

Title: *The Spirit of Missions*, 1873

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THE
SPIRIT OF MISSIONS.

EDITED FOR

THE BOARD OF MISSIONS

OF THE

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

BY THE

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SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

DECEMBER, 1873.

A LETTER FROM BISHOP CLARKSON.

[ASSOCIATE MISSIONS IN NEBRASKA.]

OMAHA, *November 3d, 1873.*

REV. AND DEAR SIR: As you have kindly requested me to write you a letter for the December number of THE SPIRIT OF MISSIONS, I would like to say something through you to the many thousand readers of THE SPIRIT OF MISSIONS, on a subject that is much on my thoughts now, viz: The Associate Missions in Nebraska.

I have long ago come to the conclusion that the very best way to extend the operations of a Church in a new and frontier Diocese is by means of Associate Missions: that is, a central home, or Clergy-house, in a good location, where two or three Missionaries can live together and sustain and cheer each other, and go forth from their common home to surrounding Mission stations.

One such Associate Mission we have had practically for some years at Nebraska College—the Professors of the College, and the candidates for Holy Orders there, being the Missionaries. In this way we have maintained the service in the Nebraska City Church, and in several towns and villages in the neighborhood. This Associate Mission we can always keep up with very little expense, as the Professors receive their salaries and their living from the school, as do also the candidates.

We have now three resident Clergy in Nebraska City, and several young men, preparing for the Ministry; and Plattsmouth, Palmyra, Dunbar, Wyoming and Pera receive the benefit of their ministrations.

Another Associate Mission has just been established under the Rev. Henry C. Shaw, at Grand Island. He has one young man with him and is now looking for another. Here we have no Clergy-house yet. It is a very fine position for such a work, being situated on the Union Pacific Railroad, one hundred and fifty miles west of Omaha. From this point the following towns are reached with the ministrations of the Church, beside the home-centre at Grand Island, to wit: Clarksville, Silver Creek,

and North Platte where we have Church buildings, and parishes, and also Lone Tree, Platte Creek, Kearney, Hastings, and Lowell, all growing towns where there are some Church families, but no Church buildings, and all on the line of the railroads.

We are paying now the rent of a small Clergy-house on Grand Island, but we want to build a suitable one for the accommodation of at least four young men. This will require at least one thousand dollars. All the towns that are served by these associated Clergy contribute small sums toward their maintenance. Four Clergymen can be supported, if they are single men, by just about what it would require for one married man with a family. I hope I may be able to secure the means for the erection of this humble Clergy-house at Grand Island.

The other point for our third Associate Mission is Fremont, a large town forty-five miles west of Omaha, at the junction of two railroads. Here we have a church, with a very fine landed property, and a good Clergy-house that can be made very comfortable for four young men with an additional outlay of two hundred and fifty dollars. At least seven towns, all on the railroad, and two others in the country off the railroad can be served from here. The Rev. Mr. Ballard, the very faithful and energetic Missionary, has been trying to do all this work alone, but it is too much, even for his great activity. Two other young Clergymen, from the East, have offered to join this Mission as soon as the Clergy-house is made habitable, and as soon as I can see my way clear for their support. We hope to have them with us when the spring opens, if the financial panic does not frighten the Missionary spirit out of our generous givers at the East. This Mission with three Clergymen, will require at least one thousand dollars annually for its support, beyond the amount that can be raised by the people who are served.

Now these three Associate Missions well sustained, and well manned, cannot but be of the greatest benefit to our young Diocese. It is not too much to expect that they will together add at least twenty parishes and twenty churches to our Diocese within five years. Surely this is worth working for.

The practical difficulty that we find in the work of an Associate Mission arises from the local jealousy of the towns, and the inconsiderateness of the people of the smaller places in desiring and demanding resident Clergy. And it generally happens that the less any people give for the support of the Church, the more determined they are to have the free services of a resident Missionary.

Every town considers every other neighboring town as a rival, and we find it difficult to convince the people that their own location is not the very most suitable for the erection of the first church, and for the home of the Minister. But we trust that the active and unselfish work of the Missionaries will soon overcome such objections and that all the good people of all the stations, will unite heartily in sustaining the Clergy at their com-

mon home. In all the towns that are reached by these Missionaries, our services are warmly welcomed, and apparently highly appreciated.

We are very well aware that during the coming winter, perhaps for the next year, or as long as the finances of the country are in a distracted condition, we cannot hope for our usual Missionary help from friends at the East. Therefore we have dispensed with all but the most necessary Church work in the Diocese—we have reduced our Church extension "budget" to the lowest possible estimate; we have considered carefully, over and over again, how we can make a little means do the greatest amount of good, and we have no fear but that the good MASTER will take care of us, and of our devoted Missionaries. Still, with all the reduction, and with the closest calculation, we must have two thousand dollars for Nebraska and Dakota Missions, beyond what you so generously allow us, in order to properly sustain our workmen, and our candidates for the Ministry.

Don't you think we can hope for this trifling sum, hard times, and bank suspensions, and money-panic to the contrary, notwithstanding?

Our schools are doing well, and will, if their present patronage continues, need no help,—no debt harasses or distracts us, but the Missionaries *must* be fed and clothed and warmed, if there is any money in America to be had.

A LETTER FROM BISHOP NILES.

CONCORD, N. H., *Nov. 5th, 1873.*

REV. AND DEAR SIR: New Hampshire is not a large State. If, therefore, we were strongly sustained by the Church, we could not promise great things. But in my journeyings up and down through this small Diocese, I have sometimes asked myself: What constitutes Missionary ground? What makes a territory anywhere worthy to receive good honest work by our Church, in the LORD'S Name? What entitles it to ask some aid in doing the work?

Is it many people who have not the Church? Here are between three and four hundred thousand souls; and only fifteen parochial and Missionary Clergy in the Diocese. An entire half of the State has not a Clergyman of the Church.

Is it people with no religious ministrations of any kind? Here one not seldom comes upon hamlets, thriving neighborhoods, and villages, in which the Gospel is never preached. In an old and pretty village, in the midst of a fertile region, the teacher of the winter's school told me that, during the entire winter, he did not hear of even a prayer-meeting. I have known a whole settled township to lie for years without any pastoral or Missionary care.

Is it that places are at hand, which desire the Services of our Church? In one of the towns above referred to, a gentleman, now deceased, offered to give half the cost of erecting a church, and to assist in supporting regular

services. And others were desirous to join. Far away from that is a young and brisk village, with a population of some hundreds. It is large enough to have already a graded public school, with three or four teachers, and an elegant school-house. But it has never, I believe, had a christian Minister.

Last summer a message from some of the citizens of this place was brought to me, inquiring if I could not supply them regularly with services. To an appeal like this I was forced to answer : "A good Minister I could send you. But not one dollar have I to assist in building a church, or in making up a sufficient stipend for a Clergyman." But the people were hardly ready to do all, and undoubtedly we shall lose the place. Thus it has been with other villages, before.

Does any one think (I do not) that on purely Missionary ground there ought to be families, scattered all over the hill-sides, who have literally no man to care for their souls, and who long for some one occasionally to visit their hamlets and homes, to tell them of the SAVIOUR'S yearning compassion—scattered families who will assemble from every house in miles around, even on a Monday morning, to listen to a preached Gospel? There is plenty of this in this Episcopal Jurisdiction, and in regions from which not a few of the ruling men of our country have gone forth, and are continuing to go forth.

In pledge that Missionary effort will be remunerative, ought there to be thrifty villages springing into new vigor in the valleys and upon the streams, in which institutions once planted, would be well sustained? That element of promise is not wanting here. In one such place the noble Clergyman who began the work, sees now a large and united congregation, a parsonage free from debt, and, this very year, a new and costly church, of brick and stone, completed.

In good Missionary territory must there be towns in which, with a small outlay from abroad, the people would *from the first* do the chief part of what is required, both in the building of a church, and in the payment of the Minister's stipend? At least five such places are at this moment pressing upon me.

On the other hand, ought Missionary ground to have towns of unusual importance, in which nothing can be efficiently done without large assistance? Here is a city, having a population of twelve or thirteen thousand, and rapidly increasing, in which even a lot for a church cannot be had for less than six thousand dollars; and after that, the church must be built. And the Church folk there are, though very liberal, all poor.

Is it necessary that there be institutions of learning, through which the Church can have a wide-reaching influence which shall pass far out beyond the regions around? From Phillips' Academy, in Exeter, thirty or forty boys, fitting for college, attend upon the services of our Missionary. In Hanover, among the four hundred men gathered in Dartmouth College, a

blesSED work is even now going forward ; and it can, with the Divine help, be easily doubled, and be made permanent, if the Church at large cares to have it done, and will do it.

For a Missionary Diocese, is it requisite that there be few parishes to do the work? Here, perhaps twelve are barely self-sustaining. Not one is large and powerful.

Is it important that there be no considerable funds of any kind for Church extension? We have none. Is it requisite that there be no funds for the support of the Episcopate? We, in common with the Missionary Jurisdictions of our own West, have none.

Is it an essential that there be no provision whatever for the Bishop's salary, save the yearly contributions of the few Church people in the Missionary Jurisdiction? This is our case precisely. But of course it is not, and ought not to be, the case of the Missionary Jurisdictions, technically so named.

The chief point, then, wherein New Hampshire is not as really a Missionary Jurisdiction as is any that can be found, seems to be: That New Hampshire must herself make provision for the subsistence of her Bishop, while the Missionary Bishops have their salary furnished, as they ought to have it, from Missionary sources without their Jurisdiction.

Perhaps it will be clear that this unavoidable difference *does not lighten our load.*

Is the need of sympathy and help made less by the fact that the field have an unselfish vocation, to give rather than to receive,—to give, that is, the flower of its youth largely, to the cities and the fair West, to carry with them thither a holy training and an heavenly zeal, if these have been gained here in their childhood's home? Or, is it lessened by the other fact, that to Church work, by the side and for the sake of, large, powerful institutions of learning, one-third of all our missionary moneys must be given, while the fruit of this sowing is to be reaped, not on the ground where the seed is sown, but by others, and far away?

Add to this the misfortune of being placed geographically to one side of the strong, broad flow of Christian sympathy, so that the work to be done is naturally unseen and unknown, or if once known is easily forgot; and can the Bishop of such a Jurisdiction as this, do less than to "intimate the estate" thereof to Christ's faithful and true people?

The West receives less aid than it ought. Nothing should be withheld from it; and nothing will be withheld.

Would not an especial blessing—the blessing which comes from God to those who "search out" them that have need, whom most overlook—would not this blessing rest on a few thoughtful persons, if they should for a few years, give to a Missionary Field like that here described, some patient attention and some steady help?

I know that this would strengthen many hearts. And I know that, at this

very day, New Hampshire is promising ground for Missionary work, and ground which ought to be possessed. The field is a good one. Everything needed is, resources to till it.

SUNDAY EXCURSIONS.

THE following article, in the form of a letter, was addressed by one of our Bishops to a railroad official, and it is gratifying to know that the appeal was entirely successful. The excursion trains were immediately stopped. It is high time that such like words were spoken, by all who believe in the immutability and beneficence of the laws and institutions of God.

THE papers announce an excursion train over ——— railway next Sunday.

The directors of that railway are our foremost citizens. They are known as liberal supporters of Christian Churches. They profess to believe the Christian Faith. They will themselves be found on that day worshipping God. I believe you will not misunderstand my motives in writing to you frankly about this open public desecration of the Lord's day. This is a Christian state ; as yet it recognizes God. Its forms of justice, its code of laws, its institutions, its social customs, are based on the teaching of God's Word. It is because I know there is a God, that I write to enter my protest against any course which will rob us of one of His best gifts, the LORD'S day.

There are two lines of argument which enforce the observance of the Christian Sabbath. It has the authority of God's law. It was given to man by His Creator. It brings for its support the example of patriarch and prophet and even of the Son of God Himself. The Christian Sabbath, changed by the Christian Church from the Jewish seventh day to the day of our LORD'S resurrection, has been observed in every branch of the Church to this hour. We cannot give it up without defying the voice of Christendom. There is no middle ground. If we admit the being of God Who alone has the right to govern those whom He has created and redeemed, we must bow our head and heart to His law.

There is another line of argument, that of the political economist, who reduces his facts to figures, and justly claims that one day in seven is necessary to repair the wasted energies of man. He treats man as a machine and asks how can this complex being use his powers with the least waste. The experience of the past has proved that the LORD'S day is adapted to supply the needs of man. These two lines of argument may be blended, and we claim that one day in seven is needed as a day of rest and worship. If the claim is made, as it has been, by those who deny the existence of God, that the day may be a day of lighter toil and a day of idleness and

amusement, I answer that rest is neither idleness or amusement. There is nothing which will so soon rust out the life as idleness, and nothing will more surely bow the man in decay than a life of mere wantonness and pleasure. Man is not a machine, a bundle of nerves and cords, to be used and perish. He walks this earth with the endowment of immortality. He will live forever. There are problems bound up with such an existence which demand honest thought. He is bound to his fellows by a thousand ties. When is he to stop and think? When shall he ask that question of all questions: "Who am I? and where am I going?" Take God out of a man's creed and he still *needs* the day for honest thought. Infidelity answers no questions. It would rob me of the only key to the mystery, but it leaves me blind, sightless, in the dark. The time which gives me place to stop and think, gives me rest. What I ask is not to lie down as the ox; I am a man; I want to get out of the treadmill of life and breathe a purer atmosphere; I want rest for the body, but I must have strength for the soul. I want lessons which shall be incorporated with my life and send me back to the world a braver and a truer man. The LORD's day does this. It is a boon from Heaven to these weary toilers in the dust and smoke of the world. Your own engine-driver, who, day after day, faces death for every one of his passengers, is a better guardian for having the day of rest. He may not use it well. Our fashionable Christianity may keep him out of many churches. The day helps him. It brings to him far off memories of childhood. Its quiet stillness is refreshment and strength to his over-strung nerves, and its lessons are not wholly lost even when a stranger to the church. It is a wrong to that brave man and to his wife and to his child when they are robbed of the LORD's day. It is a wrong to every quiet village on your line when Christian men send a railway train to break up the sanctity of the day. The rich man can turn aside when he will from toil—it is only the difference of a few more added gains. The poor man's day is God's day, and when he loses it he has been robbed of the most precious boon for himself and home.

God knows I have no sympathy with that gloom which would deprive this perpetual Easter day of its joy. I ask for no enforced Christianity. I concede to my brother citizen what I ask for myself. He must answer to his conscience and to his God. I do claim that this is a Christian state. It is not sectarian to believe there is a God. It is not sectarian to honor God's eternal law. It is not tyranny to preserve, for ourselves and children, Christian institutions. If my fellow does not believe there is a God, and therefore recognizes no obligations to His law, he has no right to ask that the whole of our Christian institutions shall be changed.

I know how deeply you are interested in the State, and I write as to a dear friend who, with me, is laying foundations for our children's children. We cannot give up the LORD's day and I ask if you cannot use your influence to prevent in the future the desecration of that day.

Pardon me if I have spoken plainly. Within the last few weeks I have held service on the LORD'S day while a circus and menagerie were exhibiting in the same place. It could not have been worse in Corinth.

Assuring you of my high regard.

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CHURCH WORK IN CALIFORNIA.

REV. AND DEAR SIR: I am not a Missionary of the General Board; nevertheless, I want to tell you and the readers of *THE SPIRIT OF MISSIONS*, of an important work in California.

