

Title: *The Spirit of Missions*, 1874

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THE
SPIRIT OF MISSIONS.

EDITED FOR

THE BOARD OF MISSIONS

OF THE

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

BY THE

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SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

APRIL, 1874.

LETTER FROM BISHOP PIERCE.

LITTLE ROCK, ARK., *February 5, 1874.*

MY DEAR DOCTOR: You wish a letter for THE SPIRIT OF MISSIONS. I must write, not about my work in general, but on a particular matter now pressing heavily on my heart. I referred to it in my Annual Report, but I wish now to call to it the special attention of the Church at large. We need a Clergyman at Hot Springs. Thousands are resorting to these healing waters every year, and among them hundreds of Churchmen; surely, if the services of the Minister of CHRIST are ever required, it is among the sick and the dying. The few communicants of the Church, permanently residing there, cannot sustain a Clergyman, nor can I, from the regular allowance to this Diocese, assign him any Missionary stipend.

There are then three ways of meeting the case, First. The Churchmen who resort to the Springs should give liberally to the support of this feeble parish, and consider the Minister as their Pastor *pro tem*. This, some few have done, but the offertory is generally very much smaller than it ought to be, considering the number and wealth of the visitors often present at Hot Springs. Even the thankofferings for benefits received, ought to be ten times the whole amount taken up. Did not past experience tend to the contrary, I should hope that no communicant would be unmindful of his duty to contribute of his wealth, as God has blessed him.

Second. Could some young Clergyman of fair ability—for an able man is absolutely necessary at that point—enter on the work with zeal and energy, he might arouse such an interest in both residents and visitors as to secure a fair support. A man could not, as matters now are, hope to support a family on the offertory, but I believe he could support himself. But where is such a man to be obtained? Young men seem less disposed to run any hazards than they did in past days.

Therefore, it seems necessary to provide for the support of a married Clergyman at this post—and this can be done only by the third way I had in mind—namely, by special contributions from the whole Church. The Hot Springs is not a cheap place to live, and so the aid required would be greater than at many other points. But if I could secure to a Clergyman

with a moderate sized family one thousand dollars a year, he might trust to the offertory for the rest, and I believe I can obtain the services of a good man, well fitted to the field, on these terms. Could this feeble Diocese raise the whole amount for such a purpose, she would not be right in undertaking the work to the consequent neglect of many other promising fields, and the work belongs far more to other Dioceses than to her; for there is scarcely a State in the Union which is not represented yearly by some of the visitors. Churchmen will give for the benefit of their personal friends, and, perhaps, of themselves, when they contribute to sustain a Clergyman at this important point; and more than this, many, as I have seen, will here come for the first time into close contact with our Services, and some who come with strong prejudices against the Church, will return home Churchmen. The peculiar work to be done there concerns all, and therefore all should aid in it. I hope soon, my dear Doctor, you will be able to inform me that you have received one thousand dollars special, for Hot Springs.

LETTER FROM BISHOP ATKINSON.

WILMINGTON N. C., *February 12, 1874.*

REV. AND DEAR SIR: The columns of THE SPIRIT OF MISSIONS have been mainly devoted, so far at least as the Domestic department is concerned, to the work going on at the North-west. And this too very naturally, for that is certainly our principal field, and the results accomplished in it have been the most signal and the most gratifying that our Church has wrought in this country. But much is to be done, and something is doing in the North-east, the South, and the South-west, to which the attention of the Church should be turned, and in which its sympathies should be enlisted. This can best be done by means of statements made by those who are familiar with these regions of our country, and acquainted with their wants, and capabilities of improvement. Now so far as these qualifications go, I think that I am competent to speak of one promising field of Missionary effort on the part of our Church, and that is North Carolina. For twenty years, I have traversed annually its length and breadth, and know, perhaps as well as any man, its religious condition, especially in its relation to the Church; the helps and the hindrances to the successful prosecution of our work in this vast region, occupied as it is by more than a million of people.

Let me premise then, that the area of North Carolina is equal to that of all England excluding Wales, so that its population being what I have just now stated, there is room for twenty times the present number. In the year 1817, there was not a single Clergyman of our Church in the State; there are now less than sixty. The whole Diocese may then be well considered Missionary ground, but especially does the mountain district demand to be thus designated. Well-informed as the readers of THE SPIRIT OF MISSIONS generally are, it may surprise some of them to learn that North Carolina

instead of being as they may have imagined a vast, sandy plain, rises, as it stretches westward from the sea, until its mountains become the highest in the United States, except those which hem in the Pacific coast. The District to which these lofty peaks belong lies westward of the chain which separates the waters flowing into the Atlantic from those which empty into the Gulf of Mexico. In this territory, with an area larger than that of several states of the Union, there is a population of more than a hundred thousand souls. It is a land of surpassing beauty, with a climate to which nothing superior, perhaps nothing equal can be found on this continent, in healthfulness, in uniformity of temperature, and in its bracing and tonic effects on the human system. The population, as might be expected in such a country, is active and vigorous.

But the whole region lies under the great disadvantage of inaccessibility. The streams which water this region are sparkling and beautiful, but not navigable. The railroads have reached the foot of these mountains but have not crossed them. The people have thereby been to a great extent precluded from the benefits of commerce, from intercourse with their fellow-men, from the acquisition of wealth, and consequently from the establishment of schools and colleges and the advantages of education. Religious instruction and, as a result, moral training, have been and continue to be much neglected. This is the dark side of the picture, in its other aspects there is much to encourage us. Families of superior culture and refinement, are often met with in the villages. The people desire education and are not at all hardened in religious prejudice, and especially, I may say, receive very kindly the Services of our Church when offered them. But I must confess that this, so far, has been done only to a limited extent. Dr. Ives, my predecessor in the Episcopate of North Carolina, a man of warm religious feelings and benevolent spirit, seeing the religious destitution of these people, and being desirous to relieve it, devised a plan for this purpose, which if it had been carried out as wisely as it was conceived would have been in my judgment one of admirable scope and utility. In one of the most beautiful valleys of that lovely land, he established a Missionary station which he called Valle Crucis. There he collected a number of young men, some in orders, others in preparation therefor, and assigned to them the duty of teaching schools in the country around, as well as at their home, of cultivating a farm and, when authorized, of going forth to preach the Gospel and to administer the Sacraments. For a time they worked well, and made an impression for good which is even now far from being effaced. But unhappily for the people he intended to benefit, and for himself, Romish ideas began to take possession of the imaginative, but not well-balanced mind of the Bishop. Romish usages were introduced and sanctioned at Valle Crucis, the suspicions of the Church at large were aroused, the very name of Valle Crucis became odious, the Bishop at length openly joined the Church of Rome, and the schools and the Missions were broken up and scholars and

teachers scattered, and now scarcely even a vestige of the buildings can be traced. One of the Missionaries however continued at his post, seeking to gather up the fragments that remained. He was not a man of learning, nor of distinguished ability but he did a work which many men of genius and learning in the Ministry of the Church have never equaled. With scarcely anything of fee or reward from the people for whom he labored, and not much from any human source, he continued his labors assiduously, patiently and lovingly, among those rude mountaineers, until his MASTER called him to his reward. He was to them Pastor, Preacher, Teacher, Counsellor, and Physician all in one, loved and honored in his life and revered in memory. Such was W. W. Skyles. But his place is now vacant and his flock are scattered abroad as sheep having no shepherd. I stood by his grave near the little church which he built and I asked myself, Is this good work in which he wore himself out, to come utterly to an end? and my reply was and is, By God's help it shall not be so. I have felt however that it would not be wise to build again on the old foundations.

At Asheville, the principal place in the mountain district, I found a small but growing congregation under the care of the Rev. Mr. Buxton. And under his assiduous, judicious and able ministrations it has continued to prosper. There I have sought to establish a Training School to prepare some of the young men of the country for the Ministry, who should give themselves to the work among their own people. The Clergymen who are to teach these candidates for Orders are intended to be at the same time associated as Missionaries and to teach the Gospel wherever congregations can be gathered which they can reach. In effecting these objects I have not altogether failed and yet I cannot flatter myself that my success has been at all brilliant. Some young men have gone forth from the school to the ministerial work and have been found useful laborers. A number of Missionary stations have been established and are doing well. These are mainly under the care of the Rev. D. H. Buel who serves a Missionary district larger than many a Diocese. The Rev. G. H. Bell, who was himself trained at Asheville, is likewise performing acceptably Missionary duty. Dr. Buxton, beside ministering to his own congregation, holds regular Services at several little chapels which he has caused to be erected near Asheville. The Rev. Thos. A. Morris wrought an excellent work, until his health failed, in the same region and country. No one could have been more laborious than was the Rev. Mr. Murdock while laboring in the same Missionary field now occupied by Mr. Buel. The Rev. Mr. Holmes at present of Tennessee and the Rev. Mr. Joyner now of Alabama, also proved themselves useful Missionaries in the same interesting region. But what are these among so many? Their labors have been like throwing a stone into a lake, causing a ripple on the surface, but not stirring the depths beneath.

There are in that mountain region many persons, I doubt not, who have never seen a Minister of the Church, and scarcely have heard the name by

which it is designated. For any effectual work to be done we must have more Missionaries and for it to be continued and enlarged they must be trained at home. We cannot afford to give them a regular education nor to send them to distant seminaries, while some education, and some theological instruction, are of course, indispensable. To do any effectual and lasting work then, it seems to me at least, that a Training School is indispensable. We have already for that object, a large building, with twelve acres of land attached. In this, one of the teachers can live, and some of the pupils. We need a home for another teacher and salaries for at least two. These seem very moderate requirements and even if granted they will not serve to build up a Nashotah, or a Faribault, but they may serve to enable us to carry the Gospel with all its accompanying blessings, a purer morality, a higher civilization, and above all a more assured hope of eternal salvation, to a very interesting and, hitherto, a much neglected people. Who among the readers of THE SPIRIT OF MISSIONS, to whom God has been gracious, will, according as he has been prospered, aid this cause which we may, without doubt, affirm to be the cause of God Himself?

HISTORY OF CHURCH MISSIONS IN AMERICA.*

BY WILLIAM STEVENS PERRY, D. D.

CHAPTER II.—(Continued.)

JAMESTOWN AND FORT ST. GEORGE.

MEANTIME the northern coast of Virginia had attracted the active efforts of the "Plymouth" colony, which, under the management of "sundry knights, gentlemen, and other adventurers of the cities of Bristol and Essex, and of the town of Plymouth, and other places," had authority from the Council of Virginia to plant a settlement between the thirty-eighth and the forty-fifth parallels of north latitude. Among the original associates of the Plymouth Company were George Popham, a brother of the Chief Justice of England, and Raleigh Gilbert, a son of the earlier discoverer, and a nephew of Sir Walter Raleigh, all honored names in the annals of American colonization.

While these measures were engrossing attention, that portion of our territory to which the name of New England was subsequently given, was in imminent peril of passing from English, under foreign control. The discovery of this continent by Cabot was the basis of England's title to the possession of North American territory, but the voyage of Verazzano, it was asserted by France, gave to England's hereditary rival across the Channel a similar claim. In November, 1603, a leading Huguenot, the Sieur de Monts, secured a patent for the principality of *Acadie*, embracing the American coast from the fortieth to the forty-sixth degrees of north latitude,

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

with provisions for the government of the territory and the control of the trade. In the following spring, De Monts, accompanied by four vessels and with Champlain for his pilot, set sail for the new Acadie. After exploring the country in and about Nova Scotia, and finding the climate too severe for permanent settlement, he embarked the following summer for an examination of the coasts along which Gosnold and Weymouth had but lately sailed. Proceeding as far to the southward as Cape Cod, he was deterred from further explorations and settlement by the unfriendliness of the natives, and returned to France. The following year, the lieutenants of De Monts followed in his track, but shipwreck and disaster attended their voyages, and they returned to the northward without founding a settlement. The shores of New England were to be settled by another race.

On the return of Weymouth in the summer of 1605, Sir Ferdinando Gorges was Governor of Plymouth. The listless life of a garrison officer was little suited to one with the love of labor and marked executive ability of Gorges. The resource of taking service abroad was open to him, but the brave sailor who had fought well against Spain was among those who thought

“it better became them to put in practice the reviving recollection of those free spirits that rather chose to spend themselves in seeking a new world, than servilely to be hired but as slaughterers in the quarrels of strangers. This resolution being stronger than their means to put it into execution, they were forced to let it rest as a dream, till God should give the means to stir up the inclination of such a power able to give to it life.”

The “means to stir up” this inclination were not long wanting. Weymouth brought with him five savages kidnapped from the coast of Maine. “This accident,” Gorges himself assures us, was “the means under God of putting on foot and giving life to all our plantations.” The Governor of Plymouth took three of these natives into his house, and from them, as they acquired the knowledge of English during “the full three years” he kept them, he learned of the “stately islands and safe harbors” of the coast of Maine, “what great rivers ran up into the land, what men of note were seated on them, what power they were of, how allied, what enemies they had, and the like.”* Kindly treated as they were from the moment of their capture, these natives were found “very tractable, loving, and willing.” In fact, three of the five had evidently been taken to England, not at all against their will, and the two who were surprised soon forgot their discontent. Thus the loving usage of these wild men of Northern Virginia became connecting links between the civilization of far-off England and the colonization of their native land. Spared to return to their old home, one of them, a “sagamore” or chieftain, “Nahanada” by name, prepared the way for Popham, and welcomed Englishmen to the New World.

There is reason to suppose that the attention of the Governor of

* Gorges' "Briefe Narrative of the Original Undertakings," in *Mass. Hist. Soc. Collections*, XXVI pp. 50, 51.

Plymouth had been turned towards the settlement of the Northern coasts of this newly found Virginia at the very beginning of the century. In the British State Paper Office there is still extant, under date of A.D. 1600, "a proposition for planting an English colony in the north-west of America," which, from internal evidence, has been ascribed to the active pen of Gorges. This paper closes with the expression of the hope that the attempt would be a "glorious action," and the writer proceeds, "I doubt not, an acceptable service to God, the purpose and execution being to Magnifie His name in the extending of His worde." It was with no little pride that late in life, and after discouragements and disappointments which would have appalled any other and less persevering man, Gorges could say when called upon to show cause why he should not surrender the charter of New England in the interest of his more fortunate and less scrupulous rivals, the Puritans of Massachusetts, "That so valuable a country could not long remain unpossessed, either by the French, Spaniard, or Dutch, but for his efforts here to settle a flourishing plantation."

Uniting with himself in his efforts to plant a colony in Northern Virginia the celebrated Sir John Popham, the Chief Justice of England, and securing through him the countenance of those in authority at court, vigorous measures were at once taken for the purpose of building a fort at the mouth of the Sagadahoc, in Maine. Two expeditions were captured by the Spaniards, and it was in consequence of these mishaps that Virginia was occupied earlier than Maine. On the last day of May, the month in which the expedition of Captain Newport landed at Jamestown, the first colony for New England sailed from Plymouth for the Sagadahoc, in two ships, the one called the "Gift of God," under the command of George Popham, and the other the "Mary and John," of which Raleigh Gilbert was captain. On board the expedition was one of the five savages whom Weymouth had kidnapped; the others had been sent home in earlier voyages.

This expedition, in common with that to the southward, had its Missionary Priest. Robert Hunt, of Virginia, is not alone in his proud distinction of giving up home pleasures and hopes of home preferment for the care of these wanderers to the ends of the earth. And so, on Sunday, the 9th of August, 1607, after they had explored the coast and islands which offered them a home in the far west, the whole company landed on the shores of Maine, and, after prayers, the Rev. Richard Seymour, the chaplain of the expedition, delivered a sermon; these initial Services of our faith in Northern Virginia taking place at the foot of the cross which Weymouth had long since erected in token of discovery, and in formal claim of the land as the heritage of England's Church and Crown. Among the spectators of or participants in this solemn service of prayer and praise on our New England shore was Skitwarroes, the native pilot of the expedition, and possibly Nahanada, who had been a fellow captive, but was now the chief of the Indians in the locality in which they were. Ten days later, after further

explorations, on Wednesday, the 19th, formal rites and ceremonies marked the taking possession of the site of their plantation which they styled Fort St. George. These Services were thoroughly religious. Prayers and "a sermon delivered unto them by their preacher" preceded the reading of the President's Commission and the laws which they were required to observe. In fact, we may naturally suppose that not only Morning Prayer preceded this institution of the officers of the little settlement, but also the administration of the Holy Communion. It was the public induction into office of the magistracy of the colony, and the statute law of England then, as was the case for many years subsequently, required the reception of the Sacrament from the hands of a Clergyman of the Established Church, either at the time of, or immediately after, such formal institution. This was the case, as we have seen, in the sister colony of Virginia, where, the same year, on the day succeeding the full organization of the Council, the Holy Sacrament of the Body and Blood of CHRIST was duly celebrated according to the English rite for the first time within the limits of what is now the United States.

The colonists, once established, went vigorously to work, and soon Fort St. George presented a busy and attractive appearance. Early in October, the fort was finished, intrenched, and mounted with twelve cannon, and a church, and storehouse, with fifty dwellings, were erected, attesting the purpose of these settlers to remain in their new homes. The material for a small ship of about fifty tuns burden was also gathered, and under the charge of one Digby, a master-builder from London, the Virginia of Sagadahoc, the first of the countless fleets which have sprung into being on the shores of Maine, was built during the Winter and Spring, and launched into the waters of the Kenebec.

The old chronicler of this interesting settlement tells us, under date of October 4th, that

"There came two canoes to the fort, in which were Nahanada and his wife, and Skitwarroes, and the Basshabaes brother, and one other called Amenquin, a Sagamo; all of whom the President feasted and entertayned with all kindness, both that day and the next, which being Sunday, the President carried them with him to the place of publike prayers, which they were at both morning and evening, attending yt with great reverence and silence."

A little later, as the hard winter set in, during which the worthy President died and the settlers lost heart, Popham wrote to King James, under date of December 13, 1607, a letter in *Latin*, in which he says: "My well-considered opinion is, that in these regions the glory of God may be easily evidenced, the empire of your Majesty enlarged, and the public welfare of the Britons speedily augmented." It was in faithful prosecution of this "work most pleasing to God" that the excellent President of the fair town of "Fort St. George, in Sagadahoc of Virginia," laid down his life. He had in his epistle to his sovereign spoken of the impression already made upon "the

natives of these regions, who say, moreover, that there is no God to be truly worshipped, but the God of King James" and a writer,* towards the close of the century, referring to this Colony, adds that "the people (savages) seemed to be much affected with our men's devotion, and would say 'King James is a good King, and his God a good God: but our God *Tanto* is a naughty God.'" It was something to effect thus much in so brief a time. On the 5th of February, 1608, Popham died, and his body was committed "earth to earth, ashes to ashes, dust to dust," within the fort which had been built under his command. Fittingly over the remains of this good old Churchman, lowered into their unmarked resting-place, must have sounded the words of the faithful Seymour—"I heard a voice from Heaven, saying unto me, Write, From henceforth blessed are the dead who die in the LORD: even so saith the SPIRIT; for they rest from their labours." Gilbert succeeded to the command, but the death of his brother, Sir John Gilbert, in England, compelled his return, while the decease of the Chief Justice Popham the June preceding, deprived the colony of its hopes for favor at court. The winter was long and severe. Tradition tells us that after the death of Popham altercations with the natives arose; that the fort and storehouses, and doubtless the church were destroyed; and at length, wearied with the struggle for life in an inhospitable clime and with the foes of their own making, the colonists abandoned their home amidst the rocky ramparts of the ocean at the mouth of the Kenebec and returned to England, as an old chronicler † tells us "after a Winter stay, dreaming of new hopes at home."

It is, however, far from being unlikely that a portion of this little colony of Englishmen, the first that wintered on our northern shores—it may have been in the "Gift of God" whose return to England with its fellow, the "Mary and John," and the pinnace "Virginia" is not mentioned—leaving the scene of their hard winter at Sagadahoc, established themselves at Pemaquid where in after years English life, English homes, English civilization, and for a time—till Puritanism stamped its existence out—the English Church, re-appeared on the shores where Seymour offered prayers and preached, and Popham lived, and died, the first of New England's illustrious dead.

It was among "the laws to be observed and kept," read on the day when the colonists inaugurated their settlement with the reading of the Church's Prayers, that

"The Christian religion shall be preached and observed as established in the realm of England."

This with the facts already recited gives us our authority for the interesting truth which we note among the Annals of our Missionary successes in this land that thirteen years before the landing of the Puritan separatists at Ply-

* Richard Bloome, in his *History of the Present State of the Territories in America*. Published in London, 1687.

† Sir William Alexander's Description of New England (1630), p. 50.

mouth, the words of our Church's Prayers sounded from the lips of a faithful Missionary Priest of the Church of England and thus consecrated even New England's soil to the Church's use and possession. Alas! that evil days intervened and the promise of her first efforts was not redeemed by the Church in after years!

A GERMAN PRAYER BOOK.

REV. AND DEAR SIR: You wish me once more to touch the "German Problem," which now seems to attract the attention of our Church in the most different quarters. I need not enter again upon the question whether we shall organize separate German parishes; or rather provide in our Anglo-American Churches additional German Services for the immigrants, while we connect their children at once with English speaking congregations. My proposition to try the latter method has been strongly denounced in the *Deutsche Kirchenblatt*, as an attempt to impair the rights of my countrymen, and to establish an unsound system of denationalizing their children. For my justification on this point, I may simply refer to my own argument in favor of German Missions in that first article on the "German Problem," published in *THE SPIRIT OF MISSIONS*, October, 1873. The Church papers which reprinted the comments of the *Deutsche Kirchenblatt* on it, would have done only what justice required if they had also given the statement impugned by the *Kirchenblatt*. However, it is of far less importance that we should adopt one or the other system of organizing our parishes than that we should have the indispensable agencies for our Mission work among the Germans. I have, therefore, tried to prove that we ought, first of all, to enlist and educate an efficient and trustworthy German Clergy. It seems to be all but dishonest to invite the Germans to join our Church before we can supply them permanently with Pastors who are able to take good care of them. And I am afraid it would be even a more disastrous mistake to consecrate a German Bishop, either diocesan or suffragan, without having provided good German Pastors to work under his direction.

