

**Title:** *The Spirit of Missions*, 1882

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THE  
SPIRIT OF MISSIONS.

EDITED FOR

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

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

BY THE

SECRETARIES OF THE BOARD OF MANAGERS.

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VOLUME XLVII., FOR MDCCCLXXXII.

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NEW YORK :

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# SPIRIT OF MISSIONS.

## BOARD OF MANAGERS

OF THE  
DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

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

All the Bishops of the Church, members *ex officio*.

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And, appointed by the General Convention of 1880, sitting as the Board of Missions,

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22 Bible House, N. Y.

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MR. JAMES M. BROWN, *Treasurer,*  
FOR FOREIGN MISSIONS,  
23 Bible House, N. Y.

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

## MARCH, 1882.

### GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for  
GENERAL MISSIONS from January 1st, 1882 to February 1st, 1882.

ALBANY.		CONNECTICUT.	
<i>Canton</i> —Grace Church.....	15 05	<i>Waterbury</i> —Trinity Church.....	15 00
<i>Cohoes</i> —St. John's Church.....	25 00		
<i>Hobart</i> —St. Peter's Church.....	4 03	DELAWARE.	
<i>Ogdensburgh</i> —St. John's Church.....	94 00	<i>New Castle</i> —Immanuel Church.....	9 51
<i>Stockport</i> —Church of St. John the Evangelist	25 00		
	163 08	EASTON.	
ARKANSAS.		<i>Cecil Co.</i> —Trinity Parish.....	12 60
<i>Camden</i> —St. John's Church.....	13 00	St. Mary Anne's Parish.....	2 25
CENTRAL NEW YORK.		<i>Dorchester Co.</i> —Great Choptank Parish.....	24 02
<i>Utica</i> —Miscellaneous Collection at Missionary		<i>Kent Co.</i> —Chester Parish.....	16 90
Conference.....	60 56	<i>Somerset Co.</i> —Somerset Parish.....	12 55
CENTRAL PENNSYLVANIA.		<i>Somerset and Worcester Cos.</i> —Pocomoke	
<i>Lockhaven</i> —St. Paul's Church.....	17 02	Parish.....	1 46
<i>Marietta</i> —St. John's Church.....	4 93	<i>Queen Anne's Co.</i> —St. Paul's Parish Ladies	
<i>Reading</i> —Christ Cathedral.....	90 50	Missionary Society.....	15 00
<i>Tunkhannock</i> —St. Peter's Church Easter of-		GEORGIA.	
fering, \$8.13; Infant Class, 97c; and Main		<i>Savannah</i> —Mrs. J. C. Duff.....	50
School, \$8.12.....	12 22		
	124 67	ILLINOIS.	
		<i>Oak Park</i> —Grace Church.....	8 00

IOWA.		<i>Salisbury</i> —St. Luke's Parish.....	85
<i>Keokuk</i> —Church of the Holy Cross, "A member".....	50 00	NORTHERN NEW JERSEY.	
INDIANA*.		<i>Orange</i> —Grace Church.....	77 13
<i>Logansport</i> —Trinity.....		PITTSBURGH.	
LONG ISLAND.		<i>Washington</i> —Trinity Church, half yearly W. W. Smith's subscription.....	20 00
<i>Brooklyn</i> —Church of the Good Shepherd, of which for Foreign Missions, \$29.....	137 00	QUINCY.	
Grace Church, Henry E. Pierrepoint's Subscription.....	100 00	<i>Limestone Prairie</i> —Christ Church.....	3 58
<i>Greenport</i> —Church of the Holy Trinity.....	8 00	RHODE ISLAND.	
<i>Huntington</i> —St. John's Church.....	19 93	<i>Manville</i> —Emmanuel Church.....	8 28
	264 93	<i>Warren</i> —St. Mark's Church.....	55 00
LOUISIANA.			63 28
<i>New Orleans</i> —St. Paul's Church.....	40 25	SOUTH CAROLINA.	
John F. Girault's pledge, for Domestic Missions.....	10 00	<i>Upper St. John</i> —Church of the Epiphany....	48 00
	50 25	SOUTHERN OHIO.	
MAINE.		<i>Columbus</i> —Church of the Good Shepherd....	6 50
<i>Augusta</i> —St. Mark's Church.....	23 27	<i>Lancaster</i> —St. John's Church.....	12 20
<i>Waterville</i> —St. Mark's Church.....	10 00	<i>Zanesville</i> —Moses M. Granger, $\frac{1}{2}$ pledge.....	10 00
	33 27		28 70
MARYLAND.		SPRINGFIELD.	
<i>Baltimore Co.</i> —Immanuel Church.....	16 68	<i>Rantoul</i> —St. Paul's Church.....	1 50
<i>Montgomery Co.</i> —St. Bartholomew's Parish, St. John's Church.....	3 90	TENNESSEE.	
St. Bartholomew's Parish, St. Bartholomew's Church.....	6 10	<i>Jackson</i> —"Mrs. A. D. C.".....	2 50
<i>Pr. George's Co.</i> —St. Matthew's Parish.....	40 89	VERMONT.	
<i>D. C.</i> (Washington)—Church of the Epiphany Trinity Church.....	260 36	<i>Factory Point</i> —Zion Church.....	3 25
	34 10	<i>Northfield</i> —St. Mary's Church.....	1 42
	362 08	<i>Rutland</i> —Charles Clement.....	100 00
MASSACHUSETTS.			104 67
<i>Boston</i> —"H. A. C.".....	3 50	VIRGINIA.	
<i>Malden</i> —St. Paul's Church.....	22 10	<i>Albemarle Co.</i> —St. Anne's Parish, Christ Church.....	3 00
	25 60	<i>Alexandria Co.</i> —Fairfax Parish, Christ Ch., through Woman's Auxiliary.....	30 25
MISSISSIPPI.		<i>Bedford Co.</i> —Heber Parish, St. John's Church.....	10 00
<i>Natchez</i> —Trinity Church.....	52 50	<i>Fauquier Co.</i> —Leed's Church, of which for Salary of Rev. J. McNab, \$8.75.....	25 00
NEW HAMPSHIRE.			68 25
<i>Charlestown</i> —St. Luke's Church.....	3 50	WESTERN MICHIGAN.	
<i>Concord</i> —St. Paul's Church.....	5 40	<i>Allegan</i> —Rev. D. D. Chapin's Pledge.....	5 00
	8 90	<i>Paw Paw</i> —Rev. Geo. P. Schetky's Pledge....	2 50
NEW JERSEY.			7 50
<i>Woodbridge</i> —Trinity Church, (from George C. Hance, \$100.00) of which for Foreign \$15; Domestic, \$10.....	125 00	WESTERN NEW YORK.	
	125 00	<i>Canaseraga</i> —Trinity Church.....	25 00
NEW YORK.		<i>Lockport</i> —Miss Dayton.....	9 50
<i>Clifton</i> —St. John's Church, of which from Woman's Missionary Association, for Foreign Missions, \$74.30; Domestic Missions, \$74.30.....	158 60		34 50
<i>New York</i> —St. Augustine's Chapel.....	77 89	WEST VIRGINIA.	
St. Clement's Church.....	174 45	<i>Wood Co.</i> —Trinity Parish.....	20 30
St. Michael's Woman's Auxiliary.....	16 39	COLORADO MISSION.	
Mary M. Collins.....	20 00	<i>Denver</i> —Bishop Spalding's Subscription.....	25 00
<i>Yonkers</i> —"J. E.", through Woman's Auxiliary.....	2 00	NIOBRARA MISSION.	
<i>Miscellaneous</i> —"A. P. S.".....	1000 00	<i>Yankton</i> —Mission Station.....	13 00
	1,449 33	†Receipts for the month.....	\$3,436 55
NORTH CAROLINA.		Amount previously acknowledged.....	5,977 29
<i>Henderson Co.</i> —Calvary Church.....	5 65	Total Receipts since September 1st, 1881....	\$9,413 84
<i>Lincolnton</i> —St. Luke's Church.....	8 98		
<i>Marion</i> —Mission.....	1 00		
<i>Rusherfordton</i> —St. John's Church.....	1 25		

† Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 99 and 115.

\*On page 51, in the February number of THE SPIRIT OF MISSIONS, \$29.00 credited to Trinity Church, Evansville, Indiana, should have been credited to Trinity Church, Logansport, Indiana.

# DOMESTIC DEPARTMENT.

## Committee for Domestic Missions

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

Mr. LLOYD W. WELLS, *Treasurer,*  
22 Bible House, New York.

### Form of a Bequest to Domestic Missions.

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

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

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MARCH, 1882.

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### A FEW WORDS ABOUT DETAILS.

WHEN we say that all great results are made of minor details, we state a truism. Yet, in order that the best results may be secured, an occasional re-statement of this truism is necessary. This must be our apology for recalling once more to the patient and generous minds of the readers of THE SPIRIT OF MISSIONS some of the details of the work of conducting Domestic Missions. These details are certain facts, on the clear understanding of which depends very much the successful performance of their duties by those who are responsible for their performance.

As our readers have had frequent occasion to learn from these columns, the Committee for Domestic Missions is obliged at the beginning of each year to lay out a general scheme of their work for the year, and appropriate to its different departments the amounts of money which in their opinion can be afforded. This table of appropriations was made up as usual in September last, for the current year, and has doubtless been observed by our readers in the January issue of the magazine, where it was published at length. The total amount then appropriated was \$177,750, representing an average of contributions by the Church to Domestic Missions, each month, of \$14,812.76. This is the first fact to be recorded in reference to the work of the current year.

The second fact, which we would note, has reference to the amount of contributions so far received for meeting the appropriations made by the Committee. From this computation those gifts classed as "specials" are omitted, as they are to be administered according to the will of their donors and not at the discretion of the Committee. Up to February 1st, therefore, the amount of contributions capable of being applied to meet the general appropriations for the year was \$64,805, being an average of about \$13,000 a month for the first five months of the Missionary fiscal year, which began September 1st, 1881, and in its total not sufficient to pay five-twelfths of the annual appropriation.

But this does not complete the statement. In connection with it appears another fact, very important to those who have the conduct of the Domestic Missionary work, but not likely to be so generally appreciated by contributors towards its cost until their attention shall be called to it. An examination of the accounts of the Domestic Committee shows that this year, as in all others, the monthly totals vary very greatly, while, at the same time, the average monthly appropriation is substantially invariable. It is this variance which introduces one of the elements of uncertainty to those whose duty it is to administer the Church's Domestic Missionary gifts.

Moreover, not only do the receipts of the Domestic Committee vary from month to month. They differ very materially at different seasons of the year, with the result that the months through which we are passing have come to be known as the fruitful—the “good”—months, and the remainder to the end of the current fiscal year, as those specially fraught with anxiety and uncertainty.

We have made this statement of “dry” details, which may be all very familiar to many of our readers, that the facts may be their own appeal. So much living interest is now manifested in Domestic Missions, that we are assured that the facts need only to be restated in order to set faithful minds and hands even more zealously at work. The winter is far spent, the summer is at hand. Experience has shown that March is a more promising month for seeking Missionary supplies than July. If possible, we would “take time by the forelock,” and at the risk of seeming too persistent, ask of those who intend to aid in our Domestic Missionary work, prompt assistance. We have no doubt of their earnest co-operation; we have learned to expect it. Our desire is that so far as possible the money which is certain to be given at some time during the fiscal year, should be in the treasury always when it is due to those whose maintenance depends upon it, and who so richly deserve to receive it as soon as it is due. We do not seek or expect impossibilities, we endeavor to ask only what is right. We believe firmly that the ideal condition of Domestic Missionary finances would be that in which the treasury should be constantly supplied with the means to carry out its obligations deliberately and wisely assumed, and think that the wisdom and experience of the Church are bringing it nearer and nearer to that happy condition. But this result can not be wrought by the Domestic Committee alone and that makes our appeal to the Clergy and laity of the Church, pertinent and proper.

Assuming then the truth of the facts which have been stated above, and without pretending to be the judges of other men's duty, we earnestly ask those of the Clergy who have not yet provided for the taking of their annual offerings for Domestic Missions, to do so as soon as it may be done properly and conveniently, and we earnestly beg their faithful laity to contribute generously to them. Every debt of the Domestic Committee met when it is due, is a precious gift to God, and an increase of fresh blessings from Him; and each act of each faithful soul which makes that debt-paying an accomplished fact, is an alms in the Divine treasury—thrice blessed, as its savor ascends to the throne of God, as it helps to save immortal souls, and as it adds to its giver's eternal reward.

## ADDRESS ON DOMESTIC MISSIONS.

DELIVERED AT THE CONFERENCE IN NEW YORK, BY THE REV. WILLIAM C. DAWSON.

THE lowest claim which this Church makes, or can make, is that she has Mission here. She has not come without being sent. She does not act without a valid Commission; she is not intrusive, schismatical, divisive. She is a true National Branch of the Church of CHRIST, and has the rights, prerogatives, jurisdiction and authority which belong to National Churches. She has not set up rival altars nor obtruded a rival Ministry. She is clear of the sin of self-will. Her position is providential, and the same Divine appointment and control which made the original settlements in this country to be dependencies of the English Crown made her to be a true and legitimate daughter of the English Church.

Having this strong basis of fact and principle beneath her feet, she disdains to apologize for her existence in this land. She unfolds her Commission, and points to seal and signature, to date and article, to show that she needs to do nothing by subtilty or by indirection; does not need to rest her cause on inference or argument; but, in the full daylight of historical facts known to all mankind, and of great Catholic principles as old as Christendom, dares to clothe herself in the sacred garments of the Bride of CHRIST, and claiming all those honors and immunities which belong to a Catholic Church, to assume the care of souls.

For with every shipload of Englishmen that came to these shores came England, with England's immemorial liberties, England's Common Law, her great Charter, her Constitution in Church and State. And whether in the vessels of Gilbert to Newfoundland in 1583, or in those of Smith and Raleigh to Virginia in 1607, or in the cabin of the Mayflower to New England in 1620, or in that of the Arbella in 1630, along with the founders of Jamestown, of Plymouth and of Boston, there came more than was written in any patent under the Great Seal, or in any Covenant of the Pilgrims. There came indefeasibly every right of Englishmen, every prerogative of the Crown, and every venerable and historical claim of the Church.

The Church then is not here on sufferance. She is not here because it is a "free country" and anybody may come; not be-

cause it is lawful for all men to be as strange and eccentric in the matter of religion as they choose; but for the simple and sufficient reason that she *was sent*.

No Bishop, Priest, or Layman in the Church believes or claims less than this. For a hundred years as an independent organization our Church has put forth this claim with a modest boldness that has not been reproved by her numerical inferiority, or any other circumstances connected with her relations to the various religious organizations with which she is brought into contact.

By the grace of God it has not been all in vain. CHRIST has visibly presided over the cause of His Church. She has more than held her own in the swift and mighty swell of the population from three millions to fifty. And not only have her recruits been numerous, but she has had her pick of the best and choicest spirits out of every name and creed. Thousands in number are they who, during this hundred years, out of the ministry of every sect and party have come to her for a valid and regular commission to preach the Gospel and administer the Sacraments. And very many thousands of the most thoughtful and devout of the laity in every religious body, especially of the more cultivated and influential classes of society, have sought and found a refuge in her unchangeable Faith and immovable Order, from the instability of doctrine and the paroxysmal excitements of feeling which characterize for the most part the Protestant organizations of this country.

Absolutely, as well as relatively, great things have been accomplished by and for the Church in America since Bishop Seabury was consecrated at Aberdeen, in 1784, more than three years after the battle of Yorktown.

But how little in comparison with what remains undone! Restless and impatient minds are wont to sigh and fret over this view of the subject, looking for an external manifestation of the Church's strength and prevalence which shall be convincing to all gainsayers as to the truth of her claims. But this is looking in the wrong direction, beginning at the wrong end. The Church's claim to be indeed the Catholic Church in

the United States can never be realized outwardly until it has been realized inwardly. There can not be first an outward appearance to be followed presently by a correspondent inward fact. The inward fact must be first. The Church must *be* Catholic in its life, in its feeling, in its consciousness, in its sense of responsibility, before it can have that glorious and triumphant manifestation before the world which is so longed and sighed for.

This then is the great point which I would impress to-day: that the Church's *claims* involve tremendous and awful responsibilities; that these *responsibilities* reach to every class and every member in the whole body, Bishops, Priests, Deacons, Sisters, Communicants and Catechumens, since all participate in the claim and share its honors; and that only when these responsibilities are realized can there be a beginning of that great revolution which we believe will one day rally under the banners of this Church all the Christian elements of our American life.

It is in vain to be looking from right to left, saying, lo here! or lo there! The Kingdom of God must first be "within us." If once established there, it will not be long before its manifestation shall be "like the lightning which cometh out of the East and shineth even unto the West."

The ancient Church had an intense realization of its own character and mission. We are sometimes scandalized at the fury of its controversies, but how convincing are its very faults and errors as to the earnestness with which it held its convictions. In that age of the Church militant the watchword of every captain was "Thorough." It is recorded of S. Gregory Thaumaturgus that when he was ordained Bishop of New Cæsarea there were only seventeen Christians in the province, and that when at last he finished his labors in extreme old age there were only seventeen idolaters left who had not been turned to CHRIST, and with his dying breath the aged saint implored the pardon of CHRIST for having done his work so imperfectly.

Let us suppose the case that all her claims were conceded, and that suddenly all opposition to the Church were withdrawn, and that every Rival Altar, Creed, Ministry, and Pulpit were surrendered at her demand. How sobering would be the effect of such

a change, how solemn and awful would be the Church's feeling of responsibility. In time, no doubt, she would arise to the majesty of the great occasion, and being born a queen would behave worthily of her purple. But the first feeling would be one of consternation and dismay, when her slender staff of Clergy should first feel the necessity of providing Services in fifty thousand places of worship, and pastoral care for fifty millions of souls.

This is what we are praying for; but nothing would so terrify us as a literal answer to our prayers. But not long, I think, would the Church wring her hands in despair, and cry, "Who is sufficient for these things?" or, "From whence can a man satisfy these men with bread here in the wilderness?" She would remember Him Who spread a table in the wilderness, Who is ever with her, and Whose strength is her sufficiency, and calling out upon Him with humbled and chastened mind, she would undertake the great and arduous work committed to her of "preaching to this great people the pure Word of God," and "duly ministering, according to CHRIST's ordinance, the Sacraments in all those things that of necessity are requisite to the same."

In such a case every Clergyman would labor till he fainted and fell down in his place, rejoicing to wear himself out in so blessed a work. And how unanimous would be the support of the laity. There would be no end of money nor of help of every kind. Thousands would be given where tens are bestowed now. Missionary Bishops and Missionary Priests would not be allowed to leave their flocks in the wilderness while they went to beg for alms to help on their work. There would be no need. The mails would be laden with checks, the express companies would be broken down with "Missionary Boxes." Every man and woman in the Church would multiply himself and herself by ten. The cry of fire from Chicago, or Boston, or Michigan, the cry of fever from the South awakens spontaneous impulses toward beneficence in thousands of hearts otherwise strictly closed and sealed, but how spiritless and ineffectual are such appeals in comparison with that which I have supposed coming up from the millions of a great nation, all asking for the Bread of Life. The

duty of responding to that appeal would be paramount to every other consideration.

But stop! Let us consider! Would the duty be any larger or more imperative than now? the responsibility any greater? The sense of it would be keener, the recognition more impressive, but in themselves the duty and responsibility would be the same. If the honors of Churchhood, the dignity, the authority of the Catholic Church, are with our Communion, then we have accepted a spiritual relationship towards our countrymen that binds us to provide for them to the utmost of our ability the Services of the Church, her doctrine and guidance, her Sacraments, her influence and example in every place throughout the land. We are "their debtors" to the last dollar of our money and the last ounce of our strength.

God forbid that I should undervalue the work which is being done for CHRIST outside of our Communion, or that I should in the remotest manner assume that we have a monopoly of the Christian graces. Nor would I assume that nothing will be done for CHRIST's cause in this land except the Church does it; but what I do assume (and what every Christian mind will bear me out in asserting) is this: That being what she is, and claiming as she does to be the Divinely Endowed and Chartered corporation to whom has been "committed the ministry of reconciliation," the Church can not look to others to do her work, nor excuse herself for supineness and indifference on the plea that others will do what she neglects and refuses.