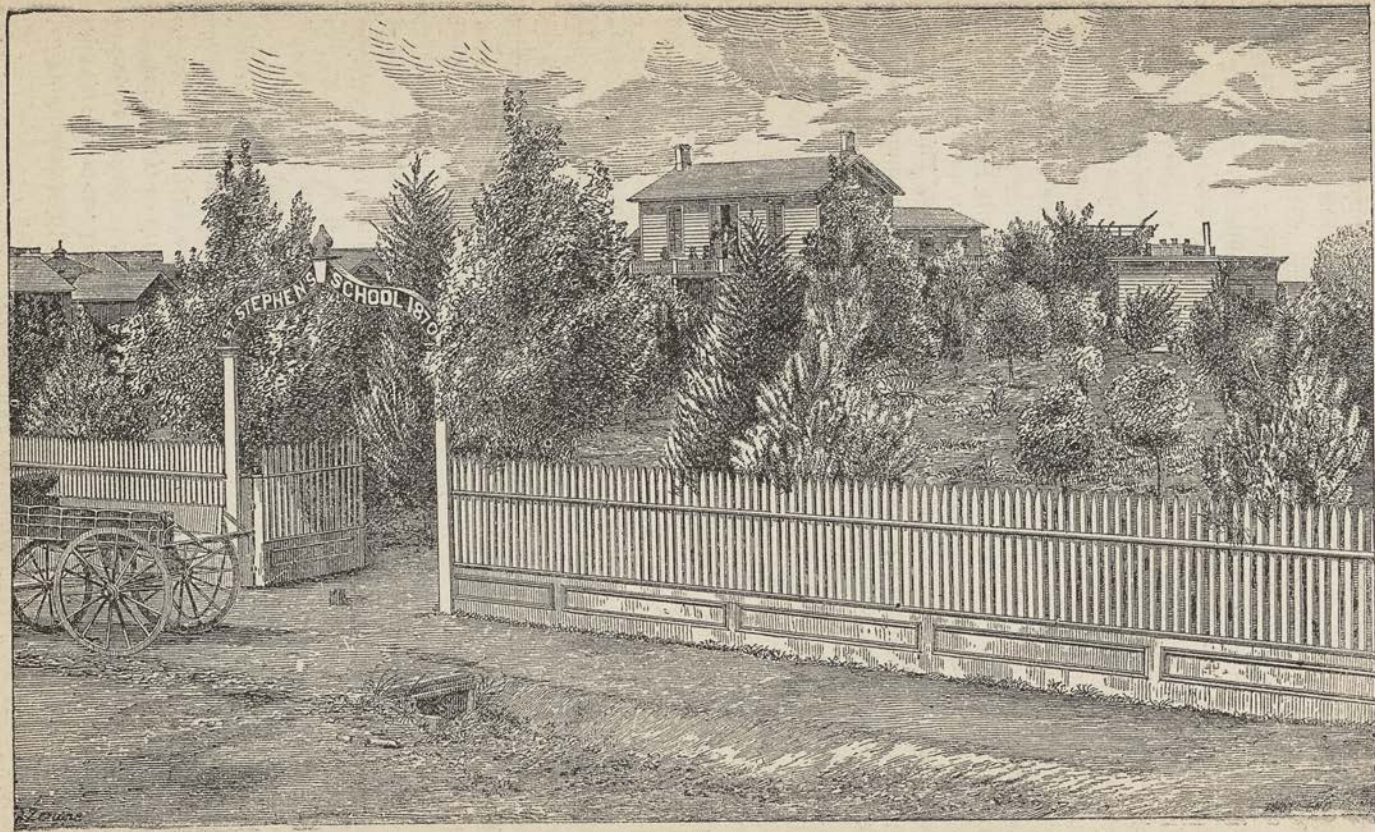
Gilroy, the centre of my Missionary field, is eighty miles south of San Francisco, on the line of the Southern Pacific Railroad. It is situated in the most beautiful portion of the Santa Clara valley, so famous for its beauty and fertility. The town is new, the period of its actual growth dating back only about four years, and yet it now contains a population of three thousand souls, and is still in a vigorous state of growth.

I was sent as Missionary to this place a little more than three years ago. I found there a cabinet organ worth about one hundred dollars. This represented the entire material wealth of the Church. Regular services were commenced in June, in a hall, and in the following January, eight months from that time, the new St. Stephen's Church was opened for Divine service. The church and the land upon which it stands cost about four thousand, five hundred dollars. There yet remains a debt of two thousand dollars on the church, which is a heavy burden for us, as my people are poor.

In January of the same year, St. Stephen's Parish School was commenced, and was taught by Mrs. Cowan and myself, for the space of one year and a half. Then, Providence opened the door for a wider and more extended work.

There was a gentleman of moderate means, but a very liberal man, who had fitted up a beautiful home in the centre of the town. He proposed to convert it into a Church school. The grounds comprise four acres, nicely laid out, and planted with fruit and ornamental trees and flowers. The house is well built and commodious, the school rooms convenient and comfortable. There are also play grounds, swings and all that is necessary for the physical culture of the pupils. The former owner, Mr. J. M. Browne, had expended over twelve thousand dollars in improvements. These, with the value of the lands added, made the property worth fifteen thousand dollars; and all this, when paid for, is to be the property of the Diocese.

He disposed of the entire property for seven thousand dollars, thus practically giving eight thousand dollars to the Church. In August, 1872, St. Stephen's boarding and day school for girls was opened on the premises. The school at the present time contains thirty girls, and for the past year has



ST. STEPHEN'S CHURCH SCHOOL, GILROY, CALIFORNIA,

paid the interest on the debt—fifty dollars a month—and has besides furnished us a home, and has thus enabled me to do Missionary work which otherwise must have remained undone. We need four thousand dollars the present winter, in order to put the work on a solid foundation. I have faith to believe it will be furnished. Too much cannot be said in favor of Christian education. It is the question of all others which lies nearest the heart of Christian parents.

There are ten places where our children will be tempted on to ruin, where there is one which will direct their steps into the foot-prints of the SON of GOD. It is said of our LORD that He increased in physical and spiritual strength at the same time. St. Paul wrote to St. Timothy, "From a child thou hast known the Holy Scriptures." These examples strike the very key-note in our religious life. Away down, with the very dawn of reason, is the time to plant for CHRIST.

I need not tell you how business men are expending millions upon the future of this beautiful land. The fact is well known.

May not the Church of CHRIST have equal faith, and lengthen her cords and strengthen her stakes in anticipation of the millions who will soon find homes in the beautiful valleys of California.

E. C. COWAN, *Missionary.*

THE GERMAN PROBLEM.

"AUDIATUR PARS ALTERA."

THE October number of THE SPIRIT OF MISSIONS published an article under the above heading. We welcome it most heartily, because it shows what an unknown, and yet, to us, well-known somebody, thinks about this Problem, and because the official Missionary organ of the Church had courage enough to call the attention of its readers to a so long and inexcusably neglected Missionary field.

But although the article contains some very good ideas, we venture to say and shall endeavor to prove that it is *wrong as regards the best method of solving the German Problem.* It is wrong

I. *In advocating the English-German system.*

II. *In not seeing the absolute necessity of the appointment of a German Missionary Bishop.*

I. *The English-German system.*—This is no new but a favorite plan of a large number of Churchmen. They say: "We do not wish to *perpetuate foreign nationalities*, let the Germans learn *English* and come to *our churches.*" They confound the two distinct conceptions of Church and state, and their respective aims. Theirs is the popish maxim: "If you will not have the Church privileges in our tongue, you shall not have them at all." They forget that the Prayer Book says: "Divine Service shall be held in the lan-

guage mostly understood of the people." And they forget the Pentecost, the practices of the Apostles and of all truly great Missionaries.

Such people, bringing their national pride and prejudices within the workings of the Church, think more of political amalgamation and uniformity, than of the salvation of immortal souls. It is the remainder of a party dead in *name* but not yet in *spirit*. It has ever been working most disastrously against the interests of the Church, state and society, rather alienating than assimilating heterogeneous peoples.

It arouses the lowest passions of the carnal heart, intensifies the bitterness, widens the gulf and endangers public welfare.

That it is unchristian and diametrically opposed to the article of the *one holy Catholic Church*, we need not say. But some substitute *one holy Anglican Church*. For what has hitherto been the practice of the Church in doing Missionary work among the Germans? In every instance the German Ministers had to use the miserable translation of a liturgy neither *congenial* nor *adapted* to the religious peculiarities of their people. They felt like David in the armour of Saul. It is like transplanting a plant from its native soil to one less congenial, and it therefore withers and dies. In this *iron rule lies the chief cause of all failures*. The Church mistook her peripheral points for her great centre.

Now, in speaking above of the translation of the liturgy, let us be understood to disparage, not the book, but the present German form. The English Prayer Book has borne aloft the adoration of saints for many generations. It has gone on the dying breath of martyrs. It has conquered neighborhoods and peoples, and nations. It is proved to be the best, the most devotional, the most elevated liturgy, which the world possesses. Is it too much to ask, that this book should be given to us in our purest tongue? Not in German phrases which excite a smile of contempt, or in the vulgar idioms of the shops, but in the language of our oldest and best liturgies, which we are vain enough to think furnishes as admirable a *form* for God's worship as is the *matter* furnished in the English liturgy.

Surely, there are scholars in the American Church, who can make such a translation, and surely the General Convention, if in earnest, could find men to do it in the space of a few months. Let us have this, and let it be tried whether the same book which, faithfully used, has won such conquests among the people who understand its language, will not conquer also the race which, accustomed to its sonorous Teutonic tongue, has learned to appreciate its sublimity of speech.

Now as regards the *two language system*, we would give it as our *humble*, but *firm conviction*, that it is best to keep them separate. One man is very seldom capable of officiating acceptably in both. "What God has put asunder, let no man join together." Let the German Minister serve his own people in his own tongue. Otherwise they might regard him as a mercenary to *denationalize* rather than to *evangelize* them. But when in the

natural process of time and social influences our young people do no more fully understand our services, let us transfer them to our *American Churches*. They understand how to imbue them with their own Church spirit much better than we, and we understand better how to deal with our people. They will eventually all become Americanized : for our present condition is a transitory one. It is only a question of time. But we must abstain from all unnatural and forced means, and, in Church matters, even from the appearance of them, and leave it to the *natural process of development*. How much easier and more natural is this plan, than the one proposed in the German Problem. There is no cause for the latter, as we have everywhere American churches, whereto our young people can go, in order that they may not be lost to the Church.

The example of a Lutheran Mission referred to in the German Problem, does by no means justify us in drawing from it a *general principle*. For that Mission has not yet passed its crisis, and our Church has no such hold on the ecclesiastical consciousness of our people as the Lutheran Church. We have to create it first, while she has a historical basis to work upon. But even the Lutherans and German Reformed are more and more discarding the two-language system, and are in favor of separating their English and German congregations and synods.

The English-Gedebo system has been adopted in our African Mission, and that it was not successful, every one having been connected with it, knows ; while other Missions, following the opposite plan, had abundant success.

We would *sine studio et ira* ask the advocate of that system, whether he is willing to test his own plan himself, and what he has practically done to solve the German Problem? It is not enough to speak *ex cathedra* only ; to lay down plans for others, to let them work in the toil and heat of the day, while he spends his time and talents in a more agreeable way, at the same time criticising and disparaging the earnest and faithful efforts of those in active service. It is very easy to ascribe the sole cause of all failures to the German Ministers, when *really* it lies in a *false system* not chargeable to the Ministers. On an average we have had in our Church as competent German Ministers as are found in any Church ; if they failed it was not their fault only. Had they been allowed liberty in the use of the liturgy, and been directed by an experienced, earnest and practical German Missionary Bishop, appointed twenty-five years ago, I venture to say, that we would now have from fifty to one hundred Churches.

II. *A German Missionary Bishop*.—The writer of the "German Problem" tells us bluntly, that the German Presbyters asking for a German Missionary Bishop are *mistaken*; but why, he does not say. Yes! we are *mistaken*, if a Bishop's office consists only in confirming, ordaining and ruling organized Dioceses ; if he be unable to create an interest in the Church for the work assigned to him, to establish Missions, to centralize and organize the scattered and isolated Missions now existing. If he wants to be a lord

over his brethren instead of an humble servant to them in CHRIST,—then, and for still other reasons, we are mistaken. But, if a Bishop is the heart and head of his people, planning, executing, strengthening and comforting all, then it is *absolutely necessary* for us to have one. Not because our beloved American Bishops cannot do this, but because they have no time to do it *for us*, and do not understand the national peculiarities of our people so well as we do. If the American Church never had become independent, with her own Bishops, would she be to-day what she is? Or, if from time to time no Missionary Bishops had been appointed for our immense Western States and Territories, would there be so many organized Dioceses, churches and schools, so much sound and active Church-life, and such a wonderful growth all over the country? And why are the large Eastern Dioceses divided and subdivided into smaller ones? Why are Missionary Bishops appointed for Africa, China and the Indians? There is little confirming, and ordaining done there. The English Bishop of Sierra Leone might do it at Cape Palmas, and Bishop Whipple, among the Indians, still. But they have no time to give to the *particular needs* of these fields their proper attention. And therefore it was thought best to follow the old maxim: “*Divide et impera.*” Let the same principle be applied to the Germans, and we shall soon see better results. Or are the *millions* of Germans less needy and worthy of a Missionary Bishop than the 30,000 Gedeboes of Bishop Auer, and the 50,000 Indians of Bishop Hare? Is it *really* more *precarious* to appoint one for the Germans than for Africa and the Indians? Among the German Presbyters is there not *one*, who is ready to be sacrificed for his people? Not one, willing to pour out his whole soul for this great work? Not one, who would in all humility, and without arrogance and pretensions, under the guidance of the HOLY GHOST and the direction of the American Bishops, with true loyalty to CHRIST and the Church, be able to reclaim the lost, strengthen the feeble, and further the cause of CHRIST and His Church in all details? If not, then we are *mistaken* in asking for one; then it is *precarious* to appoint one. Let the Church decide, and we shall cease to speak and trouble her any longer.

But it is said; “We don’t *see*, that the Germans want a Bishop.” You *do not* and *cannot see* it without coming into close contact with the people. The Old Catholics wanted, and have one. Quite a number of Lutherans in Germany are in favor of restoring the Episcopate. They would have it already, were they not hindered by the State. The writings of Dr. Haupt and others vindicate this fully. In the United States are many of various denominations, who long for the Episcopal constitution, but wait to *see* whether the Church is in *earnest* with her work among the Germans, or not. Let her *speak* and *act*, and we shall soon *see* a change for the better;—prejudices being removed, confidence gained, doors for usefulness opened, competent Ministers admitted, congregations gathered, the Church extended and CHRIST’S kingdom built up.

But what we *absolutely need* is : *The good old Prayer Book in idiomatic German ; a certain scope for an independent development and centralization of the German work ; and lastly, a godly, humble, earnest, zealous and practically wise Missionary Bishop.*

We trust this is but the opening of a thorough discussion of the German Problem. Let those who understand anything about it, *speak boldly* ; let the Church *hear us patiently* and act wisely.

We ask this in the name of JESUS CHRIST, our exalted Head, and in the spiritual interests of many immortal souls for whom He died, and for whom the Church has to give an account.

J. W. C. DUERR,

Rector Christ German Church, Cleveland, Ohio.

ST. LUKE'S DAY, 1873.

BOXES FOR MISSIONARIES.

DEAR SIR : Allow a few words in regard to the leading article which appeared in the SPIRIT OF MISSIONS of September. It was contributed by, to quote your own words, "an esteemed brother on the other side of the continent," and contained severe strictures upon the matter contributed towards supplying additional comforts and necessaries to our Missionaries, as collected and distributed by associations for this purpose. These strictures were happily modified to a certain degree by your own remarks, interspersed throughout. But the article has left a painful impression upon my mind and, I fear, is in danger of doing harm in two ways, viz., by depriving persons of limited means, in a great measure, of the comfort of giving, and, at the same time, by holding back from Missionaries and their families much that would be of great service to them. While, as the writer of that article intimates, the occasional, thoughtless giver may offer a garment partially worn, knowing that it can readily be replaced by the purchase of a new and more acceptable article for her own use, the body of those who contribute in connection with these Missionary associations, is not recruited from persons of that sort. There are many generous contributors from among the wealthy, and yet a large proportion is taken from among those who, in order to have something to give, and to give regularly,—for the demand is constant, the appeal is not an occasional thing,—have to call into fullest exercise the qualities of self-denial, economy, industry and good management. The new dress is often done without, in order that one may be able to contribute something to the box for the Missionary ; but another year, shall the warm-hearted giver be denied the comfort of offering valuable garments, partially worn indeed, but which, from circumstances, have become useless to the owner, and which would be of great value to any one unable to purchase them? Possessors of such articles, though knowing their value for comfort and usefulness, would

shrink from offering them after reading the strictures of your correspondent.