But even a Clergy of the best possible character and training is not all we need. The Anglican Church has been called the Church of the Prayer Book, and it is true that one of her distinctive features is her Catholic liturgy. Therefore, a liturgy is as much needed for the Germans as a Clergy. It is in her liturgy that the Church speaks to the people in the name of the LORD, and to the LORD in the name of the people. Take away the liturgy and our liturgical hymnal, and you have no longer Church Services, but the public devotions of the officiating minister. This has, indeed, always been felt by German as well as by Anglican Churchmen, and various ways have been devised to give our German Church people and our Missionaries among the Germans what they want.

The simplest expedient seems to be a translation of our Prayer

Book, and for various reasons this ought to be our first care. For whatever allowance the Church may make for the use of other Catholic liturgies, the Prayer Book will have to contribute of its liturgical treasures to the Services of any foreign people worshipping in our churches. We are told that there is a translation, made in 1863, and that it is good enough too. I cannot enter here upon a detailed criticism of the work, but you will allow me a few comments for the benefit of those who think, since the book was approved by a Church Committee, they are obliged to recommend it. In the first place, the translator seems to have been ignorant of the fact that the language of the Prayer Book is substantially the language of the Bible. Although he takes from the Authorized German Version the Psalms and other Portions of the Scriptures which are distinctly quoted, he innocently renders in his own insipid German such scriptural passages as are occasionally interwoven with the text of our liturgical prayers and exhortations. Several mistakes of this kind are so shocking as to leave us in doubt whether the translator was acquainted with either the English or the German Bible. You might be disposed to think that he understood all the more of Greek or of Latin, being perhaps educated in the Vulgate, and that, therefore, he would have availed himself of this advantage to translate from the originals, where our liturgy had borrowed from the ancient Greek or Latin liturgies. But in this point the translation is equally deficient. All the ancient prayers had to travel over England and America to reach Germany, where they arrived indeed like misled wanderers, completely upset and tired to death. And this was done while there are to be found in the liturgies of the sixteenth century the most beautiful old German translations of almost every ancient prayer or versicle or chant embodied in our Prayer Book. Imagine, then, the feelings of a German who from his very childhood was nursed in the spirit and language of his German Bible, Hymn Book, and Ritual, and who is now treated, in the name of the Church Catholic, to those German American circumlocutions as to something of superior dignity. Imagine German scholars like Daniel, Loehe, Kliefoth, Schoeberlein among the Catholic Lutherans, or Reusch and Doellinger among the Old Catholics, men, who in their thorough knowledge of liturgical matters are equal to our Palmer, Blunt and Procter—imagine these men taking up our German Prayer Book as a specimen of the devotional spirit and the liturgical erudition now to be found among the German Clergy and the German scholars of the Church—ah, I think I see the benevolent smile with which they are wont to dismiss from further examination the crude productions of our American Sunday-school Theology. Indeed, if it were for no other reason, than to redeem our reputation among our friends in Germany, we should have a German version of our Prayer Book worthy of the original.

But let that version be made on the right principles, namely :

I. Whatever in our Anglican Prayer Book is borrowed from the ancient

liturgies, must be translated directly from the Greek and Latin, and not from the English.

2. Whatever can be found in the Old German Agendas translated from the ancient liturgies in the liturgical language of the sixteenth and seventeenth centuries must be appropriated.

3. Not only in the lessons and psalms and in the literal quotations from the Bible, but even in allusions to scriptural expressions the German Prayer Book is to follow the text of the Authorized German Bible, namely: Luther's, which is, by the way, the only German translation of public authority made directly from the Hebrew and Greek.

4. In translating the distinctly Anglican portions of the Prayer Book, or such parts of ancient liturgies as are not to be found in Old German translations, the words and idioms must be taken from the vocabulary of the German Bible and the Old German liturgies.

It is true, these principles will not meet the ready approval of some Churchmen who like to gaze at the pigeon on the roof while they let the sparrow escape from their hand. They are always afraid of committing the Church to anything that savours of the German Reformers and that will consequently be offensive to the Church of Rome. When they have to deal with the relations of our Prayer Book to the German liturgies of the sixteenth century, they avoid mentioning any continental influence except Archbishop Herman's *consultation*, while they wilfully or ignorantly pass by the fact that the Cologne liturgy was only a diluted edition of Luther's *Deutsche Messe*, of his *Taufbuechlein*, and of the *Wittenberger Communio*. We might answer their objections to the canonical purity of the liturgical sources on which we expect to draw, by the protest, that the Latin Church with which they sympathize, has neither a genuine German Bible nor a German liturgy to offer in place of the Lutheran Bible and liturgy. For, Allioli's German Bible is a translation of the Vulgate and will do just as well for the Germans as the Douay Bible for the English. And even the Old Catholics have as yet the Latin Mass only. But instead of arguing with people with whom argument is mostly lost, let me rather show how willing and well prepared our Old Catholic brethren in Germany are to acknowledge and appropriate whatever is coined out of Scriptural and Catholic Truth in the German of the sixteenth century. I quote what Doellinger says in his fourth Lecture on the Reunion of the Churches, certainly not without purpose, of Luther's German. "The force and strength of the Reformation was only in part due to the personality of the man who was its author and spokesman in Germany. It was Luther's overpowering greatness and wonderful many-sidedness of mind that made him the man of his age and his people, nor was there ever a German who had such an intuitive knowledge of his countrymen, and was again so completely possessed, not to say absorbed, by the national sentiment, as the Augustinian monk of Wittenberg. The mind and spirit of the Germans was in his hand what the lyre is in the hand of a skilled musician. He had

given them more than any man in Christian days ever gave his people—language, popular manuals of instruction, Bibles, hymnology. All his opponents could offer in place of it, and all the reply they could make to him, was insipid, colourless and feeble, by the side of his transporting eloquence. *They stammered; he spoke. He alone has impressed the indelible stamp of his mind on the German language and the German intellect, and even those among us who hold him in religious detestation, as the great heresiarch and seducer of the nation, are constrained, in spite of themselves, to speak with his words and think with his thoughts.*"

Those of your readers who are willing to examine the principles proposed in this letter for a translation of the Prayer Book into German, I beg leave to refer to the German Mission Service—*Missions Liturgie*—published, as a tentative work, by the Evangelical Knowledge Society, 2 Bible House, New York.

But at the same time I wish to state that even the very best translation of our Prayer Book would not be all that we ought to give to the Germans. There are Catholic elements in the traditional German liturgies, which we cannot take away from our German brethren without giving up our claim to Catholicity, and being justly denounced as an exclusively Anglican body. If you allow me, I will state in another issue of *THE SPIRIT OF MISSIONS* what these elements are.

MONTHLY MAIL.

Our mail opens, this time, with the greater part of a letter from one of the Missionaries in that same mountainous portion of North Carolina, to which Bishop Atkinson elsewhere calls our attention. The Bishop and his Missionary have substantially the same tale to tell, and their letters supplement each other.

The result of Missionary work in this field seems truly meagre, especially when we consider the demand for such labor to render this mountain section of the State, morally and spiritually what it should be. Like most mountain regions, it is diversified by rugged hills, difficult to be cultivated, and yielding small returns to labor expended, and beautiful fertile valleys, abounding in all the comforts of life. The character and condition of the people are as varied as the natural scenes and circumstances by which they are surrounded. By far the larger class, however, is emphatically a mountain race, with all its peculiar attachments to local scenes, habits, and associations. Both classes need much improvement, having been long left, mainly, to the guidance of a very imperfect form of Christianity. Long established prejudices, to a great extent effectually fence them in against all efforts to give them something better in the way of religion than their fathers and grand-

fathers lived under, and transmitted to them. Many of their guides are pitiable objects, of imbecile minds, entirely uncultivated; while others are men of minds naturally strong (though uncultivated), and therefore calculated to exercise control. These causes are a serious impediment in the way of Missionary work. But still, if we had half a dozen Missionaries, who might be able to devote their whole time to the work, instead of one, in a half dozen counties, all contiguous, with a population of nearly seventy thousand, much, I believe, might be done. The Missionary is ever treated with kindness and hearty hospitality, and such social intercourse would at length gain their confidence and a more impartial and unprejudiced hearing. It would be desirable to do something for the education of the children, for which I think there is an evident growing desire. Cheap education and cheap religion, however, to which they have been long accustomed, will alone be acceptable to them, until schooled to different views and habits. It is certainly lamentable to see men and women of ordinary natural powers, shrewd and sagacious in all practical matters, possessed of so little knowledge of the fundamental principles of religion. Though accustomed to hear faith and repentance preached from month to month, they have no definite knowledge of either, viewed in its scriptural sense. I could say a great deal more, but fear I have trespassed already on your patience.

Next comes an appeal for aid, from a Missionary and his people in Arkansas. They plead earnestly for help in a letter signed by Rector, Wardens, Vestrymen, and Communicants. But we will let them speak for themselves:

Until recently, we have been most entirely overlooked. We are but a small band, and with almost total inability, in our impoverished condition to do anything for ourselves. We are attached to the Church and zealous for the maintenance of her cause; but alas! we are but few, and are unable to do as we would. Around us, in this town of some seven hundred in population, the other Christian bodies have each their place of worship, and we are mourning for the Ways of Sion. We wish to build a House of God, and with it we are sure of accessions to our little band.

Our town is some forty-five miles westward from the Mississippi, on the route of the railroad running toward Texas, through Camden, whence the road is already graded to this place, and is also on the line contemplated from St. Louis to New Orleans, through Pine Bluff above, and Hamburg below. There seems to be no place of more importance for the work and usefulness of the Church in this State, and it promises great results in the future, from a little aid now. We therefore make our appeal for help, and trust that after this knowledge of our difficulties, those having it in their power, will gladly send us something as they are able, either in money or in

donations of glass, nails, paints, a much needed melodeon for our present Services, or other articles, any of which will be thankfully received.

The portion of a letter, which follows, is not from a Missionary, but from a layman in Minnesota, and he wants help which, alas, is not in our power to send him. This letter was not written to us, but we are glad to give it a place in our mail at the request of the gentleman who received it, and join with him in the hope that "the same spirit, which animates the writer may lead some one in Orders, to give a thought to this neglected spot."

We have finally failed in having a Pastor for our little parish, and here we are, this blessed day without any Service at all as our Vestry thought it useless to keep the church open through the winter for so few to attend lay reading. Here the stores are opened and Christmas is as much a business day as any in the year.

To-night the Methodists have a Christmas tree for the children. My little girl said to me, "Pa, I wish I was a Methodist." As I felt determined the little church should not go without some dressing I gathered pine branches from a tree in my yard and made a little cross and bound it to pine branches and fastened it over the altar, then kneeled down and prayed God to send us a faithful steward of His holy Mysteries. Dear Brother, I know this dull news is not congenial to your hopeful spirit, but misery likes company, and to what earthly friend could I unburden my feelings better than to you who have always so cordially sympathized with me in trouble and in joy. It is sad that "this vine which was brought out of Egypt" of the planting of the blessed SAVIOUR should suffer decay, that all they that go by pluck off her grapes and the branch that thou madest so strong for thyself should be withering for the want of spiritual dews and rains and for the Sun of righteousness to shed the beams of His effulgent glory upon it. This condition of things we trust may not last much longer. Its blighting effect is seen and felt in this community. It grieves my heart to see it and if you could do anything to aid us in getting what we need, I am sure you would do it. This place and another, five and a-half miles away, are two Missionary points and should receive the full stipend from the Domestic Committee, of three hundred dollars. With this help we might make an earnest effort and support some *elderly Priest whose health perhaps our climate might improve*, or some one who does not desire a large parish and has means, who is willing to take this point. There is a railroad from here to Minnesota City, and his labors would not be arduous and many a wanderer might be brought into the blessed fold of CHRIST and rescued from destruction. Pray on for us, dear brother, and we will have help yet.

We turn from this sad picture—though it is not without its gleam of hope and promise—to a brighter one, of earnest Missionary effort in Tennessee.

The Bishop visits us (D. V.) Sunday next, when I expect to present a class of four young people for Confirmation; properly instructed, I hope, and prepared to commune the same day. During the past eight months of my labors, God has reclaimed from an indifferent or irreligious life, seven former communicants, two of whom I believe to be upon their death-beds; the others I trust may continue in their present state. Infant Baptism is entirely neglected in this anabaptist community; but I hope upon next Sunday to baptize five children. No one who is not conversant with the deep-rooted unbelief in baptism among these people, can understand what a wonderful success this will be.

Our Church is respected, of consequence, talked of, and in time shall be understood, then loved and embraced. The Bishop desires to add another station, thirty-five miles distant, to my charge.

A Missionary in California claims our sympathy, as follows:

The statistics show that I have been during the quarter, subjected to the sorrow of parting with five of my communicants. They were among my most efficient helpers. The brethren to whose parishes they have been added have received unusual gains. The attendance at our Services has, I am happy to add, been but little affected by these removals. The Sunday evening congregations were most encouragingly increasing, when it pleased God that I should become partially disabled by illness, and compelled to suspend these Services for a time. I am now, blessed be God, nearly in my usual good health. I have, with the exception of one week, held a short responsive Service five mornings in the week, at our Church school, and assisted my daughters in daily hearing a few of their classes. This Church school promises to be an efficient auxiliary to our work here.

We close with some encouraging words from a brother whose work is familiar, by this time, we hope, to many of our readers. He writes from his hard field among the Mormons in Northern Utah:

Our school still goes on well under the charge of our efficient, worthy, and laborious principal, Mr. Davis. We still have over fifty scholars, notwithstanding the opposition brought to bear against us. The business of the school, with my other duties, is no small matter; the collecting of our school fees being very difficult among such a people and in such hard times as these. It is a good thing that Mr. Davis and his wife need and can use beef, potatoes, flour, etc., for we can get little else in return for schooling

here. We cherish best hopes for the work, and deep gratitude to the SAVIOUR and to the BLESSED SPIRIT for the friends who are springing up for St. John's Mission.

THE DOMESTIC COMMITTEE AND THEIR FUNCTION.

MANY of our friends, even among those who take a strong interest in the Mission cause, know very little of the constitution and working of the Board of Missions, or the rules of its Committees. This is repeatedly made evident to us both in conversation and by letter, and the want of knowledge on the subject is by no means confined to the laity. Now we do not propose at this time and in these pages, to supply all the information necessary to a full understanding of the matter; but we think that a few statements in relation to the principles and method of work adopted by the Domestic Committee will not here be out of place.

The Church in this country, speaking through her Board of Missions, has placed her work upon a broad foundation, declaring emphatically that "the field is the world." The Mission work is one in effort for the salvation of mankind, one in service to God, and it should be one in the thoughts and love and prayers of His people. But the work is extensive; too extensive, it was thought, to be carried on, without division; hence, for convenience sake, and with no idea of any separation of interests, the work to be done by us in foreign lands was placed under the care of one Committee, while that in our own country was confided to another. Within this latter Committee, two subdivisions have since been made. First, a Commission was appointed to attend to the interests of the Church among the freedmen at the South, and, more lately a similar provision was made for the Indian Work.

But it is of the Domestic Committee, apart from the Commissions for the Colored people and for the Indians, that we would now speak. This Committee works exclusively through the Bishops, or other ecclesiastical authority, of the Dioceses and Missionary Jurisdictions which it aids. It pays the salaries and travelling expenses of the Bishops of those Jurisdictions which are not yet organized Dioceses—six in number at present—and it wholly or in part supports other Missionaries in these Jurisdictions, and in twenty-five regular Dioceses; but it never sends a Missionary any where. From time to time, Clergymen make application to the Committee for work, and, on the other hand, places desiring the Services of the Church, plead that a Missionary may be sent them. To all such appeals, but one answer can be

given. It is to the Bishop in charge, and not to the Domestic Committee that the applications should be made. This is a matter so generally misunderstood that we desire to call particular attention to it, as it is important in many ways.

At the beginning of the year, generally with nothing at all in the treasury, the Committee are obliged to make their annual appropriations. After considering the amount of money which has passed through their hands during the past year, and trusting in God and in His Church to sustain them, they proceed to inform the Bishops in the various sections of the country, according to their knowledge of the needs of each, as to the amount of money they can venture to promise for Mission work during the year. Each Bishop nominates his own Missionaries, dividing the money as he sees best for the interests of the Church and the salvation of men in his own Diocese. Thus there is no shadow of interference with proper Episcopal authority, no stepping in of comparative strangers between the Clergy and their true Ecclesiastical heads.

To redeem the promises thus made, the money must be raised during the year—how it is raised, need scarcely be explained to any of our friends; with this part of the work, they are familiar in its details, and many of them could tell us stories of self-denial and loving sacrifice which would show that their knowledge here is not only of the head but of the heart. But we have a few more words to say about this money. There have been times when the end of the year has found the Committee in debt—when the Church had not enabled them to redeem their word. Last year, on the contrary, closed with money in the treasury, and amid the general rejoicing, one voice said “I am sorry to hear it; it should all have been used.” That time the action of the Church had run before the faith of the Committee, and shamed their prudence. This present year, notwithstanding the financial darkness around us, the Committee have kept steadily on, making no retrenchments, and trusting that the means will be forthcoming, for the need was never greater. It yet remains to be seen, if their faith will be justified.

The money required for the building of churches, the founding of schools, hospitals, etc., is raised by the Bishops and others, independently of the Committee, whose one function is *the support of Missionaries*. To this all their energies are directed, and with what lies outside of this, they as a Committee have nothing to do, except that all members of the one Body must suffer if one member suffer, and all rejoice if one rejoice.

THANK OFFERINGS.

IN another part of this magazine will be found a letter from the Missionary Bishop of Arkansas, calling attention to the needs of one point within his Jurisdiction. In the course of this letter the Bishop, in speaking of the offertory at Hot Springs, says that "the thank-offerings for benefits received ought to be ten times the whole amount taken up." The words are suggestive. How many Church people go, every winter to our Southern States, and every summer to the mountains or the sea-shore, in search of health, and return, perhaps after a few weeks, bringing away, with glad hearts, the inestimable blessing of renewed vigor that they could have found nowhere else. Those glad hearts should also be thankful hearts, and in what better way can the thankfulness be shown than by offerings which will plant the Church of their love at the places where God has, in tender mercy, come to them with the gift of restoration in His open hand.

THE PRIOR CLAIM.

THE portion of the "History of Church Missions in America" presented this month, is, we think, a strong appeal in behalf of our Missions in New England. Can any member of the Church read, unmoved, the story of those old days when her faithful sons claimed the land for her, and consecrated it with her own Prayers and solemn Rites? We have a claim upon New England, dating further back than that of the Puritans, and it should be our joy and privilege as well as our duty, to win once again the possessions which we lost in troublous times. If any who love the Church are made sorrowful by thinking how "the promise of her first efforts was not redeemed in after years," Bishop Neely and Bishop Niles can tell them how that old promise may be even now fulfilled, and the consecrated land restored to its rightful allegiance.

HARD TO KEEP OUR PROMISES.

IN this Magazine, in HOME AND ABROAD, and the CHRISTIAN SOLDIER, we have announced that the Missionary Map would be ready for distribution by a certain date, but that date passed and the said Map was not ready. If there is any man in the world that can keep printers, engravers and others whose labors enter into map-making up to time, we should be glad to know where he can be found when we undertake to get up another Map! At this writing, March 16, we are able to say that the Missionary Map is ready, for it is now in this office.

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 February 1, to February 28, 1874, inclusive.

ALABAMA.		<i>Stamford</i> —St. John's Cove Chapel. 1 34	
<i>Huntsville</i> —Nativity M. C.	41 50 41 50	Kate, Alice, Calvin—Willie and Bessie Childs, (in memoriam) Captains and Color Bearers in Domestic Missionary Army. 5 00	
ALBANY.		St. John's, of which from M. C., \$95.05; from the S. S., for scholarship, Salt Lake, \$80.00; for Missionary work in Louisiana, \$50. 358 84	
<i>Cooperstown</i> —Christ Ch. M. C. . . .	15 18	<i>Waterbury</i> —St. John's, M. C. 53 00	
<i>Lansingburgh</i> —Trinity, A. Walsh, Jr.	12 50	<i>Westport</i> —Christ Ch., of which from M. C., \$40.09; for Rev. Dr. Oliver, \$8. 68 09	
<i>Richfield Springs</i> —St. John's M. C. .	4 36	<i>Westville</i> —St. James' 1 00 1205 02	
<i>Schuylerville</i> —St. Stephen's M. C. . .	12 63	DELAWARE.	
<i>Troy</i> —Holy Cross S. S. M. C.	1 75 46 42	<i>Claymont</i> —Ascension, for Bishop Whipple's Indian Church at Wild Rice River. 1 00 1 00	
CENTRAL NEW YORK.		DAKOTA.	
<i>Aurora</i> —St. Paul's, M. C.	1 00	<i>Niobrara</i> —Yankton Agency, H. A. H. 2 50 2 50	
<i>Constableville</i> —St. Paul's, M. C. . . .	30 00	EASTON.	
<i>Oseego</i> —Christ, of which for special purposes, \$131.11; M. C. \$50.50. 256 24		<i>Cambridge</i> —Great Choptank Parish. 22 00	
<i>Plankroad</i> —Miscellaneous.	50	<i>Greensboro</i> —St. John's, S. S. M. C. 5 00	
<i>Port Leyden</i> —St. Mark's, M. C.	10 00	<i>Newton</i> —St. Mary's. 10 00 37 00	
<i>Utica</i> —St. George's, S. S. M. C.	40 00 337 74	GEORGIA.	
CENTRAL PENNSYLVANIA.		<i>Marietta</i> —St. James', from Mrs. G. 1 00 1 00	
<i>Eckley</i> —St. James' S. S.	8 30	FLORIDA.	
<i>Mauch Chunk</i> —St. Mark's, M. C. . . .	32 45	<i>Pensacola</i> —Christ Ch., M. C. 39 50 39 50	
<i>Muncy</i> —St. James'	3 00	ILLINOIS.	
<i>Pottsville</i> —Mt. Carbon Branch, S. S. M. C.	6 25	<i>Alton</i> —St. John's, M. C. 1 57	
Trinity, S. S. M. C.	38 34	<i>Naperville</i> —St. John's, of which from M. C., \$7.30 9 55	
<i>Tioga</i> —St. Andrew's S. S., of which for Rev. L. H. Wells, \$6; M. C. \$7.16. 13 16		<i>Wyoming</i> —St. Luke's, for Rev. Mr. Gillfillan. 3 65 14 77	
<i>Towanda</i> —Christ Ch.	26 09	IOWA.	
<i>White Haven</i> —St. Mark's, of which from M. C. \$4.43. 8 68		<i>Burlington</i> —Christ Ch. 15 00 15 00	
<i>Williamsport</i> —Christ Ch.	15 00	KENTUCKY.	
<i>York</i> —St. John's.	184 00 335 27	<i>Peace Valley</i> —St. James' 12 00 12 00	
CONNECTICUT.		LONG ISLAND.	
<i>Branford</i> —Trinity	20 24	<i>Brooklyn</i> —St. John's. 10 00	
<i>Bridgeport</i> —Trinity	17 26	St. Paul's, of which from Robert W. Morgan, \$1.28. 233 31	
<i>East Haddam</i> —St. Stephen's, M. C. . .	37 56	St. Peter's, M. C. 7 74	
<i>Essex</i> —St. John's, M. C.	7 00	<i>E. D.</i> —Grace, M. C. 61 25	
<i>Hartford</i> —St. John's.	54 50	St. Mark's, M. C. 2 35	
Interest on Chester Adams Estate.	25 00		
<i>Marbledale</i> —St. Andrew's.	6 79		
<i>Meriden</i> —St. Andrew's.	57 96		
<i>Milford</i> —St. John's, M. C.	45 48		
<i>Monroe</i> —St. Peter's, of which from P. B., a communicant, \$5.00. 7 50			
<i>New Haven</i> —Ascension, of which from M. C., \$1.10. 11 10			
Trinity, payment of stipend From the Misses Gerry's, of which for Bp. Whipple, \$100; Bp. Clarkson, \$100; Bp. Tuttle, \$100. 300 00			
Estate of Lucy Nichols.	24 00		
<i>Northport</i> —St. Andrew's, M. C., for Colorado 8 03			
<i>Norwich</i> —Trinity, M. C.	35 00		
<i>Plymouth</i> —St. Peter's.	9 72		

ACKNOWLEDGMENTS.