From this view of the Church's claims, and the responsibility arising therefrom, it follows that the Home Missions of the Church ought not to sue for support *in forma pauperis*. They are not to be set down in the category of general charities to which one may subscribe or not as convenience or inclination may dictate. The work is natural, functional, the very end for which the Catholic Church exists, and to the carrying on of which all the wealth and energy of the Church are pledged.

It is not the writing of a Christian man's name on a subscription paper which creates the obligation to give towards Missions; it was created in Holy Baptism whereby he became a member of the Holy Catholic Church. Just as the heir to an estate is

born to pay taxes, and by nature is bound to perform all the other duties belonging to his position, so the "child of God and inheritor of the Kingdom of Heaven" is born to support every enterprize, and is bound by the very fact and mystery of Regeneration to participate in every activity of that Holy Fellowship to which he has been admitted.

But I would not dwell too much on the giving of money as though it were the only or the all important matter to be considered. At best money is but a representative of the lowest kinds of energy. A dollar indicates the day's toil of the dull mechanical drudge, who has no heart nor interest nor appreciation of his work, but it can correctly gauge no other kind of toil. A soldier's wages represent the paltry sum on which he consents to live while he renders services to his country which no money could purchase. The artist receives for his picture the sum which the competition of his patrons enables him to demand, and parts with the canvas that he may get means to paint others; but he has never been paid, nor can he ever be, in dollars, for the fire of imagination in which it was conceived, or the energy of execution with which it was wrought. So money is a poor representative and a poorer substitute for human energy of that noblest kind which the cause of God demands.

The work of the Church demands *men*. It demands and ought to obtain the richest gifts of the most richly endowed men: genius, courage, capacity, learning, talents, skill, all that comes by prodigality of nature, or by careful training and study. But not these alone. It ought to obtain, *must* obtain, finally, before the blessed end arrives, the services of all, old and young, men, women, and children, rich and poor, learned and unlearned alike. The vast store of human energy in the Church which has been redeemed out of the earth and consecrated to the service of CHRIST in the Holy Sacraments, ought to be like the treasure of a bank, which is responsive to every valid draft made upon it.

It is in humility that Secretaries, Bishops, and Parish Priests ask for money. This is the lowest form which this demand can take. They ask for that because they scarcely dare ask for something else, which is infinitely more precious, and would be

infinitely more advantageous to the work. In every college in this land you may find young Churchmen of the brightest intellects and the noblest character, who are not preparing for the Holy Ministry. You will find them in the Law Schools and Medical Schools and Schools of Engineering, or in the lower grades of commercial life, clerks and tellers in banks, or juniors in counting-houses or railroad offices. These are the very men, the best and most gifted of the younger sons of the Church, who ought to be entering the Ministry; but, alas, the spirit is not yet abroad in the Church which would urge them in that direction.

You can not go into any assembly of notable men in this country, any Congress or Legislature, or Court, or great board of administration, where men of high character and great abilities are to be found, without seeing noble and deeply venerated laymen of the Church whom your whole soul cries out for, when you think of the Altar and its demands. The Church had a right to these men for service in the Holy Ministry in their youth, and, though the time may have passed for insisting on this form of service, she has a right still to claim their *personal* service, and not merely the gift of their money.

That the claim is not an unreasonable one, the examples of many of the most busy as well as the most widely influential men in the country show. If many laymen, justly influential in national politics, can spend three weeks in attendance upon the General Convention at the very end of an exciting political campaign; if the president of a great insurance company can find time and strength to superintend two Sunday-schools every Sunday; if a great merchant, whose loss is still fresh to the memory of all the Church, could find time to give personal attention to the management of twenty or thirty charities, and, without neglecting his business, still be able to make long journeys of inspection and help and encouragement to the Missionary stations among the Indians of the Northwest; if many individual examples like these can be quoted, where the busiest men in the world have thought it not unreasonable that their personal service should be rendered to the carrying forward of the work of God in this land, then surely few should feel themselves excused by reason of worldly cares

from the literal fulfilment of those vows of consecration which we have made many times before, and have here renewed to-day.

Bowed before the Altar whereon the glorious mystery of our Redemption was being celebrated, by the voice of God's Priest, we have said, "And here we offer and present unto thee, O LORD, *ourselves, our Souls and Bodies*, to be a reasonable, holy, and living Sacrifice unto Thee."

*The Altar sanctifieth the gift*, and what we have placed thereon we dare not withdraw. Whatever has been consecrated to God's service is no longer our own to be dealt with at our pleasure.

The simple-minded and religious heathen general in his immortal narrative of the Retreat of the Ten Thousand, tells us that when the march was nearly ended, he exchanged his faithful warhorse which had borne him safe through all the fatigues and dangers of that terrible campaign from the plains of Babylon to the heart of the Armenian Mountains, because when he captured him early in the march, he was told that the animal had been consecrated to the Sun, and he feared lest he might die on his hands of fatigue or wounds. He had been consecrated once and nothing could obliterate that consecration. He was *due to the god*, and must be offered in sacrifice, and it would be at the peril of his rider's soul if he withheld from the god that which was his own. It was thus that the Primitive Church looked upon men who had been vowed, soul and body, to CHRIST.

It was in this spirit that the people of Milan dealt with Ambrose, compelling him to be their Bishop though still a Catechumen. Thus Basil consecrated Gregory Bishop of Nyssa against his will. Thus the aged father of Gregory Nazianzus consecrated him in spite of his resistance. Thus the Emperor Arcadius, with the applause of the whole Church, fairly compelled Chrysostom to become Patriarch of Constantinople. Hundreds of instances might be quoted, but they could not make more clear the simple truth on which they were all founded, that a man who has been consecrated to CHRIST no more belongs to himself.

*The Nolo Episcopari*, though sincerely uttered, as doubtless it is and has been many thousands of times by the holiest of men, such as Augustine, and Leighton, and Pat-

teson, has never been allowed by the Church as releasing them from the most sacred functions and most onerous responsibilities of the Holy Ministry.

Moreover, her orders are indelible. She dares release no man, who has once taken them, from his priestly vows.

The same principle applies to the vows of a Layman in Baptism and in Confirmation. No act of his own or of others, not even excommunication itself, awful and overwhelming to the soul as is the exclusion from Grace and Privilege, the separation thus made between the dead member and the living Body of CHRIST; not even the death of the body, can avail to make void those vows in which each one of us has consented to be a "holy, living and reasonable sacrifice" to CHRIST.

To sum up all this in two words: 1st. Home Missions are not an incidental work of the Church, outside her legitimate sphere of activity, and supported by benevolent persons who are able and willing to do works of supererogation. They are the very end for which the Church confesses that she exists.

The duty of supporting them is thus fundamental, arising out of the mere fact of membership in CHRIST'S Body.

2nd. This support ought not to be pecuniary in its character only or chiefly, but rather a loyal, personal support by talents, influence, energy, cheerfully extended by all baptized persons within her Communion.

These are the lines which the Church's Synods have clearly marked out in providing an Episcopate whose jurisdiction extends to every corner of our vast territory; and next by declaring in her Missionary Canon that all persons who have membership in the Church are likewise members of her Missionary Society.

Looking down from her Rock, against which the gates of hell can not prevail, upon the weltering strifes and confusions of Christendom in our day, and seeing the tens of thousands of God's Israel who "wander and lie down as sheep having no shepherd," though in her heart of boundless charity "she hopeth all things and endureth all things," even in the case of those who have most widely gone astray, there is one thing which yet she can not do: *She can not deny herself*; she can not deny that

she is their Mother; that she owes them nurture, guidance, the words of eternal life, and the blessed and life-giving Sacraments.

Seeing the increasing tendency of legislation to secularize all human life, to rob marriage of all its sanctity and the home of all its honor and security; seeing that a debased and materialistic philosophy has come to thrust her out of her own office as the Leader and Teacher of mankind, and setting aside her divinely authorized legend of man's creation, the story of his heavenly birth and ineffable image, it is striving to lead man back to a worse than pagan fetichism, "saying to the corruption thou art my father, and to the worm thou art my mother and my sister," she can not refuse to stir up the gift that is in her by the laying on of hands, to magnify her own prophetic office, and to show to all the world the value which she places upon her own testimony as the heir of all the Christian Centuries.

Oh thou venerable Mother! Thou Catholic Church of CHRIST! Thou Bride of the Lamb! Thou Keeper and Witness of the Truth! wherein is weakened the force and meaning of that message which thou didst bear to the nations of old, which to them was the savor of life unto life, the power of God for their salvation? Wherein is decayed that virtue within thee which once flowed with healing power to every one who touched the hem of thy garment? Where is thy face of flame, thine arm of might? Oh, arise and shine! Stand, thou wonderful creation of GOD, clothed with the sun, and having the moon under thy feet!

Speak thou thy message of peace, thou Holy One! Enlighten the ignorance, repress the folly, reprove the sin of this land, as thou didst in the days of our fathers, and in the old time before them. Give us the Sacrament of thy presence in every place. Teach us thine unerring testimony, thou infallible Church of CHRIST, and guide us in the way of salvation.

These shores were sought for thy sake, were discovered for thee by faithful children who loved thee well. To thee were they given in covenants of prayer with Holy Sacraments. For thee these wildernesses were peopled. Is it not written of thee "I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession"?

## ST. LUKE'S HOSPITAL, DENVER, COLORADO.

MY DEAR DR. TWING:

THE picture on the opposite page represents our St. Luke's Hospital, in Denver. You see it is a large building. It was erected about eight years since, and was called for some time the "Grand View Hotel." It was one of the pleasantest and gayest places about Denver. A steam yacht was making regular trips from a point near by, through Sloane's and another lake connected by a canal, and the street cars were thronged with people going out to the delightful suburb of the "Grand View," to make these novel excursions. But the owners of the property had undertaken too much. They became financially embarrassed. The "Grand View" fell into the hands of a New Yorker, like so much of Denver and Colorado property. So the grand scheme for pleasure and profit was ended. Some two or three years ago the building was reopened as a private Insane Asylum, having been purchased and held by Denver Trustees for this object. This effort was a failure, the keeper himself becoming insane.

St. Luke's Hospital was incorporated February 12, 1881. It was made a strictly Church institution. The Board of Managers are required to be Churchmen. It is non-sectarian. Its benefits are extended to the sick and afflicted irrespective of their religion, station or race.

After various ineffectual efforts to secure land on which to erect the wing of a building, we bought the "Grand View Hotel" property, with its ample grounds of four acres. The price was \$7,000. This was very low. It is worth from \$10,000 to \$12,000. For the furniture we were charged \$900. This was much too high. We paid down \$2,400. This was pretty well, considering that we began without a dollar, though with a prospect of \$1,500 or \$2,000 from a bequest in Denver. This we hope will meet the next payment of \$1,500 in June. Then we shall owe \$4,000 to be paid when we please. Interest 7 per cent.

We have raised here about \$3,500, mostly in life memberships of \$50, and annual memberships of \$5.

The Hospital was opened the last of June. We knew that it was needed. But we were not prepared to see it nearly full of patients almost from the first. It has been a far

greater success than we had anticipated. Its very success involved us in expenditures for which we were not prepared. For additional furniture and furnishings we had to pay over \$1,000. A telephone was necessary. This was given. A horse was presented, and an ambulance had to be purchased. The first heavy rain almost drowned out the household. A tin roof had to replace the old one of tar and gravel. The sanitary arrangements were not good. Drainage and the many things involved had to be provided. The plans for water, a reservoir in the western tower, means of flushing the pipes, etc., are now being carried out. Other improvements are necessary, but must wait till funds in hand warrant them. For all these things we need about \$1,500.

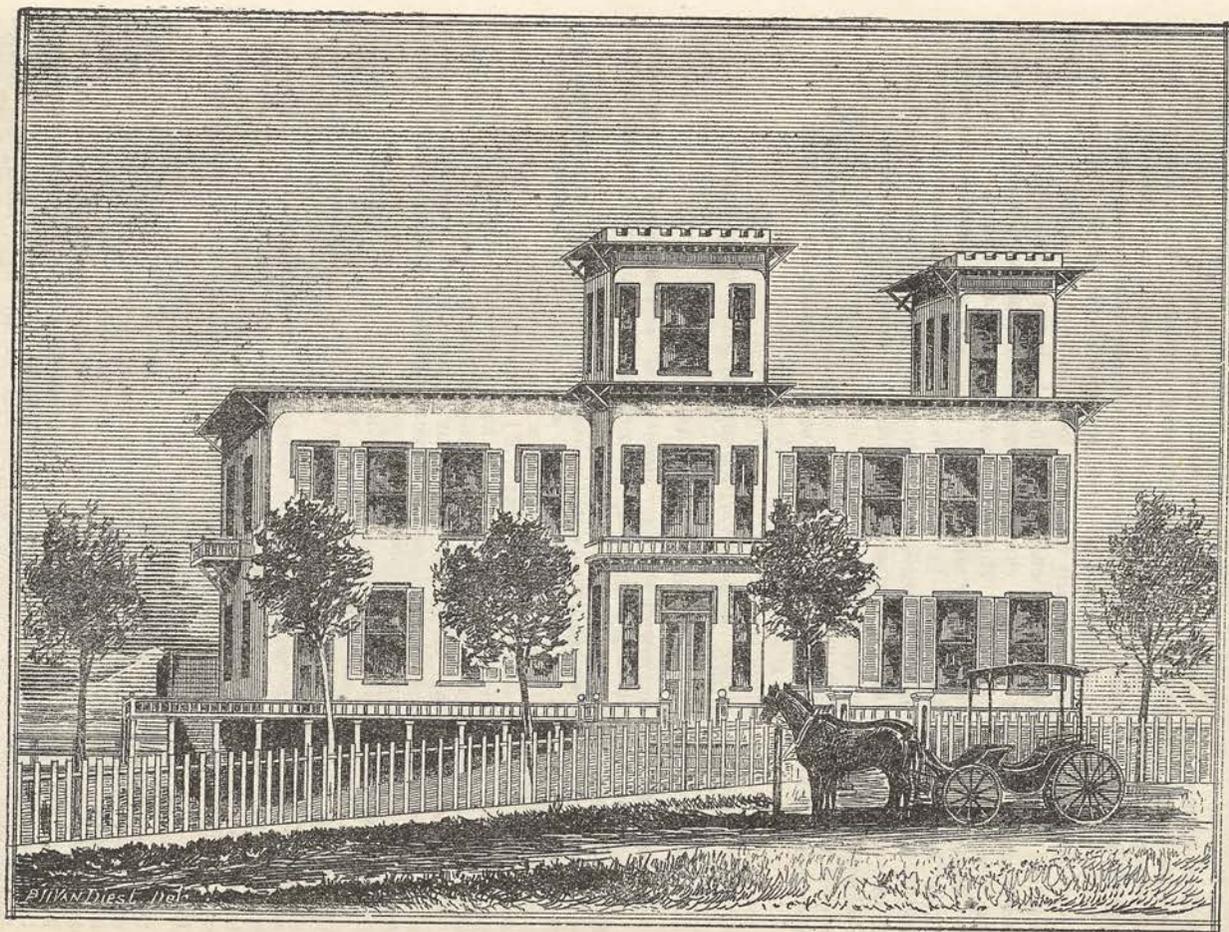
We are more than satisfied with the building and its surroundings. Its location is exceedingly fine. It is remarkably cheerful, pleasant and homelike. Our patients have been delighted. Already the Hospital has become very popular.

How is it to be kept up and supported?

Many of the patients can pay. The charges are, in the wards with ordinary care of resident physician and nurses, \$7 per week; in rooms with fire and extra attendance \$10 per week. Some are willing to pay more. But we must have some FREE BEDS. We cannot turn away worthy applicants. They might be the sons or brothers of some of your many readers. \$30 will support a patient for a month; \$300 for a year; \$3,000 for a life.

Colorado is a sanitarium for the whole country. Many invalids come not only from all parts of the United States, but from Canada, and even from England. Few of our patients are from Denver; many are from the East. The railroads are sending us their accident cases. Our labor of love is undertaken for the sick and afflicted in our midst, whose friends or relatives are mostly in the states east of us. We would do CHRIST'S work in ministering to the bodies and the souls of men. In this work we hope to have the sympathy and help of our brethren who appreciate its importance.

At first we had great difficulty in securing good nurses, and still more in finding a suitable head and manager of the house. We have now the best nurses in Denver, and



ST. LUKE'S HOSPITAL, DENVER, COLORADO.

we have been so fortunate as to secure the services of Miss E. W. Brown, the well-known and thoroughly competent Principal of the Training School for Nurses in the New York Hospital, as Superintendent and House Mother. All who know her will, we are quite sure, feel a new interest and the greater confidence in this work, to which she gives her experience and her energies as a labor of love.

Never have I been in greater need of aid for my many Missions, and especially for the building of small inexpensive churches and parsonages. We built five new churches and three parsonages last year. This year we ought to build a still larger number. Three hundred, or, better, five hundred dollars will secure a church or parsonage, costing four or five times that amount. Had we the means we might build a dozen or even a score of these, in places of assured permanency, where they are greatly needed,

and would be centres of great influence. I hope for large aid for this purely Missionary work.

The Hospital is in its infancy. Its needs are pressing. We have undertaken this work, God's providence laying it upon us, trusting in Him. We could not shrink from it, we could not defer it, without being recreant to evident and positive duty. It is work which we of this Church must do, or lose the advantages and the blessings. Help us to do the Lord's work. The special object of gifts may be designated or left to the discretion of the Bishop. And we trust that many will give of their mites, or of their abundance for the cause of CHRIST and of humanity herein pleaded for, in CHRIST's name.

Affectionately yours,

JOHN F. SPALDING,  
Missionary Bishop.

Denver, Colorado, Jan. 10, 1882.

## WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

### AN APPEAL FROM VIRGINIA.

LAWRENCEVILLE, BRUNSWICK CO. VA.  
February 13th, 1882.

REV. AND DEAR DR. TWING:

Knowing your great interest in the colored work of the South, and the zeal that Christians at the North have heretofore shown in advancing it, I take pleasure in setting before you a case especially needing your assistance and the contributions of all Christians.

There has been in this village, for some years, a congregation of colored people, under the spiritual care of the Pastor of St. Andrew's Church, Lawrenceville.

The rule has been, and is now, for the Clergyman in charge to conduct Services and preach, on the two Sundays of each month, appointed for worship in Lawrenceville, to the white congregation in the morning and, in the same church, to the colored one at night. I am now in charge of this parish.

My colored congregation numbers eighteen communicants and gives an average attendance on Church Services of at least fifty persons. There is seldom seen a more intelligent colored congregation. This however is but natural, for its members form the most respectable portion of the colored citizens here. We use the regular Evening Service of the Prayer Book without abbreviation or change. They sing well and respond with earnestness in the Prayer and Psalter.

I have, also, a growing colored Sunday-

school, well superintended by one of my colored members, and well taught by four colored teachers.

Nearly all of these children can read well and will doubtless, in a few years, be of great value to the Church.

My congregation is exceedingly anxious to have a church building of their own. Deeming it very necessary to the advancement of the Church among them, I am striving to obtain sufficient funds for that purpose.

The Rev. J. H. M. Pollard has said, in the SPIRIT OF MISSIONS for January 1882, "If the Church would be successful among the colored people, she must give them houses of worship of their own, and as to a colored Ministry, *that* is absolutely necessary to accomplish the desired end." This comes from a colored Minister and is, in my opinion, true.

There is every indication that if we can obtain a church building, our membership would soon be increased, and that we would be more successful when worshipping there, than as it now stands. This church, too, would offer a good field of work for a colored Clergyman, and, although I take great pleasure in my work among the colored people of my Parish, yet, for the good of the Church, I would, at any time, welcome one of their own Ministers and give up to him the charge of that congregation.