Again, the writer of that article must be one of those happy persons from the circle of whose dear ones no cherished object has been removed, or he could hardly speak so contemptuously of garments which belonged to those since dead. He cannot know of the exceeding preciousness of those garments to the bereaved friends, who would fain lay them away as too sacred for ordinary use, but who, with tears and thanksgiving, offer them to God that they may clothe His dear ones. Death is no unusual visitor among us, and many garments are day by day laid by, as the wearers assume instead, the garments of immortality. Do not forbid to the mourners the comfort of offering these precious relics of the departed, to them holy and beloved, for the use of those to whom they might be of much value. I have hesitated for some time as to the desirability of presenting these suggestions, but as the subject has continued with me, pressing its claims with increasing force, I fear that, if I withhold it longer, I shall, in so doing, fail in a duty.

A MISSIONARY LETTER.

PERHAPS I cannot give you a better idea of the religious state of many of the people of this Coast than by telling you in a plain way of a ride I took yesterday in Green Valley and among the adjacent hills in the vicinity of Bridgeport. I started in the morning about nine o'clock with Col. R——'s son, a lad of fourteen, for a guide, and horses kindly furnished for the occasion by the Colonel; and we rode as fast as our horses could carry us until five in the afternoon, calling at every house we came to. We called on nine families, containing in the aggregate seventy souls. These people are generally what would be called, in the Western States, well-to-do farmers, with farms ranging from three to six or seven hundred acres and plenty of stock, and yet many of them live in a style that appears to be little better than abject poverty. The land among the hills is valued at from sixteen to twenty dollars per acre and in the valley it is worth from seventy-five to eighty dollars. The houses for the most part are very small, and built in the cheapest manner, and almost destitute of what farmers in the Western States, in the most humble circumstances, would call the bare necessities, in the way of furniture. But comfortless as their life appears to be, their spiritual condition in many instances is far worse. Many of them appear to have neither hope nor care for the better life, for which it is the great business of this life to make preparation.

I called on one family where there are ten children, the oldest about seventeen years old, and they appear to be almost as destitute of any kind of religious training as though they had been reared in Central Africa. The mother told me that she and the father—whom I did not see—are both

Campbellites, in good standing, and yet she has not attended a religious service of any kind for eight years, and I am the first Minister, or as she expressed it, the first preacher, that has ever been in their house. This is not a solitary instance, for many such may be found, even in this favored land where we boast of our Christian privileges. As a contrast with this, I found when I was in Washington Territory an old woman, a member of the English Church, who lives back in the woods, seven or eight miles from any other Church family, and where you would hardly suppose that a Clergyman would ever find her out, and yet she told me that she generally had one visit from the Bishop and several from the Clergy each year.

It has never been my privilege to visit a foreign Mission, and yet I dare assume that there is probably no country in the world where faithful Missionary work will be more amply rewarded with a bountiful harvest of souls than this Western world of ours that we call Christian.

Thousands in our own land are as surely going down to death without a SAVIOUR as those benighted heathen in foreign lands, who never heard the name of JESUS. You are likely to think in the East that California is the golden State, and the people here are all rich and we have no need of Missionary funds to carry on our work. What if we are rich, which as a general thing is not the case in this State, it requires years of faithful Missionary work among the people before we can teach them to begin to give.

To give you an example, I called on a man a few days ago who is seventy-five years old, and he told me that he is in good standing as a member of one of the denominations, and, as he expressed himself, is a good Christian. The man has four or five large farms and a great deal of stock, and is said to have seventy or eighty thousand dollars in money. I asked him how much he gave for the support of the Gospel, and he said he gave nothing. I told him that it was impossible that he could be a Christian, with his means, unless he gave something from his abundance to support the Gospel. He said that might be the doctrine of the sect to which I belonged, but there were very few that belonged to that sect, and his church, which has a great many members, never asked him to give anything. Can you expect men to give who have received such teaching as this?

THE DAY OF INTERCESSION.

The following Resolutions were adopted at the recent meeting of the Board of Missions :

1. Resolved : That the Board of Missions has heard with great pleasure of the action taken by the House of Bishops in reference to the proposition of the Archbishop of Canterbury, to set apart December 3rd 1873, as a Day of Special Intercession for our Missions, by our whole Anglican Communion; and begs leave mes-

earnestly to commend the solemn general observance of this Day of Intercession to every member of the Board, and to all the members of our Missionary Church:

2. *Resolved, That it is highly desirable that on that day special offerings should be made to the cause of Missions, and, to this end, the Board suggests that the Clergy do on that occasion, preach upon the subject of Christian Missions as represented in the several departments of work under the direction of this General Board.*

The 20th of December was set apart, last year, by our mother Church of England, and by our own American Church, as a day of special intercession to the LORD of the Harvest, that He would be pleased to send forth Laborers into His Harvest. That day was kept throughout the two countries, in the wide-spread colonies of Great Britain and in all our Foreign Missions, so that one unceasing sacrifice of prayer for laborers, belted the whole earth, travelling westward, from the rising of the sun, even unto the going down of the same. The prayer was heard. He Who prepared "Moses in the palace, and Samuel in the temple, and Elijah in the wilderness, and Amos among his flocks; Who did send Isaiah, and ordain Jeremiah," was pleased to choose the vessels of His Grace, to bear His Name before nations and kings and the children of His Israel. The work of the Church has gone forward, during the past year with a new energy that has no explanation, except in the words of the Psalmist: "They called upon the LORD, and He answered."

Now, again, the whole Anglican Church—united alway in the Communion of Saints, and in her daily service—is bidden to send up with one voice, her intercession for a special object. December 3rd 1873, has been set apart in the Church of England, and by our own House of Bishops, as a day of prayer in behalf of Missions. May God give us grace, so faithfully to keep this day, that, as the result of our prayers, all the ends of the world shall remember themselves and be turned to the LORD; and all the kindreds of the nations shall worship before Him.

We rejoice greatly in the answer given to our prayers of last year; we take great encouragement from the renewed zeal at home and from the fact that a few more brave men and women have gone out to labor in our Foreign field. It is well, and we give God thanks and praise. Yet our very rejoicing shows how far we still remain from a full realization of the duty and the privilege of giving *all* for CHRIST. He has set us, as a Missionary Church, to give light to all mankind. We remain at home, rejoicing in our many privileges, in the blaze of glory that shines from our own Altars, and we send out little candles into the darkness, here and there, one or two at

a time ; we place them hundreds of miles apart, to shine through the midnight, and then we rejoice that there is so great an illumination. Brethren, there is ONE Who left the glory of a Heavenly Throne, to give light to this same dark world. He died for it. He ever liveth to make intercession for it. He hath said unto us : "Ye are the light of the world." He hath given unto us the same title that He claims for Himself. Our intercessions must be like His ; and for us, as for our LORD, intercession cannot be separated from self-sacrifice. Let us then, on this Day, pray for Missions, and give for Missions, and let our special offerings be, not only of the silver and the gold, which are His ; but of ourselves, in a true and perfect consecration of our powers, all that we have and all that we are, to Him, and to His Church ; thanking Him, and giving Him glory, more and more, as we find that, more and more, He counts us worthy to give and to suffer for His sake.

BOARD OF MISSIONS.

The Thirty-eighth Annual Meeting of this body, held in New York, during the last day of October, was one of exceeding interest and profitability. It is not always well to speak or write by way of comparison ; but we do not remember any meeting of the Board which, in our estimation of its character, has borne so truly and steadily upon Church strengthening and extension, as that of which we now write, is likely to bear.

The attendance of Bishops, other Clergy and Laity was exceptionally large, for an Annual Meeting. Questions of unusual gravity, and looking to a wider diffusion of Church life, were presented and discussed with a degree of ability and fervor that was truly refreshing. It was evident to all who were in constant attendance, that the ruling thought of the members of the Board was, how, most wisely and effectively through the Divine organization of the Church, the great Salvation is to be made known, the world over. Differing schools of Churchmanship were represented, but this grand thought produced the completest harmony in all that was said and done. There is nothing like loving and loyal work for CHRIST, to make men of one mind in Him and His House. When we are most earnest to do His will, we are most likely to understand His doctrine. We have not space to pursue the subject, and may recur to it at another time. The efficacy of hearty Christian work, in preventing alienations among brethren, and

in producing harmony which all can see and must respect, is a theme too infrequently presented and discussed in our time.

The meeting of which we write, was held when the foundations of our financial structure were shaking, and yet no feeling of hesitation or halting was manifested. On the contrary, there was exhibited a clear and solemn consciousness that the work in hand is God's, and that Christian, men doing well their parts and duties, He will provide. It was a very significant and hopeful sign, the helpful influence of which cannot be lost.

Elsewhere is presented a somewhat extended report of this meeting, for which we are largely indebted to the columns of *The Churchman*.

OUR MAGAZINE FOR 1874.

In this, the last number of THE SPIRIT OF MISSIONS for the current year, it seems fitting that a few words be said regarding its past and future. As we consider its past, we find good reason to be thankful for the steadily increasing interest which our friends have manifested in relation to it. Through their partiality and good offices, it has attained a position of great influence in the Church. We have done the best we could to make it worthy of their confidence and of their efforts to extend its circulation; and with the advantages gained by experience, we mean to do more and better for the future; and we cherish the hope that our many readers are of the same mind. With a little help from each of them, our subscription list would receive additional thousands of names. One new subscriber obtained by each person now receiving this Magazine, would make the total number sixteen thousand, and two thus secured would make it twenty-four thousand. A grand list that would be! Let us have it, by all means.

By way of inducing our friends to make fresh and earnest efforts in this direction, we take the liberty of naming some improvements that will appear in the next volume. In the first place, we purpose to give the pictures of our Missionary Bishops—one in each number—similar to that of Bishop Clarkson, presented this month. These pictures will be followed, in every case, by a letter from the Bishop thus represented. When we get through with the Missionary Bishops, as, unfortunately we have not enough of them for every month in the year, other full-page illustrations may be expected, and, very likely, we shall go on with the likenesses of other Bishops, who are Missionary in every thing but the name. This, for one of the new features to be added.

Another is, a chapter of about four pages, in every number, excepting, possibly that for January, on the history of Church Missions in this country. In commendation of this feature, we need scarcely say more than, that these papers are to be prepared by the Rev. William Stevens Perry, D.D., Rector of Trinity Church, Geneva, W. N. Y., who is also, the Secretary of the House of Clerical and Lay Deputies of our General Convention, and Historiographer of our American Branch of the Church. These papers, we are certain, will be regarded as interesting and valuable to the last degree, in this line of Christian work. We shall occasionally give some pictures illustrative of them. When completed, they will be presented to the public in very attractive book form.

Now, with the promise of such added good things, for the future, who will not esteem it a privilege and an honor to be connected with the wider circulation of the dear, old SPIRIT OF MISSIONS—old in years, but young with new and vigorous life. Volunteers are most earnestly called for, and will be most cordially welcomed in this service.


CALIFORNIA.

WE ask attention to an article elsewhere presented, entitled "Church Work in California," and also to a picture of Church property spoken of therein. We have the pleasure of knowing intimately the Clergyman who has this important enterprise in hand. He is worthy of all confidence, and we heartily commend him and his work to those who have the means to aid in laying the foundations of thoroughly Church schools in California, where they are so much needed.

MISSIONARY BOXES.

THE article on Missionary Boxes, which our readers will find in another part of this Magazine, was written before the appearance of our November number, and covers nearly the same ground as the letter upon the same subject, there presented. It comes to us, however, from an entirely different source, and we publish it, thinking it may be valuable as a view from another standpoint, the letters heretofore given having been from Missionaries, and not from ladies engaged in this work.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from October 8th, to September 31st, 1873, inclusive:

| | | | |
|---|--------|--------|--|
| ALBANY. | | | |
| <i>Hoosac</i> —G. H., for Bp. Clarkson's Horse..... | 5 00 | | |
| <i>Lansingburgh</i> —Trinity, A. W., Jr., quart. pay't of stipend.. | 12 50 | | |
| <i>Rensselaerville</i> —Mrs. E. C., for Rev. L. H. Wells | 25 00 | | |
| <i>Richfield Springs</i> —St. John's..... | 2 88 | | |
| <i>Troy</i> —Holy Cross S.S., M. C..... | 20 00 | 65 38 | |
| ARKANSAS. | | | |
| <i>Helena</i> —St. John's..... | 5 70 | | |
| <i>Louisville</i> | 10 00 | 24 25 | |
| <i>Van Buren</i> | 8 55 | | |
| CALIFORNIA. | | | |
| <i>Santa Clara</i> —Free ch. of the Holy Saviour, M. C..... | 14 00 | 14 00 | |
| CENTRAL NEW YORK. | | | |
| <i>New Berlin</i> —H. O..... | 25 00 | | |
| <i>Syracuse</i> —St. James', M. C..... | 6 40 | | |
| <i>Waterloo</i> —St. Paul's S.S..... | 88 87 | | |
| L. C..... | 5 00 | 124 77 | |
| CENTRAL PENNSYLVANIA. | | | |
| <i>Carlisle</i> —St. John's, M. C..... | 3 36 | | |
| <i>Eckley</i> —St. James'..... | 10 00 | | |
| <i>Scranton</i> —St. Luke's, for Bp. Morris..... | 20 00 | 83 36 | |
| CONNECTICUT. | | | |
| <i>Bethel</i> —St. Thomas'..... | 10 00 | | |
| <i>Bridgeport</i> —St. John's, L. F. Nichols, C. Nichols, and Louisa L. Nichols..... | 2 50 | | |
| <i>Bridgeport</i> —St. Paul's | 10 00 | | |
| <i>Hartford</i> —Christ | 50 00 | | |
| <i>New Haven</i> —St. Paul's, quarterly pay't of stipend..... | 37 50 | | |
| <i>New Haven</i> —St. Thomas' S. S., for scholarships in St. Mark's school, Salt Lake, Utah | 40 00 | | |
| <i>North Haven</i> —St. John's, M. C.... | 23 60 | | |
| <i>Stamford</i> —St. John's, quart. pay't of stipend..... | 25 00 | 198 60 | |
| DELAWARE. | | | |
| <i>New Castle</i> —M. C..... | 28 43 | 28 43 | |
| EASTON. | | | |
| <i>St. Michael's</i> Parish, of which from M. C., \$6 15..... | 46 12 | | |
| <i>Trappe</i> —St. Paul's | 11 91 | 58 03 | |
| ILLINOIS. | | | |
| <i>Albion</i> —St. John's, M. C..... | 2 73 | | |
| <i>Galesburg</i> —Grace, M. C..... | 2 50 | 5 23 | |
| INDIANA. | | | |
| <i>New Albany</i> —St. Paul's, M. C..... | 5 39 | 5 39 | |
| IOWA. | | | |
| <i>Ottumwa</i> —St. Mary's S. S., for Bp. Randall..... | 35 00 | | |
| <i>Tipton</i> —Grace | 1 25 | | |
| "M.", for Rev. L. H. Wells..... | 1 00 | 37 25 | |
| KENTUCKY. | | | |
| <i>Louisville</i> —Wm. Cornwall..... | 50 00 | 50 00 | |
| LONG ISLAND. | | | |
| <i>Astoria</i> —Mrs. F.—St. George's, M. C..... | 10 00 | | |
| <i>Cold Spring Harbor</i> —St. John's... .. | 7 00 | | |
| <i>Brooklyn</i> —St. Ann's, for Bp. Cummins..... | 63 08 | | |
| <i>Brooklyn</i> —St. Luke's, M. C..... | 4 27 | | |
| St. Mary's, M. C..... | 4 00 | | |
| <i>Brooklyn (E. D.)</i> —St. Mark's..... | 34 40 | | |
| Heights, Grace, W. G. L., for Bp. Clarkson, \$25.00; Hammond Station, La., \$25..... | 50 00 | | |
| <i>Jamaica</i> —Grace, M. C..... | 2 40 | | |
| <i>Manhasset</i> —Christ, Mrs. Hewlitt... .. | 5 00 | | |
| <i>Newtown</i> —St. James', M. C..... | 51 70 | | |
| <i>Woman's</i> Miss'y Ass'n, for Bp. Morris..... | 8 00 | 311 80 | |
| MAINE. | | | |
| <i>Thomastown</i> —St. John the Baptist, M. C | 6 63 | 6 63 | |
| MARYLAND. | | | |
| <i>Baltimore</i> —Christ | 50 00 | | |
| Grace, M. C..... | 16 26 | | |
| St. Mark's..... | 82 27 | | |
| <i>Port Tobacco Parish</i> | 6 75 | | |
| <i>Washington</i> —Ascension, M. C..... | 19 36 | 124 64 | |
| MASSACHUSETTS. | | | |
| <i>Cambridge</i> —Christ, M. C | 5 80 | | |
| Rev. D. Potter..... | 5 00 | | |
| <i>Dezham</i> —H. C., quart. pay't of stipend..... | 100 00 | | |
| <i>Lanesboro</i> —St. Luke's | 20 01 | | |
| "B.", for church at Hammond, La. | 500 00 | 630 80 | |
| MICHIGAN. | | | |
| <i>Detroit</i> —St. Paul's, M. C..... | 15 00 | | |
| <i>Elk Rapids</i> —St. Paul's of which from M. C. \$3..... | 13 69 | | |
| <i>Marshall</i> —Trinity, M. C..... | 2 00 | | |
| <i>St. Joseph</i> —Christ..... | 10 00 | 49 69 | |
| MISSISSIPPI. | | | |
| <i>Port Gibson</i> —St. James', M. C..... | 10 20 | 10 20 | |
| NEW HAMPSHIRE. | | | |
| <i>Concord</i> —St. Paul's..... | 20 00 | 20 00 | |

INDIAN COMMISSION.