<i>Brooklyn Heights</i> —Grace, for Bp. Whipple, \$250; Bishop Spaulding, \$100; Bishop Hare, \$50; Bp. Clarkson, \$250; Rev. H. C. Miller, \$20; Rev. J. L. Gilgoly, \$40.....	710 00	
Emmanuel Parish, "Young Harvester's," for Bp. Whipple's Hospital.....	10 00	
<i>Little Neck</i> —Zion, M. C.....	9 00	1043 65
LOUISIANA.		
<i>New Orleans</i> —Trinity.....	65 25	
M. C.....	5 50	70 75
MARYLAND.		
<i>Baltimore</i> —Grace, of which from M. C. \$18.40, for scholarships in Bishop Morris' school, \$50.....	268 40	
<i>Churchville</i> —Parish.....	4 00	
<i>Washington</i> —Ascension.....	122 59	
Epiphany, A Friend to Missions, \$11.20.....	36 20	431 19
MASSACHUSETTS.		
<i>Cambridge</i> —Christ Ch., M. C.....	5 25	
<i>Dorchester</i> —St. Mary's, M. C.....	17 23	
<i>Greenfield</i> —St. James, of which from M. C., \$34.09; Advent collection, \$9.50....	43 59	
<i>Haverhill</i> —Trinity, of which from M. C., \$20.35.....	39 35	
<i>Quincy</i> —Christ Ch., M. C.....	27 00	
<i>Webster</i> —Reconciliation, M. C....	34 58	167 00
MICHIGAN.		
<i>Alpena</i> —Trinity, S. S. M. C.....	15 91	
<i>Battle Creek</i> —St. Thomas, M. C....	21 53	
<i>Detroit</i> —Christ Ch., S. S. M. C....	26 27	
<i>Fenton</i> —St. Jude's, S. S. M. C....	2 80	
<i>Grand Rapids</i> —St. Mark's, M. C....	31 76	
<i>Jackson</i> —St. Paul's, for Bp. Tuttle	13 00	
<i>Kalamazoo</i> —St. Luke's, of which from M. C., \$23.24; Mrs. T. P. S., \$5.00.....	28 24	
<i>Monroe</i> —Trinity, M. C.....	29 50	
<i>Tecumseh</i> —St. Peter's, of which for Bp. Neeley's Mission, \$5.....	15 18	184 19
MINNESOTA.		
<i>Basswood Grove</i> —St. Mary's, M. C.	21 11	
<i>Bellewood</i> —M. C.....	6 56	
<i>Hastings</i> —M. C.....	2 06	
<i>Minneapolis</i> —Gethsemane, M. C....	30 00	
<i>Point Douglas</i> —St. Paul's, M. C....	5 20	
<i>St. Cloud</i> —St. John's, M. C.....	8 08	
<i>Vermillion</i> —M. C.....	2 37	75 46
MISSISSIPPI.		
<i>Crystal Springs</i> —M. C.....	3 50	
<i>Summit</i> —Christ Ch., M. C.....	9 27	
<i>Terry</i> —Good Shepherd, M. C.....	8 53	21 35
MISSOURI.		
<i>St. Louis</i> —Christ, on acc't Pioneer Church, \$18.13; M. C., \$40.16.....	86 79	86 79
NEBRASKA.		
<i>Nebraska City</i> —Christmas offering Maria L. DePeyster memoria school.....	2 50	2 50
NEW JERSEY.		
<i>Bellefonte</i> —Christ Ch., M. C.....	20 00	
<i>Elizabeth</i> —Trinity.....	20 00	
<i>Hackettstown</i> —Rev. H. B. S. Martin, for Texas Missionary.....	5 00	
<i>Ervington</i> —Trinity.....	5 00	
<i>Morristown</i> —St. Peter's, of which from M. C. \$92.29, for Bp. Neeley, \$12.....	104 29	
<i>Newark</i> —St. Stephen's.....	28 43	
<i>New Brunswick</i> —Christ.....	21 14	
St. John's Evangelist's....	5 20	
<i>Orange</i> —Grace, M. C.....	10 00	219 06
NEW YORK.		
<i>Cold Springs</i> —St. Mary's in the Highlands, for Nashotah.....	5 00	
<i>Mt. Vernon</i> —Trinity.....	29 37	
<i>Newburgh</i> —St. George's.....	260 00	
<i>New York</i> —Annunciation.....	3 00	
Calvary Chapel.....	46 87	
Grace, of which from C. L. W., payment of Missionary stipend, \$500; M. C., \$5.....	605 00	
Holy Communion, M. C.....	289 03	
St. Clement's, a member..	100 00	
St. John's Chapel.....	70 00	
St. Paul's, of which for Nashotah, \$5; from the Ladies, for Rev. L. P. Rucker, \$17.....	165 91	
St. Timothy's.....	34 25	
Transfiguration, from Miss M—, \$1.....	296 00	
Trinity, of which from M. C., \$3.63; Mrs. S—, \$200.1056 61		
Trinity Chapel, of which a thank offering for Bp. Niles to build a church, \$1000.....	2200 07	
E. V. R.....	5 00	
J. and S. F., for Bp. Niles.....	500 00	
Two stipends.....	600 00	
<i>Piermont</i> —Christ Ch., from a lady.....	50 00	
<i>Sing Sing</i> —Trinity, M. C.....	2 50	
<i>White Plains</i> —Grace, M. C.....	28 88	6327 49
NORTH CAROLINA.		
<i>Beaufort Co.</i> —Trinity.....	5 00	
<i>New Berne</i> —Christ Ch., M. C.....	14 25	
<i>Salisbury</i> —St. Luke's.....	6 45	
<i>Tarboro</i> —Calvary.....	23 00	48 70
OHIO.		
<i>Cleveland</i> —Trinity, M. C.....	75 26	
<i>Wakeman</i> —St. John's.....	1 14	
<i>Worthington</i> —St. John's.....	5 80	82 20
OREGON.		
<i>Portland</i> —Trinity, of which from M. C. \$20 00.....	109 00	100 00
PENNSYLVANIA.		
<i>Chickies</i> —First fruits of this Lenten season, for Rev. L. P. Rucker.....	10 00	
<i>Huntington</i> —C. H. M., for Rev. L. P. Rucker.....	5 00	
<i>Philadelphia</i> —Christ Ch., S. S. M. C.....	23 95	
Incarnation.....	100 00	
St. Mark's, M. C.....	2 75	
Bishop Potter Memorial House, M. C.....	1 25	
(23d Ward) Parish School of All Saints, M. C. \$12..	15 76	
Holmesburgh, Emmanuel of which, for Rev. J. R. Love, \$3 00.....	23 09	
Kingsessing, for Bp. Talbot.....	4 50	
<i>West Chester</i> —For Rev. E. C. Cowan.....	5 00	
<i>Whitemarsh</i> —St. Thomas', of which from Advent collection \$22, M. C. \$1 45..	23 45	214
PITTSBURGH.		
<i>Pittsburgh</i> —St. Peter's.....	27 00	27 00

RHODE ISLAND.			
<i>Pawtucket</i> —St. Paul's, of which from M. C. \$10 00.....	30 00		
<i>Providence</i> —St. John's, Advent collection.....	508 81		
M. C.....	7 29		
<i>Woonsocket</i> —P. G.....	100 00	646 10	

SOUTH CAROLINA.			
<i>Bradford Springs</i> —St. Philip's....	5 40		
<i>Charleston Co.</i> —South Santee.....	6 50		
<i>Newberry</i> —St. Luke's, for Texas Missionary.....	7 80		
<i>Society Hill</i> —Trinity.....	7 18	26 88	

TENNESSEE.			
<i>Bolivar</i> —St. James', M. C.....	24 00		
<i>Somerville</i> —St. Thomas'.....	12 15	36 15	

TEXAS.			
<i>Austin</i> —St. David's.....	32 00		
<i>Galveston</i> —Trinity.....	30 00		
<i>Houston</i> —Christ Ch.....	21 05		
<i>Seguin</i> —St. Andrew's.....	10 00		
<i>Waco</i> —St. Paul's.....	10 00	103 05	

UTAH.			
<i>Salt Lake</i> —St. Mark's, M. C.....	2 00	2 00	

VERMONT.			
<i>Fairfax</i> —Christ Ch.....	9 00		
<i>Hightgate</i> —St. John's.....	2 00		
<i>St. Albans</i> —Of which from Susie S— M. C. \$3 50, a birthday offering for Bp. Neeley \$5 00.....	8 50		
<i>Swanton</i> —Holy Trinity.....	2 00		
<i>Windsor</i> —St. Paul's, of which from M. C., \$8 83.....	10 83	32 33	

Received for General Purposes.....	\$13 025 54
" " Special Purposes.....	2 888 98
Receipts for the Month.....	15 914 52
Amount previously acknowledged.....	53 681 74
Total Receipts since Oct. 1, 1873.....	\$69 596 26

RECAPITULATION OF SPECIAL RECEIPTS.

Bp. Clarkson.....	\$250 00	Rev. J. A. Gillfillan.....	\$3 65
Bp. Hare.....	50 00	Rev. J. L. Gillogly.....	40 00
Bp. Morris.....	60 00	Rev. J. R. Love.....	3 00
Bp. Neeley.....	22 00	Rev. H. C. Miller.....	20 00
Bp. Niles.....	1500 00	Rev. Dr. Oliver.....	8 00
Bp. Spaulding.....	133 03	Rev. L. P. Rucker.....	54 80
Bp. Talbot.....	4 50	Rev. L. H. Wells.....	6 00
Bp. Tuttle.....	418 00	For Missionary work in Louisiana.....	50 00
Bp. Whipple.....	261 00	For Nashotah.....	10 00
Rev. E. C. Cowan.....	5 00		2888 98

CORRECTIONS.—In January number, under Pennsylvania, Roxborough, St. Timothy's, printed \$20 00, should be \$40 00. In February number, under Pennsylvania, for Philadelphia Advent, read Philadelphia Ch. of the Advocate.

CONTRIBUTIONS TO ST. AUGUSTINE'S MISSION, during the months of August and November (inclusive), 1873:

H. F. Spalding, \$100; St. John's Memorial Chapel, Cambridge, Mass., \$91.27; Contributions thro' Dr. Twing, \$85; Grace Church, Jersey City, \$60; C. V. R. Ostrander, \$50; Grace Church, Medford, Mass., \$50; Calvary Church, New York, \$50; Fred Jacobus, \$25; James Swift, \$25; S. B. Chittenden, \$25; Catlin & Brundrett, \$25; Walter H. Lewis, \$25; Halsted & Haines, \$25; John J. Astor, \$25; J. L. Little, \$25; D. H. Arnold, \$25; H. H. & Co., 25; J. C. Garthwaite and others, Newark, N. J., \$25; Geo. C. Shattuck, M. D., Boston, \$25; St. Paul's Church, Brookline, Mass., \$20; A. B. McDonald, New York, \$20; E. P. Wheeler, New York, \$25; Chas. A. Sackett, New York, \$10; O. Harriman, \$10; W. C. Longley & Co., \$10; Geo. G. Kellogg, \$10; C. N. Bliss, \$10; J. C. Griswold, \$10; A. T. Sackett, \$10; St. Peter's Ch., New York, \$10; Benjamin R. Winthrop, \$10; L. Coffin, Philadelphia, \$10; J. A. Cushman, N. Y., \$10; P. W. Breme, Balt., \$10; Mrs. Sam. G. Wyman, \$10; St. Luke's Ch., Balt., \$15; St. George's Mission, Flushing, L. I., \$7.62; S. P. Nash, N. Y., \$10; St. Luke's Ch., N. Y., \$23; St. Paul's Church, Paterson, N. J., \$60; St. Clement's Church, Phila., \$50; St. Matthew's South Boston, \$32; S. Wagner, Phila., \$25; Contributions through Dr. Twing, \$578.68 (these last have been already acknowledged in the items); E. R. Mudge, Boston, \$250, a year's allowance for a parish school teacher.

Contributions in Kind.—Baxter & Delapeto Cement Co., 10 bbls. cement; Mrs. Mary Vandervoort, Phila., 1 heating stove; Christ Church, N. Y., 1 Lectern; St. John's Memorial Chapel, Cambridge, Mass., 1 Communion Service; Two School Girls of Dr. Stone's, Cambridge, Mass., 1 slate-board; St. Mark's, Brooklyn, E. D., 1 Blackboard.

VIRGINIA.			
<i>Brickland</i>	2 50		
<i>Eastville, Northampton Co.</i> —Christ Ch., M. C.....	19 22		
<i>Richmond</i> —From Mrs. A. M. Bolton.....	5 00	26 72	

WASHINGTON TERRITORY.			
<i>Port Townsend</i> —St. Paul's.....	5 75	5 75	

WESTERN NEW YORK.			
<i>Buffalo</i> —Trinity, a member for Texas Missionary \$10 00, M. C. \$17 00.....	27 00		
<i>Dresden</i> —St. John's, M. C.....	4 06		
<i>Geneva</i> —St. Peter's, M. C.....	8 56		
Trinity, M. C.....	37 65		
<i>Niagara Falls</i> —St. Peter's, a member.....	15 00	92 27	

WISCONSIN.			
<i>Milwaukee</i> —St. James', of which for Bp. Spaulding, from Mr. H. H. Camp, \$25 00; for Bp. Tuttle, Mrs. Camp, \$25 00.....	75 00	75 00	

LEGACIES.			
<i>New York</i> —Estate of Mrs. Mary E. C. Van Horn.....	2500 00	2500 00	

YOUNG CHRISTIAN SOLDIER.			
Receipts for the month.....	1061 73	1061 73	

MITE CHESTS.			
Receipts for the month not credited to parishes.....	175 84	175 84	

INDIAN COMMISSION.

Missionaries and Teachers in the Indian Field:

NIORRARA 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, Presbyterian.
 Rev. Dan'l. W. Hemans (Native), Presbyterian.
 John B. Wapaha, " Catechist.
 Sam'l. Manikiya, " "
 Samuel Stone, " "
 Duncan Graham, " "
 Tho's. Nomah'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, Presbyterian.
 Rev. Luke C. Walker, (Native), Deacon.
 Rev. H. St. G. Young, Presbyterian.
 Walter S. Hall, Teacher.
 John Robinson, "
 David Tatiyopa, (Native), Catechist.
 Frank Vassar, " "
 Salos P. Walker, " "
 Edward Ookiye, " "
 Baptiste Defou, " "
 Matthew Leeds, " "
 Mrs. M. E. Duigan.
 Miss Anna M. Baker.

White Swan—

Rev. Wm. J. Cleveland, Presbyterian.

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.

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

Rev. E. A. Goodnough, Presbyterian.

MINNESOTA MISSION.

Under Bishop WHIPPLE.

White Earth Reservation—

Rev. J. J. Enmegahbowh (Native), Presbyterian.
 Rev. J. A. Gillilan, Presbyterian.
 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.

TWO FACTS.

WILL the friends of our Indian Missions carefully consider the two facts herewith submitted?

First. The receipts for our current Mission work among the Indians are as large now as they were at this time last year—if there is any difference, it is in favor of the present over the corresponding period of 1873. This fact, in view of the financial disturbances of the past few months, is of itself not a little encouraging, as it indicates a deepening practical interest in the work, despite the so-called "hardness of the times."

Second. But our appropriations are quite beyond what they were a year ago—far beyond what any one of us, six months since, thought of as possi-

ble. This fact, too, is in one sense encouraging; for, as a fact, it is simply the result of that blessing which God has graciously vouchsafed—a blessing manifested in the large development of the work through the activity and guidance of that Overseer and wise Master-builder, whom the Church, a little more than a year ago, sent into the Field. Under his earnest but judicious administration God has given the increase of labor and laborers. It is this increase which has called for the larger appropriations, and these appropriations have been made by the Executive Committee in the trust that, when their action and the urgent need of it became known, a ready response to their confident expectation would come in the form of liberal offerings to sustain the work on its present enlarged basis.

We ask those, then, who feel sympathy for this Christian work among the Indians, to ponder the facts now presented. We ask more than this. We beg them to give these facts, and especially the *second*, a prompt and practical consideration. The outlook for the work and the brave workers—male and female—is cheering; Christian friends! help to make the outlook for the support of both, as cheering for the Committee.

These pages will come before our readers amid the sweet joys that mark the opening of the Easter Season. Will the joys of Easter-tide be lessened in the case of any who shall, out of their abundance, or, it may be, out of their humble means, devise liberal things for a work whose striking characteristic in the case of those for whom it is wrought, is a spiritual resurrection from the darkness and death of savage heathenism into the light and life of the blessed Gospel of the Son of God?

THE REV. PAUL MAZAKUTE: HIS LAST WORDS TO HIS FRIENDS.

MANY of our readers, connected with the several Leagues and Associations engaged in promoting our Indian Mission work, are aware of the fact that the Rev. Paul Mazakute—our first Dakota Presbyterian—left behind him, when he rested from his labors, a manuscript which he had prepared a few months before his departure hence, and written in the clear consciousness of the speedy approach of that event.

In the case of most of our readers, however, this fact will come before them now for the first time. For the information of such, therefore, we desire to state that the manuscript referred to has been translated into English by the Pastor, under whom Paul was prepared for the Ministry (the Rev. Samuel D. Hinman), and has been published in the form of a neat and attractive Pamphlet. The preliminary expenses of the Publication,

stereotyping, etc., have been kindly provided for through the offerings of the Dakota League of Massachusetts.

The Pamphlet is entitled, TESTIMONY TO THE LOVE OF JESUS: THE LAST WORDS TO HIS FRIENDS OF THE REV. PAUL MAZAKUTE.

We hardly venture to characterize this production as (in our opinion) it really deserves, for fear our readers will think that we are dealing in the language of exaggeration. But we must say, it is one of the most beautiful narratives of Christian experience, of faith, love, and devotion, that we have ever had the pleasure to read. The special marvel is, that such a paper could have come from the mind *and heart* of a member of that Race whom popular opinion associates only with the direst forms of barbarity, bloodshed and treachery.

To us this Testimony of our departed Dakota Presbyter furnishes a most touching illustration of the power of the "Old, old story, of JESUS and His Love," and that too, in the case of one of those whom, humanly speaking, there seemed to be the least prospect of reclaiming. As bearing upon that merciful work among the Red men, to whose importance and promise the Church is awaking more and more, the present contribution to our current Missionary literature is of peculiar value. We believe that the wide diffusion of this *Testimony*, in the form in which it is now presented, will prove of great service, not only in disarming prejudices, more or less prevalent, against any attempt to bring the Indian under the power of the Gospel of CHRIST, but also in stimulating Christian effort to do more and more for his evangelization.

To meet the wants of those who may desire to have this Pamphlet for their own use, or for distribution among their friends, we will state that copies of it will be sent, postpaid, at the rate of *five cents* each. This price will just cover the expense of publication and postage. Orders should be addressed to No. 30 Bible House, New York.

NEW ADDRESS FOR THE WHITE EARTH MISSION.

THE Rev. Mr. Gilfillan desires us to give notice that all goods, boxes of clothing, etc., sent to our Indian Mission at White Earth, Minnesota, should in future be directed to the Rev. J. J. Enmegahbowh, or the Rev. J. A. Gilfillan, White Earth, *via* Audubon, Northern Pacific Railroad, Minnesota.

Letters, intended for any of the members of the Mission at White Earth, should have the same address.

Mr. G. also asks us to request the friends of the Mission, in sending packages or boxes, to send by Freight, *not* by Express. He adds: "I have just paid, on a small quantity of goods from Baltimore, \$27.05—nearly *one-third* of our whole allowance for one month."

LETTER FROM THE REV. J. J. ENMEGAHBOWH.

THE DEATH OF CHIEF I. H. TUTTLE.

It was our intention to say a few words, by way of preface, about the remarkable Letter which follows from our Chippewa Presbyter, the Rev. J. J. Enmegahbowh. In particular we desired to call special attention to the striking contrast, which the Letter so vividly presents, between the heathen life and thought and expectation of the Chief, *Nabunashkong*, the leader of his band on the war-path of a savage cruelty, and the Christian life of the same brave warrior, when, subdued to the obedience of the Faith, it was his noble ambition to lead his people on in the cause of the GREAT SPIRIT.

But we prefer to use, as a preface to Enmegahbowh's most interesting Letter, the words of his own Bishop in relation to the death of the Christian Chief. These words, addressed to the Chairman of our Executive Committee, we reproduce from the *Parish Visitor* where they have recently appeared.