And, whenever the colored people of this





St. Bartholomew's Church.....	1,701 36		
St. Clements' Church.....	85 45		
St. Mary's Church.....	20 00		
St. Thomas' Church, of which from a member, \$10; Mite Chest 30,164, \$7.75; through Woman's Auxiliary, for salary of Sister Eliza, \$50.....	427 75		
Mrs. Wm. B., Mite Chest 23,230.....	16 35		
Mite Chest 9,654.....	6 00		
"N. F. P.".....	50		
"E. H. G.".....	2 00		
"Miscellaneous".....	50 00		
"Alice".....	5 00		
Woman's Auxiliary, Committee on work for Domestic Missions, through Mrs. Chas. Peabody, for women helpers in Domestic field, Mrs. Astor, \$20; Mrs. Wm. Astor, \$20; Miss Wolfe, \$100; Mrs. Com. Baldwin, \$10; Mrs. John A. C. Gray, \$5; Mrs. C. A. Peabody, \$10.....	165 00		
Red Hook—Christ Church.....	15 60		
Somers—St. Luke's Church.....	14 31		
Sing Sing—St. Paul's Church.....	16 05		
Yonkers—Clarke Children, Mite Chest, through Woman's Auxiliary.....	7 41		
<b>NORTH CAROLINA.</b>		10,646 30	
Leakesville—Mite Chest 17,856, "In Memoriam," "R. S. M." through Woman's Auxiliary.....	1 43		
Lenoir—St. James' Church, Mite Chest.....	2 30		
Raleigh—Christ Church, Mite Chest.....	22 52		
Ravenscroft Mission.....	18 00		
St. Stephens, Mite Chest, S. & A. P.....	1 00		
<b>NORTHERN NEW JERSEY.</b>		45 25	
Belleville—Christ Church.....	13 31		
East Orange—Christ Church.....	33 00		
Jersey City—Mite Chest 32,278, "In Memoriam," "G. C. P., Jr.".....	3 00		
Orange—Grace Church, Mite Chest.....	1 50		
<b>NORTHERN TEXAS.</b>		50 81	
Dallas—St. Matthew's Cathedral, Mite Chest.....	5 10		
Texarkana—St. James' Church.....	8 20		
<b>NIORBARA.</b>		13 30	
Springfield—Church of the Ascension.....	4 00		
<b>OHIO.</b>		473 49	
Cleveland—St. James' Church.....	3 15		
Trinity Church, Mite Chest, \$6.26.....	271 44		
Gambier—Church of the Holy Spirit.....	176 50		
Massillon—St. Timothy's Church.....	18 00		
Toledo—Mite Chest 13,288.....	4 40		
<b>OREGON.</b>		473 49	
Albany—St. Peter's Church.....	3 00		
East Portland—St. David's Church.....	6 30		
Portland—St. Stephen's Chapel.....	13 00		
Eugene City—St. Mary's Church.....	5 00		
<b>PENNSYLVANIA.</b>		27 30	
Doylestown—"B.".....	7 00		
Philadelphia—Christ Church, of which from Mite Chest, \$4.....	329 74		
Church of the Holy Trinity.....	1,249 42		
St. Mark's Church.....	740 00		
St. Peter's Church.....	932 53		
Burd Orphan Asylum.....	20 00		
Mite Chest, through R. Bowden Shepherd (West)—St. Mary's Church, Mission Chapter of Guild.....	78 03		
(Germantown)—Calvary Church.....	5 25		
(Oxford Church)—Trinity Ch., Mite Chest.....	174 00		
	3 00		
	3,538 97		
<b>PITTSBURGH.</b>			
East Pittsburgh—Calvary Church, Mite Chest.....	3 19		
Erie—St. Paul's Church.....	36 91		
Franklin—St. John's Church S. S.....	3 25		
Pittsburgh—Miss E. J. Stewart.....	5 00		
West Brownsville—St. John's Church, A Communicant.....	10 00		
	58 35		
<b>QUINCY.</b>			
Robins Nest—Christ Church.....	1 80		
<b>RHODE ISLAND.</b>			
Newport—Trinity Church, Mrs. Edward King.....	50 00		
Pawtucket—St. Paul's Church, Mite Chest.....	3 00		
Mite Chest 4,271.....	2 50		
Providence—All Saints' Memorial Church.....	58 92		
St. Stephen's Church, Mite Chest of Members.....	5 66		
Mite Chest 1,192.....	5 00		
	125 08		
<b>SOUTHERN OHIO.</b>			
Cincinnati—Mite Chest 37,317.....	4 58		
Piqua—St. James' Church.....	12 65		
Zanesville—St. James' Church.....	24 50		
	41 73		
<b>TENNESSEE.</b>			
Clarksville—Trinity Church, "E. B." S. S.....	11 70		
<b>VERMONT.</b>			
Poultney—St. John's Church.....	9 62		
<b>VIRGINIA.</b>			
Alexandria—Mite Chest.....	4 00		
Eastville—Mite Chest 22,847.....	2 50		
Gordonsville—Christ Church, A Communicant, Mite Chest 29,405.....	5 40		
Goochland—St. James'—Northern Parish.....	2 67		
James City Co.—Boonton Parish, of which from Mrs. R. M. Smith, \$5; Miss A. C. Smith, 50 cts.; Miss L. P. Smith, 50 cts.....	6 00		
Lovington—Mite Chest 39,945.....	1 00		
Lynchburgh—St. Paul's Church.....	16 43		
Norfolk—Christ Church.....	15 50		
Trinity Church.....	12 50		
Richmond—St. Philip's Mission.....	4 65		
	70 65		
<b>WESTERN MICHIGAN.</b>			
Elk Rapids—"A Communicant".....	1 00		
Everett—St. John's Mission.....	2 00		
Grand Rapids—St. Mark's Church, of which from Industrial Band, through Woman's Auxiliary, \$15.....	67 64		
Greenville—St. Paul's Church.....	3 17		
Manistee—St. Paul's Mission, of which from Mite Chest, 26 cts.....	1 26		
Niles—Trinity Church.....	5 48		
Paw Paw—St. Mark's Church.....	2 00		
	82 55		
<b>WESTERN NEW YORK.</b>			
Bath—Mite Chest 34,069.....	20 00		
Buffalo—Christ Church.....	17 25		
Geneva—St. Peter's Church.....	100 00		
Trinity Church, of which from Ladies' Sewing Society, \$25.....	406 00		
Rochester—St. Luke's Church, Mite Chest 39,125.....	2 00		
Palmyra—Zion Church.....	9 69		
Salamanca—St. Mary's Church.....	1 60		
	556 54		
<b>WISCONSIN.</b>			
Hudson—St. Paul's Church.....	50		
Milwaukee—Mite Chest 37,442.....	1 00		
New Richmond—St. Thomas' Church.....	50		
Prescott—Calvary Church.....	50		
River Falls—Trinity Church.....	50		
St. Joseph—St. Joseph's Church.....	50		
Stevens Point—Mite Chest.....	2 00		
	5 50		
<b>MISCELLANEOUS.</b>			
"M. E. M.".....	5 00		
"H. S. B.".....	5 00		
Interest on Investments.....	77 50		
Proportion General Mission Offerings.....	1,631 75		
Mite Chests.....	6 50		
	1,725 75		
<b>LEGACY.</b>			
Conn., New Haven—Estate of Lucy Nichols.....	9 60		
Receipts for the month.....	27,814 68		
Amount previously acknowledged.....	26,297 37		
	58 35		
Total receipts since September 1, 1881.....	\$54,112 05		

## DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CONNECTICUT.		NEW YORK.	
<i>Bridgeport</i> —St. John's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's Schools.....	14 00	<i>New York</i> —St. Ann's Church, Epiphany Offering.....	25 00
Trinity Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's Schools.....	2 00	OHIO.	
<i>Fairfield</i> —St. Paul's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's Schools.....	2 00	<i>Cleveland</i> —St. Paul's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's Schools.....	19 75
<i>Litchfield</i> —St. Michael's Church.....	10 00	OREGON.	
<i>New Haven</i> —St. Luke's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's Schools.....	6 50	Branch Woman's Auxiliary, for Rev. Mr. Dunlop's Schools.....	28 00
<i>Newtown</i> —Trinity Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's Schools.....	16 00	PENNSYLVANIA.	
<i>North Haven</i> —St. John's Church.....	2 00	<i>Philadelphia</i> ( <i>German town</i> )—Calvary Church.....	20 00
<i>Thomaston</i> —Trinity Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's Schools.....	5 00	PITTSBURGH.	
	57 50	<i>Franklin</i> —St. John's Church S. S. ....	1 50
LONG ISLAND.		RHODE ISLAND.	
<i>Brooklyn Heights</i> —Grace Church.....	2,085 00	<i>Providence</i> —All Saints' Memorial Church....	43 18
MASSACHUSETTS.		SOUTHERN OHIO.	
<i>Andover</i> —Christ Church, through Woman's Auxiliary, for salary of Mrs. Payne.....	8 00	<i>Pomeroy</i> —Grace Church.....	6 00
<i>Boston</i> —Of which from St. Paul's Church, \$5; Trinity Church, \$11.86; for salary of Mrs. Payne, through Woman's Auxiliary.....	16 86	VIRGINIA	
A Friend, \$2; "Mrs. H. C.," \$5; Emmanuel Church, \$8; St. Stephen's Church, Lynn, \$8.50; Christ Church, Hyde Park, \$5; through Woman's Auxiliary, for salary of Mrs. Payne.....	28 50	<i>Goochland Co.</i> —Rivana Parish, St. John's Church.....	6 50
	53 36	MISCELLANEOUS.	
		Interest on Investments.....	34 87
		Interest on the gift of Rev. John Saul, D.D....	105 00
			139 87
		Receipts for the month.....	2,485 66
		Amount previously acknowledged.....	1,137 52
		Total receipts since Sept. 1, '82.....	\$3,623 18

## DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		NEW YORK.		
<i>Albany</i> —Church of Holy Innocents' S. S., for "De Witt" Scholarship.....	60 00	<i>Lawrence</i> —Grace Church S. S., through Woman's Auxiliary, for Scholarship.....	60 00	
CENTRAL PENNSYLVANIA.		<i>Lexington</i> —"A. E. S.," through Woman's Auxiliary.....	2 00	
<i>Lebanon</i> —St. Luke's Church S. S., for "Bishop Hare" Scholarship, St. John's School, Cheyenne River.....	60 00	<i>Quincy</i> —Christ Church, through Woman's Auxiliary.....	9 33	
CONNECTICUT.		<i>Roxbury</i> —St. James' Church, through Woman's Auxiliary.....	2 00	
<i>Hartford</i> ( <i>Parkville</i> )—Trinity Parish, Grace Chapel S. S.....	15 37	<i>Stockbridge</i> —"B.," for "Agnes Elizabeth Jones" Scholarship in Cheyenne River Agency.....	60 00	
<i>Litchfield</i> —St. Michael's Church.....	10 00		188 33	
	25 37	NEW YORK.		
DELAWARE.		<i>New York</i> —Through Niobrara League, of which from Mrs. J. J. Astor, for support of Mrs. Draper, Pine Ridge Mission, \$450; St. Bartholomew's Church, towards support of one lady, \$25; Church of the Transfiguration, Indian Aid Society, for Choteau Creek, \$76; St. Mark's Church, towards support of Pine Ridge Mission, \$15; Zion Church, for "C. C. Tiffany" Scholarship, in St. Paul's School, \$60; Zion Church S. S., for "J. A. Gilfillan" Scholarship in St. Mary's School, one-half yearly payment, \$30; proceeds of a fair held by Margaret D. Alexander, Mabel W. Alexander, Margie K. Shope and three of their little friends for Bishop Hare's Mission, \$140; Miss H. W. Minor, \$1; R. M. S., \$1; St. George's Church (Miss Charles Tracey), \$5; Miss S. K. Tracy, \$5; \$10; Church of the Ascension, \$200.....		1,008 00
<i>Claymont</i> —Church of the Ascension.....	1 00	"In Memoriam".....	10 00	
GEORGIA.		"Anonymous".....	50 00	
<i>Griffin</i> —St. George's Church, Miss H. Kell, through Woman's Auxiliary, for Niobrara.....	4 00	<i>Garrison's</i> —St. Philip's S. S., in the Highlands, for Scholarship.....	60 00	
KANSAS.		<i>Sing Sing</i> ( <i>Briar Cliff</i> )—All Saints' Church S. S.....	2 57	
<i>Topeka</i> —Grace Cathedral S. S., Missionary Band, M. C.....	5 15		1,130 87	
KENTUCKY.		NIOBRARA.		
<i>Somerville</i> —Christ Church, "Mrs. Dr. H."....	3 60	<i>Pine Ridge</i> —S. Cross Mission.....	20 50	
LONG ISLAND.		PENNSYLVANIA.		
<i>Brooklyn Heights</i> —Grace Church, of which for Bishop Hare, \$150.....	160 00	<i>Montgomery Co.</i> ( <i>Rosemont</i> )—"A.," In Memoriam.....	20 00	
MARYLAND.		<i>Philadelphia</i> —Church of the Nativity S. S. . .	30 00	
<i>Baltimore</i> —St. Paul's Church, of which for "St. Paul's" Scholarship, \$60.....	210 00	Church of the Holy Trinity, for Bishop		
Grace Church, through Indian Aid, for salary of Miss Waegant.....	30 00			
<i>Emmorton</i> —St. Mary's Church, Woman's Missionary Association, for food for Indian Schools.....	20 00			
<i>Washington</i> —Church of the Epiphany.....	2 75			
St. John's Church.....	6 00			
St. Mark's Church.....	3 00			
	271 75			
MASSACHUSETTS.				
<i>Boston</i> ( <i>South</i> )—Grace Church, through Woman's Auxiliary.....	5 00			

ACKNOWLEDGMENTS.

Hare	100 00
Through the Indian Hope Association, of which from Miss Shields for salaries of Missionaries of the Margaret Memorial Chapel, \$300; St. James' Church, \$1; Church of the Messiah, \$10; Germantown, St. Luke's, \$3; Mantua, St. Andrew's Church, \$9.	
(Crescentville)—Trinity Chapel S. S., for "St. Mary's School" Scholarship	30 00
	505 00
PITTSBURGH.	
Franklin—St. John's Church S. S.	2 97
Pittsburgh—Trinity Church, of which for Rev. W. J. Cleveland's Rosebud Mission, \$150	500 00
	502 97
RHODE ISLAND.	
Providence—All Saints' Memorial Church	38 80

SOUTHERN OHIO.	
Zanesville—"Faith," for "Harry" Scholarship	30 00
VIRGINIA.	
Alexandria—Theological Seminary	2 00
Christ Church, Woman's Missionary Society, for Schools in Mission	25 50
Goochland Co.—Rivana Parish, St. John's Church	5 00
	32 50
MISCELLANEOUS.	
Interest on Investments	66
Interest on Bishop Whipple Hospital Fund	38 69
	89 35
Receipts for the month	3,028 89
Amount previously acknowledged	4,041 74
Total receipts since September 1st, 1881	\$7,070 63

SPECIAL CONTRIBUTIONS.

CENTRAL PENNSYLVANIA.	
Tioga—"Two Friends," for Mrs. Buford's Hospital	2 00
CONNECTICUT.	
Birmingham—St. James' Church, for Bishop Elliott	35 00
Greenwich—Christ Church, for Mrs. E. A. Newman, Royalton, Minn	10 00
Meriden—"T. A. H.," for Mrs. Buford	3 50
Middletown—"A Friend to Missions," for Bishop Elliott	100 00
New Haven—Church of the Ascension, 20 Mite Chests, through Woman's Auxiliary, for Rev. Mr. Dunlop	8 35
St. Paul's Church, Elias Pierpont, for Bishop Whipple	50 00
Norwich—Christ Church, for Bishop Tuttle. Trinity, through Woman's Auxiliary, for Bishop Tuttle	80 00
Southport—Mrs. C. Bulkley, \$10; Miss C. M. Bulkley, \$10; towards the endowment of cot in Retreat for Sick, in Richmond, Va	20 00
Stamford—St. John's Church, for W. E. Webb	50 00
Westport—Christ Church, for Rev. Dr. Oliver "Anonymous," \$2; Church of the Epiphany, Southbury, \$1.70; St. John's Church, Rockville, \$3; St. Paul's Church, Wallingford, \$18; through Woman's Auxiliary, for Williams' Hall, Seguin, W. Texas	13 50
	24 70
	405 05
DELAWARE.	
Claymont—Church of the Ascension, for Mrs. Buford	1 00
New Castle—Immanuel Church, Male Bible Class, through Woman's Auxiliary, for Rev. J. J. Enmegahbowh, for one of the stations his son visits	5 23
	6 23
MARYLAND.	
Baltimore—Grace Church, of which for Fanny C. Paddock Memorial Hospital, \$20; Rev. Arthur Gray, Haymarket, Va., \$25	45 00
Samuel G. Wyman, through Woman's Auxiliary, for Rev. G. B. Cooke	100 00
Church of the Ascension, through Baltimore Indian Aid, for Rev. J. J. Enmegahbowh, for St. Columba Church	20 00
Tracy Landing—Mrs. Jewett and friends, for Mrs. Buford's work	32 50
Washington—Church of the Epiphany, for Bishop Brewer	100 00
St. John's Church, for American Church Building Fund	5 00
	302 50
MASSACHUSETTS.	
Boston—Emmanuel Church, through Woman's Auxiliary, for Mrs. Morgan's salary, \$1; Caroline Colby Memorial Church, Northern Texas, \$2	8 00
St. Paul's Church, "A Member," through Woman's Auxiliary, for building Church at	

Kearney, Neb., \$2; for endowment of bed in Fanny C. Paddock Memorial Hospital, \$10	12 00
Lovell—St. Annes' Church, Parochial Society, for Bishop Morris	10 85
Newton—Grace Church, for Leadville Mission. (Lower Falls)—St. Mary's Church, through Woman's Auxiliary, for endowment of bed in Fanny C. Paddock Memorial Hospital	3 00
	2 00
	30 85
MINNESOTA.	
St. Paul—Christ Church S. S., for Bishop Brewer	50 00
NEW JERSEY.	
Beverly—St. Stephen's Church Guild, through Woman's Auxiliary, for Mrs. Buford	5 00
Elizabeth—Grace Church, through Elizabeth Branch Woman's Auxiliary, for Bishop Whipple	29 72
	34 72
NEW YORK.	
New York—Calvary Church, Mrs. Hicks, through Woman's Auxiliary, Rev. Mr. Gunn's Church Building, care Bishop Whipple	10 00
Grace Church, for Bishop Tuttle	2 00
St. Michael's Church, Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital	25 00
St. Peter's Church S. S., for Scholarship in St. Mark's School, Salt Lake	40 00
Miss C. L. Wolfe, of which for Bishop Whipple's Girls' School, \$6; Bishop Spalding, for Wolfe Hall, \$1,500	2,100 00
Friends, through Woman's Auxiliary, for Michigan Sufferers	25 00
New Dorp—Mission S. S., through Woman's Auxiliary, for work among Michigan Sufferers	4 16
Pelham—Christ Church, Woman's Missionary Association, for Fanny C. Paddock Memorial Hospital	22 00
	2,228 16
NORTHERN NEW JERSEY.	
Bergen Point—Trinity Church, through Woman's Missionary League, for Mrs. Buford's Hospital	35 46
Jersey City—St. John's Church, for Bishop Whipple	25 00
Woman's Missionary League, \$2, for Rev. E. N. Joyner, for Colored School	20 00
	80 46
OHIO.	
Cleveland—Trinity Church, for Mrs. Buford	2 00
Mrs. G. T. Bedell, through Woman's Auxiliary, for Fanny C. Paddock, Memorial Hospital	100 00
	102 00
LONG ISLAND.	
Brooklyn Heights—Grace Church, of which for Bishop Clarkson, \$300; Bishop Whipple, \$225; Bishop Perry, \$50; Bishop Paddock,	

\$279.50; Bishop Tuttle, \$100; Three Scholarships, Ogden, Utah, \$120; Bishop Vail, \$100; Bishop Whitaker, \$100; Bishop Spalding, \$150; Bishop Neely, \$100; Dr. Cole, for Nashotah, \$25; for Phoenix, Arizona, \$10; Disabled Clergy Fund, \$50; Mrs. Jennings, \$30; Mrs. Buford's School, \$10..... 1,649 50  
 Woman's Missionary Association, for Fanny C. Paddock Memorial Hospital..... 200 00  
 1,849 50

PENNSYLVANIA.