Missionaries and Teachers in the Indian Field:

NIOBRARA MISSION.

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

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

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

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

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

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

White Swan—

Rev. Wm. A. Schubert.—Absent.

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

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

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

Rev. Wm. J. Cleveland, Presbyterian.
 Mrs. W. J. Cleveland.

Among the Sans Arc and Two Kettle Bands, etc.,

—P. O. address, Cheyenne Agency, Dakota.
 Rev. Henry Swift, Deacon.
 George Long, (Native), Catechist.
 Miss Mary J. Leigh.

WISCONSIN MISSION,

Under the charge of Bishop HARE.

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

Rev. E. A. Goodnough, Presbyterian.

MINNESOTA MISSION.

Under Bishop WHIPPLE.

White Earth Reservation—

Rev. J. A. Gilfillan, Presbyterian.
 Rev. J. J. Enmegahbowh, (Native), Presbyterian.
 Robert Paudosh, (Native), Teacher.
 Alex. Vinton, (Native), Teacher.
 Mrs. J. A. Spears.

The Rev. R. C. ROGERS having been appointed Secretary and General Agent of the Executive Committee of the Indian Commission, communications relating to the business, etc., of the Commission should be sent to his address, No. 30 BIBLE HOUSE, NEW YORK.

REPORT OF THE SPECIAL COMMITTEE ON THE REPORT OF THE INDIAN COMMISSION AND THE REPORT OF THE MISSIONARY BISHOP OF NIOBRARA.

[THE Report which follows was made to the Board of Missions at the Annual Meeting in October. We give it here because we believe our readers will find it to be both interesting and suggestive. It certainly is indicative of encouraging progress in the development of our Mission work among the Indians.

Copies of the two Reports—that of the Indian Commission, and that of

the Missionary Bishop of Niobrara—may be had on application, personal or by letter, at No. 30 BIBLE HOUSE, NEW YORK.]

YOUR Committee, to whom was referred the Second Annual Report of the Indian Commission, and First Annual Report of the Missionary Bishop of Niobrara, have been deeply impressed with the manifest signs of God's blessing upon the efforts made by our Church in behalf of the elevation and the Evangelization of the Indian. The election and Consecration of a Bishop specially for this hitherto neglected people, has placed our Church, more than ever, prominently before the world as the benefactor, protector, and defender of this injured and oppressed Race. Great results were predicted from this venture of Faith, and these results have already commenced to appear. In the awakening of sympathy for the work throughout the whole land, in the increased contributions of the generous, in the stimulating to philanthropic activity other religious people, in the plans proposed and being carried out for Christian Schools of high grade among those Indians entrusted to our care, we may discern some of the beneficial results of the Indian Episcopate.

Your Committee cannot but express gratification at the disposition displayed by some of the Diocesan and Missionary Bishops, within whose Jurisdiction Indians are living, to call Bishop Hare to their care and oversight. It would be well indeed if most or all of the Indians in the country, accessible to the ministrations of the Church, could be brought under his charge, except perhaps those in Minnesota, whose loving Bishop must always remain the Indian's peculiar Friend and Champion.

Since the Church has thus inaugurated the new principle of sending a Bishop to a Race, it would seem to be proper (if, and when, it can be constitutionally and canonically accomplished), that this Bishop should be the Father and the Overseer of the whole Race in this land.

Your Committee approve heartily of all the plans proposed by Bishop Hare and the Indian Commission, for the carrying on of the great work which has been committed to their hands. It would be difficult to suggest any particulars wherein these plans could be improved, and your Committee, in common with the whole Church, have such full confidence in the wisdom and judgment of the Bishop and his efficient co-workers, that they may well leave the whole subject in their hands without any suggestions of their own.

The call of the Bishop for means to establish and put into operation the Boarding School at the Yankton Agency, is one that ought to meet with a hearty response from the whole Church. In no other way can the youths of the Nation be so speedily and so permanently brought under Christian influence. The opportunity afforded by such a School for the training of a native Ministry is so unquestioned that to dwell upon this topic is altogether needless.

Surely the friends of the Indian, the friends of humanity, and all those who love CHRIST and His Word and His Church, ought to feel happy and

thankful as they contrast the present condition of Missionary effort among this people with what it was a few years since, when one Bishop, one Presbyterian and one Layman were almost the only ones in our Communion who were willing to pray and work and give for the Indian's temporal and spiritual welfare. Now, the helpers in the good cause are a great army, with recruits from every part of the land.

It may be fairly held that now, since this Indian Mission work has become so important, and has expanded into such unlooked for proportions ; since it calls for and disburses so large an amount of money annually ; since it enjoys the entire services and employs the full time of a Bishop ; since it represents in its benefactions all parts of the Church, and all schools of thought in the Church—it may be fairly held, we say, that it is entitled to an independent organization, and, instead of any longer being a Commission of the Domestic Committee, it should be placed on the same footing as “the work among the Colored People,” and the Foreign Missionary Work. To accomplish this, however, it would be necessary to have canonical action by the next General Convention. Your Committee make the suggestion for the consideration of the members of the Board. For ourselves, we should be inclined to give the proposition our approval.

If the change of status from a Commission of the Domestic Committee to an Indian Committee of the Board of Missions can in any way further the beneficial objects for which the Indian Helpers labor ; if the change of status can in any degree add weight or power to the Cause itself ; if indeed it is desired by the Bishop and his chief co-operators ; then the change ought to be made.

It may be that the present arrangement was designed to be merely provisional and tentative, and that the intention was to create an independent Committee as soon as the work had fairly passed the border line of the mere experimental, and shown itself to be real and permanent. If so, has not the time come when we can judiciously place this work in the same relation to the Church at large, as that of the Domestic Work, or the Foreign Work, or “the Work among the Colored People ?”

In concluding their Report, your Committee offer the following Resolutions :

1. *Resolved*, That this Board most cordially commends the Indian Missionary work of the Church to the sympathies and the prayers of God's people throughout the whole country, and asks for it the generous help of all who love the LORD JESUS CHRIST in its behalf.

2. That this Board particularly recommends St. Paul's School at the Yankton Agency to the consideration of the charitable, as a worthy object of their benefactions.

ROBERT H. CLARKSON.

C. H. HALL.

E. A. WASHBURN.

BENJAMIN STARK.

PETER H. DEMILL.

SHALL WE HELP THEM? AND WHO WILL BE THEIR MISSIONARY?

[Our readers will, no doubt, remember the very interesting Letter from Col. Kemble, which appeared in this department of the October SPIRIT OF MISSIONS. While at Lapwai, Idaho Territory, Col. K. saw nine Spokane Indians, who with their squaws and children had come from their own country in Washington Territory, travelling a hundred miles over the mountains, to visit the Protestant Mission at Lapwai, for the purpose of learning "about JESUS," and of being taught how to sing the "hymns of JESUS."

At the close of his Letter, Col. K. stated it to be his purpose to see the Spokanes on his way north. That purpose he has since fulfilled. The following extracts are from a second Letter written by him, in which he gives an account of his visit to the Spokanes and of the impression made upon his mind during that visit.

The Letter is very suggestive, and we would gladly comment upon it at length. But there is really no need. The narrative speaks for itself, and will speak to the heart of all who read it. We are quite confident that there can be very little if any difference of opinion as to the merits of the case, which Col. K. summarizes in the question at the close of his account—"What does all this mean, if it does not imply there is need of us here?"

Bespeaking for this Letter, then, the earnest consideration of all friends of Indian Missions, we ask again in reference to these Spokanes, appealing to us for spiritual aid—SHALL WE HELP THEM? AND WHO WILL BE THEIR MISSIONARY?]

OLYMPIA, WASHINGTON TERRITORY Oct. 7th, 1873.

MY DEAR DR. DYER: I must unburden my conscience in the matter of the poor Spokanes, before I go any further. On the eve of setting out for one of the most distant of the Agencies in this quarter, with a dozen letters to write, reports to make, and preparations to complete for my journey, I stop right in the midst of everything to give utterance to their wishes and my wishes and prayers that something may be done by our Church for these unhappy and, I think, deserving people. It is another case of "starving Ponkas," with this difference, that the Spokanes are literally hungering and thirsting after the Word of Life—starving for the "Bread that cometh down from Heaven." I cannot doubt this, after what I have seen.

All day long, amid the hurry and perplexity of official cares and duties, their sadly sung song has been ringing in my ears—the little hymns to JESUS, which they sing, but especially their favorite, "I love to tell the story of JESUS and His love, the old, old story," etc.,—until it seemed I could not go on with my work before I had fulfilled my promise to them, and asked the Church to do something for them. They are naked and destitute—but they do not ask for clothing; their only food is the salmon which they catch and dry—but they have not asked me for meat. They have only asked me

that I will help them to get a teacher for their children, and some good man to instruct them in the knowledge of our LORD JESUS CHRIST and His Church. All they know as yet is the Name of JESUS. The little hymns which they try so hard to sing in English, have been taught them by the Rev. Mr. Spalding, the Presbyterian Missionary among the Nez Percés. They cannot get the instruction they want at that Agency. It is a hundred miles off, and the Missionaries and teachers there have their hands full.

When Mr. Spalding told Spokane Garry that I was a member of the same Church which had educated (or partly educated) him, he asked that I would use my influence to get a teacher from our people for his tribe. Afterwards he followed me to Wallula, over a hundred miles from his country, and put a letter into my hands, which I enclose. It was written by a partly educated half-breed, and signed by Spokane Garry. Garry speaks our language, but speaks it just like a Scotchman. He was educated by the Church of England Missionaries on the Red River, years ago, at which time also he was baptized into the Church. He still has his Book of Common Prayer.

I wish you could have been present at our Council. There were not many Indians assembled. Most of the Spokanes were either working out as harvest hands, (and I can bear testimony to their industry as workers), or were down the river catching their winter supply of fish. But their two "preachers" or leading men, who conduct the rude form of Protestant Service, praying and singing with all their might, were there. These men were "Armor Melican" and "Three Mountain." They struck me as earnest, true and good men. How earnestly they asked for teachers! How fervently they joined in our religious exercises!

What is it, Dear Dr., when the half wild guide, going on before you, is continually breaking forth and singing as he rides, "Tell me the old, old story"—and when, as you sit at your camp fire, there is borne on the evening breeze across the river from a wretched lodge the sound of many voices of men and women and children, singing the "old, old, story"—and when, at your Council, earnest men stand up and, renouncing their errors and wild ways and confessing themselves sinful men, ask with trembling voices that you will show them the way of Life, and wish to be baptized—and finally, when men will journey one hundred miles to ask to be taught little hymns to JESUS, as those nine Spokanes did of whom I wrote you before, or a Chief follows you that distance to put a letter into your hands to ask you to plead with his Church to send help to these perishing souls? What does all this mean, if it does not imply there is need of us here?

But there! I have filled my sheet, and fulfilled my promise, except that I shall not cease to pray for these poor Spokanes and that the Church may raise up help for them.

BISHOP RANDALL AND THE INDIANS.

[It gives us sincere pleasure to be permitted to place on record the Address which follows. Bishop Randall, on his last Visitation—*last* now in a sense which he and his friends little anticipated at the time—went as far as the Shoshone and Bannock Agency in Wyoming Territory. While there, he delivered the accompanying Address, which had been previously prepared by him, and which—copying from his own manuscript before us—we have very kindly been permitted to use.

Our readers cannot fail to notice, in this Address, some of the characteristics which marked Bishop Randall's course throughout his Missionary Episcopate, and which, under God, secured such remarkable results as crowned his comparatively brief period of labor. His earnestness of purpose, his simple and direct mode of presenting his subject, and his happy adaptation to the particular case immediately before him—all these are apparent in the short Address, herewith presented, which he delivered a few weeks ago, to some of the Red members of the Flock over which the HOLY GHOST had made him Overseer.

We are free to confess that there is a special reason why we are sincerely thankful for the privilege of reading and of putting on record such an Address of our late Reverend Father in God. It is within the knowledge of some of the many friends of the departed Bishop, that, at one time in his Episcopate, his sympathies did not seem to be in entire accord with the Mission work of our Church among the Indians. What it was that, at a later period, wrought a change in his feelings in this regard, we know not. But we do know that he was a Christian man who was too fond of truth and righteousness to follow on in any line of feeling or of action, when he once began to see that truth and righteousness did not lie in the direction he was tending.

Here we have his latest utterance on the Indian question, in the form of a simple, touching Address, spoken as their Bishop in a Council of Red men in his own Jurisdiction. So far as we are informed, this was the last Public Address delivered by Bishop Randall. But this was not his last act in behalf of the Indians: that was an application to the Executive Committee of the Indian Commission for a Missionary for this very Agency.

The facts now given cannot fail to invest with peculiar interest this Address—in the very construction of which the reader will notice how the Bishop adapted himself not only to the comprehension of his hearers, but to the necessity of speaking to them through an Interpreter.]

MY DEAR FRIENDS: I have come a long distance to see you.—I am glad to find you so happy in your homes.—You have a pleasant country,—and good friends,—and a plenty to eat and drink.

I am pleased to see, that you have begun to plant the land,—and that

so many of you have crops,—which are looking well,—and which you will soon reap.

Dr. Irwin, the Agent, is your best friend.—He wishes to do you good.—He will give you good advice.—He will teach you to do what will make you happy.—I want you to do what he says.

The Great Father, at Washington—will send you food and clothing,—and seed, and ploughs and carts,—so that you may raise wheat and potatoes,—and keep cows,—and be like the whites, who live on farms,—and have good clothing and a plenty to eat.

I want you to be good Indians,—and take care of your children,—and send them to school,—that they may learn to read and write,—and speak good words,—and do good actions.—The Great Father, in Washington, has sent Mr. Patten here,—to teach your boys and girls.—Let them go to school every day.