We will add here a single thought. It is certainly a noteworthy incident in the annals of Christian Missions, to have two such documents presented to the Church as this Letter on the death of Chief Tuttle, and the *Mazakute Testimony*, to which reference is made in a preceding article—both papers the productions of Indians, the one a Chippewa, the other a Dakota, and both furnishing such beautiful evidence of the power and attractiveness of the Cross of CHRIST.

FARIBAULT, *January 10, 1874.*

DEAR BROTHER : We are overwhelmed with grief at the sad news of the death of Chief Isaac H. Tuttle, one of the White Earth Chiefs. I knew him when he was the head soldier of the celebrated Chief Hole-in-the-Day. He was then one of the bravest warriors in the Indian country. For long years he stood aloof from the religion of CHRIST, for he feared it would weaken his hold on his people. At last, either the longings of his sin-burdened heart, or the power of the HOLY SPIRIT drawing him by cords of love, he could not stay away. He was as brave in coming; when he bowed his heart he gave up all for CHRIST. The hard, fierce warrior was as gentle as a child. I have never had my heart so moved to its depths as to hear this man talk. I now wish I had preserved his speeches—so wise, so true, so full of love. He was a loving father, a loving husband and a faithful chief. His counsels to the young men were always wise. It was a pleasure to see that man's face lighten up when he heard the sweet story of a SAVIOUR's love. He was most happy when leading others to the SAVIOUR. I will have a sketch of his life made for you. I write this letter with tears. How I loved him ! Dear, brave brother, we shall miss you as we never missed one before. We do not grieve, for what joy to have sent home to Paradise from this poor Indian race, such a fruit of the power of the Cross. It repays me for a life of work. It has seemed to me to-day, while I weep for him, that I can almost see the smile of a SAVIOUR, as He welcomes this ransomed child home. What a comfort to you who in weariness and perplexity are seeking to save these poor heathen, to think how many in these short years have gone to the rest of the people of God. The last words of Tuttle were : "I love

JESUS, JESUS loves me." I have been busy to-day writing to his bereaved people ; pray for them. The letter to me announcing his death said : "My father, my father ; Oh, for a double portion of his spirit!" Pray for them.

Yours ever,

H. B. WHIPPLE.

REV. H. DYER, D. D.

WHITE EARTH RESERVATION, MINN.,

January 13, 1874.

REV. AND DEAR SIR : Permit me to have a little talk with you in the way of writing. I am not going to talk about our humble work at this time. The news that I am going to tell you about is a very sad news to us, and to me very particularly. It is the death of that noble Christian Chief, *Nabun-ashkong*, called Isaac H. Tuttle, who expired on the second of this month.

Four years ago, I believe, his portrait with his war costume was given in HOME AND ABROAD. When his death was announced, it was a sad and a gloomy day to my people—like the children of Israel when they mourned over the death of their leader, Moses.

I have lost dear little ones, too ; but I must say that I never before was so much afflicted as in the loss of my beloved brother in CHRIST. I was and am like a child, saying, like Elisha of old, "My father, my father," and asking God to give us the double portion of his noble spirit. Tuttle was indeed our hope, our leader, and our comfort, in the days of our trials. The one who was able to guide us has fallen, and I am disheartened, and it seems to us that we never can be comforted.

The only comfort and the only rest we must find in the words of Him Who never fails to comfort His poor Servants. "Go on, go on with your work, and I will be with you."

Permit me to say one or two words about him before he was brought to the knowledge of JESUS Whom he so dearly loved.

Hole-in-the-Day was a head Chief of the Chippewa Nation, and was considered one of the bravest war chiefs of his people. To choose him a warrior, he must select one of the best and bravest of warriors. He selected Tuttle, and he ranked next to himself, and, in the course of few years, by his daring exploits and successful warfare, he was made a Chief over fifty warriors, or one hundred and sixty souls.

After he was appointed as a Chief, he felt more interest and sought more for the good of his people, and gradually gained the confidence of his people. His counsels and advice at all times were considered of much importance. On one occasion, when *Hole-in-the-Day*, the head Chief, proposed to have nothing to do with the Missionary, but to go on with their heathen religion, he objected to it strongly, and said, "No, no; let the Missionaries come among us, and let them teach and do their duty. Let us try them with unprejudiced minds. If we find anything to the disadvantage of our people, then it will be time to say to the Missionaries that we do not want

their Services amongst us." When the Chiefs, warriors, and head men heard this, they gave their general assent. Though individually caring but very little about the Missionaries, he said this for the good of his people generally.

In the Summer of 1861, I invited him to have a little talk about his people and their condition generally. I ask him, "*Nabunashkong*, tell me plainly, and tell me as a friend, what is your hope for your people? You know as a Nation we are fast sinking. Your country and your hiding places tell you, soon or later you will in one day be swept away from the face of the earth. And besides, a strong pressure is now upon our people. This great Continent will be peopled by a higher class of Nation—far stronger and more powerful than our chiefs and warriors were. And this great and mighty movement of the Palefaces has already taken place, and has gone forward like some great tidal wave, sweeping through to our beloved land and country. Now, *Nabunashkong*, tell me plainly, what is your future hope for our people?"

For a few moments, he said not a word. I know he was in deep study to find an answer.

"My friend," he said, "I never thought of these things and never cared to trouble myself about them. The most I thought of was how to take scalps and to follow the war-paths. But, my friend, these things, and the questions you have asked me, are questions of great importance and questions to think of all the time."

Again I ask him, "*Nabunashkong*, only one question more. Can you say that you love and pity your people, that you seek their interest and welfare? If so, what provision are you preparing for them?"

"Yes, my friend, I love and pity my poor people. I seek their interest. I have made no provision for them but this war-club and the scalping knife. I have defended them day and night. Why? Because I love them. My fathers have conquered much land and country. My fathers have driven the enemy away from this country I now occupy, and sealed their lives for this country I now enjoy, and I will follow the brave steps of my fathers and will seal my blood for my country and people."

"But, my friend," I said, "there is a far better and more efficient way to defend your people, without your war-club and scalping knife. It is to have Missionary to tell you about the GREAT SPIRIT, to teach you how to worship Him, and, when you die, go to *ish pe ming*."

"Yes," he said, "my fathers have taught me, that, when a Red man dies, he goes direct to the great Hunting Ground, beyond the setting sun, which the Great Spirit had prepared for them. Some time ago," he continued, "a Grand Medicine man became a Christian. He died, and started to go to heaven. He reached at the gate near where the Great Spirit was. The Great Spirit told him that no praying Red men are allowed to go to heaven. He started to come down, and started to go to the great Hunting Ground."

He reached there. Some one met him at the gate and told him that he had been a praying man, that he could not come to the beautiful Ground. He started back, and came to life, and told the wonderful stories of what he saw and heard, and warned all the Indians throughout the whole country never to become praying men and women. And for this, as well as the instructions received of my fathers, I hope I shall never turn to a praying man. But, at the same time, I shall not prevent Missionary from entering into our country, and if my people want to become Christians, I shall not prevent them, nor discourage them; but as to myself, I hope I shall never be one. I am too much of a man to stoop down so low like a woman; and besides, to cut my long hair locks would be a disgrace to myself and to my standing."

I must hasten to be brief. Six years ago, when he started for this unknown country, he came to see me and ask my advice on the subject. I told him, "Arise and go; and that was the best thing his people can do." The day was named when his Band and others should start, and bid good-bye to their beloved land and country. *Hole-in-the-Day* and a few of his warriors got ready to stop the movement, and made war dances before Chief Tuttle, and threatened that the first man whoever moved one step toward the new country was a dead man. The day arrived when all should move. Tuttle had put on all his war costume, with feathers waving on his head, and led the moving caravan—four hundred in number. *Hole-in-the-Day*, with his warriors, had already posted on the road where Tuttle should pass. Tuttle, when he saw them, walked with firm steps before them, and passed unmolested. And when this was over, his people almost kissed him, and said, "Our leader! Our leader!" and his people loved him more and more.

I must hasten. I overtook them at their first encampment, and told Tuttle that it was uncertain whether I should follow them: previous to this I had made up my mind, that I would not take a step towards White Earth while *Hole-in-the-Day* was a living man, for I know he was a man of blood and that he never would give a peace to Tuttle and his people until he carry out his wicked project against them. Tuttle grasped my hand, and that occasion I never shall forget.

About four months after Tuttle started, *Hole-in-the-Day* was assassinated by his own people, and in about two weeks I was ready to bid my last farewell to the land and country I loved so well, and started to follow the steps of Tuttle. I started with my own caravan which consist of three ox-teams, and with all my war implements always ready for any case of emergency. When the Chiefs heard I had started for White Earth, Chiefs Tuttle, Wright, Washburn, Twing, and a few of their warriors, started to meet me. As we were trudging along peacefully on the beautiful prairie, between what is now called Palmér and Otter Tail City—this was then a wild country, Otter Tail was only inhabited by a few half-breeds—as I said, as we were walking on peacefully, all at once we saw half a dozen horses in

full gallop, men on the horses, feathers waving on their heads, making towards us. Sure I said, as the Mainites would say, "*goner!*" My hairs all stood straight up, and shook like the leaves, for my wife and children. We thought they were Sioux. Imagine how we felt. The war-whoop, and how to wield my implements of war of flesh, I have not learned. As they approached near and nearer, we saw them, they are our friends! Chief Tuttle took and grasped both of my hands, and said he was as glad as man can be to see me.

This was late in the Fall of 1869. To hold my public Services, there was no place to be found. Chief Tuttle first offered his house to use for that purpose. All who desired to come to our Services were not able to find room in the house. For three years we have held our Services from house to house, and in the Summer had them in the open air, or under the shade of the beautiful trees.

I must here omit his own words, what he said, about his faith, his hope, and his Grand Medicine, and go on to give you a little of his experience, preparation, and his hard struggles, when he gave himself up to the GREAT SPIRIT.

On one occasion, when we were alone together, I told him plainly his duty, to stand among his brethren, and to come at once and openly renounce his heathenism; that this was the only hope and salvation of his people.

"Yes," he said, "I am fully aware of that. I am preparing for it. I do not want to go into it, half-hearted, and unprepared for the great battle, When I wanted to follow the war-path, I have never gone unprepared. I studied and imagined the hard battle before me—if I turn back from the enemy while the battle is going on, my warriors will laugh at me and say that I was no brave, nor to be trusted. From what I have understood from you, and what little I have learned, the ways of the GREAT SPIRIT are far greater warfare to be engaged in than those hard battles I have won. Hence, due preparation is important. The battle to be fought is not only one day, or one year, but all the days of my life." Yesterday, he said, was the most hard struggle he ever experienced—it was about cutting his long hair locks. Well may he feel proud of them, for the only chief and warrior who had the longest hair braided down to his shoulders.

So, the following Friday, he called on me again. His mind was troubled; that I could see plainly. I lost no opportunity, but pointed to him the SAVIOUR Who came to die for him. He went home. Early, Saturday, he came in again with scissors in his hand. "Your last advice about God's love," he said, "has troubled me much. If the GREAT SPIRIT has so big a love for poor Indian, surely Indian ought and must give back big love to the GREAT SPIRIT. Now, dear brother," he said, "to be true to return my big love to the GREAT SPIRIT, I brought this scissors, to have you cut my hair locks which I shall throw away for ever."

I took him away from the house, and this he requested: when it was

all over, he took wild, and threw his head in every direction, to see if any one coming to see him. I smiled, and pitied him greatly. "Friend," he ask, "what made you smile?" I said: "You look precisely like the baboon I saw at Barnum's Museum in New York, some years ago." "O friend," he said, "do not discourage me! My experience during the past night has been great. I am in earnest. I want to count every step as I go along. God being my helper, I will be a Christian all the days of my life."

On Saturday the news spread like the wind that the great war Chief had cut his hair locks, and was to receive Baptism the following Sunday. Early, before the hour of prayers, half-breeds, wild men and women, and Christian Indians, have already arrived, to see *Nabunashkong* receive Baptism. Before his baptism took place, he ask permission to say a few words to his brethren. I gave him the permission, and will only say in few words what he said to his brethren. "Brothers!" he said, throwing his hand over his head, "You all know my past life; how I have led you to the war-path; how I have loved and defended you, day and night, in time of danger. Today I have made up my mind fully to worship God all the days of my life. I rise before you all to lead you to the battle in the cause of God. I ask you all to follow and join me as you have done heretofore. My fellow-chiefs and warriors, come! Come with your whole hearts! Let us all worship the only true God—God Who so loved us as to give us His dear SON. I hope," he said, "I shall always make it my point to lead you on to the great cause of the GREAT SPIRIT."

He came forward to receive the Baptism. "Isaac H. Tuttle," (in Ojibway) "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, etc.?" In a very loud voice, "I renounce them all." "Dost thou believe all the Articles of the Christian Faith, etc.?" "I do." And to all the questions he spoke out the answers loud and distinctly.

The Service was over. Now comes the struggle. As he walked homeward, he met a Grand Medicine man, who told him how foolish he was to cut his hair locks, and become a Christian man; and how his people would look upon him, and he would lose his influence among his people; and the best thing he could do was to retract his new religion.

Tuttle said to his friend, "Do you see, yonder, those rocks that lie on the hill? Go to them direct, and ask them to give me permission to retract my new religious faith. If they cannot, I shall be more firm and unmoveable to the great work I have engaged in."

He went along towards home, and found his wife alone in the house. He threw himself on the bed. His wife took notice of him that he was restless, that his mind was agitated greatly. Now and then he looked out through the window to see any one coming to see him and laugh at him. He sat down on a chair, holding his head down. At this time she ask her husband, "*Nabunashkong*, do you feel unwell?" (She understood what

troubled her husband.) He said not a word. She went near him and said: "*Nabunashkeng*, does this little thing—cutting your hair locks—trouble you? O, no. Look back at the war-paths and the hard battles you came through. Surely the battle field you entered for God and for the good of your people ought certainly to make you more brave and firmer for the cause of the GREAT SPIRIT." "Yes, *Newobeek*," as he arose from his chair, "Yes; I will be more brave for God and for His cause"—and wept like a child, and by God's grace overcame his trials.

Early Monday morning, he came over to our house and told us all about his trials, and how the devil came to him to discourage and try him to give up his profession. He laughs at it heartily, and said, that poor, frail woman of his, how she encouraged him.

To tell you of his work, his teachings, advice and counsels, would require a few pages of paper. But I must close by telling you of his sickness and happy death.

In the early part of last Summer he lost a son, fourteen years old. As the child was breathing his last, "My son," he said, "all is right with you. Go on; go on. Very soon I shall follow you. Tell your little sisters who have gone before us, to look for me, and wait for me." About two months after, another son, eighteen years old, was taken sick—a most promising young man, who was then preparing for Missionary work. During the sickness of the young man, I visited him frequently. On one occasion, on the near approach of death, I ask him, "My son, how do you feel as you are tending towards the grave?" Pointing to the picture of our SAVIOUR, near him, he said: "You see that picture of JESUS is very near me. JESUS is nearer me. I am all ready to go and join my little brother and sisters who have gone before me. Only I feel pity for my poor father. I know he will cry for me." Tuttle said, "No, my son, I will not cry; for JESUS bids you come." The young man died in the Christian big faith of the Palefaces. Here is one Indian witness more for the love of JESUS in his heart.

In the latter part of last November, Tuttle was taken sick with cough, which he contracted through the exposure in hunting.

He was very soon unable to come to Church. I had advised him not to come any more. I had on three occasions held public Services in his house at his request, and visited him on many occasions. In the middle of December he sent for me. I ask him: "Do you know that you will soon leave us?" "I know it well, and it is the will of JESUS. I desire nothing else, but resign myself to the will of my heavenly FATHER." I said: "Tuttle, I come here to administer to you the LORD's Supper." "O, that is what I wanted to ask you, yesterday. Will you please put it off till the morrow," he said, "and invite my fellow chiefs and others? I want to say a few words to them all." I did so according to his request. So, the following day, nearly all the chiefs, men and women, came in to participate in their last Communion with their dying Chief. After the Holy Communion, he said: "My brothers, hear a dying request from your unworthy brother. I must soon leave. It is the will of our heavenly FATHER. My advice to you all is, be true, be firm, and be earnest to your calling, and, as long as you are true to our FATHER, fear nothing. Attend to your family prayers, and be punctual to your public Services. Never stay from Public Worship, unless you are sick; and, above all, love God with your hearts. I am going home to the GREAT SPIRIT, and there I shall be waiting for you all. Love our poor Missionary. Assist him to talk to our poor brethren. Again I say to you all, be true to the GREAT SPIRIT. He will bless you and your children. Farewell, farewell to you all."

As he was near dying, he called me again to see him. After short prayers, I turn towards him and ask him: "My friend, how do you feel to-day?" "My brother," he said, "I am sinking. My time is short. Very soon I must leave you to be with my blessed SAVIOUR. Go on, dear brother, go on with your work. God bless you! I love JESUS, and JESUS loves me, and is very precious to my soul. My time is short. I have finished my course. God be praised that ever He turned my poor heart to love Him. I love to go home. God's will be done!" He said again: "No pain and no death can separate me from the love of JESUS."

These were his last words to my hearing. I was then taken sick suddenly, and for nearly two weeks was unable to get about. At his last hours I was not present.

Here, then, is another big Indian witness for the love of JESUS.

Poor Tuttle! For many years he was expecting to go to that beautiful Hunting Ground: he work, fought, and live for it. But of late, or before he died (strange to say, and contrary to the thought of many Christian Palefaces), he said, "I love JESUS, and JESUS loves me." His humble house was a house of prayer. He loved to speak about the GREAT SPIRIT, and the love of the SAVIOUR. I am lonely, lonely. I feel sick at heart. I miss him greatly. I feel homeless like. O, let my last end be like his!

I know, my dear brother, that you will be able to understand the above, as you feel a deep interest for your Red brothers, more particularly for those who have turned their hearts to the GREAT SPIRIT. Tell the Palefaces, then, who have their doubts of an Indian becoming truly Christian, that Indian can love JESUS with all his heart and can be happy as well as any of your Palefaces who love JESUS.

J. J. ENMEGAHBOWH.

ACKNOWLEDGMENTS.

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

ALBANY.		DELAWARE.	
<i>Fort Edward</i> —St. James' S. S., for C. S. Cook.....	29 24	<i>Wilmington</i> —St. John's.....	27 00
<i>Hogansburgh</i> —St. James' Mission.....	1 55	Trinity, for Bp. Lee scholarship in St. Paul's School.....	60 00 87 00
<i>Plattsburg*</i>	5 00 35 79		
CALIFORNIA.		GEORGIA.	
<i>Stockton</i> —St. John's.....	7 40 7 40	<i>Savannah</i> —A communicant of Christ Ch. for Shoshones	5 00
		From sale of Cotton.....	11 25 16 25
CENTRAL NEW YORK			
<i>Oswego</i> —Christ Ch.....	12 50 12 50	ILLINOIS.	
		<i>Algonquin</i> —L. T.....	5 00 5 00
CENTRAL PENNSYLVANIA.			
<i>Great Bend</i> —Grace Ch*.....	1 50	KENTUCKY.	
<i>New Milford</i> —St. Mark's*.....	3 30	<i>Henderson</i> —Bennie Tivers.....	2 00
<i>Williamsport</i> —Christ Ch.....	10 00 14 80	<i>Lexington</i> —L. R. R.....	10 00 12 00
CONNECTICUT.			
<i>Cheshire</i> —St. Peter's, for Miss Ives \$10, Wm. Bryant \$10....	20 00	LONG ISLAND.	
<i>Fair Haven</i> —St. James'.....	25 00	From the Woman's Missionary Association of the Diocese,	
<i>Hartford</i> —St. John's.....	38 30	from the sale of articles sent by the schools of the Greek Mission, Athens, for St. Paul's school.....	201 41
L. J. Curtis, quarterly, for education of Philip Deloria.....	37 50	<i>Brooklyn</i> —St. James'.....	132 94
<i>Middletown</i> —Jas. G. Baldwin (thro' Niobrara League).....	4 00	C. R. Marvin, 1 sq.....	43 60
<i>Waterbury</i> —St. John's.....	108 05	<i>Little Neck</i> —Zion Ch.....	100 00
<i>Watertown</i> —Christ Ch.....	25 46	<i>Manhasset</i> —Christ Ch.....	18 13 406 08
<i>Westville</i> —St. James'.....	1 00 259 31		