*Doylestown*—"B." of which for Rev. H. Langlois, \$3; Bishop Wingfield, \$5; Relief of Disabled Clergy, \$5; Divinity School, \$5; Mrs. Buford's Hospital, \$8.84..... 26 84  
*Philadelphia*—Church of the Holy Trinity, for Bishop Elliott, for building purposes, \$200; Bishop Whitaker, for educational purposes, \$100; Bishop Perry, for educational purposes, \$100; American Church Missionary Society, \$400..... 800 00  
 St. James' Church, \$34; St. Luke's, \$16; through Committee on work for Freedmen, for Rev. G. B. Cooke, for 5th Department... 50 00  
 St. James', the Less, \$22; St. Stephen's, \$3; (through Committee on work for Freedmen, for Mrs. Brent's School-house rent); Church of the Ascension, \$1; St. Jude's Church, \$3; St. James' Church, \$1; St. Peter's Church, \$5 (for Mrs. Brent's personal use)..... 35 00  
 Through Committee on work for Freedmen, for Mrs. Buford's Hospital, of which from St. Jude's Church, \$30.25; St. Mark's Church, \$5; Miss M. B. Landell, \$5; "H." \$5; "F." \$5..... 50 25  
 St. Mark's Church, through Committee on work for Freedmen, for Mrs. Buford's personal use..... 23 00  
 St. Jude's Church, through Committee on work for Freedmen, for salary of Colored Catechist, Florida..... 50 00  
 St. Mark's Church, for debt on Cathedral at Denver, Colorado..... 60 00  
 St. Peter's Church, of which for Rev. W. E. Webb, \$10; Bishop Morris, \$100..... 110 00  
 Church of the Nativity S. S., for Bishop Paddock..... 30 00  
*(Germanstown)*—Calvary Church, for St. Helen's Hall, Bishop Morris..... 70 00  
 "W. H. A." for Mrs. Buford..... 50  
*Pottstown*—Christ Church, for Bishop Paddock..... 12 77  
 1,318 36

PITTSBURGH.

*Pittsburgh*—St. Andrew's Church, of which for Mrs. R. Brunot, \$50; Mrs. W. Muller, \$50; for building at Fort Sill, for Rev. Mr. Wicks  
*West Brounsville*—St. John's Church, "A

Communicant" for American Church Building Fund..... 10 00  
 110 00

QUINCY.

*Limestone Prairie*—Christ Church, for Mrs. Buford's Hospital..... 1 50

SOUTHERN OHIO.

*Cincinnati (Riverside)*—Church of the Atonement, through Woman's Auxiliary, for Bishop Harris, for any Church building destroyed by fire, at his own discretion..... 10 00  
*Columbus*—Trinity Church, Miss E. Bliss through Woman's Auxiliary, for Bishop Whipple..... 100 00  
*Piqua*—St. James' Church S. S., for Mrs. Buford's work..... 10 00  
*Youngstown*—St. John's Church, for Christ Church, Harvard, Ill., Rev. A. A. Fiske..... 25 00  
 145 00

VERMONT.

*Arlington*—St. James' Church S. S., for Mrs. Buford..... 5 00

VIRGINIA.

*Goochland Co.*—St. James' Northern Parish, American Church Building Fund..... 3 40  
 St. John's Church, Rivanna Parish, for Rev. Mr. Wicks..... 3 00  
*Norfolk*—Christ Church, "S." through Woman's Auxiliary, of which for Harris boys, \$10; Michigan Sufferers, \$5; Mrs. Buford's Hospital, \$5; American Church Building Fund, \$5; for family of Rev. Geo. St. Clair, \$5..... 30 00  
 St. Luke's Church, "G." through Woman's Auxiliary, for Harris boys..... 5 00  
 Woman's Missionary Association, for Harris boys..... 50 00  
*White Post*—Mrs. J. A. Kennedy, through Woman's Auxiliary, towards endowment of Cot in Retreat for Sick, Richmond, Va..... 1 00

WESTERN NEW YORK.

*Brockport*—Mrs. M. J. Holmes, through Woman's Auxiliary, for Rev. J. C. Acomb, Ill.. 20 88  
*Geneva*—Trinity Church, for Bishop Brewer, \$29; "A Member" for St. John's School, Logan, Utah, \$40..... 69 00  
 89 88

MISCELLANEOUS.

"Anon." through Woman's Auxiliary, for Rev. J. Barrett, for Michigan Sufferers..... 2 00  
 For Rev. J. Wicks Building Fund..... 10 00  
 12 00  
 Receipts for the month..... 6,865 61  
 Amount previously acknowledged..... 5,842 18  
 Total receipts since September 1, 1881... ..\$12,707 79

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$7,309.88 . . . \$54,112 05  
 Designated for Work among Colored People, . . . . . 3,623 18  
 Designated for Work among Indians, . . . . . 7,070 63  
 Special Contributions, . . . . . 12,707 79

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South, . . . . . \$177,750 00  
 Balance in hand September 1st, 1881, . . . \$13,260 24  
 Receipts for the five months, exclusive of Specials, . . . 64,805 86  
 78,066 10  
 Balance required from February 1st, 1882, to September 1st, 1882, . . . \$99,683 90

CORRECTION—On page 24, January number, \$23.25 for Rev. E. R. Joyner, from the Woman's Auxiliary of W. New York, should have been credited to St. Paul's Church, Rochester, through Woman's Auxiliary. On page 24, \$25.00 credited to St. Mark's Church, Pawtucket, Rhode Island, should have been credited to Trinity Church. On page 65, in February number, \$113.61 credited to Indian Missions from Missionary Mite Fund of Philadelphia, should have been placed to the credit of Domestic Missions.

# FOREIGN DEPARTMENT.

## Committee for Foreign Missions.

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

Rev.  
" H. Dyer, D.D.,  
" Charles H. Hall, D.D.,  
" E. A. Hoffman, D.D.,  
" J. H. Eccleston, D.D.,  
" William Tatlock, D.D.,  
" Joshua Kimber,  
" G. F. Flichtner.

Mr. F. S. Winston,  
" Lemuel Coffin,  
" Charles R. Marvin,  
" Cornelius Vanderbilt,  
" James M. Brown,  
" R. Fulton Cutting,  
" Howard Potter,  
" Jos. W. Fuller,  
" C. M. Conyngham.

Rev. JOSHUA KIMBER, *Secretary*,  
Rev. GEORGE F. FLICHTNER, *Secretary pro tem.*  
23 Bible House, New York.

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

## Form of Bequest to Foreign Missions.

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

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

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MARCH, 1882.

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## FOREIGN MISSIONS, ETC.

THE following extract from the late Dr. Cotton Smith's paper on "Foreign Missions under our Present Knowledge of Non-Christian Nations: their Morals and their Religions," before the Church Congress in Boston in 1876, will be read with peculiar interest at the present time. It is not only a worthy memorial of that distinguished friend of Foreign Missions, but also a very valuable contribution to its permanent literature. We regret that want of space prevents the insertion of the entire paper:

"In the intercommunion of the nations which is likely to be so characteristic of the coming age, I think there are benefits which our Christian civilization may derive from certain non-Christian nations. We are, for instance, now carrying to an excess, the tendency to materialism in scientific inquiry and in the investigation of nature. I should hope for much of good from the counterbalancing influence, if we were once subjected to it, of those gigantic systems of idealism which have for so many ages dominated thought in India. We have also carried to excess the Aryan element in our civilization, suffering ourselves to be divested of strong impressions of the personality of God, and thinking of Him rather as an all-pervading force in nature. What might we not expect of benefit to ourselves if we should be brought duly under the influence of the Arabic language and literature, the predominant language and literature of Islamism, extending among 100,000,000 of mankind? This Semitic element flowing into our civilization, would enrich thought, ennoble sentiment, and lead to deeper reverence and awe for God.

"But the most important question for us to consider, in this connection, is, What has Christianity to confer upon these non-Christian nations? It is in the answer to this question that the inspiration to our Missionary efforts is to be found. I can only touch with the greatest brevity, in the time allowed me, upon this point. I would say then that, with the new light which we have in

regard to the origin and primæval character of the great world-religions, we are to present Christianity as the highest expression of them all, and to urge upon non-Christian nations the acceptance of that in which all their systems necessarily culminate. And notice what a peculiarly advantageous position we occupy in this respect. We can say to the non-Christian nations, This is no matter of national pride with us. Christianity did not originate with us or our ancestors. It is to us, just as much as to you, an alien religion. But we recognize it as the consummation and fuller expression of the highest and best elements of the great world-religions, which have been the representatives of the original primæval revelation to so many millions of mankind.

“But something more than this is needed, in order to rouse Christians to a high and self-sacrificing enthusiasm in Missionary work among non-Christian nations. We wish to know what it is of special value that we can confer upon these nations that they do not already possess. One answer, of indescribable importance, is that we are able to confer upon them the assurance of immortality. Brahminism idealizes life into nonentity. Buddhism seeks for its highest attainment in *Nirvana*—Nothingness. It is the mission of the Christian Church to make known to them that CHRIST, their CHRIST as well as ours, has brought life and immortality to light.

“One other gift there is, of priceless value, which it is in the power of the Christian Church to bestow upon the non-Christian nations, and that is the assurance of the forgiveness of sin and acceptance with GOD. This their religious systems do not give. They may exhaust the round of self-inflicted penances, and still peace does not come; and they pass out of life into the dread eternity with no ‘reasonable hope,’ no ‘confidence of certain faith,’ no assurance of ‘favor with GOD.’ They may have secured a blessed eternity by their earnest and sincere efforts to live according to the light which they have. St. Paul distinctly recognizes the ‘good estate’ of such. But it is cruel that they should be shut out of the comfort of confidence in this, by the want of knowledge of what CHRIST has done to take away the sins of the whole world. The world-religions which we have been considering, are full of the idea of atonement, of expiation by sacrifice. It is our mission to show their adherents how all these prefigurations are fulfilled, and to bear to them the gift of peace in the knowledge of the finished ‘oblation and satisfaction’ of the crucified CHRIST.

“In regard to morality we claim, of course, that Christian morality is that alone which is founded upon an imperishable basis. The very fact of making this claim renders it our imperative duty to do what we can to propagate the principles of this morality among those who are ignorant of Christianity. And in this respect there is enough to appeal most powerfully to the sympathies of every Christian heart. Nothing could be more deplorable than the corruption of the non-Christian nations. Among immense numbers of the human race it surpasses the power of the imagination to conceive. But while our sympathies and enthusiasm are deeply stirred by this terrible condition of many millions of mankind, we are embarrassed by the consciousness of the frightful immorality which prevails among nations professedly Christian. In view of this formidable obstacle, it is for the Church to vindicate the eternal principles of morality

both among Christian and non-Christian nations. While this is to be done with humility, it must be done also with confidence ; because we know GOD is on the side of those principles of righteousness of which He has given us such sanctions in His law, and such a perfect embodiment in JESUS CHRIST.

“The last point to be considered is this, that the new knowledge which we now have in regard to non-Christian nations is very full of encouragement as to the final and perhaps speedy success of the effort to evangelize the world. The vast majority of the non-Christian population of the globe, are to be classed under three, and only three, religious systems—Brahminism, Buddhism, and Mohammedanism. There are then but three great religious systems (leaving fetichism out of the account) which are to be the objective points of Missionary effort. We are therefore not called to encounter, as was formerly supposed, innumerable systems of false religion, each requiring a separate method of treatment. We have these three systems clearly defined before us, and when we have learned how best to deal with them, we have learned how to adapt Missionary effort to hundreds of millions of the human family. It must be remembered also that the problem of languages, a knowledge of which is necessary to Missionary work, is much more simple than was formerly supposed. Take the languages of India, and we find them closely affiliated and forming branches of the same great family as the languages of the western world. The vast Empire of China, with its three hundred millions, has practically but one written language ; while the Arabic, the language of Mohammedanism, is spoken by at least one hundred millions of the human race.

“It is an important consideration in this connection, that these religious systems comprise all the national elements which are likely to be permanent in the future.

“The fetich nations are the most degraded representatives of our humanity, and are rapidly passing away. They—and among them are some of the Indian tribes of our own country—make indeed a most touching appeal to us for that Christian care and love which will smooth the rugged pathway of their decline, and illumine it with the hopes of the life to come. But I suppose there is little doubt that, even if civilized and Christianized, they will ere long disappear from the face of the earth.

“We come back then practically to Brahminism, Buddhism, and Mohammedanism as the great systems towards which our Missionary efforts are to be directed ; and it is in view of this fact, that the points of assimilation and sympathy between these systems and Christianity, growing out of their origin and progress, through whatever transformations, from a primæval revelation, become of unspeakable importance. It is a subject of congratulation that the Church has been led providentially to lay out its Missionary work in accordance with the great necessities of the non-Christian world. The recent change in our base of Missionary operations in Africa is of special significance, since it gives us access to the Mohammedan and Arabic-speaking populations, which are fast taking possession of the interior of the continent. We have our fully-organized Mission among the Buddhists in Japan, and a most important step has just been taken in appointing so ripe a scholar and devoted a Missionary as

Dr. Schereschewsky to the episcopate among a people so enthusiastically fond of learning as the Chinese. It is impossible to doubt but that there are providential preparations throughout the empire for the reception of Christianity when it is wisely and lovingly presented. We have only to remember that but a few years since, a native insurrection gained such power, that it well-nigh overthrew the Tartar usurpation; and that the leader, and immense numbers of his followers, had mysteriously learned and embraced some of the fundamental principles of the Christian religion. With what astonishment do we learn, that throughout the provinces held by the insurrection, this prayer was to be found upon the walls of the houses:

“Supreme LORD, our heavenly Father, forgive all our sins that we have committed in ignorance, rebelling against Thee. Bless us brethren and sisters, Thy little children. Give us our daily food and raiment; keep us from all calamities and afflictions, that in this world we may have peace and finally ascend to heaven to enjoy everlasting happiness. We pray Thee to bless our brethren and sisters of all nations. We ask these things for the redeeming merits of our LORD and SAVIOUR, our heavenly brother JESUS. We also pray, heavenly Father, that Thy will may be done on earth as in heaven; for Thine are all the kingdoms and power and glory. Amen.”

“In the dispensation of GOD’s providence, the Christian nations have terribly suffered, at times, for their neglect of the non-Christian nations. Out of the moral and physical corruption of the East, has come forth, again and again, the pestilence with heavy, death-dropping wings, hovering over the Western world, till every cheek gathers paleness, and millions join the vast procession of the dead. And then a startling suggestion comes to us from a recent article on Races in the *Revue des deux Mondes*. The writer refers to the sudden passion for migration which has, at various periods in history, seized upon masses of mankind, precipitating them upon more highly-favored populations, and devastating kingdoms and empires with the storm of invasion and conquest. ‘There are now,’ he says, ‘in the restlessness of millions in Africa and Asia, portentous signs of a vast swarming upon the territories of civilized nations. Strange rumors of a terrestrial paradise in the West begin to haunt the imagination of Africa and the East. It is impossible to conjecture to what stupendous changes such barbarian invasions might lead.’

“Whether this peril to civilization is a real one or not, there is one lesson which it is of immense importance for us to learn and act upon; and that is, that all the nations of the earth are bound together by common interests, and that the free exchange among them of physical, intellectual, moral, and spiritual advantages and blessings, is a matter of the truest expediency, as well as of the highest and most imperative Christian duty. Let the Church stand foremost in the discharge of this great mission, and teach the world that

“‘Mankind are one in spirit, and one instinct bears along,  
Round the earth’s electric circle, the swift flash of right and wrong;  
Whether conscious or unconscious, yet Humanity’s vast frame,  
Through its ocean-sundered fibres, feels the gush of joy or shame,—  
In the gain or loss of one race, all the rest have equal claim.’”

## DEATH OF MISSIONARIES.

*Japan.*—The sad intelligence has reached us, just as we are going to press, of the death in Monticello, Fla., on the 14th of February, 1882, of the Rev. J. HAMILTON QUINBY, of the Japanese Mission.

*Haiti.*—In a letter published on another page the Bishop of Haiti announces the death, on the 15th of January, 1882, of the Rev. CHARLES O. MYRTHIL, one of the Missionaries in his Jurisdiction.

## PRINTED MATTER FOR DISTRIBUTION.

It may be of interest to our readers to know that we can supply copies of the following sermons and addresses, and will be glad to send them to any address upon application.

6. "The one Source of Missionary Power." By the Rt. Rev. F.D. Huntington, D.D.
21. "A Foreign Missionary Sermon." By the Rt. Rev. G. T. Bedell, D.D.
22. "Foreign Missions." By the Rt. Rev. A. N. Littlejohn, D.D.
24. "Individual Faith the Secret of the Church's Growth." By the Rev. W. H. Mills.
20. "The Choice of Missionary Work with Special Reference to Japan." By the Rev. T. S. Tyng.
12. "The Progress and Results of Missions." By the Rev. Archibald Boyd, M.A., Honorary Canon of Gloucester.

The following leaflets we will be glad to furnish in single copies or packages for distribution in churches, or among the members of Parish Societies.

144. "Our Mission in China." 4 pages.
163. "Appropriations and Estimates for 1881-2." 4 pages.
165. "Medical Work in Connection with Missions in Japan." 4 pages.
167. "Letters from Africa and China." 4 pages.
168. "Some Principles of Church Missionary Work," with Revised 'Facts.' 4 pages.
- "Advent and Epiphany Appeal of the Board of Managers for 1881-2."
- "Facts about Our Foreign Missions." 1 page.

In ordering any of the above please ask for leaflet No. —.

## CHINA.

EXTRACT OF LETTERS FROM THE REV. W. J. BOONE.

ST. JOHN'S, SHANGHAI,  
December 30th, 1881.

OUR record for this mail would be a good deal of our own festivities were it a family letter, as we muster fifteen home children at St. John's besides those under our care in the schools. As we have let teachers and pupils go at the national festival of the New Year, this year February 10th, we must perforce shorten our Christmas vacation, and we gave from Friday noon to Wednesday evening. All hands helped at dressing the two school chapels, and were here for Christmas Services, going home on Monday morning. We gathered at St. Mary's Hall for a song service, and then saw the feast the girls were about to enjoy. The College had one likewise, while we had our Christmas tree at 5 o'clock at the Bishop's; and

we rejoiced to have him seated at his own fireside in our midst. Sunday I was with Mr. Wong at the Church of Our Saviour for the 9 A. M. Service. The church was prettily trimmed, entirely by the Chinese, though each congregation bore half the cost, and was well filled. We had forty-nine communicants. At eleven I had a fair foreign congregation, but only six communed, for Churchmen are very few in the part of the town where we are located; still people come to Church, and we perform all its offices for those who do not join it; and so it seems only right to continue this English Service, though it cannot be followed up adequately in any sense by visits or other means. When Mr. Sayres comes I hope to have help, and he may be freer from many cares that take much of my time, \* \* \* but we must still ask for help for our work. Two ladies for the work in hand here in St.

Mary's and the College is as little as can in any way meet our needs, and it is much better to send two together than one by one. They fall into step better and help one another far more than if sent one at a time.

January 10, 1882.

I trust that our earlier appeals, and that of Mr. Kimber for the Committee have had some answer in a way that shall give us some new helpers to be started this year in that course of fitting, that must of necessity precede the truly useful Missionary career. We expect our examinations in a short time, and shall graduate five more from our Theological Department, which makes twelve in all in two years, and we shall form a new class to fill the room of those who go from us to the further practical test of work before Ordination. I am gratified beyond expression to know from others, as well as observation, how well those who have left us are doing; but I will write of this specially for publication after we close this term. We look forward to extending our work much more rapidly when we have a sufficient number of trained native helpers. Those untrained cannot be counted on after the first warmth is chilled by cold indifference or active and hateful opposition to their message as well as to themselves. God guide us to do this work wisely, and yet zealously to the glory of His Name.

EXTRACT FROM A LETTER OF MR. WOO.

[We publish the following extract from a very interesting letter from the Rev. Mr. Woo without paying heed to his admonition, "if any of the sentences or paragraphs you want to publish, please to make all the necessary corrections for me." His own way of expressing himself is so admirable that we are quite sure that it could not be improved by any amount of editing.]

KONG WAN, December 13th, 1881.

At present, I devoted most of my time to get subscriptions from the friends of our St. Luke's Hospital, in Hong Kew. I am so glad, the LORD has appointed me to do this good works for the past thirteen years. Though I occasionally received a rough and harsh answer from certain people, yet I am rejoice in it, for I was doing the work of CHRIST.