The GREAT SPIRIT sees all you do,—and hears all you say.—He will love you,—if you do right.—He will punish you,—if you do wrong.

If you are good Indians, you will be happy,—as long as you live,—and when you die,—you will be happy.

I go away to-day to my home,—in Colorado.—I hope to come to see you next year,—I hope to see you all then.—I hope to see Washikee next year,—who is now away on a hunt,—and others of the Tribe.

May the GREAT SPIRIT take care of you always,—and may you always be good,—and He will love you and your children.

SEED FOR THE INDIANS.

A GOOD OPPORTUNITY FOR THE CHILDREN.

[The following letter from the Rev. Mr. Swift, at Cheyenne Agency, Dakota, will be read with interest. We trust that the latter portion of it will arrest the attention of many of the children, and lead them to do the simple act of kindness which Mr. Swift asks at their hands. Thus may even the little ones help in the work of civilizing the Red man—furnishing him with encouragement to forsake his wild ways, and to turn his attention to the cultivation of the soil.

In case any children would like us to do so, we shall be glad to forward to their proper destination such seed as may be left at, or sent to, No. 30 Bible House, N. Y.]

CHEYENNE AGENCY, *Oct., 18, 1873.*

DEAR SIR: I write you a few lines in haste. I am doing very well here, though very busy. I am teaching school—Indians and whites—at the Agency, when I can spare the time, though my work is necessarily interrupted by outside labor, and has been especially this week, cutting hay and building a log house.

I just wish to offer a suggestion as to contributions, and that is in the way of seeds. Very many, especially country children, could easily send a few

seed by mail, and you do not know how welcome they will come in the Spring, when the Indians plant. Onion seed, beet, turnip, melon, cantelope, watermelon, squash, peas, cabbage, all will grow here, and will be very useful to me. I hope I shall hear, through the Fall and Winter, from many of our friends in the East.

CONTRASTS.

[In acknowledging recently the receipt of a sum of money sent for our work by the Orphan children in one of our Institutions, the photographs of Enmegahbowh and of his wife and little boy were enclosed for the children at the Orphan House.

The following pleasant reply, written in the children's behalf by a lady in the Institution, shows how they appreciate and are disposed to mark the contrast between the tokens of heathen idolatry and of Christian Truth.]

DEAR SIR: Your acknowledgment of the children's money, together with the kind and thoughtful enclosure, came safely to hand this morning.

The children wish, through me, to express their thanks to you, and to add that they intend to frame the Photographs and to place them in the Cabinet where, by the side of a rejected Indian idol and a discarded African greegree, the Red man of the Northwest in his Christian dress may constantly remind them of the triumphs of Christianity over heathenism, and animate them to work unceasingly at the little they can do.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of October, 1873.

| CONNECTICUT. | | NEW JERSEY. | |
|---|---------|--|------------|
| <i>Newtown</i> —Trinity..... | \$29 10 | <i>Bergen Point</i> —Trinity..... | 30 |
| <i>St. John's</i> Chapel..... | 8 00 | <i>Jersey City</i> —St. John's Free Church..... | 12 00 |
| <i>Portland</i> —Trinity..... | 15 09 | <i>Morristown</i> —Puck Wudgees, for St. Paul's School..... | 230 00 |
| <i>Waterbury</i> —John H. Nettleton, Esq., for Wabashaw Chapel..... | 250 00 | <i>Riverton</i> —Christ Ch..... | 15 00 |
| | 302 19 | | 257 30 |
| IOWA. | | NEW YORK. | |
| <i>Clinton</i> —Mrs. Jane Damiett, for Enmegahbowh..... | 5 00 | <i>Fishkill on Hudson</i> —M. H. V., for Bp. Hare..... | 100 00 |
| | 5 00 | <i>New York</i> —Auxiliary Committee of Board of Missions..... | 10 00 |
| LONG ISLAND. | | <i>Special Santee Fund</i> | 348 63 |
| <i>Brooklyn</i> —St. Mary's..... | 64 40 | <i>Trinity Chapel</i> , in Offertory | 5 00 |
| | 64 40 | <i>Trinity Ch.</i> , for Bishop Hare's salary..... | 250 00 |
| MAINE. | | <i>Rhinebeck</i> —Rev. Dr. Savage for freight..... | 2 50 |
| <i>Lewiston</i> —Miss Anna Berthold, for Ponkas..... | 2 00 | | 716 13 |
| | 2 00 | OHIO. | |
| MARYLAND. | | <i>Granville</i> —St. Luke's..... | 7 00 |
| <i>Frederick</i> —All Saints' Parish, 5 cent collection..... | 15 00 | <i>Rev. W. Bower</i> | 10 00 |
| | 15 00 | <i>Newark</i> —Trinity..... | 27 00 |
| MASSACHUSETTS. | | | 44 00 |
| <i>Boston</i> —Emmanuel, thro' Dakota League..... | 17 00 | PENNSYLVANIA. | |
| <i>Dakota League</i> , for freight..... | 10 00 | <i>Pottstown</i> —Christ Ch..... | 34 00 |
| <i>Cambridge</i> —Rev. Dexter Potter... .. | 5 00 | <i>Radnor</i> —Ch. of the Good Shepherd..... | 20 09 |
| <i>Great Barrington</i> —St. James' Ch.. .. | 4 25 | | 54 09 |
| <i>Salem</i> —A member of St. Peter's, for Bishop Hare..... | 20 00 | RHODE ISLAND. | |
| | 56 25 | <i>Bristol</i> —G. and M..... | 6 00 |
| | | | 6 00 |
| | | | \$1,622 86 |

ANNUAL MEETING OF THE BOARD OF MISSIONS.

THE Annual Meeting of the Board commenced with an opening service at Calvary Church, New York, on Sunday evening, October 26th. This spacious building was filled in all its parts with an interested and devout congregation, among whom it was pleasant to notice an unusually large number of men. Among the Bishops present, were Bishop Tozer of the English Church, and the Bishops of Minnesota, Ohio, Easton, Arkansas, Indiana, Central New York, Massachusetts, Niobrara, Missouri, Nebraska, Vermont, Wisconsin, and Tennessee, besides a large number of other members of the Board both clerical and lay.

The Service was read by the Rev. Drs. Duane, Rogers, Haight and Twing. The music was simple and hearty, and was led by a volunteer choir from Calvary Chapel, to whom the Board has been more than once indebted for similar favors. It did one's heart good to hear such a general participation in the canticles and hymns.

The sermon was preached by the Rev. William R. Huntington, D.D., of Worcester, Mass., the text being from I. Samuel, xvii. 50:

"So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him; but there was no sword in the hand of David."

There is no way in which God's omnipotence more delights to manifest itself than in showing man's errors in regard to true power and wisdom. There is no victorious endeavor apart from God. The Scriptural account of man's origin is that life was breathed into him by the Divine Creator.

The source of the Jewish Church was the seed of a childless old man. And so the deliverance of the Israelites from Egypt was wrought through the child who was concealed for fear in the bulrushes. The career of David is another illustration of the same principle of the hidden character of God's intention to manifest His might. While in many incidents of his life this is plain, it was remarkably so in his combat with Goliath.

There are still giants in the earth. We are now here as a council of war to deliberate as to how we can best carry on the fight against the enemies of the Church of CHRIST. The three greatest obstacles in the way of the Gospel's progress may be classed under the head of incredulity, idolatry, and dissension. Under the first head may be included the sceptical arithmetical calculations made as to the cost of converting heathen to CHRIST. The inconsistency of such arguments may be seen in the earnestness of men in conducting their worldly affairs. These opponents must be overcome by patient persistency, and by an exalted conception of the true value of the immortal soul.

Under the second is to be ranked not only the worshipping of idols amongst uncivilized nations, but that which is nearer home. This is the hard materialistic love of things. The means of supporting missions are lacking because of the absorption of men's energies in the mere business of accumulation. Wealth is in itself a blessing; but the too great love of it becomes a snare and hindrance, until the Apostle's words are realized, "Covetousness is idolatry."

We need a revival of a high devotion, a truthful life, a religious enthusiasm, which must be won back to the world by persistent, religious, Christian effort. The great doctrines of the Cross must be learned anew. A civilization is not Christian unless it is kept instinct with the spirit of its Founder. The giant materialism must be overcome by the humble weapons furnished by the lowly, patient, and omnipotent JESUS. Some persons might think it better to strike at materialism in its high places; but it is so insidious and powerful that we must take advantage of every opportunity of thwarting its plans.

The third hindrance specified is most powerful, viz., the dissensions among the professed followers of the one Lord. The attacks upon the heathen citadel fail because of the cross purposes of those who ought to be thoroughly at one with each other. The spectacle of these divisions among ourselves is sad enough, but to think of the lack of unanimity in sending missionaries abroad is simply heart-breaking. Some argue that a man in religious things ought to be allowed the same liberty as in matters of personal taste. But the fallacy of this is apparent. It is seen in the unreadiness of those first upon the ground to welcome new workers. Then it is

found that the diversity, which at home has been well thought of, is no longer approved. The Church is the household of God. The old creeds, which have all along the ages received the ratification of the Catholic Church, are the only ones which are at all likely to gain credence in the future. You may make a new one to-day, but to-morrow's critic will find flaws in it, and it will soon be forgotten. It is better to strive after impossibilities than to seek after success which is not desirable even if attained.

There is welling up now a more earnest longing for a better unity. What it may be no one can exactly tell. The Roman Catholic has his plan for its realization. The Anglo-Catholic has his; the Evangelical his, and the Liberal his. And it may be that the scheme which is in God's own mind is not precisely like any one of these; but the unity, which will ultimately prevail, shall, doubtless, be known by that simplicity of structure and outline which is one of the best characteristics of beauty in everything. Brotherly love must accompany this unity. This is like the smooth stones of the brook, free to every one. The sword of theological controversy may be wielded but by few. It is the simpler agencies, and the opportunities near at hand, which the Church is to use. To these antagonistic elements, therefore, we would oppose patient persistency, plain, living brotherly kindness, with prayer. Courage, holiness, and charity will be the simple weapons with which we may gain the victory. We read that David brought his spoils into his tent, which some have interpreted as meaning the tent of Jehovah. So let us now bring to the house of the Lord the trophies of our conquests, humbly trusting that the altar may sacrifice the gift.

After the presentation of the alms of the congregation, the Bishop of Iowa said the concluding prayers, and pronounced the benediction.

MONDAY, OCTOBER 27th.

The Board reassembled for Divine Worship at 10:30 A. M., in the Church of the Holy Saviour, East Twenty-fifth street, near Madison avenue. There were present in the chancel, Bishop Tozer of the English Church, and the Bishops of Kentucky, Michigan, Iowa, Indiana and New Hampshire, the Rev. J. W. Brown and the Rev. T. G. Littell, by whom the service was read. The Presiding Bishop delivered an address substantially as follows:

"All power is given unto Me in heaven and on earth." It would be vain presumption were a man only to use such words. They are the voice of the Almighty Son of God. And if so, should we not at first thought have expected that He would have predicted an immediate subjugation of all the kingdoms of the earth to His sway, and made all its soldiers the soldiers of the Cross? But lo! the simple command, "Go, preach the Gospel." Men as they were who were thus commissioned, yet how vast the encouragement! "Lo, I am with you always, even unto the end." And the prospect is now more encouraging than ever before. We are getting nearer and nearer to the confines of the immense labor to be performed.

Brethren, for what purpose are we here this morning? Not to raise up men for the ministry. That is God's work. Not to qualify them for their ministry by the infusion of what they need. That belongs to the office of the HOLY SPIRIT. It is to devise work for those whom God has qualified. It is to stretch out the hand of help and encouragement to those who are already at work. It is to stimulate our sons to offer themselves to this same blessed ministry. It is to open our coffers to support those who are engaged in what ought ever to be a self-denying life. May God's Holy Spirit himself preside at our council and guide us in all we say and do!

The Holy Communion was then administered to the clergy and laity present.

After service, the Bishop of Michigan called the Board to order, and the roll of members was called.

The Rev. Dr. Matson having declined a reelection, the Rev. Dr. Eaton, of St. Clement's, New York, was unanimously elected Secretary of the Board.

The death of the Rev. S. B. Babcock, D.D., having been announced, on motion of the Rev. Mr. Mills, the Rev. Drs. Haight and Huntington were appointed a committee to draft suitable resolutions.

The order of business, as arranged by the Secretaries, was adopted by the Board.

The Thirty-eighth Annual Report of the Domestic Committee was then read by the Rev. A. T. Twing, D.D., Secretary and General Agent.

DOMESTIC COMMITTEE.

The report opens with a feeling tribute to the memory of Bishop Randall, fully recognizing the value of his eight years, services. In speaking of the labor per-

formed by the Secretaries. the hope was expressed that the day is not far distant when methods, more in harmony with Churchly ways and less expensive than the services of a travelling general agent, will be adopted,—when the facts of the work and sacredness of the interests which they represent, will be the only pleaders needed. A growing sense of duty and privilege in this direction is thought to be almost everywhere apparent. The mite-chest system had been in operation for three years and eight months. The total receipts were \$74,058.30; the total expenses, \$9,630.97; and the net proceeds, \$64,427.33,—the returns for the year being \$18,926.19. The Missionary education, fostered and furthered by the system, was spoken of in special terms as sure to bring in both spiritual and material increase. The field remained unchanged in extent. Reference was made, for details, to the forthcoming reports of the Missionary Bishops. The financial statement runs as follows:

RECEIPTS.

Cash on hand, September 30, 1872, as per last report, \$9,431.26; received for general purposes, \$137,250.84; special, \$26,572.59; total, \$173,254.69.

DISBURSEMENTS.

Paid on account of general expenses, \$113,631.57; from specials received, \$24,276.44; temporarily invested, \$29,009.00; cash in bank, \$6,337.68; total, \$173,254.69.

COMPARATIVE RECEIPTS FOR GENERAL PURPOSES.

| | | |
|--|--------------|---------------------|
| Paid for General Purposes, as above..... | \$113,631 57 | |
| (Less Stipends due October 1, 1872..... | 17,546 25) | \$96,085 32 |
| Due for Stipends, October 1, 1873..... | | 19,563 06 |
| Total..... | | <u>\$115,648 38</u> |
| Received for General Purposes..... | \$137,250 84 | |
| Deduct amount paid for General Expenses, and the | | |
| amount of October Stipend..... | 115,648 38 | |
| Increase in receipts for General Purposes..... | | <u>\$21,602 46</u> |

PRESENT FINANCIAL CONDITION.

| | |
|----------------------------------|--------------------|
| Amount temporarily invested..... | \$29,009 00 |
| Cash in Bank..... | 6,337 68 |
| | <u>\$35,346 68</u> |
| Due for Stipends, October 1..... | \$19,563 06 |
| Specials..... | 2,296 15 |
| | <u>21,859 21</u> |
| Balance in hand..... | <u>\$13,487 47</u> |

LEGACIES.

The following items have been received from legacies: Estate of Miss Maria Robins, Metuchin, N. J., \$5 000; Brewer estate, Pittsburg, \$900; estate of Mrs. Augusta Bibby, Yonkers, N. Y., \$500; estate of Lucy Nichols, New Haven, Conn., \$48; estate of Allen Ayrault, Geneseo, W. N. Y., \$223.88; estate of Judson N. Duckett, Baltimore, Md, \$985; estate of Caroline Jones, Yonkers, N. Y., \$311; estate of Eliza T. Ruckel, New York, \$25; estate of Chester Adams, Hartford, Conn., \$1,198.08; estate of Jedediah Huntington, Norwich, Conn., \$5,000; estate of T. M. Taylor, New York, \$185.27; estate of Mrs. M. E. C. Van Horne, New York, \$7,500; estate of Sarah and Elizabeth Wooley, Long Island, N. Y., \$140; estate of Thomas Masters Clark, Philadelphia, Pa., \$1,750; estate of S. W. Brackett, Rochester, W. N. Y., \$30; total, \$23,796.23.