MARYLAND.			
<i>Annapolis</i> —St. Ann's, add'l.....	50		
<i>Baltimore</i> —St. Luke's.....	50 00		
St. Peter's, Ladies Domestic Missionary Society, for Yankton Hospital*.....	250 00		
<i>Croom</i> —St. Thomas'.....	13 40		
<i>Frederick</i> —All Saint's, 5 cent subscriptions, \$15; Extra, \$3.....	18 00		
<i>Georgetown</i> —Anon.....	5 96		
St. John's.....	6 00		
<i>Monkton</i> —St. James'.....	50		
<i>Mt. Washington</i> —St. John's.....	9 00		
<i>Toursontown</i> —St. John's.....	55 66		
<i>Washington</i> —Mrs. Sherman.....	10 00	419 02	
MASSACHUSETTS.			
<i>Boston</i> —Trinity, Young Women's Bible Class, for Henrietta Sullivan scholarship, Emmanuel House, Yankton Agency.....	60 00		
Trinity S. S., for Trinity Scholarship, in Boy's Boarding Sch'l, at Cheyenne Mission, thro' Dakota League.....	60 00		
<i>Cambridge</i> —St. John's, Memorial Chapel, thro' Dakota League.....	79 00		
<i>Haverhill</i> —Trinity S. S., for Bishop Hare.....	10 00		
<i>Lowell</i> —A communicant, for White Earth.....	4 00	213 00	
NEW JERSEY.			
<i>Belleville</i> —Christ Ch. S.S., towards St. Paul scholarship.....	53 63		
<i>Burlington</i> —St. Barnabas'.....	1 31		
<i>Millburn</i> —St. Stephen's, for Bp. Hare.....	16 80		
<i>Morristown</i> —St. Peter's S. S.....	138 00		
<i>Princeton</i> —Trinity.....	60 67		
R. C. S., for Bishop Hare.....	100 00		
<i>Trenton</i> —Mrs. A. E. Abbott, for Oneida Chapel.....	10 00	378 41	
NEW YORK.			
<i>Fishkill</i> —M. H. V., for Bp. Hare.....	100 00		
<i>Newburgh</i> —St. George's.....	68 75		
<i>New York</i> —St. Thomas' a member Friends, thro' J. and S. Ferguson, for Bp. Hare.....	425 00		
Edward Matthews.....	100 00		
St. Timothy's.....	13 00		
Ch. Ascension, * (for Niobrara, \$50).....	300 00		
Thro' Niobrara League, Ch. Holy Apostles, a member for R. C. Rogers and J. P. Lundy scholarships in Santee Girls' School, \$120; Ch. Transfiguration anniversary, \$151.13; Ch. Transfiguration, for Choteau Creek, \$181.53; W. W. Astor, \$10; for Honorary membership, A. W. Fraser, \$1; J. K. Gracie, Ch. Holy Communion, \$2; J. J. Astor, \$50—\$53; Ch. Holy Communion, \$6; for White Earth, \$5, Miss Gliford, \$5—\$10; subscriptions, \$8.84; St. Luke's S. S., Rossville, \$15.50.....	556 00	1687 75	
NORTH CAROLINA.			
<i>Asheville</i> —H. Martin.....	2 25		
<i>Marlboro</i> —Mrs. M. E. T.....	5 00		
<i>Salem</i> —Miss M. H. Dodge.....	2 00	9 25	
OHIO.			
<i>Cleveland</i> —Emmanuel Chapel.....	5 00		
<i>Painesville</i> —Episcopal Miss'y Soc'y of Lake Erie Seminary.....	11 62	16 62	
PENNSYLVANIA.			
<i>Bristol</i> —St. James'.....	15 00		
<i>Holmesburg</i> —Emmanuel.....	5 00		
<i>Marietta</i> —St. Paul's, for Bp. Hare.....	3 22		
<i>Philadelphia</i> —Mrs. T. S. Rumney, instalment on Emmanuel Hall scholarship (Girl's School, Yankton Agency).....	25 00		
W. H. Morris, for candidates at White Earth.....	25 00		
Advent, a member.....	100 00		
St. Peter's.....	115 30		
(<i>Lower Dublin</i>)—All Saint's.....	30 85		
For Warm Springs Reservation.....	12 00		
Thro' Indian's Hope Asso. Mrs. A. C. Prevost, \$10; Miss Reeves, \$10; St. Luke's, Ash-Wednesday night, \$166.37; St. Peter's, thro' Mrs. J. S. Smith, \$175, and Miss D. S., Mite Chest, \$5.25; Ladies of St. James', Kingsesing, \$25; Ch. of the Saviour, per C. B. P. Jefferys, \$10; St. James', per Miss Schell, \$92; St. Andrew's, Mantua, \$5; Holy Trinity, per Mrs. Horner, \$135; Ch. of the Covenant S. S., per Miss Clarkson, \$50; St. Mary's West Phila., per Misses Horner and Wiltberger, \$12; St. Mark's, Frankford, \$3.50; St. Peter's, Germantown, Madame Clement's school, \$2; Calvary Monumental Ch. \$5.50; thro' Miss Tiers, \$1.50; Ch. Incarnation, \$2.10; Ch. Redemption, \$1; Chestnut Hill Mission for Bishop Hare, \$2; Miss Heinekouper, .04.....	713 26	1044 65	
PITTSBURGH.			
<i>Kittanning</i> —St. Paul's.....	8 66		
<i>Pittsburgh</i> —St. Andrew's, Woman's Miss'y Soc'y, for Bp. Hare.....	115 75		
St. Peter's.....	16 00	140 35	
RHODE ISLAND.			
<i>Pawtucket</i> —Young Men's Indian Association.....	12 00	12 00	
SOUTH CAROLINA.			
<i>Beaufort</i> —St. Helena Ch., C. B. M.....	2 00	2 00	
VIRGINIA.			
<i>Charlestown</i> —Zion Ch., Ladies' one cent coll. for Ponkas, \$12.51; Mite Boxes, \$6.30.....	71 50		
<i>Marion</i> —A friend.....	5 00		
<i>Norfolk</i> —G.....	5 00		
<i>Richmond</i> —Monumental Ch., a lady, for Ponkas.....	5 00	86 50	
			\$4,955 66
		Amount previously acknowledged.....	16,894 09
		Total Receipts since October 1, 1873.....	\$21,849 75

* Through American Church Missionary Society.

CORRECTIONS.—In the acknowledgments in the February number, Philadelphia, Advent, should be Philadelphia, Advocate. In the March number, St. Andrew's, Philadelphia, should be St. Andrew's, West Philadelphia.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

APRIL, 1874.

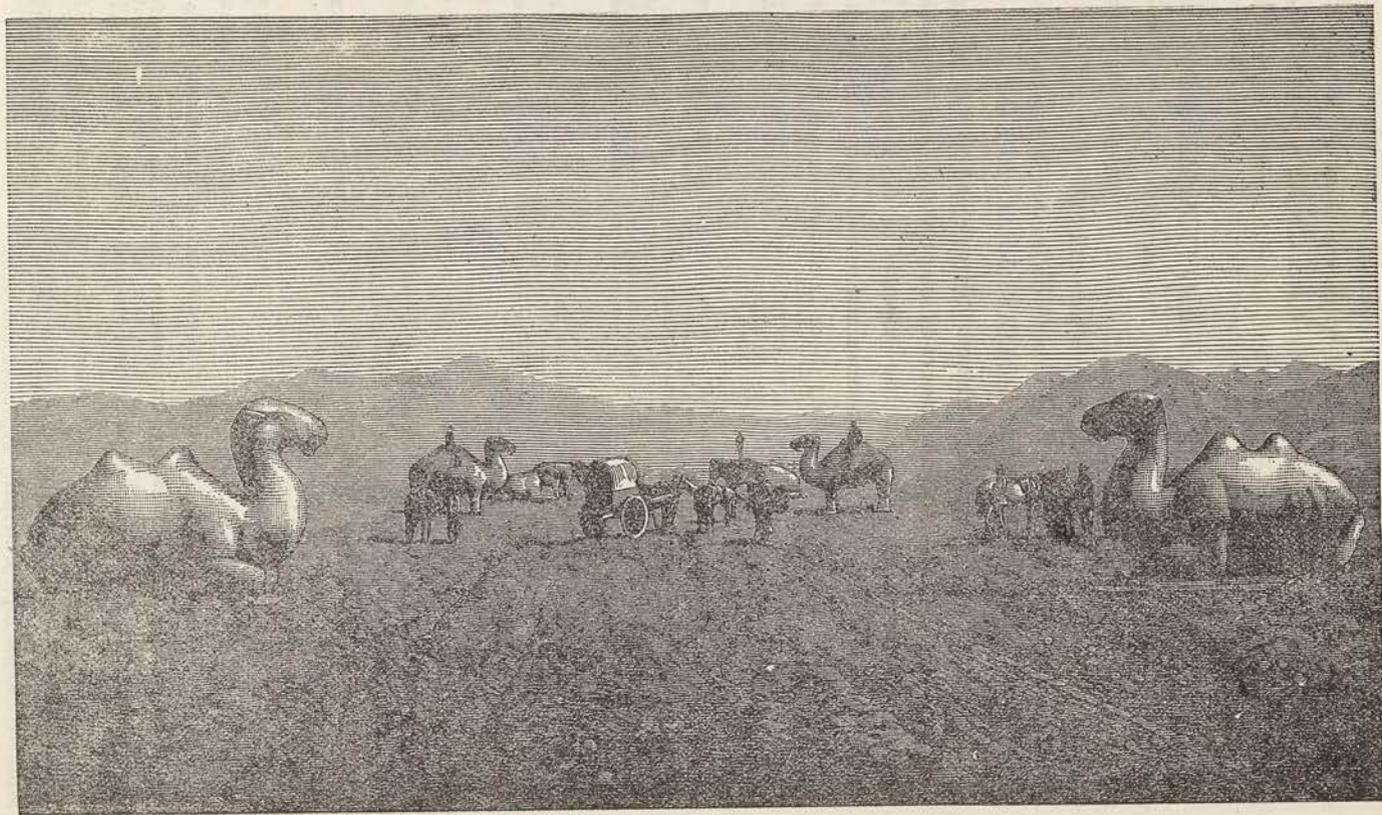
AVENUE TO THE MING TOMBS NEAR PEKING.

THE Ming is the latest native Chinese dynasty; and it was in power from A. D. 1368 to 1644. The rulers of China since the latter period have been Manchus, and not Chinese. The emperors of the Ming dynasty are honored with the most magnificent tombs and mausoleums to be found in China; and the cemetery containing them is one of the grandest in the world. It is in a beautiful valley, six miles in length, and is situated at the end of an avenue reaching about thirty miles from Peking.

On this avenue are many honorary arches, majestic gateways, built not for use but for effect, like the triumphal arches of Rome or Paris. One of these gateways, which was erected in 1541, is ninety feet long by fifty feet high and is entirely of fine white marble.

The last mile of the avenue contains animals, and civil and military mandarins, cut in colossal size, out of one piece of bluish marble. There are two pairs of lions, two of unicorns, two of camels, two of elephants, two of the *Ki-lin* and two of horses. One pair stands, and the other pair sits or kneels. The elephants are thirteen feet high, by seven wide, and fourteen feet long. Beyond the animals come the military and civil mandarins, of whom there are on each side six. Then there is a triple gateway which forms the last ornament in the approach to the tombs.

There are thirteen of these tombs, and accompanying mausoleums or temples, and they are all of one type. The actual tomb in each case is a mound about half a mile in circuit. In front of the mound and immediately before the coffin passage is the tombstone, an immense upright slab inscribed with the posthumous title of the emperor, and painted with vermilion. The stone is three feet thick, two yards wide, and proportionately high. The mound, though artificial, looks quite like a natural hill; it being planted with trees to the top, principally cypresses and oaks.



The mausoleums, which are close by the actual tombs, are magnificent halls or temples in which prayers are still made and offerings presented to the long deceased sovereigns of a fallen dynasty. To the terraces of these halls there is an ascent of eighteen steps, with elaborately carved balustrades extending round the whole building.

Each of these halls contains a tablet inscribed with the name of the emperor in whose honor it is erected. On the sacrificial table, in front of the tablet, are placed flower jars, candleabra, and an incense urn. The tablet is contained in a yellow-roofed shrine on a dais behind the table; it is called the home of the spirit, and the latter is believed to be present whenever prayer is made or sacrifices are presented.

The Manchu emperors join in the worship here, both for the purpose of gratifying the Chinese and the encouraging of the rendering of almost divine honors to the deceased Imperial Rulers of China.

ENOUGH TO DO AT HOME.

THESE words are a familiar response to appeals in behalf of the Foreign Missionary work. Strange to say, the idea, of which they are the expression, finds a lodgment in the minds and hearts of some of the Clergy, and the consequence, the very sad consequence is that, in very many cases, the Foreign Missionary work is largely shut out from their sympathies and wholly shut out from their people; no word is spoken concerning it, no collection made for it. *Hundreds of parishes never give anything to carry the Gospel beyond the limits of our own land.*

Then again the same words meet us in another very important interest connected with this work. God by His good Spirit in answer to prayer, in answer to united prayer, as for example on the Day of Intercession—puts it into the heart of a student in one of our seminaries or into the heart of some loving, earnest, Christian woman to give his or her life to the carrying out of CHRIST's gracious command, and to make His Church what it was intended to be, a Dispenser of Light and Salvation to the Gentiles. He or she carries the message, which seems to come from God, to those from whom loving sympathy may reasonably be looked for—and the words "Enough to do at home" fall like an untimely frost upon the budding hope of making known CHRIST's precious love to those among whom He is wholly unknown.

They who are more immediately connected with this work meet constantly this ill-founded objection. It came to us recently from a dear

Brother Clergyman who, under the pressure of his own cares felt that there was no room in his parish for Foreign Missions, and who, moreover, seems to have been hindered by the most erroneous opinion in respect to the amount of means which the Church at large devotes to this branch of the work. His letter called forth a reply from the Secretary of which we give the following extracts to meet, so far as they may, similar objection in other quarters, changing a few words to suit circumstances.

“February 14, 1874.”

“THE REV. ———

REV. AND DEAR BROTHER: I am in receipt of yours of the 10th of February. I sincerely sympathize with you in the trying position in which you are placed. Nor do I wonder at a feeling of loneliness which must come over you at times. In regard to the communication to which you reply, I would say that perhaps you have not considered two things.

1st. That you received a copy of circular letter simply because you are a Rector. There were no special designs on you. ‘Asking me to aid you!!! It seems strange.’

2nd. That we could not possibly know your situation.

We cannot be familiar with the size of all the parishes, the number of parishioners, the payments the Clergy receive, the Church buildings needed, the Church property, etc. All these things are quite new to us, as regards your field; we send to you as to other Rectors, that is all.

In regard to the general subject I would say that I am not responsible for the establishment of Foreign Missions and therefore need not reply to your strictures. The Church, of which you and I are Ministers, has seen fit, in her highest legislative body, to establish such work. Whether such work is in accordance with the mind of CHRIST I leave you to judge in the light of the Acts of the Apostles, the Commission and Mission of St. Paul, and the Apostolic Epistles.

You say ‘How can I extend the vision of my philanthropy to distant objects while wants of equal magnitude surround me at home and are completely unattended to?’ If we asked you to leave that home it would be one thing. But to ask your sympathy and a *little aid* to foreign work does not seem hard. When the LORD JESUS CHRIST sent St. Paul to foreign Missionary work, there were ‘wants of equal magnitude’ in Syria, but that did not deter HIM from establishing the Foreign work *at once*.

Nor let us forget that if the principle you urge as worthy of acceptance had been adopted by the Christian Church, the lands of our fathers would now be heathen.

Still further, how can the wants of 50,000 people in ——— Co. be of

equal magnitude with those of the *millions upon millions* in China and elsewhere. Those 50,000 are within reach of the Gospel, the Bible, the Ministry. But the heathen millions are described by the HOLY SPIRIT (in the 2nd Chapter of Ephesians for example) as in a far different condition.

You surely cannot, on reflection, say that '———' (the population of which cannot exceed a few thousand) 'wants a Church building just as much as any place your foreign Missions can rest their benevolence upon,' as much as Suchow in China, for example, with a *million people* and no sound of the Gospel ever heard in its streets.

Still further you speak of 'seas of money sent to foreign countries by your Society.' Surely this is extravagant, when the sum averages for a year *forty cents* for each *Communicant*.

And you speak as if little or nothing was done for the Home field, which certainly you cannot think if you examine the reports sent to our Conventions by the Clergy. Our people give largely, very largely to the Home work, though not nearly as much as they might and ought to do.

Praying God's blessing upon you, your people and your work, and asking your prayers for the Bishops, Presbyters and Deacons the Church has sent out,

I am faithfully yours."

ORDINATION IN THE AFRICAN MISSION.

THE Rev. Edward Davis was ordained Presbyter by Bishop Auer on the Festival of the Epiphany January 6, 1874.

APPOINTMENT.

DR. A. C. Bunn, of Morris, Osego Co., New York, has been appointed medical Missionary to Wuchang, China.

The Dr. is now taking advantage of Hospital practice etc., in one of the institutions of the city of New York, with a view to perfecting himself in certain branches of his profession especially important in the field to which he goes.

The Dr. will (D.V.) embark for China early next autumn.

GREECE.

LETTER FROM MISS MUIR.

ATHENS, GREECE, *January 15, 1874.*

REV. AND DEAR SIR: YOURS of December 24, was received yesterday. . . . To-day I receive a very gratifying letter from the Rev. Dr. Scott, Chaplain to the British Legation at Athens, a copy of which I venture to enclose to you. Dr. and Mrs. Scott were present at our Christmas celebration, and ever since their arrival here, have taken a deep interest in our work.

The remarks of Dr. Scott on the spiritual influence which the Mission work in Athens exerts, are particularly gratifying, and although deeply felt by ourselves, it cannot be so clearly presented to others, as "*the things that are seen.*"

He has, however, found out those "*secret things which belong to God alone,*" and his testimony strengthens our faith, confirms our hope, and gives encouragement for the prosecution of our work.

With grateful thanks for your good wishes,

I remain,

Yours most respectfully.

The letter of the Rev. Dr. Scott referred to above, is as follows :

BRITISH LEGATION, ATHENS, *January 14, 1874.*

MY DEAR MISS MUIR : I was present at the anniversary of your school, on the Greek Christmas day, and wish to convey to you some idea of the pleasure which the sight gave me. I am sure that the heartfelt interest you take in your work is quite sufficient to keep alive that zeal of which you certainly possess a double measure, and therefore, the remarks I shall make, have no intention either to encourage or stimulate, but are simply the statement of a visitor who, as a mere act of justice, bears testimony to a good work which he has an opportunity of beholding.

For many years I have been connected with the cause of education in England, and it is a subject concerning which I have always felt deep interest : I can therefore express with some authority, an opinion concerning the manner in which a school should be conducted.

Your establishment is an enterprise of a somewhat extraordinary nature, possessing a delicate religious Mission, as well, as the apparent educational element : and, knowing as I do, the extreme jealousy, that had to be overcome, in the first place ; and to be unceasingly guarded against in the next, —it is an enterprise which required, and always requires the nicest tact and discrimination for its maintenance. How such a wonderful success has been obtained, I cannot imagine, but, I wonder and rejoice at the wisdom and discretion which have brought about such a state of things.

As to the discipline of your school, it is simply perfect ; that is to say, in all my experience I have never seen it equalled. I shall not attempt to speak of the lessons, for they really affected me more than I like to acknowledge. To hear little children of three and four years of age, repeat two and three Psalms, and one chapter of the Gospel after another which seemed to be no effort—to hear the old Scripture stories repeated in the *old tongue* by the mouths of babes ; most of whom, if it were not for this institution, would have neither education nor care—was (I repeat) one of the most affecting scenes I have ever experienced, and I would not envy the feelings of any one who could see it unmoved.

As the English Clergyman in this place, I have ample opportunity of

testing the value of Dr. and Mrs. Hill's Mission, by results ; and I find that if a servant be noted for steadiness, for honesty or truth, she will say it was owing to her having been taught in your school. If a Greek lady is conspicuous for refusing to desecrate the Sabbath, it is at once explained by saying, "She was taught by Mrs. Hill," and the Mistress of one of the most important educational establishments in Greece told me herself that she steadily refused to follow the universal custom of secular teaching on Sundays, because she was taught by Mrs. Hill her religious obligations.

Now all this is very wonderful. The *good seed* has been abundantly sown, it has been protected and watered by the blessing of heaven ; some of the first fruits have already been gathered in, but the full abundance of the harvest will never be known until the Day of Judgment shall make it manifest.

That God may continue to bless your endeavours, is not only my prayer, but I fully believe, that, of every Bishop and Priest, man, woman, and child, by whom you are surrounded.

Believe me,

Yours very faithfully.

SECOND LETTER FROM MISS MUIR.

THE following letter makes mention of a school, in the neighborhood of Athens, which has, for sometime, been an object of interest to the Mission. Recently a request was made on its behalf, to the Secretary of the Foreign Committee, for copies of the New Testament in Greek, which were kindly granted by the American Bible Society and sent.

This letter gives also a very charming account of the Christmas celebration in the schools at Athens, referred to in Miss Muir's letter of January 15, and in the Rev. Dr. Scott's testimonial, both given above.

ATHENS, GREECE, *January 13, 1874.*

REV. AND DEAR SIR : I beg to acknowledge the receipt of bill dated November 29, for £39. 19s. 7d. for Mission purposes for December, and also your kind letter of November 29. It gives us all much pleasure to learn that our weak efforts for the poor Indians, are appreciated. I have also to thank you for the kind interest you have shown towards our "*pet school.*" The *Priest* and his pupils join with me in presenting to you and the Bible Society, our heartfelt thanks for the generous donation of fifty copies of the New Testament.

The Christmas Festival, is, to us, much the same, year, after year, yet, it never loses its interest, and I am quite sure if all the members of the Board were present at one celebration they would be as deeply interested, as any of the little children, and if within reach every one would like to be present, again and again, at the same celebration. Unfortunately none were present, therefore you will allow me to tell you a little about it.

Christmas, a rainy cheerless morning, a very unusual thing in Athens. The proceedings of the day, were to commence at 11 A. M. but long before that hour, row above row of sunny little faces, had assembled in the basement, awaiting with patience, the signal to summon them to play their part in the grand celebration.

Allow me to lead you into the large Hall and seat you in front, facing the gallery, along side of Dr. and Mrs. Hill; you will observe that the galleries are filled with the advanced pupils; on the right and left are beautiful trees, loaded with presents; then if you cast your eye behind you, it will rest upon a very respectable assemblage of all ranks and nations, who take great interest in our work; and a little farther back still, an artificial gallery is constructed, which is occupied by the parish Priest and teacher of our "pet school," from the foot of Mount Parnes, with the greater number of his pupils. While thus surveying the crowd, your ear is attracted by the sound of music and before you can speak, you are lost in the midst of a vast assembly of sweet little children chanting the Te Deum in Greek. In the meantime I hand you the programme, which runs as follows:

1. Te Deum (in Greek).
2. The Collect for the day and the Lord's prayer (said by two little boys).
3. Psalms 82 and 118 (recited).
4. Hymn in English.

Lo! he comes the Incarnate SAVIOUR!
 Saints, your highest anthems raise!
 Love divine, endearing favour,
 Yields ten thousand themes for praise;
 Hallelujah!
 Loud resound your heav'nly lays!

Strike your harps the whole creation,
 And a great REDEEMER sing!
 Join the joyful acclamation,
 And adore the new-born King
 Till to heaven
 Joyful Hallelujahs ring.

5. St. Matthew, Chap. i. 18—to the end. Chap. ii. 1-6. St. Luke Chap. i. 26—to the end. Chap. ii. 1-25. Chap. i. 46-56 (these verses were recited by a little Jewess).

6. "Hark! the herald angels sing," (in Greek).
7. The prophecies and fulfilments, concerning the coming and birth of CHRIST.
8. Hymn 325, A. and M. "Hark! hark, my soul;" etc. The advanced classes retire singing the hymn in Greek,

"The people that in darkness sat
 A glorious light have seen."

and as the notes of "Jerusalem the Golden" die away, the infants enter, singing the Christmas Carol.

"Lo! He comes an infant stranger."

9. The Creed (recited in one voice by all the infants).
10. The Christmas lesson from the Infant School Manual.
11. Hymn (in Greek) "This is the day that CHRIST was born," etc.
12. A dialogue on the Birth of CHRIST. (The dialogue is very beautiful; about sixty of the smallest infants are raised upon benches on each side of the hall, and the dialogue is carried on between them.)
13. Christmas Carol (in English).