I am also glad to inform you, that I have a Chinese friend promised, that he will help

me to raise a special fund of several thousand dollars, to get some more property for female wards, separately from the St. Luke's building. Should this promise fulfill and a very good and experience Christian female physician secure and in charge of it, will be a great thing in future. May God grant my hope and my prayers, that I may be able to see it accomplish.

I propose to have a new dispensary in our new Station under my charge at Dah-Dzang, the next year, that is if the general Mission on St. Luke's Hospital will help me the necessary medicines and a out-fit of about \$50. Without such charitable works in connection with our preachings of the Gospel of CHRIST is of very little effect on the people in this country. As I am one of those, very anxious to see the Church of CHRIST to grow in thisland, whatever means is good for the cause, I would like to do it in my uttermost.

It is quite true the Church works in China is very slow. Why? Because China is a very old and large country; and the people were so well rooted with the doctrines of Confucius among the rulers and literary class, and idolatry religion amongst the other people for so many centuries. Whether these doctrines is good or bad, true or false; but they were so graft into the natures of the people from generation after generation, is very hard to make the changes of the people's faith. Therefore we will have to bring all the best means in use, until God's own time to accept China as a Christian country, as England and the United States. So the few hundreds of Europeans, assisted with as many hundreds of Chinese Missionaries try to pluck out the old religions in the well-fix minds of this people, it is impossible.

The past year or so, I do not admit any adults in our Church, without attending our Sunday services regularly for one year or more, unless they were converted in sick-bed. Because the unsound Christian converts do the Church more harm than without them.

The above is just out of my own mind. I hope it is not out of the way. If there is anything I expressed is not right, please excuse, as I am not educated.

A case I may relate here, perhaps it will interest you a little.

There was an old man of sixty years old,

living one mile east of our St. Stephen's Church, San-Ting-Kur. He is a very good and industrious farmer; but he was a stiff idolater. His name well known in the neighborhood as "Lan-San." His wife has been attending our St. Stephen Church for the past four years. She was baptize last winter with two other females, and were confirmed last spring by Bishop Schereschewsky. About nine weeks ago, the poor old man took very ill. His wife told me after our Communion services, one Sunday, that Lan San is very ill, and with so much pains in his left leg that he can not get up; to go and see what is the matter. Of course I

did. But he died on the 20th of November. Poor fellow, while he was able to walk, he would not listen to his wife to come and attend our preachings. As soon as the sickness got hold of him he desires to be with his wife and willing to join the Church as soon he gets well. Alas! nine out of ten is like him. Especially the Chinese, of all classes. They take no interest in any religions while they are healthy. When they are dying, any religion their friends advise them they will take. Poor old man, he left hardly anything for his wife, but a girl of twelve years old to support, and a debt of his funeral. Very sincerely yours.

### JAPAN.

EXTRACTS FROM A LETTER OF MISS BELLE T. MICHIE.

OSAKA, January 2d, 1882.

I WISH you could have seen the children at their Christmas tree. For several weeks the girls had been very busy making all sorts of fancy and useful articles for Christmas presents to the Missionaries, and to the Christians connected with the school. The gifts were all put upon the tree and added a great deal to the enjoyment of the girls. Each one of the pupils received something, but I think their greatest pleasure was in giving—it was a pleasure which was enjoyed both before and after the festival. They have learned to do many kinds of work; embroidery, crewel-work, crocheting, knitting, etc., etc. I sent some of their work to a public exhibition in the city, and the manager sent word to me that he wished very much we would keep some work from the school always there, as it attracted more attention than anything else of the kind. Aside from the compliment to the girls' work, we think it may be a means of bringing our school before the public, and getting up an interest by exciting inquiry. . . .

My first Christmas in Japan was very

pleasant. There were Services in three churches, and two in Mr. Morris' chapel. The churches were very prettily decorated, entirely by the Japanese.

On the day after Christmas, and before the tree was shown, the school and all the visitors assembled in the school chapel, where Mr. McKim conducted a very hearty and impressive Service. There was a short address explaining to the children our custom of giving presents at Christmas, why it was done, etc., and afterward, "Shout the glad tidings" was sung, all joining vigorously in the chorus.

Last Sunday (New Year's Day) Mr. McKim's baby and three Japanese children were baptized, making nine of the school-girls who have received Baptism. Two of them have been confirmed, and we hope that two others in the school will receive Confirmation in the spring. . . .

Last Sunday a new scholar joined my Sunday-school class. I asked her how many Gods there were. She held up her ten fingers in the most innocent way and said, "only these." There was a queer expression on her funny little face when I explained her mistake to her. These children are very quick at grasping an idea.

### HAITI.

PORT AU PRINCE, January 23d, 1882.

THE new affliction that I signalized as imminent in my last annual report, has at last fallen upon us! The Rev. Charles Océan Myrthil departed this life, on Sunday, January 15th, at 9 o'clock P.M. at the residence of the Bishop, Port au Prince.

Having been appointed eighteen months since to preach the sermon at the biennial session of Convocation that had been fixed for January 8th, he, although for six months previous to the latter date he had been suffering under a lingering attack of pneumonia and was therefore wholly unable to fulfil the

appointment, had, nevertheless, such a keen sense of duty as to have himself transported here to meet his brethren, to manifest his good will to perform the duty assigned to him, by dying at his post! The spirit indeed was willing, but the flesh was weak. I had him taken from the couch on which he was lying on board the steamer which brought him here from Gonaïves on Monday the 9th inst., and carried to my residence, where he lingered until the evening of the 15th, when the Divine Master that he loved so ardently and had served so faithfully released him from the burden of the flesh.

He had the satisfaction of participating for the last time in the LORD'S Supper, with his brethren who had assembled here and who gathered around his dying bed on the morning of the 10th. A faithful layman of his parish at Gros-Morne accompanied our dying brother to Port au Prince, and served his every want day and night with an untiring devotion.

The mother and one of the sisters of our dying pastor arrived here on Friday before his death; and therefore they had the satisfaction of being with him in his last moments. His poor wife could not leave home, in consequence of the sickness of his four children, two of whom died of the small-pox before the mother and sister left home, but which sad news they did not deem it prudent to communicate to the dying father.

Our dear departing brother expressed the joy and confidence he had in going hence to be forever with the LORD; and his only regret was that he had not been able to accomplish more in the Master's service.

The feeble Church of Haiti, in a temporal point of view can ill afford to spare from its meagre company of workmen such a zealous, devoted and self-sacrificing laborer. But from the spiritual point of view of our high calling in JESUS CHRIST, she feels much stronger to-day than ever before in having yielded up such a noble confessor to swell the ranks of the white-robed throng around the Throne of GOD and the Lamb.

The mortal remains of the departed pastor were committed to the earth on Monday, 16th inst. at 4 P. M.

Pray, dear Brother, for the laborers in this field that a double portion of the spirit of devotion and self-sacrifice that characterized our uplifted brother, may descend upon us

who remain behind that we may carry on the hand-to-hand struggle against the world, the flesh and the devil to its glorious triumph!

January 23d.

In consequence of the distress now everywhere felt in Haiti from business depression and the plague of small-pox in an epidemic form in several of our localities, the majority of our Brethren could not be present at the biennial session of the Convocation of the whole Church that was fixed to begin the 8th of the present month.

But the Diocesan Conference of Port au Prince, embracing the four Arrondissements (equal to counties in the U. S.) of Port au Prince, Leogane, Mirebalis and Las Cahobas, was held at the time appointed for the Convocation. Six of the Clergy and the Lay Representatives of four parishes were present.

This Conference and its Standing Committee accepted with the Bishop, the joint trusteeship of the School-farm for the object signified by the donators of the purchase money.

The Conference appointed its Secretary, Augustine Albert Héreau, Lawyer of the Republic and Lay-reader of the Church, its trustee; and the Standing Committee appointed its chairman, the Rev. A. Battiste, its trustee to attend to this trust in common with the Bishop.

An act to this effect is now being drawn up by a notary public, in which these three persons and their canonical successors in office are to hold this trust in perpetuity.

The school-house being finished, with the exception of painting, the members of the Conference and Standing Committee went with the Bishop on the morning of the 11th inst. to take solemn possession of the habitation in the name of GOD, and under the guardianship of the Church of Haiti, and to invoke a benediction upon the school. On that occasion we gave to the habitation the name of Burgiana, in memory of the deceased Bishop whose last labors were performed in Haiti, and whose widow contributed the larger portion of the purchase money. This new title thus given to the habitation is set forth in the notarial act now being executed.

Yours very truly.

MEXICO.

THE following interesting extract from a letter by Mrs. C. E. Butler to Miss C. A. Hamilton, is furnished by the League in aid of the Mexican Branch of the Church.

MEXICO, January 11th, 1882.

Thanks for your kind favor of the 14th ult. My desire is to do whatever lies in my power for the benefit of the work here, for the more I know of it the more wonderful does it seem to me. I would be so glad to do something to improve the condition of the many little ones with whom I constantly come in contact. They are all bright and happy and I do not think have the feeling of charity children. They have many games, but as far as I have observed, similar to those of the children in the United States and they sing songs as well as hymns. I necessarily see more of the boys than the girls, and they impress me as a very polite and grateful lot of little folks. They show the good influence and training they are having. They seem anxious to manifest their gratitude for what the ladies have done for them.

On the evening of Epiphany was held the festival for the orphanages, and this building was quite gay with many Chinese lanterns and flags of the different nations. The

American, English and Mexican flags were combined in the decoration.

We laid the tables for fifty-six at one sitting and so in turn treated about one hundred and seventy little ones to chocolate, buns and oranges, after which came the presents from the tree of useful articles, bags of sweets, etc. Then, some addresses by little folks as well as well as older people, music, etc. etc.

Miss Grut is well and busy as usual. The one idea of her life seems to be to do her duty conscientiously, "in that state of life unto which it hath pleased God to call her."

I am glad to see from both Church and secular papers of the United States that the interest in Mexico is increasing.

I trust we may have a more suitable place for our English Services on Sunday: a room set apart for worship where we may have a little chancel and things suitable for our Service. All these will come in time, I trust. Just now we are thankful to have the Services at all.

With many kind remembrances from Mr. Butler and praying that your arduous labors may bring forth fruit abundantly.

I remain as ever,  
Affectionately your friend.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

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

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from January 1st, to February 1st, 1882.

ALABAMA.		CENTRAL PENNSYLVANIA.	
Florence—Miss Susan Bliss.....	2 00	Leacock—Christ Church.....	2 70
Greensboro—Rev. R. H. Cobbs.....	5 00	Nickel Mines—Grace.....	1 33
Mobile—St. John's.....	10 25	Paradise—All Saints', of which Missionary Box 12,369 \$5.80; S. S., \$3.....	15 19
	17 25	Phillipsburgh—St. Paul's, of which Missionary Box 8,532 \$15.75.....	31 10
ALBANY.		Reading—St. Barnabas'.....	7 00
Albany—St. Paul's, "A Member," for "Paul Beck" Scholarship, Orphan Asylum, Cape Palmas, \$75; "Pauline Beck Hewson" Scholarship, Cape Mount School, \$25.....	100 00	Summit Hill—St. Philip's.....	2 00
Burnt Hills—Calvary.....	7 00	Wellsboro—St. Paul's S. S.....	4 54
Catskill—St. Luke's.....	38 33		63 86
Charlton—St. Paul's.....	3 50	CONNECTICUT.	
Glens Falls—Church of the Messiah.....	2 00	Bethel—St. Thomas'.....	15 00
Gouverneur—Trinity.....	5 00	Bethlehem—Christ Church.....	8 30
Herkimer—Christ Church.....	1 00	Branford—Trinity.....	16 76
Port Henry—Christ Church, of which from S. S. (including \$1.84 for Mexico) \$7.07.....	17 57	Bridgeport—Christ Church, through Woman's Auxiliary, for trained Nurse for Wuchang... St. John's, "M. L. L.".....	1 00 5 00
	174 40	Trinity, through Woman's Auxiliary, for trained Nurse for Wuchang.....	2 00
ARKANSAS.		Canaan—Christ Church.....	10 50
Little Rock—Rev. T. C. Tupper, for Japan....	10 00	East Hartford—St. John's, for China.....	5 87
CENTRAL NEW YORK.		Easton—Christ Church, through Woman's Auxiliary, for trained Nurse for Wuchang..	1 00
Utica—"Mrs. W. B. J.".....	25 00	Fairfield—St. Paul's, through Woman's Aux- iliary, for trained Nurse for Wuchang....	3 00
Watertown—Trinity.....	27 17	Fair Haven—St. James'.....	25 00
	52 17		

<i>Greenwich</i> —Christ Church, of which S. S., \$5.34	72 04		
<i>Hartford</i> —Christ Church, through Woman's Auxiliary, for Emily Williams' School	10 00		
Good Shepherd	50 64		
Trinity, "A Member"	10 00		
"M. W."	5 00		
<i>Litchfield</i> —St. Michael's	40 00		
<i>Marbledale</i> —St. Andrew's	2 62		
<i>Meriden</i> —St. Andrew's	67 00		
<i>Middletown</i> —"A friend of Missions"	100 00		
<i>New Haven</i> —St. John's, "J. W. S." for "Guan Hodoki" Memorial Scholarship, Girls' School, Tokio	40 00		
Trinity	92 50		
<i>Newton</i> —Trinity, through Woman's Auxiliary, for trained Nurse for Wuchang	16 00		
<i>North Haven</i> —St. John's, for Bishop Penick's work	2 00		
<i>Norwich</i> —Trinity	21 41		
<i>Quaker Farms</i> —Christ Church	4 00		
<i>Southport</i> —Trinity, through Woman's Auxiliary, for trained Nurse for Wuchang	8 00		
<i>Stratford</i> —Christ Church, of which through Woman's Auxiliary, for trained Nurse for Wuchang, \$10	32 55		
<i>Trumbull (Tashua)</i> —Christ Church, through Woman's Auxiliary, for trained Nurse for Wuchang	1 00		
( <i>Nichols Farms</i> )—Trinity, through Woman's Auxiliary, for trained Nurse for Wuchang	1 00		
<i>Washington</i> —St. John's	10 46		
<i>Watertown</i> —Christ Church	25 50		
<i>Weston</i> —Advent, through Woman's Auxiliary, for trained Nurse for Wuchang	1 00		
<i>Westport</i> —Christ Church, through Woman's Auxiliary, for trained Nurse for Wuchang	6 00		
Holy Trinity, through Woman's Auxiliary, for trained Nurse for Wuchang	3 00		
<i>Woodbury</i> —St. Paul's	8 00		
DELAWARE.		723 15	
<i>Christiana Hundred</i> —Christ Church S. S., for "Eleuthera Smith" Scholarship, Bridgman Memorial School	30 63		
<i>New Castle</i> —Immanuel	40 11		
<i>Wilmington</i> —St. John's	29 95		
EASTON.		100 69	
<i>Dorchester Co.</i> —Dorchester Parish, Trinity, "A Lady," 20 cts.; Rev. W. W. Greene, \$1; S. S., \$1	2 20		
GEORGIA.			
<i>Albany</i> —St. Paul's	2 50		
<i>Brunswick</i> —St. Mark's	5 66		
<i>Griffin</i> —St. George's	1 50		
<i>Marietta</i> —St. James', "A Member"	1 00		
<i>Rome</i> —St. Peter's	12 00		
<i>Savannah</i> —Christ Church, of which for "Bishop Elliott" Scholarship, Bishop Boone Memorial School, \$44; "Isabel C. Habersham" Scholarship, Jane Bohlen Memorial School, \$44; St. John's College, \$5	230 00		
	252 66		
ILLINOIS.			
<i>Chicago</i> —St. James', Mr. Arthur Ryerson	15 00		
<i>Dixon</i> —St. Luke's	2 60		
<i>Maywood</i> —Holy Communion, Missionary Society, through Mrs. W. T. Nichols	10 00		
<i>Momence</i> —Good Shepherd	3 00		
<i>Rockford</i> —Emmanuel	2 00		
	32 60		
INDIANA.			
<i>Evansville</i> —Holy Innocents'	20 82		
IOWA.			
<i>Davenport (West)</i> —Christ Church	7 00		
<i>Des Moines</i> —"Z"	10 00		
<i>Newton</i> —St. Stephen's	10 65		
	27 65		
KANSAS.			
<i>Iola</i> —St. Timothy's	2 50		
<i>Williamsburgh</i> —St. Barnabas' Mission	2 50		
	5 00		
KENTUCKY.			
<i>Anchorage</i> —St. Luke's	2 50		
<i>Covington</i> —Trinity	2 85		
<i>Frankfort</i> —Ascension Bible Class No. 1, for "Turner" Scholarship, Cape Mount School	25 00		
<i>Louisville</i> —Christ Church	25 00		
"Mrs. J. N. N." for Japan	50 00		
<i>Paris</i> —St. Peter's	8 20		
<i>Pewee Valley</i> —St. James'	1 80		
<i>Shelbyville</i> —St. James'	1 50		
	116 85		
LONG ISLAND.			
<i>Brooklyn (Heights)</i> —Grace, of which for Greece, \$51; China, \$20; Haiti, \$7.18	1,848 60		
St. James' S. S., for Jaffa	25 00		
( <i>E. D.</i> )—St. Mark's	7 00		
Church Charity Foundation, "T. F. B."	4 00		
Mrs. Hugh Allen, through Woman's Missionary Association of L. I., for "Frances Stanton" Scholarship, Duane Hall	40 00		
<i>College Point</i> —St. Paul's Chapel	5 00		
<i>Garden City</i> —Cathedral Chapel	12 75		
<i>Maspeth</i> —St. Saviour	77 50		
<i>Newtown</i> —St. James', of which J. R. Strong's Missionary Box for support of Zu Soong Yen, \$3	38 80		
<i>St. Johnland</i> —Church of the Testimony of Jesus, for Bishop Penick's work	43 09		
<i>Miscellaneous</i> —Woman's Missionary Association of L. I., for Scholarship, St. John's College	60 00		
	2,161 74		
LOUISIANA.			
<i>New Orleans</i> —St. Anna's Chapel	19 00		
MARYLAND.			
<i>Anne Arundel Co.</i> —Severn Parish, St. Stephen's	5 00		
<i>Baltimore</i> —Emmanuel, of which for four Scholarships, Cape Mount School, \$100	599 64		
Grace, of which for personal benefit of Dr. and Mrs. Hill, \$200; Jaffa, \$25	550 00		
St. Barnabas'	143 58		
St. Luke's	43 02		
St. Paul's	200 00		
St. Peter's, Young Ladies' Missionary Society for "Julius E. Grammer" Scholarship, Duane Hall	40 00		
Messrs. Flynn & Emrich, for Africa, \$50; China, \$25	75 00		
( <i>Georgetown</i> )—Grace, of which S. S., \$13	15 00		
<i>D. C. (Washington)</i> —Epiphany, of which for Endowment Fund, St. John's College, \$75	113 00		
( <i>Washington</i> )—St. John's, for China, \$1.40; Japan, \$19.55	20 95		
<i>Baltimore Co.</i> —Immanuel, for Jaffa	25 00		
<i>Frederick Co.</i> —All Saints' Parish, All Saints', of which for Mexico, \$2.60	22 60		
<i>Howard Co.</i> —St. John's	40 00		
	1,892 79		
MASSACHUSETTS.			
<i>Boston (Dorchester)</i> —St. Ann's	10 00		
St. Mary's	25 18		
( <i>South</i> )—St. Matthew's, through Woman's Auxiliary, for Miss Riddick's travelling expenses	10 00		
St. Paul's, through Woman's Auxiliary, for Miss Pitman's salary, \$50; for Miss Riddick's travelling expenses, \$10	60 00		
Trinity, Mr. Robert Treat Paine, Jr., for support of Rev. Kong Chi Wong, \$150; "A Member," through Woman's Auxiliary, for Miss Riddick's travelling expenses, \$3; "A Member," through Woman's Auxiliary, for "Christian Renten Loring" Scholarship, Bridgman Memorial School, \$25	173 00		
Mrs. Harriet Wigmore, for Africa	13 00		
<i>Brookline</i> —St. Paul's	386 71		
<i>Cambridge</i> —St. John's Memorial Chapel, through Woman's Auxiliary, for Insurance dues, Rev. T. S. Tyng	12 50		
Two Communicants, 5 cts. weekly	5 00		
<i>Cambridgeport</i> —St. Peter's, through Woman's Auxiliary, for "St. Peter's" Scholarship, Jane Bohlen Memorial School	52 50		
<i>Dedham</i> —Good Shepherd, Missionary Box	5 50		
<i>Hyde Park</i> —Christ Church	10 00		
<i>Lawrence</i> —Grace	158 56		

Lowell—St. Anne's.....	36 15	robes, \$10.....	260 00
Newton—Grace, through Woman's Auxiliary, for Miss Riddick's travelling expenses, \$15.69; "Grace Church" Scholarship, Bridgman Memorial School, \$25.....	40 69	Holy Apostles', "A Member," through Committee on Work for Foreign Missions, for "Cornelia Prime B." Scholarship, Girls' School, Cape Palmas, \$40; "Edmund Lincoln B." Scholarship, Bridgman Memorial School, \$50.....	90 00
Newton Lower Falls—St. Mary's, through Woman's Auxiliary, for Miss Riddick's travelling expenses.....	3 75	Holy Communion.....	175 00
Salem—St. Peter's, through Woman's Auxiliary, for Miss Riddick's travelling expenses.....	12 00	(Harlem)—St. Andrew's, Missionary Box.....	2 00
Taunton—St. Thomas', through Woman's Auxiliary, for Miss Pitman's salary.....	6 50	St. Ann's.....	100 00
Waltham—Christ Church.....	74 00	St. Bartholomew's, Woman's Missionary Association, "A Member," for Bishop Holy's robes.....	5 00
Worcester—All Saints', through Woman's Auxiliary, for "Anna L. Paddock" Scholarship, Duane Hall.....	25 00	St. Clement's.....	72 00
Miscellaneous—The "offering of a poor widow's savings for two years—may God's blessing go with it," through Woman's Auxiliary, for Miss Riddick's travelling expenses.....	3 00	St. George's, Mrs. J. Pierpont Morgan, through Committee on Work for Foreign Missions, for Miss Stevens' salary.....	30 00
	1 123 04	St. Luke's.....	130 13
		St. Mark's, Woman's Missionary Association, for Mary Rutherford Stuyvesant bed, Wuchang Hospital.....	30 00
		(Manhattanville)—St. Mary's.....	12 00
		St. Paul's Chapel, Miss A. M. Barnes, for	

CORRECTION.