CHESTER ADAMS' ESTATE.

The Committee, during the past six months have, in common with the Foreign Committee, begun to realize from the bequest of the late Chester Adams, of Hartford, Connecticut. Mr. Adams made the Hartford Hospital, the Trustees of Trinity College, and the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, residuary legatees, in equal parts, of his estate. By an arrangement made with the other parties just named, a division of said residuary estate was

made into three parts, and the parts apportioned by lot in March last. The share which fell to the Domestic and Foreign Missionary Society consists of real estate, promissory notes, bank stock, cash, etc., part of which is productive and part unproductive. These securities were estimated at \$59,575.10, in which the Domestic Committee hold an undivided half interest, estimated at \$29,787.55. Of this amount, \$1,198.08 has been received in cash. The Committee would thankfully acknowledge the very great service rendered to them in connection with this matter by the Hon. Samuel H. Huntington, of Hartford.

The receipts for Domestic Missions for 1873, from the several Dioceses and Missionary Jurisdictions, amounted to \$163,823.43, as follows [For 1872, they amounted to \$148,853.22; and for 1871, to \$150,723.59]:

Alabama, \$637.87; Albany, \$2,166.26; Arkansas, \$167.95; California, \$661.97; Central New York, \$2,538.46; Central Pennsylvania, \$1,261.70; Colorado, \$15.50; Connecticut, \$8,248.74; Dakota, \$6.50; Delaware, 463.02; Easton, \$357.54; Florida, \$136.53; Georgia, 579.43; Idaho, \$17.50; Illinois, \$1,130.28; Indiana, \$287.94; Iowa, \$212.24; Kansas, \$40.15; Kentucky, \$913.69; Long Island, \$15,519.74; Louisiana, \$315.68; Maine, \$491.88; Maryland, 6,689.49; Massachusetts, \$4,578.76; Michigan, \$3,517.81; Minnesota, \$471.24; Mississippi, 398.44; Missouri, \$648.03; Montana, \$28; Nebraska, \$56.60; New Hampshire, \$354.42; New Jersey, \$4,342.42; New Mexico, \$3; New York, \$35,725.24; Nevada, \$223.71; North Carolina, \$928.23; Ohio, 2,532.32; Oregon, \$210.78; Pennsylvania, \$9,118.77; Pittsburgh, \$1,664.62; Rhode Island, \$3,071.05; South Carolina, \$520.84; Tennessee, \$425.01; Texas, \$111.10; Utah, \$198.68; Vermont, \$832.80; Virginia, \$1,736.99; Washington Territory, \$43; Western New York, \$3,028.66; West Virginia, \$18.33; Wisconsin, \$598.87; Wyoming, \$9.61; Legacies, \$24,574.74; YOUNG CHRISTIAN SOLDIER, \$13,453.93; Mite Chests, not credited to parishes, \$4,063.00; Miscellaneous, \$2,574.37. Total, \$163,823.43.

During the year, the Committee had two hundred and thirty-one missionaries employed in thirty-six States and Territories, and two hundred and fourteen were in the field at the close of the year. The amount of service rendered is the same that it would have been had two hundred and eleven been employed during the entire year. The whole number employed is one more than that of the previous year, and the number in the field on the first of October was three more than that of the same date last year, while the amount of service, as indicated by time, is twenty-nine years more than that reported in 1872.

The report of the Committee concludes as follows;

"The Committee thank God for the honor—not regarding the care and labor nor yet the perplexities that sometimes hedge them about—of being permitted to have a share in the great and blessed task of strengthening and extending the kingdom of our LORD CHRIST, over this broad and goodly land. Their building elsewhere, and in their worldly relations, may or may not endure into distant years; may or may not minister to the well-being of the race; but their building here is under the perpetual guardianship and under the unfailing promise of God, and must be helpful to men in all their true interests, as long as men shall need help in this sphere. The thought is full of lofty inspiration, and awakens in the Committee fresh purposes and resolutions of patience and fidelity. 'Except the LORD build the house, their labor is but lost that build it,' is a beautiful and forcible expression of the spirit in which they humbly and earnestly desire to act. And yet they do not conceal from themselves, nor attempt to conceal from others, the fact that they enter upon another year of service with some slight feeling of anxiety in relation to the financial side of their work. The air is full of rumors, and of something more significant and real than rumors, that the year is likely to be marked by revulsion and disaster. What else could be expected when a whole people ignore the principles and laws of economic and honest trade, as well as the inflexible laws of God out of which they spring? Come what may, in the form of disturbance and uncertainty, there is left one Source of security and strength which knows no invasion by the follies or wickedness of men, and to that the Committee will have confident recourse, for their comfort and strengthening. 'The LORD is King, be the people never so impatient; He sitteth between the cherubim, be the earth never so unquiet.'

"The Home Mission work of this Church was never so full of encouragement and promise as at this hour, and the people of God were never, by sympathy, prayers, and offerings, including personal and consecrated service, so ready to help as now. In the outlook there is far more to inspire confidence and courage than to foster apathy and irresolution. The Committee accept the condition of things as it is, with all its

lights and shades, and heartily thanking God for His help in the past, earnestly express the hope that they may be found more worthy co-workers with Him in the future, for the honor of His name, in the salvation of men.

"By order and in behalf of the Domestic Committee,
"A. W. TWING,
"Secretary and General Agent,
"MISSION ROOMS, NEW YORK, October, 1873."

The Report was referred to a Special Committee consisting of the Bishops of Easton, New Hampshire and Missouri, the Rev. James Mulchabay, D.D., the Rev. J. W. Brown, the Rev. H. Anstice, Messrs. T. Taylor and William Welsh.

On reassembling after lunch, on motion of the Rev. Dr. Haight, a Special Committee was appointed to draft resolutions concerning the death of the late Bishop of Colorado. The Chair named as said Committee, the Bishops of Illinois, Central Pennsylvania and Iowa.

The Rev. R. C. Rogers, Secretary and General Agent of the Indian Commission, then presented the Second Annual Report of this branch of the Domestic work. The Report commenced with a grateful record of the consecration of the Rev. William H. Hare, D.D., as a Bishop of the Indians, an event well denominated as most significant, and in its relation to the future, full of promise.

Appropriate notice was taken of the death of the Rev. Paul Mazakute; which occurred on the 12th of May last, one of the most pious and devoted laborers of the Church, who in his life and death gave a most happy illustration of what the blessed Gospel can accomplish in the heart of the Indian. Col. E. C. Kemble, the former faithful and efficient Secretary, resigned his position upon being appointed as one of the five Government Inspectors of Indian Agencies. The Committee joined their appeal with the Bishop's in behalf of the proposed St. Paul's Training School. For the Indian Work, there has been contributed during the past twelvemonth, \$67,771.79.

The Report of the Committee concluded with an earnest appeal for additional help to do the great and promising work which lies in the immediate future, special mention being made of an application for Missionaries received from the Spokane Indians in Washington Territory, and from the Shoshone tribe in Wyoming Territory, who are very desirous for instruction in spiritual things.

The Report was referred to a Special Committee consisting of the Bishop of Nebraska, the Rev. Drs. C. H. Hall and E. A. Washburn, Messrs. Benjamin Stark and P. E. Demill.

FOREIGN COMMITTEE.

The Report of the Foreign Committee was read by the Rev. R. B. Duane, D.D., the Secretary and General Agent. It began by a reference to the general observance of the Ember-day of prayer, and the evident response from on high to the supplications of the people. Never in any single year have so many laborers been added to the force engaged in the work of this Committee. Fitting notice was taken of the consecration to the Episcopate of the former Secretary (the Rev. William H. Hare, D.D.), as also of the Rev. J. G. Auer, D.D. During the year the receipts were \$114,110.08, including from legacies \$17,795.97. The expenditures were \$113,665.34. The circulation of the *Carrier Dove* has reached 35,000 copies. In Greece, the school at Athens continues to flourish, having over four hundred pupils in attendance. In Africa, the work has been greatly retarded by want of a sufficient number of laborers; but the openings are numerous and most inviting. In China, a number of new enterprises have been commenced which give good promise for the future. Dr. Scherschewsky has completed his work on the translation of the entire Old Testament in Mandarin. At Shanghai, there are three Boarding Schools and Fourteen Day Schools. Two native catechists have been ordained. A suitable Chapel is being erected at Kong Wan, and a lot for a street Chapel has been secured in Wuchang. The Clergy list in Japan has been considerably enlarged and the Bishop, in view of the condition of affairs there, has taken up his residence at Osaka, from whence he makes frequent visits to China. At this same point a boys' school has been commenced, and it is in contemplation to open there a hospital and dispensary. In reference to the general subject of religious toleration much doubt still prevails; but it is confidently hoped that a glorious future is in store. An interesting account is given of the recent visit to Haiti by the Bishop of Western New York, and of the strength and encouragement derived thence by the large and growing work there. forcible arguments are given for its vigorous prosecution. The Committee have adopted the Mission School at Joppa, which enterprise has the cordial approval of the Bishop of Jerusalem. The Report concludes with a grateful recognition of the enlargement of the

work, and with a call upon the members of the Church to an enlargement of themselves for the furtherance of the blessed work of making the one only true God known to the heathen.

APPOINTMENTS.

The following appointments have been made during the year :

| | APPOINTED. |
|---|------------|
| To AFRICA—The Rev. Edward Davis, of the Diocese of Wisconsin..... | April 30. |
| Mrs. Julie Macmullan, of Philadelphia..... | Jan. 13. |
| To CHINA—The Rev. Francis H. Stricker, of the Diocese of New York... .. | Sept. 18. |
| To JAPAN—“ “ Charles H. Newman, “ “ “ Wisconsin..... | April 30. |
| “ “ Wm. B. Cooper, “ “ “ Mississippi..... | April 30. |
| “ “ Wm. Jas. Miller, “ “ “ Pittsburgh..... | April 30. |
| “ “ Clement T. Blanchet, “ “ “ Illinois..... | Aug. 29. |
| Dr. Henry Laning (Miss. Physician.), “ “ Central N. Y. | Mar. 14. |
| To HAITI—The Rev J. E. Salomon..... | April 30. |
| “ “ J. L. Benjamin..... | April 30. |
| “ “ J. T. Delatour..... | April 30. |
| “ “ L. D. Ledan..... | April 30. |
| “ “ C. J. Bistoury..... | April 30. |
| “ “ A. Battiste..... | April 30. |
| “ “ J. N. Durant..... | May 19. |

In addition to the above fifteen persons, Messrs. Hoong Neok Woo and Kia Sung Ting, of Shanghai, were appointed on September 18. They had, for a number of years acted as teachers and Catechists, and were ordained to the Diaconate by Bishop Williams on St. Philip and St. James's Day, May 1st.

The four clergymen appointed to Japan, and the one appointed to Africa, are graduates of the Seminary at Nashotah.

TABLE SHOWING RECEIPTS, ETC., SINCE 1869.

| Year. | Whole No. of Parishes. | No. of Parishes contributing to For. Com. | Amount rec'd from Parishes. | Amount rec'd from individuals. | Amount rec'd from Legacies. | Total Receipts. |
|-----------|------------------------|---|-----------------------------|--------------------------------|-----------------------------|-----------------|
| 1869-70.. | 2,512 | 719 | \$59,756.48 | \$4,422.11 | \$15,884.99 | \$80,063.58 |
| 1870-71.. | 2,605 | 794 | 76,819.93 | 17,218.07 | 18,799.25 | 112,837.25 |
| 1871-72.. | 2,700 | 1,063 | 79,138.86 | 13,999.87 | 17,594.08 | 110,732.81 |
| 1872-73.. | 2,750 | 972 | 81,073.94 | 15,240.17 | 17,795.97 | 114,110.08 |

LEGACIES.

| | | |
|-------------------------|---------------------------------------|-------------|
| Hartford, Conn..... | Estate of Chester Adams..... | \$1,198 09 |
| Norwich, “ | “ Jedediah Huntington..... | 5,000 00 |
| Stratford, “ | “ Mrs. P. Bedell..... | 120 00 |
| Baltimore, Md..... | “ Judson M. Duckett..... | 500 00 |
| Washington, Md..... | “ Mrs. Ann Brooke..... | 529 00 |
| Brooklyn, N. Y..... | “ Misses Elizabeth and Sarah Wooley.. | 300 00 |
| Geneseo, “ | “ Allan Ayrault..... | 223 88 |
| New York, “ | “ Mrs. Mary E. C. Van Horne..... | 7,500 00 |
| Yonkers, “ | “ Mrs. Augusta Bibby..... | 500 00 |
| Philadelphia, Penn..... | “ Mrs. John A. Vaughan.... | 500 00 |
| “ “ | “ Mrs. Rebecca Hazlehurst..... | 475 00 |
| “ “ | “ E. Brewer..... | 900 00 |
| Pittsburgh, “ | “ Mrs. A. P. Hobart..... | 50 00 |
| Pottstown, “ | | |
| | | \$17,795 97 |

CHESTER ADAMS' ESTATE.

Report in same form as that of the Domestic Committee.

THE JANE BOHLEN FUNDS.

In the Schedule of Trust Funds, which accompanies the Report of the Treasurer of the Foreign Committee, herewith presented, it will be observed, that there are two special funds which bear the honored name of Mrs. Jane Bohlen. One of these Funds, \$4,513.28, is designed for the establishment of "The Jane Bohlen Memorial School for Girls, Wuchang, China." The other, \$7,332.23 is "The Jane Bohlen Fund for the promotion of Christian Knowledge by means of Books and Tracts," the income to be applied to the purpose indicated, and meeting a constantly recurring want in the several Missions of the Board.

It will be remembered that many years ago the sum of \$20,000 and, subsequently, an additional sum of \$5,151.14 were paid into the Treasury of the Foreign Committee by John Bohlen, Esq., and Miss Catharine M. Bohlen, of Philadelphia. These sums were from the estate of their mother, Mrs. Jane Bohlen, who on her death bed expressed a desire that certain of her own personal property should be devoted to the spread of the Bible and the Gospel.

These two sums last mentioned amounting together to \$25,151.14 were devoted by Mr. and Miss Bohlen to the establishment of an interior station in Africa, up the Cavalla River, a station which has ever borne the name of the "*Bohlen Station*."

There remained after this in the hands of Mr. and Miss Bohlen a further amount of \$5,652, from Mrs. Bohlen's estate, which was lodged as a special deposit with the Treasurer of the Foreign Committee on interest, the interest thereof being paid from year to year into the Treasury, waiting a final decision as to the ultimate object to which the deposit and the accrued interest should be devoted. Of the sum thus deposited \$1,138.72 were applied, with the consent of Mr. and Miss Bohlen, to the payment of the cost of a Portuguese version of the Book of Common Prayer, leaving of the principal sum \$4,513.28.

Through the kindness of Mr. and Miss Bohlen this principal sum and the sum of the accrued interest \$7,332.23 have been erected into the two funds mentioned above, viz:

One for "The Jane Bohlen Memorial School for Girls, Wuchang, China."

And one for "The Jane Bohlen Fund for the promotion of Christian Knowledge by means of Books and Tracts."

CONCLUSION OF FOREIGN COMMITTEE'S REPORT.

The review of the whole year shows a very marked *enlargement* in the number of the Missionaries in the field. The result for which we prayed last December, has been, in some degree attained. What is this but a call to the members of our Communion by the Providence of God, saying to us, "Be ye also enlarged!" Be enlarged in faith in Divine promises—in obedience to Divine commands—in love for those for whom the Lord Jesus Christ laid down His life—in fervent desires for the Saviour's glory, in prayerfulness for those who are sent to the Gentiles, and for those to whom they go. May the HOLY GHOST give to all largeness of heart in this thrice-blessed work.

The Report was referred to a Committee, consisting of the Bishops of Ohio, Long Island and Massachusetts, the Rev. Drs. W. S. Perry, D. S. Miller and J. P. Tustin, Messrs. H. Burguin, Franklin Fell and Henry Meigs.

MISSIONS TO COLORED PEOPLE.