There's a song the angels sing,
 And its notes with rapture ring,
 Round the throne whose radiance fills the heavens above:
 Shepherds heard a distant strain,
 Watching on Judea's plain,
 "Glory be to God, to men be peace and love."
 Thro' the earth and thro' the sky
 Let the anthem ever fly,
 Peace, good will to men, and glory be to God on high.

14. Picture lessons representing the Infant SAVIOUR.
15. Hymn (in Greek) "CHRIST has come," etc.
16. The Benediction.
17. Distribution of gifts.

Really, I wish you could have witnessed the pleasure it gave the Priest, to present each of his pupils with a copy of the New Testament, but the pleasure was not one-sided, for his pupils betrayed tokens of delight, when they carried off the Sacred Book. You must understand that every child in the school receives a gift bearing his or her name.

The gifts are given according to the wants, and not the deservings of the pupils. As our school is more the nature of a large family, than a school, we have little difficulty in finding out the true wants of each member.

Each teacher visits the sick belonging to her own department, and according to her report, medicines, soups, etc., are sent to the patients.

It works well, to excite an interest in the poor to care for each other, and it will please you to hear that the little boys in our school made twelve pillows, from waste paper, for the aged poor in the Poor House, which were gratefully received on New Year's day. So you see that our busy little hive, is a stepping stone to usefulness and economy, as well as to knowledge.

This winter a personal friend in Scotland has enabled me to give a nice warm dinner, every day, to from twenty to thirty little orphans in our school, and I assure you it is a great boon to them; although the Greeks are very kind to each other in such cases, yet those poor little things often had, day after day, only a dry crust, to satisfy the cravings of hunger.

Thus, at the close of the forty-second anniversary of this joyful Festival celebrated in the Mission School at Athens, we have every reason to thank our Heavenly FATHER for His great goodness to us.

Thanks for your good wishes and prayers ; they are reciprocated by our Mission circle here. Yours most respectfully.

BISHOP AUER'S VOYAGE FROM GERMANY TO CAPE PALMAS, LIBERIA. W. A.

OUR readers have been already informed of the safe arrival, in Africa, of Bishop Auer and the party which accompanied him from Germany and England. The following detailed account of the voyage, full of perils, through which God in His great goodness safely conducted them, is very interesting. We are sorry to be obliged to divide it, and would gladly publish it entire in this number if there were room for it, but our usual variety of contents makes this impracticable.

TO LIVERPOOL.

On the 20th of November, at 11 P. M., I left my family : the two little ones sleeping sweetly and peacefully in their cots, my wife blinded with tears, my oldest boy crying with quavering voice : "Good bye, dear Papa !" Sam. Bowman, Gyuwule, Th. Rumney, Tua, and Peter Baldy, G'de—three African lads, were returning home, feeling half sorry, half glad. At the railway station of Stuttgart, Mr. and Mrs. Leimenstoll joined us. The train left at midnight. It was a chilly night ; and we had not hit upon a through train. At Bruchsal, Darmstadt, Mayence, Cologne, Brussels, we had to change cars, always with more or less delay ; at the last place we had to spend a whole night. Mr. Lehmann—the layman from Saxony—joined us at Coblenz.

Reaching Ostende at 10 A. M. on the 22d, we found the sea rather boisterous, and the wind high ; but go we must, and all suffered more or less for six hours. A slow train carried us from Dover to London, where we arrived at 8 P. M. on Saturday evening ; and, after our luggage had been through the hands of the custom-house officers, we contrived to eat the first warm meal we had that day, and to find some rest after two days of unpleasant travel.

Nov. 23, Sunday. We went to Westminster Abbey, to attend Divine Service. Though we espied some empty pews in the nave, the aisles were barred, and we had to stand for some time, unable to move either forward or backward. As the Service had not yet commenced, and I thought I might as well get off my rheumatic feet, I handed my card to a sexton, which made him whisper, "Oh, dear !" and procured me a seat near the

choir; my fellow-travellers were accommodated after the Ministers had taken their places. The sermon was preached by Canon Charles Kingsley—an earnest and impressive call to repentance.

We were obliged to take the night-train to Liverpool, so that this time we saw nothing of England outside of London and Liverpool.

Monday was spent in making purchases and preparations for the voyage. On Tuesday morning, Mrs. Ware arrived from Glasgow, making the number of our missionary party full. She looked thoroughly recruited, while I was still weak, and troubled both with a bad cough and rheumatism.

TO TENERIFFE.

Nov. 25, Tuesday. At 1 P. M. we went aboard the tender that carried us to the steamer "Soudan." The "Soudan" was lying far up the Mersey; because she had six thousand kegs of gunpowder on board, she was not allowed to be opposite the city. We found her damp, dirty, heavily loaded, and full of passengers, fore and aft; but not overloaded with sailors, there were eight, all told, and some of them mere boys. But we could not retreat and wait for the next steamer; and God is able to take care of us; and that we knew.

Nov. 26. It is cold, rainy, and the sea goes high. The ship was on fire. And I may as well add here, that the same thing happened three times during the voyage; and six thousand kegs of gunpowder on board! There is no warm place on the ship for me, except one, near the smoke-stack, and that is occupied by a dozen Africans; so there is nothing left for me, but to go to bed, in order to get warm; and there I stay for three days.

Nov. 27. We make very slow progress; the captain thinks of turning back; but concluded to go on.

Nov. 29. The sun shows himself for a while, and I go to greet him. The sea is still rough. One of the fore-cabin stewards is lost overboard. Yesterday, the second mate and a sailor had a severe tossing from a heavy sea; the one broke his ribs, and the other his head. Their wounds are not fatal.

At dinner, some one asked the captain about the Service on the morrow. He says: "I do not think I shall conduct it myself; I understand there is a Missionary on board, though I have not seen him yet; he seems to be a sleepy fellow." That was "I," you know; so I said: "Thank you, captain, for the compliment; but I shall be glad to conduct Service for you."

Nov. 30. Advent Sunday. Service, and Sermon on the Gospel for the day. Astonishment among the audience, when "that sleepy Missionary" appeared as a Bishop; may his words have made more impression than his gown. Most of our passengers were officers and doctors for the Ashantee war; two are merchants; one is Dr. Forster from South Carolina, going to Old Calabar as physician in the employ of an English company of mer-

chants; two are Presbyterian ladies (Miss Bella Nassau, from New Jersey, and Miss J. M. Lusk, from Rochester, N. Y.) going to the Gaboon Mission.

Dec. 1. Warmer weather; we feel that we approach the South. Mr. and Mrs. Leimenstoll and Mr. Lehmann, have a daily lesson in G'debo.

Dec. 4. At 4 P. M. we anchor before Madeira, on the ninth day, instead of the sixth. The steamer "Biafra," homeward bound, is in quarantine; they had about ten deaths among the crew. The "Ambriz" had just left for England with a diminished crew.

Dec. 5. We go ashore, to show the ladies some fine gardens, where they gathered beautiful flowers. Meanwhile an American man-of-war comes in. Miss Nassau and Miss Lusk accompanying me in going to see her. The guard says: You can't come up! I told him to call an officer; and he obtains permission for me to board the monster by the rope-ladder. It is the "Alaska," Captain Carter. He receives me very kindly in the most comfortable parlor I ever saw on board a ship. Our cards were lying before him; Miss Nassau is from Lawrenceville, N. J. I let the captain know that those ladies were waiting below, and could not come up the ladder. So he commanded the stairs to be put out, which was done in a few minutes, and up they came. It turned out that the captain was a good Presbyterian, a warm friend of Missions, well acquainted with the Gaboon Mission, and as he had had a son in Dr. Nassau's School at Lawrenceville, well acquainted with the Nassaus. It was a pleasant visit, especially for Miss Nassau, and when the captain sent us back to the "Soudan" in his boat, with the Stars and Stripes flowing over our head, we were proud of belonging to America, and to be honored by one of her officers. The "Alaska" is a fine ship, everything being clean and comfortable. The Captain had shown us all about her. She and other ships of the Mediterranean fleet had been ordered to Key West on account of the Cuban troubles, which we afterwards heard at Teneriffe, were being peaceably settled. At 3 P. M. we leave Madeira.

Dec. 5. We see the Peak of Teneriffe far on our right. At 10 P. M. we cast anchor opposite Santa Cruz, the port-town, on approaching which, our ship grazed a rock, though the moon was shining, and there was plenty of sailing room. The pilot saluted the Captain with: What for you come in that way? and then something Spanish.

THE BREAK-DOWN.

At 11 A. M., *Dec. 6,* we left Teneriffe; the weather was fine, though the sea was a little rough. At 5 P. M. the engine stopped; some heavy brass piece in which the shaft was playing, had broken. The wind was not in our favor, and we could use only two or three sails. It was soon found

that going ahead was useless. Sierra Leone was seven days ahead by steam ; so the captain turned back, and at 6 p. m. sent a boat to Teneriffe to claim help from a Spanish man-of war we had left there. Next day we found out that the boat had hard work to reach Teneriffe at 8 a. m. and that the war steamer was just getting up steam to sail for us, when we came into port again. Our steamer made two knots per hour, and drifted shore-ward. Had there been a heavy wind, we should have been dashed against the rocks, for the shore is almost perpendicular there, not affording any anchorage.

Dec. 7, Sunday. At 4 a. m., I go on deck, having slept all night in my clothes, in order to be prepared for a swim. I thought I heard the breakers too close to the ship, but found that it was the sea dashing against our sides. After daybreak the engine was patched up, so as to go at a limping pace, and then we made better speed towards Santa Cruz. At 10.30 we had our Service, and a sermon of three minutes' duration, the shortest sermon I ever preached. It had some effect, though. An officer came to me on deck, confessing his unbelief and other sins. He said: "you say, 'just believe, and you will come all right!' but I can't believe." By talking with him I found he *could* not. But I had another conversation with him afterwards. At 11.30 we anchored again where we had left yesterday. The people (Spanish) work all day. Sunday is of no account to Roman Catholics; to-morrow is their Feast of St. Mary's Immaculate Conception—that they will keep holy.

Dec. 8, Monday. So they did. The bells were ringing all day. The Bishop from Grand Canary had come over, and they are going to have Service every day till Christmas. The fort as well as the man-of-war salute the Bishop; flags are flying everywhere, even our English steamer is profusely decorated—"a stroke of policy," as the captain declared. There were processions, and illuminations in the evening.

Dec. 9. On Sunday when we came in, we noticed a little schooner near us, flying the American flag, which was invisible on the great feast yesterday. I thought, what a regular, staunch American that must be, daring to come into a Spanish port, when war between the two nations is imminent, and daring to keep in his flag when every other ship let it fly, to humor the natives, if not in sympathy with the occasion. It turned out to be the "Sunbeam," of Yates & Porterfield, New York, Captain Tibbits, one cook, one mate, two sailors. Mr. Tibbits came aboard the Soudan; he knew Miss Nassau, for he had been at the Gaboon. He was mate on the "Thomas Pope," when Mrs. Mac Mullan and Miss Savery went to Cape Palmas. Like everybody else he spoke very highly of Mrs. Mac Mullan, whose body rests now in the garden at Cavalla.

Dec. 10. We have northeast wind; the sea is calm now; the weather actually warm. All the Missionary party go ashore. After walking about a

little, we met Capt. Tibbits and Mr. Fish, a young man in the employ of Yates & Porterfield, at the store of their agent, a Mr. McKay, who was then absent. We went to Mr. Dabney, the U. S. Consul's office, and he kindly took us up to his town-house and garden, where we ate oranges just ripe, plucked flowers, and took some plants for our gardens in Africa, specially some *cactus*, with the cochineal on. After some music and some refreshments in the parlor, we left for a walk into the country, and saw large fields of cactus, covered with the insect above mentioned. We saw fine roads made of volcanic stones—iron, basalt, lava; and bridges, and artificial water-courses, bringing fresh water from the mountains; troglodytes, *i. e.* people living in natural caves, with an artificial door to their cave-house; fine donkeys, mules, horses, and—what interested us most of all, a drove of camels carrying heavy stones. After a short visit in the American store, where they sell clocks, lamps and furniture, we went aboard again. Miss Nassau bought a donkey through Mr. Dabney. And this reminds me to say that, I had secured the donkey (for which money was given by Christ Church, Detroit), at Maderia, not expecting to have such a fine chance and plenty of time to obtain one at Teneriffe. It is for the ladies at Cape Palmas. (A carriage I had bought at Liverpool; and a saddle I found already at Cavalla.)

Dec. 11. The "Ethiopian" passed Grand Canary, without stopping at Teneriffe; she will carry bad news about us to West Africa. This waiting tries our patience considerably but I say nothing; for my health is getting better; my rheumatism and cough are nearly gone; and my people are learning the African language. By request, I have commenced a Bible-class with the Missionary ladies, the stewardess joining them.

Dec. 14. The captain and most of our passengers have gone to Orotava on the other side of Teneriffe. Our congregation is small, but we enjoy the Service on deck. At noon the "Loanda" comes, having left Liverpool on the 6th. Mr. Rottmann, a Basle Missionary who could not get ready to come with us, is on board, and will reach his African home before us. He pays us a visit, and brings newspapers. Had our captain been here, I should have tried to be transferred to the "Loanda." In the evening we spend an hour with Mr. R. on board his steamer, and send a message to our Cape Palmas friends, that we are coming by and by—our party returns from Orotava; one of the officers brings me a piece of the Dragon tree, said to be 3000 years old, but now decaying.

Dec. 17. Some Spaniards lunch with us; the engine is mended, and they want to see how it works. After a short trial-trip, we returned, landed our Teneriffe visitors, and left in good earnest, after a delay of twelve days. The engine works well; the ship has been cleaned, and all feel comfortable.

TO SIERRA LEONE.

Dec. 21. Service on deck again, a little disturbed by the sight of Cape Verde, which is a piece of Africa. Though I enjoy and admire

the manifold works of our great GOD and FATHER, I could never be very enthusiastic about the beauties of the ocean; to my eyes it usually appears a black, mysterious, treacherous waste only held in check by God's strong hand. The rising and setting of sun and moon are beautiful, the gambolling of whales, of blackfish and of porpoises is interesting, the waves are often pretty, and a storm is grand and terribly majestic; yet I am glad of the promise that a time is coming, when "the sea is no more."

(To be Continued.)

CHINA.

ARRIVAL OF REV. MR. AND MRS. HOEHING IN CHINA.

Mr. and Mrs. Hoehing reached Shanghai on the 28th of December. The following extracts are from his letter of January 2, 1874.

Our arrival is three days later than we expected. We had the misfortune of breaking a cylinder between Saigon and Hong Kong, in consequence of which the steamer could not follow up its time prescribed by the Government: so we had to spend Christmas Day on the sea, after a stay of three days at Hong Kong during which time the engine had been repaired.

Throughout the whole time of our passage we had the most delightful weather and enjoyed excellent health.

REV. MR. YEN (YOUNG KIUNG) DISABLED.

On my arrival I found Mr. Young Kiung, who has been here for two months owing to a sore throat, which required medical treatment and which, in all probability will force him to quit all Missionary work as far as preaching is concerned, at least for a year. So you see we came just in time as there is no one at Hankow to take charge of affairs there.

We have at present, the coldest weather known in Shanghai for many years and the suffering of the poor Chinese is alarmingly great. We too (Mrs. H. and myself) feel it severely, for only two weeks ago we could not go on shore in Saigon on account of the heat there. Many have died from the effect of the cold weather.

Mrs. Hoehing hopes soon to find time to write her first impressions of China. She is determined, she says not only to learn to speak but to study the language of her new home in the books of the Celestial Empire.

Mr. Stricker [the Rev. Brother who under appointment from the Foreign Committee accompanied the Rev. Mr. Hoehing on his return to China] has tasted already the sweets of this study during the voyage, and I have good hopes of his soon being able to be useful.

After my arrival in Hankow I will write again. With best wishes for the New Year, although rather late,

I remain yours faithfully.

LETTER FROM W. J. BOONE.

WUCHANG, CHINA, *December 20, 1873.*

REV. AND DEAR SIR : It is so near the end of the year that I must write this mail, or let 1873 pass without having written to you, so I will do what I can now. A variety of work, which takes time, and is both necessary and useful, and yet shows but little fruit to lookers on, has been my year's occupation.

During the summer, too, I contracted fever and ague, and that has been troubling me more or less for six months past, though but little of late, and I trust I am rid of it. While present it hindered work, and disinclined the mind to all extra efforts such as letters, etc.

BISHOP'S VISIT.

Since Mr. Hoyt wrote last we have had the Bishop with us in October for a three days' visit. There were no candidates for Confirmation as two young men who were waiting for Baptism in Mr. Yen's flock, were delayed in their instructions by his poor state of health. His throat was badly affected last winter, and this August again became much inflamed, so that he had to lay aside all work, and for a time could swallow nothing but liquids. He recovered somewhat in October, but after the Bishop left, a damp spell threw him back again, and he then went to Shanghai for rest and treatment. The doctor says his whole system must first be strengthened and built up, and then his throat will probably heal thoroughly. Hence for three months past Mr. Hoyt and myself have been taking his services for him, but cannot well do the daily work, as we have our School, and the Street Chapel now building, to attend to constantly. We are hoping that Mr. Hoehing will be here early in January so that the Hankow work can have full attention.

BAPTISMS, AND FIRST MARRIAGE.

Since Mr. Yen left I have baptized, for him, the two young men mentioned above ; and afterwards on November 11, married one of them. This is our first marriage here. The bridegroom is the son of Huang, Mr. Yen's chapel sexton. The father has been a church member for two years, and is the most earnest and energetic of our converts. He is a widower with three children, and by the baptism of this son, his whole family has been gathered in. His younger son is in the Boarding School, and heads the list as the first who entered, and gives promise of being very like his father,

plus of course *our* educational advantages. His daughter has been a communicant for about a year.

STREET CHAPEL.

Our street chapel is now well nigh done as to all heavy work, the wall being up and the roof on. The interior finishing with painting etc., will take the rest of the Chinese year. With the end of the New Year's holiday we hope to open it daily for the general proclamation of CHRIST's message of love to the many hundreds who pass its doors. We have, I am glad to say, a chapel that would be called neat and churchlike anywhere at home, and yet the outlay has not been more than what a plain room would have cost, built as substantially and well.

SCHOOL.

The School has been full for sometime past, and Mr. Hoyt has formed a class, who, beginning this Fall are a year behind the five I started last year, and form the second class in Arithmetic, Geography and general oral teaching. All the boys of course come in for general Christian instruction, and examination in their studies with Yang Shien Sung.

Yours very truly.

 JAPAN.

LETTER FROM THE REV. J. H. QUINBY.

OSAKA, JAPAN, *January 14, 1874.*

REV. AND DEAR BROTHER: A year has already gone by since we first set foot on this strange yet wonderfully interesting land. I profess, in grateful recognition of the Divine goodness, that it has been a year fraught with mercies and loving kindness to me and mine.

We vividly recall that eventful night (31st of December 1872,) when we landed on the banks of the river three miles below the city and threaded our way along it, and into the dark narrow streets, whose gloom was all the more consciously felt, because of the few mysterious figures with paper lanterns, who glided here and there along the way. Then the contrast—the Mission-house, low, dark and uninviting as the rest, *without*, but cheerful and pleasant within. The welcome which was to last for nearly a full year, and all, are photographed in my mind.

DAILY ROUTINE.

How time has sped with us can only be realized by those who are occupied as you must be. A sample may not be uninteresting—rise in the morning, say at half past six o'clock; breakfast at half-past seven, prayers for

family (now in Japanese) immediately after ; with native teacher from nine to eleven, when it is our hour to go to school : at a quarter before one o'clock the members of our Mission meet for a short service of prayer, praise and reading of the Scriptures ; dinner as soon as we return home ; our children claim an hour or two's instruction ; then we are again with our teacher until about five o'clock, when we go for a walk of three or four miles ; supper at 7 P.M. and evening worship after it ; at nine, I have a native to come and talk with me for an hour or more and find it hard to conclude the day's work before midnight.

THE MOST POWERFUL SUPERSTITION IN JAPAN.

THE Japanese ascribe great malice, enormous power, and supernatural cunning to the fox ; and the fox delusion is the most powerful superstition in the country. Numerous physical and moral evils are believed to be caused by the foxes ; and the temples and shrines in which the people seek to propitiate these supposed incarnations of evil spirits far outnumber all others. In grave historical volumes, in ethical works, and in books for women and children the baneful character of the fox is portrayed, and his evil influence deprecated.

Mr. William E. Griffis, an American Professor at the University of Yedo, having become familiar with the fox beliefs and worship through travel, and the reading of all kinds of works purchased in various parts of Japan, contributes a very interesting article on the subject to *Lippincott's Magazine* for January, 1874. He says the influence of these fox-myths on the Japanese mind is immense ; that it is the growth of centuries ; and that it is the superstition which will be the last to be rooted out of the mind of the dweller on the soil of Japan.

THE FORM OF THE FOX-MYTHS.

Professor Griffis first states the form of these myths and then ventures on an explanation of them. What he presents at length we will try to give in brief. Even as an animal the fox is honored as being the wisest of all animals and able to outwit even the bear, but the power of metamorphosis is his also, at all times, and he freely avails himself of it. The exact method by which a fox metamorphoses himself is thus given by a native authority : When a fox wishes to change its shape into that of a man or woman, it covers its body all over with leaves to make itself a coat, and on its head it binds a wisp of straw to make a top-knot or queue. This being done, it

turns three double somersaults without touching the ground. When it returns to its former position it will be in the shape desired.

Thus metamorphosed, Reynard (or, as the Japanese call him, *Kitsumè*) plays the most fantastic and amusing, though sometimes the most cruel and bloody, tricks. He knocks at the door at night in hopes of luring out children or unwary men to deceive or mislead them, though should any one wary or armed reply to the knock, *Kitsumè* disappears in the darkness. He lights the jack-o'-lantern, will-o'-the-wisp or *ignus fatuus* (Japanese, "fox-light"), and the weary traveller flounders vainly through swamps at the risk of his life.

THE EVIL SPIRIT OF THE FOX ENTERS INTO MEN.