We regret exceedingly that by an error of the printer in the January SPIRIT OF MISSIONS, after the manuscript for the Treasurer's acknowledgments had finally left the office, an offering of \$2,500, from "H.," of the Diocese of New York, was printed as \$250.

Beverly—St. Stephen's.....	19 00	man's Auxiliary.....	1 00	
Elizabeth—Christ Church.....	22 90	Raleigh—Christ Church S. S.....	12 00	
Lambertville—St. Andrew's.....	5 62	Miscellaneous—"Messengers of Hope" for Endowment Fund, "North Carolina" Scholarship, Bridgman Memorial School...	50 00	
Moorestown—Trinity Church and S. S.....	5 00		79 92	
Mount Holly—Trinity, for "Perinchief" Scholarship, Girls' School, Osaka.....	40 00	NORTHERN NEW JERSEY.		
New Brunswick—St. John the Evangelist, of which four Missionary Boxes (including 78 cts. for Japan) \$8.03.....	48 53	Madison—Grace.....	13 34	
Plainfield—Holy Cross.....	13 05	Newark—St. Barnabas'.....	16 39	
Riverton—Christ Church.....	10 00	Trinity.....	130 05	
Sweedsborough—Trinity.....	15 00	Orange—Grace, through Woman's Missionary League, for "Grace," and "R. B. Duane" Scholarships, Duane Hall.....	40 00	
Salem—St. John's.....	53 00		189 78	
Trenton—St. Michael's.....	58 86	OHIO.		
NEW YORK.		290 96	Ashtabula—St. Peter's.....	6 00
Fordham—St. James', through Woman's Auxiliary, for Miss Michie's salary.....	25 00	Cleveland—St. Paul's, through Woman's Auxiliary, for Memorial Bed, Wuchang Hospital.....	13 60	
Garrison's—St. Philip's in the Highlands.....	20 00	Elyria—St. Andrew's.....	7 00	
Mamaroneck—St. Thomas' Woman's Missionary Association, for Japan Hospital (additional).....	6 00	Massillon—St. Timothy's.....	20 00	
New Dorp—Mission S. S., through Woman's Auxiliary, for Japan Hospital.....	5 00	Norwalk—St. Paul's.....	15 00	
New York—Anthon Memorial, for St. John's College.....	116 37	Sandusky—Calvary.....	7 00	
Ascension, of which for Africa, \$10.....	749 01	St. John's Chapel.....	1 23	
Beloved Disciple.....	5 00		69 83	
Calvary, Epiphany Missionary Meeting, \$36.36; Mrs. Edwin Parsons, through Committee on Work for Foreign Missions, for Africa, \$5.....	41 36	PENNSYLVANIA.		
Grace, for Bishop Riley's work, \$10; Mexico, \$5; Woman's Foreign Missionary Association, for "Grace Church" Scholarship, Girls' School, Tokio, \$50; Mrs. Fair's support, \$50.....	115 00	Andalusia—"C. & N.," Missionary Boxes.....	10 86	
Heavenly Rest, of which Woman's Missionary Association, for Bishop Holly's		Cheltenham—St. Paul's S. S., for Jaffa.....	80 12	
		Doylestown—St. Paul's, of which "B.," \$20.....	32 20	
		Newton—St. Luke's Church and S. S.....	9 29	
		Philadelphia—Ascension, through Committee on Work for Foreign Missions, for Foreign Missions' Fund.....	1 00	
		Atonement.....	74 36	
		(Germantown)—Calvary.....	175 00	
		Crucifixion S. S., for Theological Seminary,		

<i>Greenwich</i> —Christ Church, of which S. S., \$5.34	72 04		
<i>Hartford</i> —Christ Church, through Woman's Auxiliary, for Emily Williams' School	10 00		
Good Shepherd	50 64		
Trinity, "A Member"	10 00		
"M. W."	5 00		
<i>Litchfield</i> —St. Michael's	40 00		
<i>Marbledale</i> —St. Andrew's	2 62		
<i>Meriden</i> —St. Andrew's	67 00		
<i>Middletown</i> —"A friend of Missions"	100 00		
<i>New Haven</i> —St. John's, "J. W. S." for "Guan Hodoki" Memorial Scholarship, Girls' School, Tokio	40 00		
Trinity	92 50		
<i>Newtown</i> —Trinity, through Woman's Auxiliary, for trained Nurse for Wuchang	16 00		
<i>North Haven</i> —St. John's, for Bishop Penick's work	2 00		
<i>Norwich</i> —Trinity	21 41		
<i>Quaker Farms</i> —Christ Church			
<i>Southport</i> —Trinity, through Woman's Auxiliary, for trained Nurse			
<i>Stratford</i> —Christ Church			
Woman's Auxiliary			
Wuchang, \$10			
<i>Trumbull (Tashua)</i> —Woman's Auxiliary, Wuchang			
(Nichols Farms) man's Auxiliary, Wuchang			
<i>Washington</i> —St. John's			
<i>Watertown</i> —Christ Church			
<i>Weston</i> —Advent, through Woman's Auxiliary, for trained Nurse			
<i>Westport</i> —Christ Church			
Auxiliary, for trained Nurse			
Holy Trinity, through Woman's Auxiliary, for trained Nurse			
<i>Woodbury</i> —St. Paul's			
<i>Christiana Hundred</i> —for "Eleuthera St. John's" Memorial School			
<i>New Castle</i> —Immanuel			
<i>Wilmington</i> —St. John's			
EASTON.			
<i>Dorchester Co.</i> —Dorchester Parish, Trinity, "A Lady," 20 cts.; Rev. W. W. Greene, \$1; S. S., \$1	100 00		
GEORGIA.			
<i>Albany</i> —St. Paul's	2 50		
<i>Brunswick</i> —St. Mark's	5 66		
<i>Griffin</i> —St. George's	1 50		
<i>Marietta</i> —St. James', "A Member"	1 00		
<i>Rome</i> —St. Peter's	12 00		
<i>Savannah</i> —Christ Church, of which for "Bishop Elliott" Scholarship, Bishop Boone Memorial School, \$44; "Isabel C. Habersham" Scholarship, Jane Bohlen Memorial School, \$44; St. John's College, \$5	230 00		
ILLINOIS.			
<i>Chicago</i> —St. James', Mr. Arthur Ryerson	15 00		
<i>Dixon</i> —St. Luke's	2 60		
<i>Maywood</i> —Holy Communion, Missionary Society, through Mrs. W. T. Nichols	10 00		
<i>Momence</i> —Good Shepherd	3 00		
<i>Rockford</i> —Emmanuel	2 00		
INDIANA.			
<i>Evansville</i> —Holy Innocents'	20 82		
IOWA.			
<i>Davenport (West)</i> —Christ Church	7 00		
<i>Des Moines</i> —"Z."	10 00		
<i>Newton</i> —St. Stephen's	10 65		
KANSAS.			
<i>Iola</i> —St. Timothy's	2 50		
<i>Williamsburgh</i> —St. Barnabas' Mission	2 50		
	5 00		
KENTUCKY.			
<i>Anchorage</i> —St. Luke's	2 50		
<i>Covington</i> —Trinity	2 85		
<i>Frankfort</i> —Ascension Bible Class No. 1, for "Turner" Scholarship, Cape Mount School	25 00		
<i>Louisville</i> —Christ Church	25 00		
"Mrs. J. N. N." for Japan	50 00		
<i>Paris</i> —St. Peter's	8 20		
<i>Pewee Valley</i> —St. James'	1 80		
<i>Shelbyville</i> —St. James'	1 50		
LONG ISLAND.			
<i>Brooklyn (Heights)</i> —Grace, of which for Greece, \$51; China, \$20; Haiti, \$7.18	1,848 60		
St. James' S. S., for Jaffa	25 00		
(E. D.)—St. Mark's	7 00		
Church Charity Foundation, "T. F. B."	4 00		
Mrs. Hugh Allen, through Woman's Missionary Association of L. I., for "Frances Stanton" Scholarship, Duane Hall	40 00		
St. Paul's Chapel	5 00		
	116 85		
MASSACHUSETTS.			
<i>Boston (Dorchester)</i> —St. Ann's	10 00		
St. Mary's	25 18		
(South)—St. Matthew's, through Woman's Auxiliary, for Miss Riddick's travelling expenses	10 00		
St. Paul's, through Woman's Auxiliary, for Miss Pitman's salary, \$50; for Miss Riddick's travelling expenses, \$10	60 00		
Trinity, Mr. Robert Treat Paine, Jr., for support of Rev. Kong Chi Wong, \$150; "A Member," through Woman's Auxiliary, for Miss Riddick's travelling expenses, \$3; "A Member," through Woman's Auxiliary, for "Christian Renten Loring" Scholarship, Bridgman Memorial School, \$25	178 00		
Mrs. Harriet Wigmore, for Africa	13 00		
<i>Brookline</i> —St. Paul's	886 71		
<i>Cambridge</i> —St. John's Memorial Chapel, through Woman's Auxiliary, for Insurance dues, Rev. T. S. Tyng	12 50		
Two Communicants, 5 cts. weekly	5 00		
<i>Cambridgeport</i> —St. Peter's, through Woman's Auxiliary, for "St. Peter's" Scholarship, Jane Bohlen Memorial School	52 50		
<i>Dedham</i> —Good Shepherd, Missionary Box	5 50		
<i>Hyde Park</i> —Christ Church	10 00		
<i>Lawrence</i> —Grace	153 56		



Haiti.....	18 31	St. Philip's, of which for Mexico, \$10	50 30
Holy Trinity, of which for Bridgman Memorial School, \$25; through Committee on Work for Foreign Missionaries, for "Bishop Stevens" Scholarship, St. John's College, \$10; "J. C. Emery" Scholarship, Girls' School, Cape Palmas, \$10; Miss Meade's salary, \$15	3,743 07	Georgetown—Prince George's (Winyah), for Mexico	8 00
Redeemer.....	3 35	Wellford—"J. R. F."	4 00
St. Jude's, through Committee on Work for Foreign Missionaries, for Foreign Missionaries' Fund	2 00	SOUTHERN OHIO.	
St. Luke's, through Committee on Work for Foreign Missionaries, of which for Wuchang Hospital, \$25; Miss Meade's salary, \$8; for Foreign Missionaries' Fund, \$6; "J. C. Emery" Scholarship, Girls' School, Cape Palmas, \$5; "Bishop Stevens" Scholarship, St. John's College, \$5	51 00	Chillicothe—St. Paul's, through Woman's Auxiliary	18 50
St. Mark's, for Africa, China and Japan	50 00	Cincinnati (Clifton)—Calvary	57 00
St. Peter's.....	862 65	St. Paul's	36 75
(Germantown)—St. Peter's, of which through Committee on Work for Foreign Missionaries, for Miss Meade's salary, \$10.75	312 88	Greenville—Mrs. J. L. Bryan	3 50
(Roxborough)—St. Timothy's, through Committee on Work for Foreign Missionaries, for Foreign Missionaries' Fund	1 00	Marietta—St. Luke's	14 00
(Maylandville)—Trinity, through Committee on Work for Foreign Missionaries, for St. John's College	15 76	Montauk—St. Thomas', of which Missionary Box, \$3	6 85
(West)—Church of the Saviour	57 75	Worthington—St. John's, of which Missionary Box 4,558, \$3.58; through Woman's Auxiliary, \$2.88	16 97
Episcopal Hospital, through Committee on Work for Foreign Missionaries, for "St. John's" Scholarship, St. John's College	15 00	SPRINGFIELD.	
"A. B.," for Jaffa	100 00	Alton—Mrs. H. Taylor	20
Miss Coles, through Woman's Auxiliary, for Miss Riddick's travelling expenses, \$50; for Miss Davidson, Jaffa, \$50	100 00	Danville—Holy Trinity, for St. John's College over and above appropriation	7 88
"A Friend," \$10; a Little Boy, 25c	10 25	TENNESSEE.	
Rev. Alfred Elwyn	2 50	Chattanooga—St. Paul's	6 77
Radnor—St. David's	16 71	VIRGINIA.	
PITTSBURGH.		Albemarle Co.—"D"	3 00
Kittanning—St. Paul's	17 50	Alexandria Co.—Fairfax Parish, Christ Church, "Miss L."	15 00
Milesgrove—Grace, through Woman's Auxiliary, for Miss Boyd's salary	5 00	Bedford Co.—Heber Parish, St. John's S. S., for Jaffa	12 80
Pittsburgh—St. Andrew's, Mrs. W. Mullin's, through Woman's Auxiliary, for Africa	50 00	Campbell Co.—Moore Parish, Castle Craig Church	1 20
Mrs. E. J. Stuart	5 00	Moore Parish, Good Shepherd	5 33
Smethport—St. Luke's	2 50	Lynchburg Parish, St. Paul's	20 00
Washington—Trinity	15 00	Clark Co.—Clark Parish, Grace, of which for Jaffa, \$25	39 93
West Brownsville—St. John's for Africa	10 00	Dinwiddie Co.—Bristol Parish, St. John's Afternoon S. S., for Japan	19 50
QUINCY.		Fairfax Co.—Theological Seminary, of which for "Theological Seminary" Scholarship, Duane Hall, \$37.50; "Theological Seminary" Scholarship, Hoffman Institute, \$37.50	98 00
Robin's Nest—Christ Church, "A Friend," through Woman's Auxiliary	10 00	Fauquier Co.—E. C. Turner, Jr., for Mexico	50 00
RHODE ISLAND.		Goochland Co.—St. James', Northam Parish, Grace, Missionary Box	2 68
Ashton—St. John's Chapel	6 00	Rivanna Parish, St. John's, for Africa, \$10; China, \$5; Japan, \$5; Mexico, \$6; Jaffa, \$8	34 00
Bristol—St. Michael's	91 00	Henrico Co.—Henrico Parish, Emmanuel, of which for Africa, \$150; Japan, \$50; Mexico, \$5; India, \$20	321 29
Compton—St. Phillip's, through Woman's Auxiliary, for "Caroline Clark" Scholarship, Cape Mount School	3 00	Henrico Parish, Moore Memorial Church	28 86
Narragansett Pier—St. Peter's, through Woman's Auxiliary, for "Caroline Clark" Scholarship, Cape Mount School	1 00	Henrico Parish, Monumental Church	81 00
Providence—All Saints' Memorial, of which for China, 24c.; Mexico, \$21.64	73 84	Henrico Parish, St. Mark's (including from S. S., \$8.50), of which for Bishop Penick's work, \$20.66; Bishop Williams' work, \$20.66	41 32
Grace, through Woman's Auxiliary, for "Caroline Clark" Scholarship, Cape Mount School	10 00	"E. F. Y."	2 00
St. John's, through Woman's Auxiliary, for "Caroline Clark" Scholarship, Cape Mount School	10 00	Isle of Wight Co.—Rev. F. A. Meade	4 00
St. Stephen's	161 00	James City Co.—Burton Parish, Mrs. R. M. Smith, \$5; Miss A. C. Smith, 50c.; Miss L. B. Smith, 50c.	6 00
Wakefield—Ascension, through Woman's Auxiliary, for "Caroline Clark" Scholarship, Cape Mount School	1 00	Norfolk Co.—Elizabeth River Parish, Christ Church	7 50
SOUTH CAROLINA.		Portsmouth Parish, Trinity, of which a few S. S. scholars, for Jaffa, \$5	17 50
Anderson—Grace	3 16	Pittsylvania Co.—Banister Parish, Emmanuel, for "Emmanuel" Scholarship, Bishop Boone Memorial School, of which 2 Missionary Boxes, \$3.98; S. S., \$8.02	27 00
Charleston—Christ Church	2 00	Princess Anne Co.—Lynhaven Parish, for "Lynhaven" Scholarship, Cape Mount School	11 61
Grace, of which for "Grace Church" Scholarship, Bishop Boone Memorial School, \$40	49 33	Prince George Co.—Martin's Brandon Parish, Merchants' Hope Church	6 00
St. Luke's, of which for Africa, \$10; China, \$10; Missionary Box 18,050, 70c.	67 08	Martin's Brandon Parish, St. John's	10 00
		Prince William Co.—Dettengen's Parish, St. James' and Trinity Churches, for Rev. J. McNabb's salary	6 45
		Haymarket Parish, St. Paul's, for Rev. J. McNabb's salary	6 31
		Shenandoah Co.—Beckford Parish, Woodstock, Court House	4 00
		Wythe Co.—Wythe Parish, St. John's	3 25
		Miscellaneous—Rappahannock Valley Convocation, for salary of Rev. Curtis Grubb, Jr.	125 00
			1,010 53

**WESTERN MICHIGAN.**  
*Grand Rapids*—St. Mark's "Industrial Band," through Woman's Auxiliary..... 5 00  
*Manistee*—St. Paul's Mission, of which Missionary Box, 74c..... 1 14

**WESTERN NEW YORK.**  
*Brockport*—St. Luke's, Mrs. Mary J. Holmes, of which for the "Holmes" Scholarship, Girls' School, Tokio, \$40..... 90 00  
*Rochester*—St. Luke's, of which Woman's Missionary Association, \$301.30..... 260 95

**WEST VIRGINIA.**  
*Jefferson Co.*—St. Andrew's Parish, Zion, of which for "Rev. H. W. Parker" Scholarship, Bishop Boone Memorial School, \$8.75; Missionary Box 3,709, \$9; S. S. (including \$35 for Jaffa, Mrs. Hooker's Orphanage, In Memoriam, E. W. T. \$5), \$30.65..... 350 95  
*Mason Co.*—Point Pleasant Parish, Christ Church, for Mexico..... 113 21

**OREGON MISSION.**  
*Astoria*—Grace..... 5 00  
*Miscellaneous*—Branch Woman's Auxiliary, for travelling expenses of Miss Riddick..... 11 55  
 17 00

**COLORADO MISSION.**  
*Colorado Springs*—Grace, of which Rev. G. T. Le Boutillier, \$6.75..... 28 55  
 9 25

**UTAH MISSION.**  
*Idaho (Boise City)*—St. Michael's..... 12 75

**NIOBRARA MISSION.**  
*Springfield*—Ascension..... 4 00

**NORTHERN TEXAS MISSION.**  
*Comanche*—Mr. and Mrs. Sartwell..... 10 00  
*Dallas*—St. Matthew's Cathedral..... 6 70  
*Port Worth*—St. Andrew's..... 4 30  
*Weatherford*—All Saints'..... 4 65

**MISCELLANEOUS**  
 U. S. Bonds, interest..... 25 65  
 175 00  
 Mississippi and Pacific Railway Stock, interest..... 34 87  
 Union Trust Company, interest..... 205 74  
 Mexican League, of which for Scholarships in Orphanage, \$494.70; personal benefit of Mrs. Lever, \$121..... 1,038 00  
 "M. E. M."..... 5 00  
 "Anonymous," from sale of a ring..... 1 25  
 Proportion of amount received for General Missions, during January (see p. 86)..... 1,738 90

Receipts for the month..... 22,162 14  
 Amount previously acknowledged..... 30,352 47  
 Total receipts since Sept. 1, 1881..... \$52,514 61

**ANALYSIS OF RECEIPTS.**  
 For "Specials" (of which applying on appropriation, \$112.88; building purposes, \$2.165)..... 6,214 94  
 For work of the Committee for Foreign Missions (of which from Legacies, \$3,558.75)..... 46,299 67  
 Total..... \$52,514 61

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year, closing with August 31, 1882..... 187,500 00  
 Cash on hand, September 1st, 1881..... \$243 24  
 Sum now acknowledged, exclusive of "Specials" to be paid over and above Appropriation, 46,412 55..... 46,655 79  
 Still required during the remaining seven months of the fiscal year..... \$140,844 21

ACKNOWLEDGMENTS  
 OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from January 1st, to February 1st, 1882.