The Rev. Dr. Haight next read the Eighth Annual Report of the Commission of Home Missions to Colored People. It began with an expression of deep regret at the apathy manifested by those rectors and congregations who, while expressing their good-will toward, and approval of, the work, have not made contribution toward its maintenance and extension. During the year three schools have been taken from the list, and six new ones have been added to it, making in all twenty-four schools and missions which have been wholly or in part sustained by the Commission. In the schools there are forty-five teachers and 2,012 pupils. The receipts of the year have been in all \$22,875.87. The balance in the treasury is \$746.96. There have also been twenty-six donations of boxes and barrels of clothing for various destinations.

The value of the property at the South held by the trustees for the objects of our Mission is estimated at \$105,000. Interesting extracts are given from the reports of the various Missionaries and other teachers in charge of the work in the several Dioceses, all of them testifying alike to the "open door" before them. The anxiety

and aptitude to learn both secular and spiritual things, and the usual good behavior of the pupils committed to their care, are abundantly manifested in general throughout the many fields occupied. This is especially true of St. Augustine Normal School at Raleigh, N. C., under the new principal, the Rev. J. E. C. Smedes.

The Commission submitted extracts from recent addresses of the Bishops of South Carolina and Georgia in favor of the appointment of a Missionary Bishop for the Freedmen, which they referred to the Board without expressing any opinion of their own upon this most important subject.

The report was referred to the Bishops of Pennsylvania and Kansas, the Rev. Drs. J. H. Elliott, T. F. Davies, and Mr. John Bohlen.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

The first Annual Report of the Woman's Auxiliary to the Board of Missions was read by the Rev. H. C. Potter, D.D. This association was formed under the suggestions adopted at the meeting of the Board held in 1871, and is now composed of members of local societies and of individual women throughout the Church. It is doing a steady, faithful, unpretending work, to the happy results of which abundant and varied testimony has been borne. Its chief work has been the supplying of clothing, provisions, and hospital stores to Missions and Missionaries, the raising of money for building churches, supporting Missionaries, etc.

The whole amount of money raised during the past year, through this agency, cannot be less than \$20,000, and the value of boxes contributed must have been tw that sum.

The Report was referred to a committee consisting of the Bishops of Long Island and Niobrara, the Rev. H. C. Potter, D.D. and Mr. William Welsh.

Various financial reports were then read and referred.

The Bishop of Pennsylvania offered the following resolutions:

Resolved, That the Board of Missions has heard with great pleasure of the action taken by the House of Bishops, in reference to the Archbishop of Canterbury, to set apart December 3d, 1873, as a Day of Special Intercession for our Missions by the whole Anglican Communion, and begs leave most earnestly to commend the solemn and general observance of this Day of Intercession to every member of the Board, and to all the members of our Missionary Church.

Resolved, That it is highly desirable that on that day, special offerings should be made to the cause of Missions, and to this end, the Board suggests that the Clergy do, on that occasion, preach upon the subject of Christian Missions as represented in the several departments of work undertaken under the direction of this General Board.

Pending the consideration of these resolutions, the Board adjourned.

MONDAY EVENING, October 27.

The Board re-assembled at 7.30 P.M. The church was entirely filled with members of the Board and others, and the Service was rendered very heartily. The interest of the large congregation remained unflagging to the end.

The first address was delivered by the Bishop of Nebraska, who began by declaring the pride he felt in being styled a Missionary Bishop. He sometimes feared that the Church thinks he has but one tune which he can play upon his harp,—Nebraska and Dakota. But in what he might say, he would never forget the just claims of other portions of the vast field, nor be unmindful of the zeal and heroism displayed in their cultivation. In his Jurisdiction there is a population of 250,000 against 50,000 when the Church first took possession of it. We ought to build six new churches every year, and add annually at least four new laborers; but because of the claims elsewhere, this measure of increase is not obtained. While recognizing the importance of the calls which the Church in the East has to answer, he thought there were in the West difficulties which at times may not be thoroughly appreciated by the Eastern Churchmen. There are particular needs which can only be supplied by special contributions. He did not think that these "specials," will ever interfere with donations to the general fund. Missionary Bishops will always be glad to receive invitations to come and tell their story to congregations desirous of hearing it. He passed on to speak of the schools in his Jurisdiction, which he reported to be in a very flourishing condition, although the buildings need enlargement. Help is also wanted for church buildings,—especially for the new Cathedral at Omaha. To those who prefer giving money to the support of the Missionaries, or for the training of candidates for the ministry, abundant opportunities are offered. And if the pro-

ple have only their prayers to give, these are earnestly asked for. He was often times greatly encouraged and strengthened by the knowledge that throughout the Church frequent petitions were being offered for the welfare of the cause he had in hand.

Bishop Tozer (lately Bishop of Zanzibar, Central Africa), on being introduced expressed his special gratification at being permitted to meet with the Board. In England and her colonies, sometimes the members of the Anglican Communion have inquired whether or not it would be well to have some such organization for carrying on her missionary work. He acknowledged that the key-note of his address was to be found in the excellent sermon preached yesterday before the Board. He then proceeded to allude to the difficulties in the way of prosecuting the missionary work of the Church, especially in foreign fields. Some would have the Church wait upon the progress of civilization; but civilization is not the moving power for the salvation of souls. In its bare meaning it has more or less to do with the mere rights of citizenship. In its higher sense it teaches men that they are not here as units only, but that they belong to a great brotherhood, with the necessity of doing works of mercy and charity toward their neighbors. After an eloquent reference to the true origin of the highest civilization, as from the Incarnate Son of God, he passed on to a consideration of the qualifications of the negro. In the ten years of his labors among this people, he has had comparatively little opportunity of solving many of the inquiries which might be made of him; but he was satisfied, yes, more than satisfied, with the intellectual powers of the negro, his docility and his readiness in apprehending the deepest spiritual truths. Even granting that this race was as inferior in mental powers as many would insist, the catholic commission of CHRIST would require us to labor among its members. Men are loath to believe that CHRIST is sufficient to accomplish His own plans. The Apostles had an absolute and unerring faith in the promise of their Lord,—“Lo, I am with you always even unto the end.”

Let us try a simpler, because a more faithful, method of doing our missionary work,—a truer reliance upon the word of our DIVINE MASTER. He counselled that the Church should know her own mind before going out to declare it unto the heathen. It is a dreadful responsibility to be in the position of teaching an immortal soul all it knows of God. What we want is, that the teacher should not speak doubtfully, but with steadiness and solidity. It is not a system of ethics that a man in heathendom needs, but a home, the warm grasp of a brother's hand, food for his soul, pardon for his sins, a certain knowledge of the happy world to come. In closing, he alluded eloquently to the grand opportunities before the Church in this country for winning trophies for CHRIST and His Gospel.

After singing another hymn, the Bishop of Minnesota delivered an address in relation to the work among the Indians. He referred to the early treatment of the race by the white men, and then to the improved condition of affairs as is now apparent. But a few years ago, not a word was heard at the meetings of the Board, and now there are nine churches and eight Missionaries, three of them full-blooded Indians, and their communicants number hundreds. He gave a graphic description of a service among the Indians, including their characteristic and generous Offerories, and then narrated several interesting incidents, showing the strong influence which the Gospel has already acquired among them. But the work is not done. Thanks to a few noble-hearted laymen, much has been accomplished, but the Indian policy is not yet settled. There are still corrupt men who only await their opportunity for seizing upon the spoils, and Christian men must band together to thwart their nefarious plans. In conclusion, he appealed for aid in behalf of the proposed training-school for Indian boys.

After the Offertory and the singing of a hymn, the Bishop of Indiana said the concluding prayers, and gave the Blessing of Peace.

TUESDAY MORNING, October 28th. (Feast of SS. Simon and Jude.)

The Board reassembled at 9:30 o'clock. Morning Prayer was said by the Rev. Leighton Coleman and the Rev. Dr. James Mulchahey. The Ante-Communion Service was said by the Bishops of Indiana and Wisconsin.

The chair was taken by the Bishop of Iowa.

The following Resolution, offered by the Secretary, was unanimously adopted.

Resolved, That this Board expresses its gratification at the presence among us of the Right Rev. Wm. George Tozer, D. D., late Missionary Bishop at Zanzibar, and that he be invited to occupy a seat by the side of the chairman whenever it may please him to attend the meetings of the Board.

On Motion of the Bishop of Nebraska, a Resolution of thanks was unanimously adopted to the Rev. Dr. Matson, the former Secretary of the Board.

The consideration of the Resolutions of the Bishop of Pennsylvania being resumed, Mr. Wm. Welsh advocated the joining of alms with prayers. He was sure there were many, even of the poor, who would be very glad to embrace such an opportunity of showing their earnestness in this matter. He thought the Resolution to this effect moderate enough to obtain common consent.

The Rev. R. M. Abercrombie, D. D., was glad to join with the layman from Philadelphia, in uniting the Offertory with prayer, and trusted that no action of his would even seem to discredit the teaching of the Church that the Offertory is a part of Divine Worship.

The first Resolution was put to a vote, and carried unanimously. The Bishop of Wisconsin favored the postponement of the second Resolution until after hearing the Report of the committee upon the general subject of offerings.

Mr. T. Taylor, of Virginia, thought the Resolution should stand by itself, and as it referred to a special occasion, it ought to be adopted in connection with the first Resolution.

The Motion to postpone its further consideration prevailed.

The Rev. Dr. Haight offered a Resolution appointing a Commission to collect information relative to the importance and practicability of securing grants of land in our new Western States and Territories for Church purposes, the consideration of which was postponed.

The Bishop of Central Pennsylvania prefaced the reading of the Resolutions of the Committee appointed in reference to the death of the late Bishop Randall with a few remarks, giving interesting particulars of the early life of the deceased Bishop, with whom the speaker had from boyhood been very intimate. Appropriate remarks were made by Messrs. William Welsh and Benjamin Stark, the latter gentleman having been a travelling companion of the Bishop in his last journey, many interesting details of which he gave to the Board. The Bishop of Kansas followed in some additional particulars concerning the late Bishop, of whom he spoke as one who would always be remembered as a Bishop of work.

The Resolutions reported by the Committee were unanimously adopted by a rising vote.

The Missionary Bishop of Dakota read his eighth Annual Report.

In this Territory there are now five Missionaries, with two army chaplains, five candidates and two postulants and five churches. There are twelve towns without churches, where Missionary Services are regularly held; and there is no town of any size wherein the Services of the Church are not held more or less regularly. The present condition and prospect of Dakota are most encouraging. A Church building society has recently been formed for the Territory, which promises to be a valuable auxiliary. By it they hope to erect two buildings annually. There were sixteen confirmed during the last year, and there are now three hundred communicants.

In Nebraska there are now twenty-six clergymen, five candidates, two postulants, fourteen lay readers, twenty-five church buildings, one boys' school and one girls' school, and a valuable divinity school building, besides \$5,000 for the endowment of the Episcopate. One hundred and eighty-five have been confirmed during the past year; \$1,100 have been contributed for Diocesan Missions. There are \$6,000 on hand for the permanent cathedral at Omaha; \$30,000 additional will be needed. It is intended to build so as to keep out of debt. In Nebraska College there are one hundred and thirty-five students.

The Bishop of Arkansas then read his Annual Report, in which he gave a detailed account of Church work during the year. He alluded to the destruction by fire of the church at Little Rock, which in some respects has served the purposes of a cathedral. He referred at large to the condition of the Indians within his territory, in whose spiritual welfare he felt a deep concern. He was willing to transfer their care to the Bishop of Niobrara, or would consent to any other arrangement which might be deemed preferable. He earnestly besought the attention of the Church to their condition.

The Report of the Missionary Bishop of China and Japan was read by the Rev. Dr. Duane, and included the items already referred to in our abstract of the Report of the Foreign Committee. As may easily be imagined, his appeals for new men to occupy the many additional fields now presenting themselves, are the more earnest because of his personal experience of their great lack. Notwithstanding the per-

plexing difficulties with which he has to contend, there is yet much to encourage him.

The Seventh Annual Report of the Missionary Bishop of Montana, Idaho and Utah was then read by the Rev. C. N. Chandler.

MONTANA.

In this Territory there is but one Missionary at work. There are also seventy-three communicants, seven Sunday-school teachers, and seventy scholars. Money is on hand for the erection of several new church buildings.

IDAHO.

In this Territory there are one clergyman, forty-seven communicants, eight Sunday-school teachers, and ninety-six scholars.

UTAH.

The debt upon St. Mark's, Salt Lake City, has lately been extinguished. There are there also schools, and a hospital. In the latter, for a year and a half, there have been over three hundred patients cured for. Several new centres of work, with Parish schools, have during the past year been established. In this Territory there are now eight clergymen, one candidate, and one postulant.

The Report of the Bishop of Oregon and Washington was read by the Bishop of Indiana. It began with a reference to the great loss sustained by the Church in the death of Bishop Randall, and to the example furnished in his earnest life to the young men of the day. Although the number of clergy in Bishop Morris's Jurisdiction remains the same, yet, by changes in their location, several important posts are now vacant, which must be filled, he thought, by unmarried men. During the year he has visited a number of new places, where he found much to encourage him. Both he and several of his clergy have made missionary excursions into various parts of Oregon, with very gratifying results. Several new churches are about to be built.

The work in Portland claimed a large share of the Report, as was but just, in view of the many Church enterprises already inaugurated there, and yet contemplated. Amongst the latter, he mentioned a hospital and orphanage. St. Helen's Hall for Girls, and the Bishop Scott Grammar School for boys, are in a very flourishing condition. In the former there are one hundred and thirty-five pupils, and in the latter ninety-three pupils. He pleaded for further and larger gifts in their behalf, to make them still more useful. The Chinese school has been carried on through the year with increased interest and numbers.

The work in Washington Territory continues to grow in interest and encouragement, especially in Walla Walla, where schools for boys and girls have been established with very gratifying prospects. The boarding department for boys has lately been destroyed by fire, and contributions for its rebuilding are now much needed. At several places on Puget Sound an important work has been commenced among the half-breeds.

After the reference of this Report, the Board adjourned.

2:30 P. M.

The Annual Report of the Bishop of Nevada and Arizona was read by the Rev. Mr. Chandler. It began with a cheerful retrospect of the operations of the past year, which showed an increase in all essential particulars over former periods. Various improvements have been made in the church buildings in Nevada, and others are in contemplation. The condition of affairs in Arizona is still very unsettled, and must remain so until the trouble with the Apaches is in some way ended.

The Missionary Bishop of Niobrara then submitted his First Annual Report, giving a very interesting account of his labors in the Jurisdiction to which he has been recently appointed. He gave some details of his visits to the various parts of his field, in all of which he found much to encourage him, and to strengthen his convictions of the wisdom of the Church in at length devoting her especial attention to this much-neglected race. Everywhere he was met with expressions of joy and gratitude at having now a Bishop whom they could call their own. The Santee, Ponka, Yankton, and other missions were all noticed in detail, and much valuable information given concerning their condition and prospects. Reference was made to the Convocation held in August last, to the establishment of Boarding Schools, the High School, a house for the Sisters, the Store-room, and other plans for the future. In concluding, he made an eloquent appeal for a continuance of the loving

care and sympathy of the Church for these heathen wards, and argued sarcastically and pungently against any such idea as extermination.

On motion of the Bishop of Minnesota, it was—

Resolved, That the Secretary of the Board be directed to send by telegraph, to our suffering and afflicted brethren at the Santee Mission, its assurance of its warm sympathy and prayers.

The Report of the Bishop of Western New York of his recent visit to our Mission at Haiti was read by the Rev. Dr. Duane, giving a very graphic and encouraging account of the Church there, and a forcible appeal for additional care by the Church of this most promising field. He expressed his earnest convictions of the claims it had upon this Board and the General Convention for a due supply, especially of Episcopal Services, and trusted that immediate action might be taken in this direction.