The fox not only has this power of metamorphosis but the evil spirit of the animal is believed to enter human beings making them suffer all the lamentable disorders which our fathers once believed were endured by the victims of witchcraft. When young girls disappear from their homes, or children are lost, they are supposed to have been spirited away by these foxes, and the distressed parents or friends go about ringing bells, making inquiries, and continually beseeching the god of foxes, *Inari Sama*, to compel his servant foxes to restore their beloved child.

This *Inari Sama* is the most popular deity in Japan. The votaries of all the native religions in Japan honor him; and his shrines probably outnumber all others together. His festivals are the gayest and liveliest of all, and in Yedo the day dedicated to him, the seventeenth of the first month, is the red-letter day of the year.

AN EXPLANATION OF THE FOX-MYTHS.

Our author says to explain the fox-myths is not so easy as to state their form. He supposes they were inventions to save thinking. All false religions may be looked upon as devices to explain the incomprehensible—pictured curtains to limit the invisible, to prevent search, and to lull curiosity with what is material and comprehensible. The natural man does not like to think. He desires to know as a child wishes to know; to receive without reasoning.

Man also desires a scape-goat. Like a little child that has bumped his head he wishes to beat the object that hurt him. Does anything go wrong he lays the blame on some one else. The Japanese who is given to drink does not blame himself, call himself a drunkard, and try to reform. He

says the fox did it, and there is little or no burden on his mind and conscience. The young man, who, instead of conquering desire, visits the house of the temptress, does not look to himself and cleanse his ways: bewailing his folly to his remonstrating friend he yet declares that he cannot help it for the fox leads and deceives him. The proud and boasting man, outwitted by woman's skill and finer strength, is angry, and forthwith declares she is helped by a fox. A hundred other such cases of fox-delusion might be explained rationally by one who is neither philosopher nor scholar.

THE DELUSION IS VERY POTENTIAL.

Before the advance of knowledge, light, and especially the Christian religion, these superstitions must vanish and these fox-myths disappear. Yet they are now, and for sometime will be, very potential in the Japanese mind. Even educated Japanese gentlemen who have visited foreign countries cannot understand certain strange events except on the fox theory; and the native newspapers even at the present day give apparently well-authenticated accounts of men possessed with foxes.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts, and Money Order 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.
☞ Remittances in Bank Notes are not safe.

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

ALBANY.					
<i>Albany</i> —St. Paul's, of which for Paul Beck scholarship, Orphan Asylum, Cape Palmas, Africa, \$40.....	122	24			
<i>Hudson</i> —Christ Ch.....	21	40			
<i>Morristown</i> —Christ Ch.....	5	00	148	64	
CALIFORNIA.					
<i>San Diego</i> —Ch. Holy Trinity.....	7	45			
<i>Stockton</i> —St. John's.....	17	50	24	95	
CENTRAL NEW YORK.					
<i>Oswego</i> —Christ Ch.....	22	75			
<i>Utica</i> —Grace Ch.....	74	60	97	35	
CENTRAL PENNSYLVANIA.					
<i>Ashland</i> —St. John memorial.....	1	75			
<i>Bellefonte</i> —St. John's Ch.....	10	20			
<i>Great Bend</i> —Grace Ch., per A. C. M. Soc'y.....	6	40			
<i>Harrisburgh</i> —St. Stephen's, of which for Ch. in Africa, \$1.19.....	29	41			
<i>Honesdale</i> —Grace Ch. S. S., support of a scholarship in China.....	40	00			
<i>Scranton</i> —Ch. of the Good Shepherd.....	7	90			
<i>Towanda</i> —Christ Ch., of which for E. S. Douglas scholarship, \$30; Gen'l, \$20.....	50	00			
<i>White Haven</i> —St. Paul's.....	5	00			
<i>Wilkesbarre</i> —St. Stephen's.....	418	76			
<i>Williamsport</i> —Christ Ch.....	10	00	579	42	
CONNECTICUT.					
<i>Bethlehem</i> —Christ Ch.....	5	00			
<i>Branford</i> —Trinity Ch.....	16	00			

ACKNOWLEDGMENTS.

<i>Bridgeport</i> —Christ Ch.....	37 50	
<i>East Haddam</i> —St. Stephen's.....	25 53	
<i>Hartford</i> —Christ Ch.....	52 00	
Trinity Ch., a member.....	100 00	
<i>Meriden</i> —St. Andrew's.....	65 36	
<i>Newtown</i> —Trinity Ch.....	18 53	
<i>Rochbury</i> —Christ Ch.....	5 75	
<i>Sharon</i> —Christ Ch., 4 Boxes.....	5 15	
<i>Stamford</i> —St. John's Ch., \$147.47; Kate and Alice Child for the Bridgman memorial School, China, \$5.....	152 47	
<i>Thomaston</i> —Trinity Ch.....	6 00	
<i>Warehouse Point</i> —St. John's.....	26 91	
<i>Waterbury</i> —St. John's, \$23; Boxes for Miss Baldwin's school, Joppa, \$7.....	30 00	
<i>Westville</i> —St. James.....	1 00	545 20

DAKOTA.

<i>Yankton</i> —H. A. H., \$2.50; W. H. H., \$10.....		12 50
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DELAWARE.

<i>Brandypine Hund</i> —Grace Ch., Box.....	75	
<i>Christiana Hund</i> —Christ Ch., 5 cent collection.....	33 80	
<i>New Castle</i> —Immanuel.....	32 04	
<i>Wilmington</i> —St. Andrew's, of which from S. S. for support of Rev. Wm. Russell scholarship, Orphan Asylum, Cape Palmas, Africa, \$75.....	291 00	357 59

FLORIDA.

<i>Pensacola</i> —Christ Ch., \$15; Boxes \$15.40.....	30 40	
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GEORGIA.

<i>Savannah</i> —Christ Ch., from some communicants, for Bp. Boone Mem. school, Wuchang, China.....	10 00	
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ILLINOIS.

<i>Waukegan</i> —Christ Ch.....	13 50	
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IOWA.

<i>Keokuk</i> —St. John's, Kemper Mis- sionary Soc'y.....	9 06	
<i>Nashua</i> —W.....	10 00	
<i>Tipton</i> —Grace Ch.....	1 94	20 94

KANSAS.

<i>Burlington</i> —Ascension, per A. C. M. Soc'y.....	2 83	
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KENTUCKY.

<i>Hopkinsville</i> —Grace Ch.....	6 50	8 50
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LONG ISLAND.

<i>Brooklyn</i> —St. Ann's, for Italian Committee.....	200 00	
St. Mary's Ch.....	15 00	215 00

MAINE.

<i>Gardiner</i> —Christ Ch.....	27 70	
<i>Wisasset</i> —St. Philip's.....	5 35	31 05

MARYLAND.

<i>Annapolis</i> —St. Anne's.....	68 50	
<i>Baltimore</i> —St. Luke's Ch.....	68 00	
Emmanuel.....	204 00	
<i>Bladensburg</i> —Boxes.....	7 12	

<i>Catonsville</i> —Box 16880.....	1 00	
<i>Centreville</i> —St. Paul's Ch.....	21 19	
Box 1930.....	10 50	
<i>Frederick</i> —All Saint's, five cent collection, \$45; Box, .68.....	45 68	
<i>Georgetown</i> —Christ Ch.....	111 66	
* <i>Howard Co.</i> —		
<i>Washington</i> —Epiphany.....	25 00	
<i>Waverly</i> —St. John's.....	50 00	622 65

*In the acknowledgments in the March number the \$25.62 credited to St. Peters, Ellicott City, should have been credited to St. John's Ch., Howard Co.

MASSACHUSETTS.

<i>Boston</i> —Emmanuel, \$1,625; B. T. Reed, Esq., for Africa, \$300.....	1925 00	
Chapel of the Good Shep- herd.....	41 41	
Trinity, Grafton Cushing.....	11 15	
<i>Highlands</i> —Boxes 13509, 13510.....	25 94	
<i>Greenfield</i> —St. James', \$17.45; Jennie and Edith Water- bury, \$1.78.....	19 23	
<i>Haverhill</i> —Boxes.....	5 15	
<i>Salem</i> —Grace Ch.....	40 00	2067 88

MICHIGAN.

<i>Alma</i> —Box 12005.....	1 00	
<i>Big Rapids</i> —St. Andrew's.....	1 50	
<i>Niles</i> —Trinity.....	10 42	12 92

MINNESOTA.

<i>Faribault</i> —Ch. of the Good Shep- herd.....	33 55	
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MISSISSIPPI.

<i>Terry</i> —Theresa Hester for Miss Fay's school.....	6 50	
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MISSOURI.

<i>Lexington</i> —Christ Ch.....	7 75	
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NEW JERSEY.

<i>Bergen Point</i> —Trinity Ch., of which \$25 to complete the amount for F. R. Rising and Trinity schol- arship, Hoffman Inst., Africa, for 1873.....	163 20	
<i>Bridgeton</i> —St. Andrew's Infant S. S. for the children of West Africa.....	9 00	
<i>Moorestown</i> —Trinity Ch. S. S. for scholarship.....	25 00	
<i>Newark</i> —House of Prayer.....	7 65	
<i>Paterson</i> —St. Paul's.....	18 00	
<i>Red Bank</i> —Trinity.....	6 43	229 87

NEW HAMPSHIRE.

<i>Dover</i> —N. Duxbury.....	2 00	
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NEW YORK.

<i>Briar Cliff</i> —All Saint's.....	15 00	
<i>New Dorp</i> —S. S. per A. C. M. Soc'y.....	1 00	
<i>New York</i> —Ch. of the Annun- ciation.....	13 05	
Chapel of the Atonement S. S. for support of Tsi Kia Tsung in Miss Fay's school, Shanghai, China.....	50 00	

ACKNOWLEDGMENTS.

St. George's, per A. C. M. Soc'y.....	1000 00	
St. Thomas' Chapel, add'l	1 00	
Transfiguration.....	20 00	
Cash for Japan.....	2 00	
Phillipsetown—St. Phillip's, 5 cent collection.....	5 00	
Poughkeepsie—Christ Ch.....	137 77	
Sing Sing—Trinity Ch.....	5 00	1249 82

NORTH CAROLINA.

Bertie Co.—Grace Ch.....	6 50	
Chapel Hill—Chapel of the Cross..	5 00	
Charlotte—St. Peter's Children's Busy Bee Soc'y.....	15 00	
Washington—St. Peter's, "Bonner Children".....	2 06	28 56

OHIO.

Fremont—St. Paul's \$3.03; Box 9398, 70 cents.....	8 73	
Glendale—Christ Ch. \$6.60; Boxes \$9.32.....	15 92	
Granville—Mrs. J. L. Bryan.....	3 00	
Maumee City—St. Paul's for Africa \$4.86; a friend, at discretion of the Missionary Bishop to China and Japan, \$5.....	9 86	
Wakeman—St. John's.....	1 20	38 71

OREGON.

Oregon City—St. Paul's.....	9 50	
Portland—St. Stephen's Chapel..	22 65	32 15

PENNSYLVANIA.

Andalusia—Boxes.....	6 24	
Cheltenham—St. Paul's Ch.....	71 00	
Chester—St. Paul's Ch.....	31 00	
Frankford—St. Mark's Ch. Woman's Missionary Association for scholarship in Bridgman Memorial school, China.....	40 00	
Germantown—St. Luke's.....	157 50	
Philadelphia—Ch. of the Covenant S. S. Assoc'n.....	30 00	
Ch. Holy Trinity, of which from Miss C. M. Bohlen for Mrs. Thomson's girl's school, Shanghai, China, \$25, and Box 13312 \$5.....	1862 72	
Ch. Incarnation.....	40 00	
Ch. of the Mediator, for Miss Baldwin's school, Joppa.....	25 00	
St. Luke's Ch., Boxes.....	75 31	
St. Luke's Ch., Epiphany collection.....	1101 09	
Alice and Emily Cooke, 10998, for Joppa school..	5 00	
"The Cope Fund" for ed. in Africa.....	87 00	
Memorial House.....	1 16	
Miss E. N. Biddle, Boxes 14291, to 14321.....	35 00	
Episcopal Hospital, for a scholarship in Miss Fay's school, Shanghai, China	40 00	
W. S. J., for support of a Missionary in Japan.....	500 00	
Radnor—Ch. of the Good Shepherd, add'l.....	9 70	
Westchester—Ch. Holy Trinity, Colored Mission school, at discretion of Rev. S. W. Seton, Africa.....	17 00	
Whitemarsh—12739.....	50	4135 22

PITTSBURGH.

Erie—St. Paul's Ch.....	50 14	
Monongahela—St. Paul's.....	5 00	
Pittsburgh—St. Peter's.....	39 52	94 66½

RHODE ISLAND.

Lonsdale—Christ Ch.....	45 00	
Pawtucket—St. Paul's.....	32 32	
St. Paul's Miss'y Box.....	1 25	
Providence—St. Peter's.....	5 00	
All Saints' Memorial Ch..	82 50	
St. John's Ch., of which for China, \$25; Africa, \$5.....	1267 59	
Wickford—St. Paul's Ch.....	56 00	1489 66½

SOUTH CAROLINA.

Beaufort—C. B. M., at discretion of Rev. J. Hamilton Quinby, Osaka, Japan..	5 00	
Wilmington—St. Stephen's Woman's Miss'y Assn., semi-annual payment scholarship in Miss Fay's school, Shanghai, China.....	20 00	25 00½

VIRGINIA.

Alexandria—Mrs. M. B. Blackford for Africa.....	3 00	
Brickland—Rev. L. J. Sothoron..	2 50	
Fredericksburgh—St. George's, at discretion of Rev. E. H. Thomson, China.....	34 76	
Front Royal—Calvary.....	5 17	
Gordonville—St. John's, Box 5115 for Miss Baldwin's school at Joppa.....	7 00	
Huntington—Box 4889.....	9 40	
Matthew's Co.—Kingston Par.....	5 00	
Middletown—St. Thomas', for Joppa Mission.....	3 25	
Norfolk—Christ Ch., Boxes.....	26 35	
Richmond—Monumental Ch.....	5 00	
Williamsburgh—Blissland Par..	25 00	126 45½

WESTERN NEW YORK.

Geneva—Trinity Ch. Boxes.....	29 74	
Rochester—Christ Ch., Mission Class, part pay't Anna Davison Battershall scholarship, Miss Scott's school, Cavalla.....	15 00	44 74½

WASHINGTON TERRITORY.

Port Townsend—St. Paul's.....	3 75	
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WISCONSIN.

Superior City—Redeemer, Ladies' quarterly pay't J. A. Gillilan scholarship in Miss Fay's school, Shanghai.	10 00	
Waupun—Box 6156.....	2 00	12 00½

MISCELLANEOUS.

A. B. P., at discretion of Miss Savery.....	10 00	
Amount previously acknowledged....	\$12,371 19	
	43,804 62½	
	\$56,175 81½	

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

APRIL, 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 STATIONER, 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.

DANGER OF HEATHENISM.

IN the Plantation States of the far South and South-west, where the white-population in times of slavery was sparse, and slaves were congregated in immense numbers, are still to be found vast masses, who, with their gross-ignorance, heathenish charms, secret rites, and strange, weird religious-superstitions, may hardly be considered greatly in advance of the Hottentot. Here and there the benevolence of others is doing something in their behalf, and the States a little; but what are the littles among so many millions whose lamentable, and yet, *responsible* condition appeals so strongly for religious, moral and intellectual culture! And wherever efforts have been made in this behalf, they have been seconded with an eager interest, on the part of this lowly people, which calls aloud for redoubled effort while yet this interest lasts.—*Selected.*

THE FUTURE OF OUR SCHOOL WORK.

WHATEVER attempt has been made by local authority, in States where our work has been conducted, to establish a free school system for both races, its success, as yet, has been very limited, and its working very uncertain; and under existing circumstances, it seems but reasonable to judge, that the

time for its final success is by no means near at hand ; and that schools, such as our parochial system affords, will be greatly needed, so long at least as during the life-time of that generation of blacks, who, being slaves, were proclaimed Freedmen. But whatever influence the future establishing of free school systems, the passing away of this generation, and the rising up of another of higher moral and intellectual culture, may have in doing away with the necessity of continuing a parochial school system, such as ours ; your Committee feels deeply that those schools of a higher order, which it is endeavoring to establish, should be so established, endowed and guarded, as to make them *permanencies* for the benefit of those for whom they have been undertaken ; fountains whose perennial streams, from generation to generation, shall continue to make glad the hearts of the descendants of those for whose uplifting we now labor. Yet with the best success for which we may reasonably hope in this regard, *time* will be required for the accomplishing.—*Selected.*

DRY GROVE, MISS.

REV. WM. K. DOUGLAS.

I AM happy to write that a great change has been wrought in the standing of our loved work. Blessed be God ! Our Clergy and people are waking up to the importance of the subject. Some of our first ladies are humbly devoting themselves to Sunday-school instruction.

I have two regular appointments for preaching to congregations. I wish you could hear the singing of these people. I have thought that could I exhibit my Raymond choir in New York it would create a sensation. I labor myself under one great difficulty. I have four white congregations. From these I derive my support which it is unnecessary to say is not very ample. The colored work must for the present be done as Mission work gratuitously, and in my case has been shoved into odd nooks and corners of time and subject to various interruptions. It is next to impossible for a congregation to flourish under such circumstances. After considerable reflection and weighing all the bearings of the case which presented themselves, and not without prayer to God, I have determined to remedy this if possible, and to try and create the possibility.

Sometime since, I arrived at one of my colored appointments at 3 P.M. in time to hear about an hour of the close of a sermon from a colored Methodist brother. As the hour was then late, I stated that while I felt it a duty to go through with my Services, I would not think it hard if those who had been there through the whole day should retire. Not one left the Church however but all remained through full Evening Prayers and sermon. Last Sunday, however, as I arrived at 3 P.M., Jackson met me and informed me that the colored Presiding Elder and others had been preaching since early in the morning, and the congregation had but a few minutes before been dis-

missed, many of them expressing their regret that the hour prevented their getting their dinner and returning. At another place the Sunday before, I had been obliged to leave my excuses, and ride away ten miles to perform a marriage in the evening.

By the last mail I received a very warm letter from our Bishop, written of his own motion and not in response to any request of my own, in which he says that he will appropriate to this object a portion of the slender Diocesan Missionary funds. This can be but little, not more than one hundred dollars, insufficient in itself but valuable as co-operative. He also expresses the wish for Jackson's speedy ordination—desires that it take place at the approaching *Council*. We will have in this matter the full and hearty co-operation of the Bishop and Standing Committee.

WYTHEVILLE, VA.

REV. D. F. FORREST.

WE are entering upon the fifth month of our work, and those who most despaired of our accomplishing any good, are ready to acknowledge that they were wrong. There is no abatement of interest but rather an increase. The membership of the school now numbers a hundred and eleven, and we have no difficulty in securing teachers for them. Some of the very little girls and boys are joining our corps-professional, instructing the colored children of about their own age with affecting earnestness in the principles of our Holy Religion. Last Sunday a highly respectable colored man who belongs to our Bible-class, brought two of his children to me to be baptized—and afterwards, having previously requested me to permit it, he addressed the school—thanking God that He had put it into our hearts to open the doors to the colored children, and praying for us and our work with rude eloquence. Next Sunday (D. V.) I expect to baptize two adults, men of unusual intelligence and standing amongst their race.

I hope soon to have the nucleus of a church, and hope—should I succeed in organizing a congregation—the society will help us to support a minister for them, one of their own race.

MONTICELLO, FLA.

A. M. ROBERTS.

WE have been teaching since October: the schools are advancing with marked success. We are teaching in the locality where we first taught; in October we opened at Macedonia and taught three months there; now we are teaching at Greenville distant two miles from Macedonia, thereby affording opportunity to others, who had not the advantage of a school last year, while many of our scholars who attend school at Macedonia still avail themselves of our labors.

JACKSON, MISS.

REV. W. C. CRANE, D. D.

OUR Colored Sunday-school in the Parish, commenced years ago by my wife and conducted almost exclusively by the members of my own family—has been established upon a solid foundation with most encouraging results. We have quite exhausted our supply of Prayer Books, and other Sunday-school requisites. We need especially a few premium books for Easter. If however, you can do nothing more, a grant of *Prayer Books* alone would be most timely and acceptable. Perhaps a package of *tracts* might be added. Almost anything would be of use.

ACKNOWLEDGMENTS.

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

NEW HAMPSHIRE.		PENNSYLVANIA.	
<i>Concord</i> —St. Paul's Ch.....	\$11 00 \$11 00	<i>Philadelphia</i> —St. James, Young Ladies' Bible Class.....	43 00
MASSACHUSETTS.		W. H. M.....	25 00
<i>Boston</i> —Ch. of Good Shepherd....	20 00 20 00	St. Mark's.....	5 00
RHODE ISLAND.		<i>Germantown</i> —St. Luke's.....	56 75
<i>Providence</i> —Grace Ch., a member	40 00 40 00	<i>Chestnut Hill</i> —St. Paul's.....	14 71
CONNECTICUT.		<i>Bristol</i> —St. James' Ch.....	15 00 159 46
<i>Andover</i> —A friend.....	10 00	PITTSBURGH.	
<i>Ansonia</i> —Christ Ch.....	10 00	<i>Sevickly</i> —St. Stephen's Ch.....	6 83
<i>Westport</i> —Christ Ch.....	5 00	<i>Pittsburgh</i> —St. Peter's.....	6 25 13 08
<i>Newtown</i> —Trinity S. S.....	15 00	MARYLAND.	
<i>New Milford</i> —St. John's.....	100 00	<i>Catonsville</i> —St. Timothy's Ch.....	11 00 11 00
<i>Milford</i> —St. Peter's.....	13 00	VIRGINIA.	
<i>Hartford</i> —St. John's.....	46 71 199 71	<i>Big Lick, Roanoke Co.</i> —St. John's	3 00
NEW YORK.		<i>Petersburg</i> —Grace Ch., for Miss. work of Rev. C. B. Cooke.	16 00 19 00
<i>Mount Vernon</i> —Trinity.....	4 22	ILLINOIS.	
<i>New York</i> —One-half scholarship of which Grace Ch., Tip-ton, Iowa, \$3 75; St. John's, Napierville, Ill., \$3 90; Buafflo, N. Y. 5 00	50 00	<i>Danville</i>	3 00
Zion Ch.....	36 88	<i>Algonquin</i>	2 00 5 00
St. Anne's Ch., a member.....	1 00	MICHIGAN.	
St. Timothy's Ch.....	12 00	<i>Ypsilanti</i> —St. Luke's Ch.....	25 00
Ch. of the Ascension.....	250 00	<i>Marshall</i> —Trinity Ch.....	5 20 30 20
<i>Newburg</i> —St. George's.....	68 75	WISCONSIN.	
<i>Pleasant Valley</i> —St. Paul's.....	2 84	<i>Delavan</i> —Christ Ch.....	15 00 15 00
<i>Croton Falls</i> —F. H. C.....	2 00 427 69	IOWA.	
DIO. OF ALBANY.		<i>Nashua</i> —St. Mark's.....	50
<i>Plattsburg</i> —Trinity.....	1 85	St. School.....	1 50
A Friend.....	5 00	W.....	8 00
<i>Hogansburg Mission</i> —A Member.	10 00 16 85	<i>Farley</i> —St. George's Ch.....	2 00 12 00
CENTRAL NEW YORK.		MINNESOTA.	
<i>Watertown</i> —Grace.....	14 71 14 71	<i>St. Paul</i> —Christ Ch.....	14 35 14 35
WESTERN NEW YORK.		KENTUCKY.	
<i>Niagara Falls</i> —St. Peter's, a member.....	5 00	<i>Lexington</i> —L. R. R.....	10 00 10 00
<i>Rochester</i> —W. B. Douglas.....	50 00	CALIFORNIA.	
<i>Tomkinsville</i> —St. Paul's Memorial.....	8 00	<i>Stockton</i> —St. John's Ch.....	7 05
<i>Watkins</i> —St. James' Ch.....	7 52 70 52	<i>Santa Barbara</i> —Trinity.....	1 00 8 05
LONG ISLAND.		Amount previously acknowledged....	1,215 37
<i>Maspeth</i> —St. Saviours' Ch.....	116 75 116 75	Total.....	\$2,854 18
			\$4,069 55

ERRATUM.—The acknowledgment in last number for St. Andrew's Ch., Philadelphia, should have been, *West Philadelphia*, St. Andrew's, \$10 00.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

WORK AT THE YANKTON MISSION.