**ALABAMA.**  
*Whistler*—W. T. Sawyer, M.D..... 25 00

**CONNECTICUT.**  
*Brooklyn*—Trinity Sunday-school, \$4.76; "S. T. J." \$5.24..... 10 00  
*New Haven*—St. Paul's, "Mrs. W."..... 2 00

**GEORGIA.**  
*Atlanta*—Mrs. John Milledge..... 3 00

**IOWA.**  
*Sac City*—"Sigma"..... 5 00

**LONG ISLAND.**  
*Brooklyn*—St. James' Sunday-school..... 60 00

**MASSACHUSETTS.**  
*Longwood*—Master P. Parker..... 10 00

**NEW JERSEY.**  
 \**Elizabeth*—St. John's Sunday-school..... 15 00

**NEW YORK.**  
*N. Y. City*—Ascension, Miss Brown..... 40 00  
 Calvary, John C. Hamilton, Esq., \$50; A Friend, \$2; Mrs. O. H. Palmer, \$12; Woman's Foreign Mission Association, "C. A. H." \$30..... 94 00  
 Grace, Woman's Foreign Mission Association, Miss Wolfe, \$30; Miss Adelaide Hamilton, \$5..... 35 00  
 Holy Apostles, "Mr. John Smith" Scholarship..... 60 00  
 Holy Communion, by Mrs. Abbatt, \$127; by Mrs. Kittell, for Miss Grubb, \$12..... 139 00

Holy Trinity, Woman's Mission Association..... 50 00  
 St. Thomas', by Mrs. Barnard, \$12; Miss A. Coulter, \$5; Mrs. Flower, \$10; Young Ladies' Foreign Missionary Association, \$238..... 265 00  
 Mrs. Ackley..... 5 00  
 Mrs. Astor..... 20 00  
 Geo. Alexander Brown, Esq..... 10 00  
 Miss Helen Brown..... 50 00  
 Mrs. N. E. James..... 5 00  
*Delhi*—"Cash"..... 25 00  
*Pelham*—Miss Schuyler..... 5 00  
*Staten Island*—Ascension, \$7.20; St. Andrew's \$35..... 42 20

**OHIO.**  
*Cleveland*—Church of the Good Shepherd Sunday-school..... 7 20

**PENNSYLVANIA.**  
*Philadelphia*—Miss E. T. McAllister..... 5 00

**PITTSBURGH.**  
*Pittsburgh*—Branch League, \$265.50; first payment of interest on the "Abel A. Kerfoot" endowed Scholarship, \$15.10..... 280 60

**RHODE ISLAND.**  
*Bristol*—"St. Michael's" Scholarship..... 40 00  
*Newport*—Emmanuel..... 104 74

Receipts for the month..... 1,413 74  
 Amount previously acknowledged..... 14,105 43  
 Total receipts since April 19th, 1881..... 15,518 17

\*The \$30 credited in February number to Beverly, N. J., for the "Anna F. Bowne" Scholarship, should have been as follows: St. Stephen's, Beverly, \$5; St. John's, Elizabeth, \$10; Trinity, Mt. Holly, \$5; Christ Church, New Brunswick, \$5; St. John's, New Brunswick, \$5.

# FOREIGN STATIONS.

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

**WESTERN AFRICA.**  
The Rt. Rev. C. CLIFTON PENICK, D.D., Missionary Bishop,\*  
Cape Mount.  
Cape Palmas District.  
The Rev. S. D. Ferguson (Liberian).....Cape Palmas.  
The Rev. R. H. Gibson (Liberian) *suspended*.....Cavalla.  
The Rev. M. P. Valentine Keda (Native).....Cavalla.  
The Rev. Wm. Allan Fair.....(In the U. S.)  
The Rev. O. E. Shannon Hemie (Native).....Hoffman Station.  
The Rev. Harry C. Merriam Nyema (Native).....River Cavalla.  
H. W. Dennis Hne, M.D. (Native), Missionary Physician,  
Cape Palmas.

Mrs. Fair.....(In the U. S.)  
Mrs. S. J. Simpson (Liberian), Teacher.....Cape Palmas.  
Mrs. Ann Toomey ( " ), Orphan Asylum....." "  
Alonzo Potter Dowe (Native), Teacher.....Hoffman Station.  
Richard Kilian Nyema, " ".....Kookbookah.  
A. H. Vinton Foda, " ".....Cavalla.  
E. W. Appleton Wade " ".....Fishtown.  
T. C. Brownell Gabla " ".....Cavalla.  
Joseph Elliott Nim'ne " "....." "

Also three Student Teachers.  
Sinoe and Bassa District.  
The Rev. L. L. Montgomery (Liberian).....Bassa.  
† The Rev. J. G. Monger, ".....Sinoe.  
† George A. Dunbar (Liberian), Lay Reader....."  
† J. A. Hening (Liberian), Lay Reader.....Bassa

Monrovia and Cape Mount District.  
The Rev. G. W. Gibson (Liberian)\*.....Monrovia.  
The Rev. A. F. Russell (Liberian)\*.....Clay-Ashland.  
The Rev. J. W. Blackledge (Liberian)\*.....Monrovia.  
The Rev. Edward Hunte (Liberian).....Crozerville.  
The Rev. John McNabb\*.....Cape Mount.  
The Rev. Curtis Grubb, Jr. ....(In the U. S.)  
Mr. G. W. Christian Schmidt\*.....Cape Mount.  
Mrs. Fenick\*....." "  
Mrs. Grubb.....(In the U. S.)  
Mrs. Schmidt\*.....Cape Mount.  
Miss Elizabeth L. Dabney\*.....Cape Mount.  
Miss Sarah Johnson (Liberian)....." "

**CHINA.**  
The Rt. Rev. SAMUEL I. J. SCHERESCHESKY, D.D.,  
Missionary Bishop, Shanghai.  
The Rev. Elliot H. Thomson.....Shanghai.  
The Rev. Kong Chai Wong....." "  
The Rev. William J. Boone....." "  
The Rev. Yung Kiung Yen, M.A....." "  
The Rev. Hoong Neok Woo....." "  
The Rev. Wm. S. Sayres.....Wuchang.  
The Rev. Sung Tsz Yang.....Wuchang.  
The Rev. Sung Lu Chun.....Shanghai.  
The Rev. Zu Soong Yen....." "  
The Rev. Frederick R. Graves.....Wuchang  
Henry W. Boone, M.D., Missionary Physician.....Shanghai.  
William A. Deas, M.D.....Fuchang.  
Prof. Edwin K. Buttles.....Shanghai.  
Mrs. Schereschewsky.....Shanghai.  
Mrs. Thomson....." "  
Mrs. W. J. Boone....." "  
Miss Josephine H. Roberts.....Hankow.  
Miss Anna Stevens.....Shanghai.  
Miss Elizabeth K. Boyd.....Hankow.  
Miss Wong.....Shanghai.

Also fifteen Candidates for Holy Orders, and thirty-one  
Catechists, Teachers, etc. (Natives.)

**JAPAN.**  
The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,  
Tokio.  
The Rev. A. R. Morris.....Osaka.  
The Rev. William B. Cooper.....Tokio  
The Rev. Clement T. Blanchet.....Tokio  
The Rev. Theodosius S. TYNG.....Osaka.  
The Rev. John McKim....." "  
The Rev. E. R. Woodman.....Tokio.  
Henry Laning, M.D., Missionary Physician.....(In Passage).  
Mr. James McD. Gardiner.....Tokio.  
Mrs. Cooper....." "  
Mrs. Blanchet....." "

\* P. O. Address, care R. A. Sherman, Monrovia, Liberia.  
† These six are not supported by the Board.  
‡ The Jane Bohlen School has been temporarily removed  
across the river to Hankow.

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

**HAITI.**  
The following Clergy of the Church in Haiti receive stipends  
out of the appropriation of the Board of Managers:  
The Rev. J. THEODORE HOLLY, D.D. ....Port-au-Prince.  
The Rev. St. Denis Bauduy....." "  
The Rev. Pierre E. Jones.....Jeremie.  
The Rev. Charles E. Benedict.....Atuz Cayes.  
The Rev. Louis Duplessis Ledan.....Torbeck.  
The Rev. Alexander Battiste.....Port-au-Prince.  
The Rev. F. J. Brown.....Acul.  
The Rev. H. Michel.....Trianon.  
The Rev. Jean J. Constant.....Buteau.  
The Rev. Joaquin Hernandez.....Cape Haytien.  
The Rev. Theodors F. Holy.....Port au Prince.  
There are besides, two Presbyters, twenty Lay Readers and  
Catechists, eighteen Day-school Teachers, and twenty-  
six Sunday-school Teachers, who receive no sup-  
port, at least from the United States.

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

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

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

## Boxes and Parcels for Foreign Missions.

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

# WOMAN'S WORK.

*Communications relating to this Department should be addressed,*

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

*21 Bible House, New York City.*

MARCH, 1882.

THE next Monthly Conference Meeting of Diocesan Officers with the Secretary of the Woman's Auxiliary will be held on Thursday, March 23d, at 10.30 A.M., in Room 26, Bible House, New York.

## OUR GEORGIA MISSION.

THE special attention of the readers of the Woman's Department of the SPIRIT OF MISSIONS is called to Mr. Dunlop's letter printed in this number. It is hoped that those Branches of the Auxiliary pledged to the work in which he is engaged, will redeem their promises at an early date, and that those individuals who aided the work last year, will feel interested this season to do so again, while new friends and new gifts will be gladly welcomed.

## LETTER FROM MR. DUNLOP.

SAVANNAH, GEORGIA,  
January 12th, 1882.

MY DEAR MISS EMERY :

A year has almost passed away since, in reply to your letter offering to send some boxes for distribution among the colored of the rice plantations, I suggested that aid much more effective could be extended by means of the Mission school than by donations of clothing. So prompt was the response, and so hearty the interest taken by Branches of the Woman's Auxiliary, that, in the month of April I was authorized to open two schools. Four teachers had offered, but only two of these, besides Mr. Symons (the teacher already employed), in the end proved to be available. One, not sufficiently advanced to take charge of a school, I employed to assist Mr. Symons at St. Mark's Mission; the other, Mrs. Gould, wife of an overseer, commenced work in the settlement where she resided, about four miles from the former, and the school was reported as

Grove Point Mission. The former, for the last month of the term, reported 119 children enrolled, the latter forty.

At the end of five months both schools were closed, and the teachers, who were beginning to suffer from fever, moved away. The work done in both schools was, I believe, as much as could be accomplished in the time and under the circumstances. During the last month of the term at St. Mark's Mission, I found about thirty children who could read the Psalter as in church, with some degree of ease, and who had committed to memory a considerable portion of the Church Catechism.

Grove Point School, for the last month of the term, reported sixteen who could read the Psalter with ease. During the first month, none, at this place, were willing to attend the Sunday-school. To be under restraint five days of the week and part of Sunday besides was too much for them, and their parents, who had been induced to look upon

our Church as something to be regarded with suspicion, rather encouraged them in their inclination to stay away from the Sunday-school. This was overcome, in part, by a refusal to admit to the day-school any child who would not attend the Sunday-school, and fully and successfully in the end, by the beautiful Scripture cards that were sent to me, and given as prizes to those who were most attentive. The results at this place were such, although we had no members there at all, that I am sure the most liberal contributor, had he heard, as I have heard, the class of sixteen children repeat with me the General Confession, the Lord's Prayer and the Creed, and read responsively the Psalms of the day, would have felt that his money had not been wasted, especially in view of those words of encouragement—"My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

When the school closed in August I made arrangements with the teacher for re-opening in October, but nothing has yet been done. About the end of the month a terrific gale visited this and the Carolina coast, which blew down more than half of the houses in this settlement and also their little church. The whole plantation was submerged by sea-water to a depth of six feet above the highest tide-water mark, and the rice crops nearly all destroyed. The planter (the only one who has attempted to injure our work) lost twenty acres by that. He has been obliged to abandon the place. No one else has undertaken to plant it and the houses have not yet been rebuilt. The people have no employment, and find it, in some cases, difficult to procure food. The overseer, whose wife taught for us, has been obliged to move away with no prospect of his return.

My intention has been and is to unite this and the adjoining plantation in one school—St. Bartholomew's Mission—as soon as practicable. An attendance of 150 children can be commanded and two teachers will be needed. Hitherto I have found it impossible to do anything towards building the school-house and church combined. The delay is owing in part to the effects of the gale, which swept up by the sea a vast amount of vegetable matter around the settlements, and to the unusually mild

weather we have had hitherto—the thermometer has ranged from 80° to 82° in the shade, during the heat of the day, for the last three days. Fevers, owing to these conditions since September, have been more prevalent and more malignant than I have ever witnessed them on the plantations, attacking not only the whites, as formerly, but also the colored, in the latter proving sometimes fatal on account of their carelessness and want of proper medical attention.

The owners of the Grove plantation are willing to give a very desirable lot for the school at a suitable place, and hoped to aid in building it, but their losses have been so heavy now for two consecutive years, that they cannot help us. As soon as the school-house is ready, should I not have on hand a competent teacher, my purpose is to take charge of it myself and continue till I find one. With funds in hand the school could be built and ready to open the 1st of March.

The work upon the Satilla River has been delayed partly on account of the causes that operate here, and partly owing to the difficulty of finding acclimated teachers who are members of the Church, and at the same time qualified to control and advance the children. One, upon whom I reckoned last spring, and sent there in August, became discouraged and went elsewhere. I have not heard from him, nor of him, since. Last month I engaged the owner of a small farm, who resides there, and has had some experience as teacher of a white school. He is not a communicant but is a candidate for Confirmation. He writes me that he will open this week.

My intention is to have a second school opened there as soon as a suitable teacher can be found. There is a large colored population along this river and in the adjacent pine land, whilst in no place is there any aid from the school fund for a longer term than three months of the year.

Since the first of the present month the sale of intoxicating liquors has been prohibited by law in this county, also in the county adjoining, and I feel that, if we can secure a footing now, in a short time the work there will be almost, if not altogether, self-sustaining. Hitherto many of the men have spent one-half of their wages in drink. That amount, if properly used, will soon enable them to pay for the education of their children, but they will not propose to do

this until they are made aware of its value by their own observation and experience.

The sale of liquors on Sunday, I am happy to state, is also ended upon the Ogeechee, in this county, or brought at least within limits. On Christmas Day I found only one store open; more than one hundred people were congregated there, and many of them the worse for what they had drunk. The owner of the place, who is a Jew, closed up his store at my request, and promised me that he would not open it again on Sunday, (the present Judge and Grand Jury of this county are applying the laws against the opening of bar-rooms on Sunday, and are imposing penalties likely to secure their observance where the case is presented and proved)—and finally proposed to send me a barrel of apples for our Christmas tree, which came duly to hand. Another, who had not opened his store, but who felt aggrieved at the advantage taken of him by the other, sent me a box of oranges; subsequently they, with others, agreed that I was right, and that it would be better for all to keep closed on Sunday; moreover, that this would be done if one would not take advantage of another by opening. To protect those who closed I promised them to present to the Grand Jury the first man who opened, and to put the case through whatever the cost. This, I trust, will produce the desired effect.

Enclosed please find a small offering given by the children of St. Mark's Mission School on Christmas Day. It is small, but owing to the losses occasioned by the gale, it does involve a sacrifice. On the preceding Sunday I told them that Christmas was the Birthday of the LORD JESUS; that children of the Church in Connecticut had sent me three large packages of beautiful cards as expressions of their kind feeling toward them, and of their desire that they should attend school regularly and learn to know, and honor and love the LORD JESUS CHRIST. I told them that the LORD JESUS would receive and feel honored by any offering they might bring on His Birthday, if given in the right spirit, and that the offerings would be sent to the Woman's Auxiliary, and used for the work of JESUS, where it seemed most needed. The enclosed \$3.65 is the result. Although small, it is the first offering of many young hearts that I trust the Spirit of CHRIST has touched, and therefore, not an offering that may be lightly esteemed. I

trust it may prove to be the first-fruits of a large harvest in the future, that will show that our labor has not been in vain in the LORD.

My own efforts since July have been frequently interrupted by attacks of fever and from the effects of overwork on Sunday. Since August Mr. Symons has not been able to render me any assistance with the Sunday-school, except on New Year's day. His family have not yet felt it safe to return to the vicinity of the school, and the condition of his own health is such that it is desirable he should spend Saturday and Sunday at home. Ralph Sheppard, his assistant in the Mission school, a young colored man of much promise, kept the Mission school open till Nov. 1st, when Mr. Symons resumed, as teacher of the public school for a term of five months. Since that date, Sheppard continued to act as his assistant, but in the beginning of December he became seriously ill of fever. He is now able to return to his duties, and will be able aid me in the Sunday-school work when Mr. Symons is absent. The funds of the county do not admit of the payment of more than one teacher for this place. Sheppard's salary for the whole year must therefore be paid out of the Mission school fund.

The past year, amidst encouragements unlooked for, has presented many hindrances and much to depress; but I feel as ever that the work is the LORD's, possessing claims upon us that no other claims surpass, and that He will execute His own work in His own time, in His own way, and by His own instruments. I trust that the year upon which we have entered will prove more clearly than the past, that, whilst the work moves slowly, and the instruments are weak, the LORD is with us and with all who help us, also that His strength is made perfect in weakness.

Pardon me for imposing upon you the tax of reading this long letter. I feel that it is due to you personally and to the members of the Auxiliary who have so kindly aided and expressed so much interest in the work, that I should give all the information about it of which the limits of a letter will admit. Very sincerely yours,

HENRY DUNLOP.

To DR. TWING.

The fourth school I hope to have opened

on the Satilla River also, early in the spring. It may seem a waste of time and labor and money to occupy two points so far apart, when there is work enough at either to give a Missionary all he could do and a sufficient number of children at either to fill four schools, but I saw that there was a pressing necessity, for the present, to make an effort to hold and expand the work at both places. \* \*

In a year or two I hope the Satilla River Mission will have its own Missionary and school, and also the Ogeechee. In the mean time, if God will enable me and give me strength and means to do the work, I hope to do the best I can at both. \* \*

I have been so prostrate from the effects of fever myself, that I felt overtaxed by doing what could not be deferred.

### A NORTH CAROLINA COLORED SCHOOL.

[EXTRACT FROM LETTER.]

The Mission, so far as the interest manifested by the colored people is concerned, is more prosperous than ever. There were about eighty Sunday scholars last Sunday. Many of them had to walk over three miles for the privilege of coming to the "Pisker-bull," or as they sometimes call it, "Mister White's Sunday-school."

