domestic Missions, through M. C., \$6.10	15 10				
<i>Wilmington</i> —St. James' Home, Intercession Day offering, to help the candidates for the Ministry at White Earth, Minn.	10 14	25 24			
PENNSYLVANIA.					
<i>West Chester</i> —Woman's Miss'y Ass'n of Ch. of the Holy Trinity, of which for Africa, \$59; for Greece, \$50	100 00				
<i>Holmesburgh</i> —Emmanuel Ch., M. C.	47 53	147 53			
VERMONT.					
<i>Sheldon</i> —A Friend, for Indian Missions	5 20	5 20			
VIRGINIA.					
<i>Petersburgh</i> —Ladies of Grace Ch., of which quart' pay't C. J. Gibsou scholarship, Cavalla, \$10; M. C., \$12.	22 00	22 00			
WESTERN NEW YORK.					
<i>Rochester</i> —Woman's Miss'y Ass'n of t. Luke's Ch., for Foreign Missions	67 90	67 90			
MISCELLANEOUS.					
Members of Woman's Auxiliary, one half year's pay't scholarship in St. Augustine's Normal School, Raleigh, of which from Grace Ch., Tipton, Iowa, \$3.75; from St. John's Ch., Napierville, Ill., \$3 90; and from Buffalo, W. N. Y., \$5	50 00	50 00			
			Total Receipts for January,	\$1962 21	
			Amount previously acknowledged	1741 88	
			Total Receipts since Oct. 1, 1873	\$3703 79	