(Reported by Three Correspondents.)

FIRST IMPRESSIONS.

YANKTON AGENCY, *January, 1874.*

WE reached Yankton Agency Saturday evening, and were driven to the new school building, where we found Mrs. Duigan the matron, Mr. Hall the teacher, and two servants—a colored cook, and a man of all work.

The building is of chalk stone, prettily situated upon a rise of ground. It is 41 by 56 feet, with a wing 26 by 18 feet, is two stories high, with a square roof. It has a splendid cellar, in which are the laundry and store-room. The building is handsomely furnished throughout and seemed complete in all its arrangements. Upon one side of the hall is the large, cheerful school or study room, well warmed and furnished with patent desks, the boys' dining-room, the large, well regulated kitchen and closets, and the family dining-room. On the other side, the parlor, Bishop's study and sleeping-room, Mr. Cook's study, sleeping-room, and reception-room for the Dakotas.

On the second floor are the boys' dormitories, the Niobrara store-room, servants' rooms, and private sleeping-rooms. The Bishop has a nice barn with horses and cows. I was there ten days, and found it difficult to realize that I was not in some pleasant Eastern house, rather than in these savage wilds, so far from civilization.

The chapel here is small, but quite comfortable and pretty. Still they need a larger one. Connected with it is the old Mission house, which is being enlarged for a girls' boarding-school. I am much interested in the sewing-school there, which meets Wednesday afternoon, with an average attendance of sixty women and large girls. Many come five or six miles, and seldom are any absent. They have been piecing quilts, each person to have the one she finished. They quilted one every afternoon on which they met; the ladies assisting the one to whom it belonged. They sew very nicely and enjoy it so much. There is quite a company of ladies at Yankton Agency, and all assist at sewing-school. It keeps them busy to cut and arrange, and distribute, and oversee the work for so many. They sing, and

say "Our FATHER," in Dakota. The Agent's wife presides at the organ and leads their devotions.

On Sunday they have morning and afternoon Service in Dakota, and English Service at night. At all the Services the little chapel was filled. With the Dakotas, the singing and responses were very fervent and hearty, and they gave close attention to the lessons and the sermon. I only wish that those who have little faith in and sympathy with the Indian work could be present at some of those Services. I think their reverence and earnestness shames our own.

A PICTURE OF THE SEWING-SCHOOL.

February 21, 1874.

. . . . The charge of the housekeeping puts a stop to my visits to the tipis, except in case of sickness, but I do not lose sight of the women, as I am an active member of the sewing-school, and have quite a class in knitting. Those who have their quilts finished begin to knit, and it is a pleasure to teach them, they learn so readily, and seem to like me, showing it by obedience, which is not the strong point in the Indian character. It is quite a picture to overlook the room. Beginning with the darkest face, we see cheeks painted red, forehead and chin orange and green, jet black eyes, straight black hair parted in the middle—the parting also colored red—with a pound's weight of brass in the ears, and the whole beauty wrapped in a red or green blanket. My eyes stop in their wandering at a black figure, the hair hanging uncombed over a *not clean* face. I ask her to push her hair behind her ears, but she tells me she is in mourning for a dear one, and it seems that she considers untidiness and uncleanness only a due respect for the dead. We meet, however, with a few quite civilized girls, with well-brushed hair and lighter skin, in neat calico dresses. They understand English, but I could not get one of them to give an answer in that language.

DAKOTA BOYS AT BOARDING-SCHOOL.

February 4, 1874.

Our winter has been charming, with very little of the disagreeable weather that usually comes with the winter months, days of unclouded beauty and nights serenely grand.

Our school is just as interesting as at first, and there is ever about it the charm of novelty, as each day develops some new trait in the character of our dear Dakotas. They are learning to speak English quite as fast as I had supposed, and often astonish us with a whole sentence, sometimes in a sweet diffident way and with an accent peculiarly their own, yet I do not think they love the language and will always speak their own when possible; they seem to have more than ordinary love for it.

Of their books they never seem to tire, and, if permitted, would study all day with pleasure. I am giving lessons on the organ to four, two of them

are very proficient, and have already mastered the first principles. They are exceedingly fond of music and as I write I hear their voices singing, with the organ, some of the chants of the Service. James Selwyn, a native, is their organist and plays very nicely.

This being Saturday night, I am to give them their change of clothing for the week, just before their bath, and oh! such a chattering at this time, each one examining the whole suits over and over again, passing pleasant jokes and criticisms, with untiring admiration of the velveteen collars of their Sunday coats, and the gay neckties. Their white pocket-handkerchiefs are their especial delight, and if I forget to give them the promised change on Wednesday, I am very soon called to order by a committee of the largest boys who cast reproving glances at me, with their hands in their pockets, thereby reminding me of my duty. They are divided into companies or squads for their work; they do all the work of the house except the cooking and laundry work, they have already made marked improvement in all they have had to do. I can truly say they have exceeded my expectations in the quiet orderly way in which they perform their duties, and in their respectful deportment.

OPENING OF THE GIRLS' BOARDING SCHOOL AT CROW CREEK.

CROW CREEK, *January 18, 1874.*

Our boarding school opened just one week ago, with four girls the first day, and one or two each day following, until we had ten girls present. We had promised to save places for two who have not yet arrived, on account of the cold weather, as they live ten miles above in one of our camps. One is the daughter of a prominent chief who has been greatly opposed to schools until quite recently, and is now begging Mr. Burt to come to his camp and have school for the men and boys. Mr. Burt is having a house built between the two lower camps which are five and seven miles below us; and he is to live there and have school for men and boys. The chief above also begs him to come to his people; and on Saturday two chiefs, Medicine Bull and Little Pheasant, came here from Brulé or White River to know why their Missionary had been removed, and why they had not a school. They wished Mr. Burt to write to the Bishop for them, which he has done. They remained until Monday, attended Services Sunday morning and evening, English and Dakota, and went away apparently very favorably impressed, but very anxious to hear from the Bishop, and begging Mr. Burt to come and have school for them. Brulé is ten miles below Crow Creek on the other side of the river. . . .

I wish you could see our girls just now. The wind is blowing hard, having risen suddenly; they are great cowards naturally. The great terror of Indians at night is ghosts. The girls, frightened at the wind, have

dressed, put on shoes, stockings and all—from little Louise eight years old to Ellen seventeen—and come down, the whole troop, to wait until I go up to bed. They retire at half past seven o'clock as they have been accustomed to do, and *rise very early without being called*, in which respect they are superior to white girls. They are having a merry time. They are quite like so many white girls in all their wants and ways ; and display the same traits of character.

Ellen, our oldest, is very fond of her books. She is quite advanced, far beyond the others, and promises to make a fair scholar ; but she does not like housework. Sewing is a little better ; but she prefers her books, and hurries other duties that she may study, write, or examine pictures. Pictures are to the Indians a great study. They note every resemblance to any thing or person they know, and ask questions about things they do not understand, and make much out of things we would scarcely notice.

Julia, our second, is getting on pretty well with her book, but finely with housework and sewing. She is very trusty and faithful ; but very shy and bashful, often hiding her face with both hands when spoken to. We prize her highly.

Jennie, our third, will make a good housewife. She wants no drones about and allows no one to shirk even the most unpleasant duties. She is full of energy and ambition, very thoughtful and cheerful, an excellent singer, and doing well in all things so far.

Lizzie, the fourth, is one of our brightest and dearest, much like Jennie, but more attractive in personal appearance. She is quick at her lessons, and always willing and ready for any duty. We love her much.

Katie is fourteen, a poor neglected orphan ; a very nice child, gentle and rather quiet. She is a nice little worker, bright eyed and pleasant faced, but she *was filthy* when she came to us. I soaked her for two hours, rubbing her with soap, and wanted to use the scrubbing brush. One washing would not make her clean. I doubt if she had ever been washed before. I combed her head until she and I were both too tired for anything, soaking it in warm, strong, black, carbolic soap-suds. I never dreamed that a head could be in such a condition. But she is clean now, and warmly and nicely clad. I wish to keep her always ; we are very fond of her. I should like to take her to my mother some day.

Sophie, our sixth, is twelve. She is a half-breed, is curious and inquisitive, full of mischief and inclined to be saucy and shirk housework. She is bright and quick at every thing, but pouts over her work until Jennie scolds, and the others laugh her out of it.

Susan, the daughter of one of our best women, is rather stupid, but tries to do well, and sews nicely.

Mary, the Interpreter's little girl, is, with Susan, in advance of all the others (save Ellen,) in reading. She and Louisa are eight and nine years

of age and our little pets ; as bright, and cunning, and interesting as two little girls could be.

All of our girls sing well, and already they know a good many hymns. They catch a tune and learn the words very quickly. They sing "Happy Day," "Happy Land," "Come to JESUS," "Do no sinful action," "Nearer, my God, to Thee," "Beautiful River," "FATHER whate'er of earthly bliss," and a beautiful hymn set to "Antioch," also several of the chants.

Mrs. Dr. Livingstone plays for us at Service, and Mr. Burt plays in school. We have school from 2 until 4 P. M. I teach one boy English, and some of the little ones the Dakota alphabet. I also superintend their writing. They learn to print and make the figures and small letters with surprising quickness.

February 3, 1874.

. . . . You wish to know something of the latter part of my journey hither. The Bishop was intending to bring me, but Mr. Burt came down, and therefore the Bishop engaged a carriage and driver from Yankton City to bring us (Mr. B. and myself) to Crow Creek. We were two days and a half on the way—eating and sleeping at the ranches, riding over prairie and mountains from morn until noon, and from noon until night, without seeing a house or a person save where we took our meals and remained over night. These ranches were the most wretched and forlorn places imaginable ; but we were glad of warmth and shelter, and arrived safely on Friday night. We commenced house-cleaning and preparations for our girls on Monday, and have had no leisure since. I am very well indeed, and thus far quite happy in my work. I am very fond of our Indian girls. Five of them are sitting at a round table on the opposite side of the room, busily engaged in embroidering moccasins. They are very happy. We let them amuse themselves in the evening as they please, and they have chosen to sew, of late. They all sew nicely, have made themselves dresses, aprons and drawers, and hemmed handkerchiefs. The younger ones are now piecing blocks for patchwork. They do all kinds of housework. Of course we oversee and direct them. They get on surprisingly well. I see no reason why they should not make excellent servants. I am picking up a good many words, and find the girls a help to me in my attempt to learn the language. I wish you could see our girls at Service—neatly dressed, reverent in manner, singing heartily and sweetly, and kneeling down and joining in "Our FATHER." Some know the Creed, and all a large part of the Calvary Catechism. At table they say grace so nicely. We have the 15th and 16th verses of the 145th Psalm. "The eyes of all wait upon Thee, O LORD ; and Thou givest them their meat in due season. Thou openest Thine hand and fillest all things living with plenteousness."

"Do you know Mrs. ——— of Calvary Church? She sent us such a

nice box for Christmas. I wrote to her but feel as if I did not half thank her, it has given us so much pleasure. Among the things was a stereoscope, which delights the Indians; they seem really to appreciate it, and enjoy it more than they did Mr. Cleveland's zoetrope. I wish Mrs. ——— could have seen *six* great Indian men come together one day and ask to see "the baby." The fame of it has gone through the whole camp. And the little flower-pots do give me so much pleasure, they are so bright and cheerful. I could not part with them all. I am extremely fond of flowers, and we can not keep them here through the winter. I keep one of the little roses in my room. We have eight Indian girls in the family. They are bright and seem very happy. We are teaching them to do housework as well as teaching them in school. They keep us very busy as they still require constant instruction.

I took the large doll in one evening to show it to the girls. I had it lying down very carefully so that the eyes were closed, and gave it so to Julia, one of my girls, who had not seen it before; she raised it and of course the eyes opened; she jumped to her feet with a loud exclamation in perfect amazement.

I took all the girls on the bluff a few days ago, and carried the field glass with me. It was very amusing to hear the different exclamations. A little daughter of the interpreter, who lives with us, as she looked at her father's house exclaimed, "It looks as if it were so near!" another, in speaking of the hills across the Missouri said, "Why they are just like these!" The glass is a splendid one, better than any other here. They are very valuable to us in this country.

CHRISTMAS AT THE SANTEE MISSION.

A LETTER FROM THE REV. MR. HINMAN.

SANTEE, *January 9, 1874.*

MY DEAR FRIEND: Your kind letter was duly received, and your box came the night before Christmas. As we had our festival and children's Service the day after, it was in ample time. I cannot thank you and our kind friends enough for your continued kindness. This year your gifts were particularly acceptable and timely. You know what a fearful visitation we have had, and how many have been sick, and how many out of our little community have died. By God's mercy the contagion was stayed before the Holy Days. So they were not only our festival of glad adoration, but also of heartfelt thanksgiving for our deliverance. For months we had been clouded and sad and full of fears, and sorrow, and of tears, and so Christmas was the lifting of the veil, and the turning of our sadness to gladness. That we were able to do something for the pleasure of our children was a great joy to us as well as to them.

We have lost some forty communicants, and many children have died. But those that remain are more earnest and devoted than before. Beside

my Catechists, I have now three young men looking forward to Holy Orders, so the places of Paul and the others will soon be filled. May they be as worthily filled! The Mission has grown so large now that no single station can excite much interest. But if men, turned from barbarism to civilized life, from heathenism to the worship of God, from a congregation of evil doers to a congregation of sincere and thankful disciples of JESUS, give cause for thankfulness, then we have abundant cause here. We have, under God, wrought a change in all this people, and so the work now lacks the zest and incidents of a new work among the wild tribes. So I often think we ought to go away from here, and with our experience lay new foundations in a new field; but then my attachments here, and my love for the people with whom we have endured so much, seem to hold us here. I do not think I can go away.

Mrs. Hinman has been very sick, and is yet in New York for treatment; but she is so much better that we expect her home next month. It is very lonely here without her, and we all have double work. Her place is filled by Sister Mary, of the Memorial House, a very sweet woman, who has devoted herself to the Indian Mission. We have more helpers now, and I see no reason why we cannot accomplish all we hope and wish. If we only had a better country, I am sure our Santees would now be able to care for themselves. But it will be all well in the end; we all go as we are led.

With many thanks to the ladies, and love to you,

I am ever sincerely yours,

SAMUEL D. HINMAN.

BOXES RECEIVED AT THE NIOBRARA STORE ROOM BETWEEN
OCTOBER 21, 1873 AND FEBRUARY 16, 1874.

YANKTON AGENCY, D. T., *February 16, 1874.*

MY DEAR MISS EMERY: I herewith enclose a list of boxes received up to date since my last acknowledgment.

I cannot well express the help which these boxes have been to us. From them, three Boarding Schools—St. Paul's, the Girls' School, Santee, and the Girls' School, Yankton Mission—have been almost entirely furnished, and we have a store on hand for the wants of the future. God bless the donors!

Most truly yours,

W. H. HARE.

Christ Church, Baltimore, Md.

St. Mary's Church, Dorchester, Mass. (Dakota League.)

Christ Church, Greenwich, Conn.

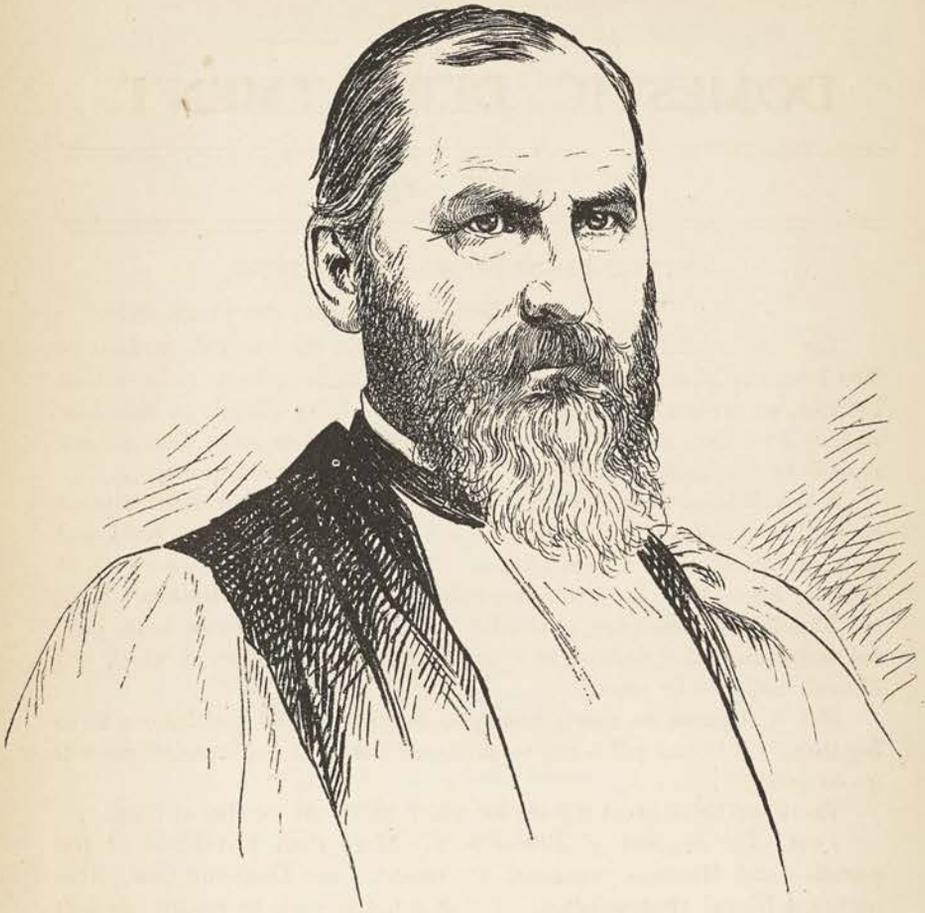
St. John's Church, North Haven, Conn.

St. James' Church, Mansfield, Central Pa.
 Trinity Parish, Southport, Conn.
 St. James' Church, Boston Highlands. (Dakota League.)
 Church of the Holy Communion, New York. (Niobrara League.)
 Through Mrs. John C. Nicholas, Williamsport, Wash. Co., Md.
 St. John's Parish, Waterbury, Conn.
 Church of the Ascension, Rhinecliff, Dutchess Co., N. Y.
 Missionary Relief Sisterhood of St. Peter's Parish, Detroit, Mich.
 St. Paul's Church, Pawtucket, R. I.
 St. Paul's Church, Waterloo, N. Y.
 St. James' Church, Mansfield, Central Pa.
 Miss Coles, 2111 Walnut Street, Philadelphia.
 St. Paul's Church, Brookline, Mass. (Dakota League.)
 Church of the Holy Cross, Troy, N. Y.
 St. Paul's, Waterloo, N. Y.
 Church of the Messiah, Boston (2 boxes).
 Church of the Saviour, West Philadelphia.
 Memorial Church, Baltimore, Md.
 St. John's Church, Lower Merion, Pa.
 Box of Unbleached Muslin Shirts—No Name.
 Blankets, through Wm. Welsh, Esq., Philadelphia.
 Magic Lantern, through Miss Emily Paddock, Brooklyn, N. Y.
 Box, through Mrs. Burnham. (Dakota League.)
 Indian Aid Society, Providence, R. I.
 Two Boxes, through Mrs. Burnham. (Dakota League.)
 Box, through Wm. Welsh, Esq., Philadelphia.
 Two Boxes, through Mrs. Burnham. (Dakota League.)
 One Box Blankets. (Dakota League.)
 St. John's Parish, Salisbury, Conn.
 Box, through Miss Harriette E. Bradley, New Haven, Conn.
 St. Paul's Church, Mount Airy, Germantown, Pa.
 One Box, containing Overcoats, Clothing, etc. No Name.
 St. Paul's Church, Bloomsbury, Pa.
 St. John's Church, Huntington, Long Island.
 Grace Church, Baltimore, Md.
 Emmanuel Church, Baltimore, Md.
 One Box—No Name.
 St. Paul's Church, Bloomsbury, Pa.
 St. John's, Huntington, L. I.
 Grace Church, Baltimore, Md.
 Emmanuel Church, Baltimore, Md.

Two Boxes mentioned in last list as not identified, have since been recognized as from—

St. Peter's Church, Detroit, Mich.
 Trinity Church, and Miss Edwards' School, New Haven, Conn.

 The usual *Acknowledgments* are omitted this month, for want of space. They will appear with those of the next month.



Sincerely yours
J. F. Spaulding.