How I wish you could hear them repeat the Catechism in concert. It is done in a sing-song tone, which is characteristic of the colored race. Sometimes they do it so nicely and in such perfect time, concord and with apparent understanding and feeling, I find myself exclaiming, half aloud, "Thank God! Oh, thank God, for such a glorious Catechism!" Yes, they know every word of it, the "Desire" and the "Sacraments" being as well said as the answer to "Who gave you this name?"

I shall form a Confirmation class very soon. There are ten or twelve persons, who are anxious to receive that Apostolic rite, and I doubt not many more will come in and join us. I thought it best to form this class a long way ahead of the Bishop's visitation. I can not say when that will be. These people are so ignorant it is necessary to begin their preparation early in order to qualify them for this serious step.

I shall tell you of the progress of the class, for I have most excellent material to work with. The leading colored man of the County, who once represented it in the State legislature, is a member.

Then I am organizing a Society for the men and women. It is fashioned somewhat after the Church of England Temperance Society with notions of my own grafted in, which seem to suit our circumstances. You

must not suppose, however, that the colored race is given to drunkenness to any great extent. They may be called a temperate people, so far as strong drink is concerned. I want to make a kind of Brotherhood and Sisterhood of this Society. We are just beginning, and need much encouragement, and above all prayer, to succeed.

My teaching in the day-school has given the greatest satisfaction amongst the colored people, so that I could more than double my number of sixty-four scholars of last session. When I was away, the rector and the leading colored people of the Mission concluded it was best to charge a certain price per month for the pupils according to their standing, &c. These charges vary from twenty-five cents to one dollar. The majority pay fifty cents a month. In this way they will get enough to make up half of my salary.

I am somewhat proud of the beautiful manner in which the colored people have responded to this appeal to their sense of duty, but I must say, I would not have taken the initiative steps in such a movement. These people get from \$7 to \$10 a month as field laborers. The women from \$3 to \$6 a month as house-servants, so I am afraid they are not prepared to pay this sum from their small earnings. But they are more than willing to do so. I am sure they should pay something—but you will understand me.

Don't you think these people here should be encouraged? Don't you think God will put it in the heart of some of His more fortunate servants to help these poor people, who are doing so much towards helping themselves? I believe that He will! I pray that He may!

# AMERICAN CHURCH BUILDING FUND COMMISSION.

## OBJECT.

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

## OFFICERS.

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*Corresponding Secretary.*

The Rt. Rev. WM. CROSWELL DOANE, S.T.D., LL.D.,  
*President Executive Committee.*

Rev. NOAH HUNT SCHENCK, D.D.,  
*Chairman Advisory Committee.*

WILLIAM G. LOW, Esq.  
*Secretary.*

MR. JAMES M. BROWN,  
*Treasurer.*

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Mr. JAMES M. BROWN,  
Mr. GEO. C. HANCE.

OFFICE: 22 BIBLE HOUSE, NEW YORK.

## MARCH, 1882.

The Presbyterian Church gave, in the year 1870-71, as a Memorial Offering, \$7,833,933,85; that is, nearly *eight million dollars!* Is not this an illustration of the proverb, "Where there is a will there is a way?"

The Protestant Episcopal Mission School at Athens, Greece, sent \$4,84 to the Commission. Does not this incident touch the heart of every Churchman at home? Miss Marion Muir is the teacher of this School.

Amongst the calls for help made to the Commission, is one from North Carolina, where a Church, having only a membership of four or five ladies, wishes money to complete an edifice, now more than half built. These devoted Churchwomen have for years used their best industry and benevolence to bring the work thus far towards success.

About fifty Churches have appealed to the Commission for help. Some of these cases are of especial importance and urgency. These calls for aid come from various parts of the country, from Maine to Texas.

Within the past thirty-seven years the Church of England has erected 2,581 churches, and has repaired, restored, and rebuilt 7,419 churches and chapels, and 22 Cathedrals. For these departments of church building The English Church has spent \$200,000,000. Surely, the Mother Church puts emphasis on this work. Now, let the American Church do likewise.

Within the past eleven years, in addition to the enormous sums spent on church edifices, the English Church has raised and spent more than \$30,000,000 on Church Schools.

Judge L. Bradford Prince, writing recently from New Mexico, says: "The days bring constant testimony to the need of this Fund. For example, the Congregationalists in Santa Fe, within six weeks, have put up a brick building to the eaves, *every cent* coming from the East. Their Society gave \$1,000."

The Building Commission received into its Treasury from January 5th, 1881 to De-

ember 1st, 1881, inclusive, \$8,069.59. Further receipts are acknowledged at this time.

The Baptists have a Church Loan Fund, to which seven men have promised \$25,000 each, when ten in all will do likewise.

Will every Churchman reading these lines aid, by gift and co-operation, the Commission?

Within the first year the work of the Commission has necessarily been much of the nature of construction. Auxiliary Committees have been formed; a vast correspondence has been carried on extending into every Diocese and Missionary Jurisdiction; tens of thousands of pamphlets, circulars, lithograph letters, and appeals have been sent forth; and, in every quarter of the Church, earnest co-workers are now engaged in carrying on the object of the Commission.

The Corresponding Secretary has attended nine Diocesan Conventions in the course of the first year of his official labors; has had conferences with Bishops and Clergymen in thirteen Dioceses; has delivered sermons and addresses, and written articles for the public press; and in this work, as in his official correspondence, has received kind co-operation upon all sides.

Many Bishops have issued Pastoral Letters commending the matter, and have urged it in their annual addresses. In a number of Dioceses a certain Sunday has been appointed for an offering for the Fund in every congregation.

The British Wesleyan Thanksgiving Fund now exceeds \$1,500,000. This is a good example to follow.

On a recent Sunday eighteen Methodist Churches in Philadelphia contributed to the Methodist Church Building Society an aggregate offering of \$8,124. This is another good example to follow.

The Methodist Episcopal Church is building during this year of 1882 one church a day by the aid of their Church Building Society. This is a third good example to follow.

A venerable rector in the Diocese of Canterbury, who has repeatedly complained of the smallness of the offertories, took an effectual step to remedy his grievance on a recent Sunday. After the Church wardens had delivered the bags, he emptied the contents in the basin and exclaimed, "Not enough; go round again." It is added that the result was very satisfactory.

The Officers of the Commission, in a modest but earnest way, speaking to the whole Church concerning the offerings so far sent in for this work, desire to say, "Not enough; go round again."

The Board of Missions, bringing the Commission into existence, said "It shall be the duty of the Building Fund Commission to use all proper means in their power for the formation and increase of the Fund; to have the charge and custody thereof; to invest the same as shall seem to them most prudent and expedient; and to apply the income thereof in aid of the building of new churches, as they shall deem proper, provided that not exceeding Five Hundred Dollars shall be donated to any one church for such purpose. The Commission may, in their discretion, loan portions of the principal of said Fund to aid in the erection of churches where such assistance is desirable, provided that in every such case, the Church so aided be otherwise entirely free from debt; that the loan shall not exceed one-third of the value of the property loaned upon; shall be payable in instalments in not exceeding five years, with reasonable interest; and shall be secured by a bond and mortgage or deed of trust which shall be a first lien on said property."

It is difficult to imagine any Christian work, so encouraging and satisfactory to those engaged in it, as this of aiding in the erection of church buildings, where the pure Gospel of CHRIST is to be preached, and which will be centres of churchly influence through all the years to come. For it is to be remembered that in the Great West, the hamlet of to-day is the city of to-morrow, and that the character early impressed on a community continues to control it to the end, with an influence ever widening as population increases and the years go on. In view of such results how small seems the

sum of \$500 which is sufficient in most cases to secure a church building which will be the centre of such influence, and how vast the result of the annual erection of one hun-

dred churches which can be accomplished regularly, and without the need of further offerings, from the income of this Fndd, when it has reached its prescribed amount.

ACKNOWLEDGMENTS

OF THE AMERICAM CHURCH BUILDING FUND COMMISSION.

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

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from December 1st, 1881, to February 1st, 1882.

ALBANY.		MASSACHUSETTS.	
*Albany—St. Peter's Church.....	42 25	*Andover—Christ Church (\$5 of which for Kearney Mission, Nebraska).....	11 00
Kinderhook—St. Paul's Church, "H. S. W."..	5 00	*Boston—Church of the Advent, of which Sunday-school, \$12.05.....	80 80
†Saratoga—Bethesda Church.....	47 25	Hyde Park—Christ Church.....	14 25
			105 55
ARKANSAS.		MICHIGAN.	
Little Rock—Rev. T. C. Tupper.....	5 00	*Bay City—Trinity Church.....	37 37
CALIFORNIA.		*Brooklyn—All Saint's Church.....	7 00
*Alameda—Christ Church.....	15 00	*Detroit—St. John's Church.....	87 00
*Anaheim—St. Michael's Church.....	4 80	*St. Paul's Church.....	60 74
*Centreville—St. James' Church.....	4 00	*Flint—St. Paul's Church.....	30 00
*Fresno—St. James Church.....	10 00	*Owosso—Christ Church.....	7 20
*Martinez—Grace Church.....	6 00	*Pontiac—Zion Church.....	9 00
*Santa Cruz—Calvary Church.....	1 00	*St. John's—St. John's Church.....	5 55
*San Francisco—Advent Church.....	87 00		243 86
*San Gabriel—Church of Our Saviour.....	8 15	MINNESOTA.	
*San Jose—Trinity Church.....	13 00	*Alexandria—Emmanuel Church.....	4 05
*San Rafael—St. Paul's Church.....	17 50	*Anoka—Trinity Church.....	1 00
	166 45	*Appleton—Gethsemane Church.....	4 35
CENTRAL PENNSYLVANIA.		*Brownsville—Church of the Holy Trinity.....	11 50
*Mauch Chunk—St. Mark's Church.....	77 09	*Cannon Falls—Church of the Redeemer.....	7 01
*St. Clair—Holy Apostle's Church.....	4 48	*Carlos Prairie—Mission.....	4 00
	81 57	*Detroit—Mission.....	7 50
ILLINOIS.		*Duluth—St. Paul's Church.....	8 00
*Freeport—Zion Church.....	10 84	*Fairmount—St. Martin's Church.....	5 09
IOWA.		*Faribault—Cathedral of Our Merciful Saviour.....	53 50
Des Moines—St. Paul's Church.....	15 00	*Farmington—Church of the Advent.....	1 30
LONG ISLAND.		*Janesville—St. John's Church.....	2 00
*Brooklyn (So.)—Christ Church.....	210 77	*Lake Ann—Mission.....	4 95
* (E. D.)—Christ Church.....	18 20	*Melrose—Trinity Church.....	3 50
*Church of the Good Shepherd.....	10 00	*Minneapolis—All Saints' Church.....	2 80
*Grace Chapel.....	12 26	*Northfield—All Saints' Church.....	9 00
*Holy Trinity Chapel.....	10 55	*Owatonna—St. Paul's Church.....	2 50
*Church of the Redeemer.....	49 09	*Sauk Centre—Church of the Good Samaritan.....	6 50
*St. Ann's Church, of which \$100 from Mr. Seth Low.....	117 00	*Spring Vale—Mission.....	3 50
*St. George's Church.....	36 74	*St. Paul—Christ Church.....	51 00
*St. Mark's Church.....	37 00	*St. Peter—Church of the Holy Communion.....	6 50
*St. Mary's Church.....	88 30	*Warsaw and Morristown.....	5 00
*East New York—Trinity Church.....	6 00	*White Bear—St. John's.....	12 00
*Greenpoint—Church of the Ascension.....	19 52	*Willmar—St. Luke's Church.....	3 00
*Greenport—Trinity Church.....	4 00	*Winona—St. Paul's Church.....	10 00
*Hempstead—St. George's Church.....	22 07		229 55
*Huntington—St. John's Church.....	9 51	MISSISSIPPI.	
*Islip—St. Mark's Church.....	10 00	*Diamond Place—Chapel of the Holy Com- munion.....	2 00
*Little Neck—Zion Church.....	100 00	NEW HAMPSHIRE.	
*Maspeth—St. Saviour's Church.....	28 00	*Keene—"A clergyman of New England"....	50 00
*Newton—St. James' Church.....	100 00	*Pittsfield—St. Stephen's Church.....	4 00
*Roslyn—Trinty Church.....	7 45	*Tilton—Trinity Church.....	8 00
	896 46	*Wolfboro' Junction—Church of St. John the Baptist.....	1 00
MARYLAND.			63 00
*Baltimore—Grace Church.....	112 92	NEW JERSEY.	
*Baltimore City—Memorial Church.....	89 94	Mount Holly—St. Andrew's Church, a few ladies.....	100 00
Georgetown, D. C.—Pierre Dye Gué Trapier..	1 50		
	204 86		

<b>NEW YORK.</b>			
<i>Montrose</i> —Church of the Divine Love.....	1 75	* <i>Circleville</i> —St. Philip's.....	11 00
<i>New York</i> —Church of the Beloved Disciple...	50 00	* <i>Dresden</i> —Zion Church.....	15 15
*Church of the Nativity.....	3 85	<i>Fern Bank</i> —Church of the Resurrection.....	4 50
St. Barnabas' Chapel.....	100 00	* <i>Glendale</i> —Christ Church.....	10 00
*St. Luke's Church.....	78 81	* <i>Madison</i> —St. Matthew's Church.....	13 51
*St. Augustine's Chapel.....	35 73	* <i>Portsmouth</i> —All Saints' Church.....	26 15
*St. John's Chapel.....	97 44		132 06
Trinity Chapel, of which Mrs. C. T. Olmstead, \$30; Mrs. H. G. \$100.....	120 00	<b>SPRINGFIELD.</b>	
**"Thank Offering from a Lady".....	50 00	* <i>Albion</i> —St. John's Church.....	2 00
* <i>Stone Ridge</i> —St. Peter's Church.....	1 50	* <i>Belleville</i> —St. Luke's Church.....	5 00
	538 59	* <i>Bloomington</i> —St. Matthew's Church.....	16 18
<b>** NORTHERN CALIFORNIA.</b>		* <i>Cairo</i> —Church of the Redeemer.....	11 10
<b>OHIO.</b>		* <i>Carltonville</i> —St. Paul's Church.....	5 20
* <i>Akron</i> —St. Paul's Church.....	302 50	* <i>Centralia</i> —St. John's Church.....	1 60
* <i>Berea</i> —St. Thomas' Church.....	2 59	* <i>Decatur</i> —St. John's Church.....	10 20
* <i>Cleveland</i> —All Saints' Church.....	15 60	* <i>Efingham</i> —St. Mary's Church.....	1 00
*Christ Church.....	6 28	* <i>McLanesboro</i> —St. John's Church.....	4 00
*Church of the Good Shepherd.....	10 00	* <i>Rantoul</i> —St. Paul's Church.....	1 20
*Grace Church.....	15 00	* <i>Waverly</i> —Christ Church.....	2 80
*St. James' Church.....	4 14		60 28
*St. John's Church.....	26 27	<b>VERMONT.</b>	
*St. Mark's Church.....	25 00	* <i>West Rutland</i> —Rev. Edward P. Lee.....	25 00
*St. Paul's Church.....	103 20	<b>WESTERN NEW YORK.</b>	
*Trinity Church.....	402 82	* <i>Addison</i> —Church of the Redeemer.....	4 20
* <i>Collamer</i> —St. Paul's Church.....	9 50	* <i>Batavia</i> —St. James' Church.....	21 15
* <i>Coshocton</i> —Mr. W. S. Crowell.....	10 00	* <i>Bath</i> —St. Thomas' Church.....	20 00
* <i>Cuyahoga Falls</i> —St. John's Church.....	5 75	* <i>Brockport</i> —St. Luke's Church.....	11 08
* <i>Hudson</i> —Christ Church.....	4 50	* <i>Buffalo</i> —Church of the Ascension.....	23 49
* <i>Lima</i> —Christ Church.....	2 50	*St. Paul's Church.....	144 85
Mr. Joseph Morris.....	5 00	* <i>Canaseraga</i> —Trinity Church.....	1 00
* <i>London</i> —Trinity Mission.....	2 30	* <i>Catherine</i> —St. John's Church.....	4 50
* <i>Mansfield</i> —Grace Church.....	1 75	* <i>Dunkirk</i> —St. John's Church.....	2 10
* <i>Newburgh</i> —Grace Church.....	11 32	* <i>Fredonia</i> —Trinity Church.....	23 87
* <i>Painesville</i> —St. James' Church.....	14 00	* <i>Geneva</i> —St. Peter's Church.....	38 36
* <i>Peninsula</i> —Bethel Church.....	1 55	* <i>Mt. Morris</i> —St. John's Church.....	2 07
* <i>Sandusky</i> —Grace Church.....	80 00	* <i>Newark</i> —St. Mark's Church.....	2 84
* <i>Toledo</i> —Trinity Church.....	12 86	* <i>Pittsford</i> —Christ Church.....	4 00
* <i>Fremont</i> —St. Paul's Church.....	8 30	* <i>Randolph</i> —Grace Church.....	3 10
<i>Wakeman</i> —Mrs. C. Beecher.....	25 00	* <i>Rochester</i> —St. Andrew's Church.....	16 86
<i>Youngstown</i> —St. John's Church.....	117 47	*Christ Church.....	22 63
	1,225 17	* <i>Salamanca</i> —St. Mary's Church.....	5 00
Less Amount deducted by Diocesan Treasurer for expenses of collection.....	23 50	* <i>Watkins</i> —St. James' Church.....	5 35
	1,201 67		356 45
<b>PENNSYLVANIA.</b>		<b>† WESTERN MICHIGAN.</b>	
* <i>Andalusia</i> —"K.".....	5 00	* <i>Whitehall and Montague</i> —S. S. of the Church of the Redeemer.....	5 00
* <i>Clifton Heights</i> —St. Stephen's Church.....	9 33		
* <i>Philadelphia (Busleton)</i> —St. Luke's Memorial Church.....	10 38	<b>UTAH.</b>	
*( <i>Germantown</i> )—St. Luke's Church.....	180 20	<i>Salt Lake City</i> —Utah Mission, Bishop Tuttle..	5 00
( <i>Oxford</i> )—Trinity Church, Mrs. J. A. Cappatt.....	50 00		
	254 91	<b>WESTERN VIRGINIA.</b>	
<b>‡ PITTSBURGH.</b>		<i>Parkersburg</i> —Trinity Church.....	20 00
<b>RHODE ISLAND.</b>		<b>NORTHERN TEXAS MISSION.</b>	
<i>Providence</i> —St. John's, "E. D. N." through Woman's Auxiliary.....	20 00	* <i>Fort Worth</i> —St. Andrew's Parish.....	5 15
<b>SOUTH CAROLINA.</b>		Total amount received from December 1st, 1881, to February 1st, 1882.....	4,814 75
* <i>Charleston</i> —Church of the Holy Communion.....	7 00	Amount previously acknowledged... \$8,069 59	
St. Paul's Church.....	21 00	Less excess acknowledged in January SPIRIT OF MISSIONS by error, say:	
* <i>Mar's Bluff</i> —Christ Church.....	1 75	New Jersey, Perth Amboy, St. Peter's Church.....	2 00
	29 75	New York, New York, Church of the Incarnation.....	70 00
<b>SOUTHERN OHIO.</b>			72 00
* <i>Cincinnati</i> —Emmanuel Church.....	6 56		7,997 59
*( <i>Avondale</i> )—Grace Church.....	20 00	Total amount received to February 1st, 1882. \$12,812 34	
*St. Paul's Church.....	25 19		

\* The above items are offerings made for the year 1881, but in many cases not sent to the Treasurer until after the close of the year.

† In the January SPIRIT OF MISSIONS the following items were by mistake credited to Michigan instead of Western Michigan: Allegan, Church of the Good Shepherd, \$2; Kalamazoo, St. John's Church, \$5; Marshall, Trinity Church, \$11.31; Plainwell, Trinity Mission, \$1.50.

‡ In the January SPIRIT OF MISSIONS the following items were by mistake credited to Pennsylvania instead of Pittsburgh: Bradford, Church of the Ascension, \$15; Kittanning, St. Paul's, \$20.25; North East, Church of the Holy Cross, \$5.

\*\* In the January SPIRIT OF MISSIONS the following item was by mistake credited to California instead of Northern California; Eureka, Christ Church, \$40.

†† In the January SPIRIT OF MISSIONS the following item was by mistake credited to the Diocese of New York instead of Albany; Saratoga, Bethesda Church, \$41.13.