On motion of the Rev. Dr. Haight, it was—

Resolved, That this Board has listened with very great pleasure and gratification to the Report of the Bishop of Western New York of his visitation of our Haitian Mission, and do tender him our most cordial and grateful acknowledgments for his most valuable services in his recent visitation.

On a motion of the Rev. Mr. Saul, the Secretaries were authorized to secure a portion of the *Church Almanac* and the *Protestant Episcopal Almanac* for the advertisement of matters pertaining to the work of the Board. A Committee was also appointed to see upon what terms a *Church Missionary Almanac* can be published.

The report of the special committee on the subject of Offerings was then read by the Rev. Dr. John F. Spaulding. In it strong ground was taken against the indifference and neglect which so many parishes and individuals manifest toward the cause of missions, and in favor of a much enlarged measure of offerings in their behalf. It was urged that this matter ought, in some way, to be brought to the notice of each individual member of the Church. To this end, what is known as the pledge system was advocated as more specifically reaching the consciences of all, and it was believed that if it were generally and fairly tried it would be found eminently successful in increasing the revenue of the Church, and what was of more value, in pressing home upon the hearts of the people their great responsibility in this matter.

TUESDAY EVENING.

The Board reassembled at 7:30 P. M., the church being again filled with an interested congregation.

Mr. Henry Meigs, in support of the resolutions of the Committee on Offerings for Missions, expressed his belief that one of the greatest needs of the Church at the present time was a more practical and systematic method of managing its whole financial work.

The Bishop of Wisconsin followed, saying that this question touched some cardinal principles. There is too much still of the spirit of congregationalism, which has come down to us from former ages. The several members of our parishes do not sufficiently realize that they are members one of another. Not only is there a lack of money for the proper carrying on of the Church's work, but what is of more consequence, the people's hearts and consciences are not reached. As a general thing, the cause of missions depends upon the annual collection. If a rainy Sunday comes at that time, or this or that man is absent or has forgotten to bring money, many members of the Church fail altogether to give anything. Any consciousness of a duty and privilege of helping in this direction seems to be totally foreign to multitudes of minds. Let us try and train up our people to understand that this matter of giving for the cause of CHRIST, according to their ability and opportunity is as much a part of their Christian duty as saying their prayers, or going to the Lord's Table.

The resolutions of the Bishop of Nebraska, providing for a memorial from this Board on the increase of our Missionary Episcopate, being called up, the Bishop took the floor, and in an earnest speech advocated their passage:

Whereas, The interests of the Church can be best promoted in the new and rapidly-developing Territories of the country, by thorough and adequate Episcopal supervision; and,

Whereas, It is evident that the present Missionary Jurisdictions are too large for thorough and adequate supervision by the Bishops in charge of them; therefore,

Resolved, That the Board of Missions memorialize the House of Bishops to erect

every separate organized Territory into a Jurisdiction at the next General Convention, and elect seven new Missionary Bishops for the charge respectively of the Territories of Dakota, Idaho, Montana, Arizona, New Mexico, Washington and Wyoming.

Resolved, That a copy of these resolutions be sent by the Secretary to each Bishop of the Church immediately on the adjournment of the Board for consideration, previous to the meeting of the next General Convention.

Resolved, That a memorial, embodying the purpose of these resolutions, be prepared by the Secretary, and laid before the House of Bishops next autumn.

He thought it entirely within the province of this Missionary Council to take action in this matter. Some would think it a too large venture to make at this time, but as compared with the ventures made by the Church in 1835 and 1865, it was moderate, taking into consideration the vast increase of zeal and liberality in this direction. The population is large enough for the Government to appoint chief executive officers. Why should not the Church have hers? It is a physical impossibility for any one Bishop to manage and administer as he ought and would wish to do, more than one Territory. It is cruel to impose any more upon one man. In his opinion, the consecration of seven Bishops will not only not draw off any friends and support from the Bishops already in the field, but will add just so many new and fresh friends to all these additional Bishops. This is the way in which to do the work of the Church, and this is the time. The responsibility of the Church in this matter is very great, and it cannot, but with great peril, be avoided.

The Rev. Dr. Haight seconded the resolutions. He said that we cannot have the Church in its integrity, glory, beauty, and power without the Bishop. These resolutions looked to such action as would place the Church in her proper position in advancing her missionary work. This is an age of increased godliness and zeal, and he believed that if the Church took this proposed step she would be supported by the sympathy and offerings of the people. Some say, "Wait until there are more people and clergy," but the Bishop must be the leader; he must be the pioneer, attracting to him other helpers. Others would say, "Do not hurry, you will starve your Bishops." But the speaker believed that this Church of ours can and will do whatever she makes up her mind thoroughly to do. He had too much faith in her not to think that she is ready and able to do whatever she, in her heart, determines ought to be done.

The Rev. Dr. Morsell alluded to the number seven as so frequently occurring in Sacred Scripture with a somewhat mystical meaning. He alluded to seven days, seven journeys around Jericho, seven candlesticks, and seven angels. To his mind, the coincidence now of this number of proposed additions to the Missionary episcopate is an additional argument in favor of this movement. He thought, too, that such a large addition would give an opportunity for representing in the new appointments the different shades of opinion in the Church. The time has been when he thought otherwise; but experience has taught us that the enlargement of the Episcopate was the enlargement of the Church.

Mr. William Welsh expressed his cordial approval of the resolutions. He spoke of the evils of voluntarism, especially as seen in the West. We need organization, and thorough organization, and to have this thorough organization we need Bishops at its head. We must send Bishops, since they are permanent, not liable to removal.

The Rev. D. C. Weston, D.D., was glad to see that all the speakers were on one side, for he thought that there was but one side to it. He thought that half of the missionary life of the Church to-day was due to the Missionary Bishops. He considered that it was a misapplication of learning and power to compel them to diffuse themselves over such large territories. The Church demands of them what men cannot do. Bishop Randall died a victim of an over-large territory.

The Bishop of Kansas differed from the foregoing speakers. He thought that we do not so much need Bishops of square miles as of souls. He thought the Missionary Bishops had, as a general thing, sufficient time to attend to the duties of their offices. He would not for a moment contradict the necessity of Bishops as leaders in the Missionary work of the Church; but as yet he thought such a large increase of the Episcopate uncalled for and impracticable.

The Bishop of Central Pennsylvania feared that we might, under a temporary enthusiasm, take too many steps in advance at one time. He thought there was too sparse a population at present in the several Territories to warrant a Bishop being sent to each of them.

The Rev. H. M. Thompson, D.D., thought that according to the New Testament, the Bishops were the true *ex-officio* Missionaries. Priests are to accompany, and help them in their missionary labors. He did not think the Church was in danger of be-

ing too enthusiastic or going too fast. And as to the meagre population now present in these fields, we must not so much think of that, as of the people that are soon to be there. Bishops are to be given in anticipation of a growth. These Territories are all going to be filled with people. We must not wait until the crowd arrives, but we must be on the ground to meet the tide preparing to sweep in there.

The Bishop of Massachusetts was thankful to know that there was such a general acquiescence among the members of the Board as to the general principles upon which the work ought to be done, viz., under Episcopal leadership. But he coincided with others in thinking it better to consult more cautiously the question of population.

The Rev. Dr. Haight combated the objections raised by various speakers. He said that too many thought of the Bishop's office as supervisory rather than of his obligation to preach the Gospel. He looked to the future population humanly-speaking certain to pour into these Territories.

The Rev. Dr. Leeds strongly favored the Resolutions, esteeming the duty of the Church to be to supplement the civil organizations of the Territories with ecclesiastical organizations. He believed that the experience of the Church proved that in proportion to the amount of Episcopal work, so has her progress been. He trusted that the Board would rise to a higher sphere of faith and charity, and do what was proposed for the more thorough evangelization of these future empires.

The Bishop of Arkansas thought that there was need of more Bishops, for when a Bishop is spread over so large a Jurisdiction as is generally given him, he is spread out very thin.

The Bishop of Indiana referred to his experience while himself a Missionary Bishop in his former immense Jurisdiction, as proving that too much of journeying is required of our Missionary Bishops, and he believed that owing to the divisions that have been made in these Jurisdictions, much of the subsequent growth of the Church is due. Whether the House of Bishops decide to erect as many new Bishops as the resolutions contemplate, could not now be known, but he had no doubt they would afford some relief in this quarter. The Board then adjourned.

WEDNESDAY, October 29th.

The Board assembled at 9:30 a. m., and attended Divine Service, which was read by the Rev. J. P. Tustin, D. D., and the Rev. J. W. Bonham. After reading the Minutes, a report from the Secretaries was read upon the subject of the Publications of the Board. There are now published eight thousand copies of the SPIRIT OF MISSIONS, and twenty-one thousand copies of HOME AND ABROAD. They called the attention of the Board to the propriety of continuing the latter publication.

A resolution having been offered to discontinue HOME AND ABROAD,

The Rev. Dr. Mulchahey thought that it had been found less interesting than was expected, and that the deficiency in its accounts was too great to warrant its further continuance.

The Rev. Drs. Breck, Paddock, and Saul favored its continuance, on the ground of its usefulness, and of plans for its future improvement. A motion to this effect was finally adopted unanimously.

The Rev. Dr. Haight, from the Committee on the death of the Rev. Samuel B. Babcock, D. D., reported a series of resolutions expressive of the affectionate regard entertained for his memory by the members of the Board.

After adopting nominations to fill vacancies in the Board, the consideration of the resolutions of the Bishop of Nebraska was resumed. The Bishop of Kansas thought the question was one of expediency mostly, and that while in some of the larger Dioceses there was lack of sufficient Episcopal supervision, it was not wise to give new Bishops to Territories having a comparatively small population. The Bishop is, indeed, to be the chief Missionary, but he ought not to go into these fields alone. He was willing, if it could be shown that the Jurisdictions of the present Bishops were too large for the proper doing of their work, to provide additional Bishops; but he thought that the extra expense involved in paying the salaries of these proposed seven new Bishops was not justified by the present needs of the Church. He deemed it more important to provide for the prospective wants of agricultural Territories than of mining Territories.

The Rev. Dr. Twing urged the passage of the resolutions. This Board cannot help to supply the need of additional Episcopal work in organized Dioceses. It is with Territories, of course, that the Board has more to do; and in regard to work in these, there is always a difficulty in securing presbyters enough. As to the cost of

supporting the new Bishops, he thought one such Bishop worth any four or five presbyters in preaching the Gospel. While it would be hard to secure a presbyter to go into many remote parts of the West, take the same man and elect him a Missionary Bishop, and he will not feel at liberty to decline. And he believed that there were in the Church enough of such men as are needed to fill the proposed new Jurisdictions. He wanted to see seven Missionary Bishops whose headquarters shall be in their saddles, if they can get a horse to carry a saddle. If they can't then he wanted Bishops whose headquarters should be in their *boots*. Instead of sending seven, he would send twenty. He thought the present staff of Missionary Bishops had been of more service in advancing the cause of true civilization than any other twenty-five men. Let the House of Bishops erect these new Jurisdictions, and he believed that the Church would support them liberally.

The Bishop of Maine, while in sympathy with the general principles of the resolutions, thought that prudential reasons ought to prevail in considering them. He deemed it better policy first to help the Diocesan Bishops who had Missionary Dioceses, before sending men out to places where Missionary Bishops would have so little comparatively to do.

The Rev. Dr. Burgess thought it unnecessary to have so much debate upon the subject. These resolutions do not, of course, propose any present election by this House, but they are meant to declare that this Church is not the Church of years ago, but in advance of former zeal and faith. They mean that if the House of Bishops deem it well to add these new Bishops, the Board is ready to undertake their support. He looked upon the Missionary Bishops as among the most valuable auxiliaries in increasing the ministry.

Mr. William Welsh presented the views which he believed the laymen entertained upon this subject. As a practical man, he believed that with a Missionary Bishop in even the least populous of the Territories, the work of the Church can be done more economically than under any other system. This is not a new battle. We had to fight it in sending out a Missionary Bishop to the Indians, and the experience of results following that election has convinced him of the beneficent character of the proposition pending.

The Bishop of Michigan earnestly urged the passage of the resolutions. However small the population, he would send a Bishop. If this principle had been adopted earlier, the Church to-day would present a much more satisfactory appearance.

The Bishop of Iowa expressed sympathy, in the main, with the views expressed by the Bishop of Kansas, but he was willing to vote for the resolutions, since they are only a request from this Board. He was thankful to observe in this debate the evidence of a great increase of charity. With this Church united in such a spirit, we can march victoriously through the land.

The Bishop of Indiana moved to amend the resolutions by asking the House of Bishops to consider the expediency of increasing the number of Missionary Bishops according to the tenor of the pending resolutions, and pledging the support of this Board to the measure, should it meet with their approval.

The Bishop of Nebraska opposed the amendment. He thought that where the State is, or is to be, there the Church ought to be now. While the Territories are in a formative condition, the Church should go in and possess the land. We have made too many mistakes of this kind already. It cannot be supposed that the Apostles hesitated to go on their Missionary journeys, because of a sparse population here and there. An eminent Presbyterian minister had lately told him that nothing had so struck him in his recent travels as the activity of the Episcopal Church in the West, and similar testimony had been borne by those of other denominations. Do not let us now halt or hesitate.

The Rev. Dr. Schenck thought the amendment too much a departure from the spirit of the resolutions. He did not wish to ask the House of Bishops to inquire into the matter, but that the Bishops should know that this Board had already inquired into the matter, and were of the opinion that such an increase of Bishops is necessary. He agreed that the principle ought to be distinctly announced, that wherever there are civil or political divisions, there the Church ought to be planted in all her integrity. He thought that the wonderful unity now prevailing in this Church was owing more than anything else to her earnestly engaging in missionary work in the West. He would send out the Bishops, if they had not more than 5,000 people to begin with.

The Rev. Dr. Morsell thought the voice of God was calling upon the Church

now to go forward, and he thought that our simple duty was to heed the call. Send the Bishop, and you send ministers, churches and schools.

The Bishop of Niobrara thought the Board responsible for the full consideration of this question. He thought, however, the resolutions descended too much into particulars. He was willing to vote for the resolutions so far as the general principles were concerned, but not for all the items contained in them.

The substitute of the Bishop of Indiana was finally adopted by a vote of 51 ayes to 41 nays, and subsequently by a unanimous vote.

The Bishop of Pennsylvania read a report from the Committee on the Report of the Home Missions to the Colored People, in which the work of this Commission was alluded to in terms of the highest commendation. Attention was directed to the general apathy of the Church in regard to this most important department, and the hope was expressed that before long greater liberality would be manifested in supporting it. In regard to the proposition to elect a Bishop for the freedmen, no positive opinion was expressed, but the subject was commended to the serious attention of the Board.

This matter was subsequently referred to a special committee, consisting of the Bishops of Pennsylvania and South Carolina, the Rev. Drs. E. A. Washburne, A. A. Watson, Messrs. Tazewell Taylor and Hamilton Fish. The Bishop of Maine called attention to the paucity of means put at the command of this Commission for the doing of their important work. The Bishop of Pennsylvania added his hearty commendation of the work as done by this Commission.

The Rev. Dr. Piackney, of South Carolina, urged the earnest attention of the Board to this department. The people of the South are now incompetent to meet all the requirements of the work, and must depend very largely upon the help of their brethren of the North. The responsibility in the case is a very great one, and we ought all to join together in meeting it manfully. So far as he was informed, the Churchmen of the South very gratefully appreciated what this Commission had done, and only regret that they are not themselves in a condition to render them more material aid. The Bishop of Arkansas favored the election of colored men as Suffragan Bishops in the Southern dioceses.

The resolutions reported by the Committee were unanimously adopted.

2:30 P. M.—The Bishop of Missouri, from the Committee on the Reports of the Domestic Committee, presented an extended review of this department of work, and offered a series of resolutions expressive of the gratitude of the Board for the large increase of offerings during the past year, and for the encouraging results of our faithful missionaries' labors. They adverted to the death of Bishop Randall, to the happy results following the election of a Bishop for the Indians, to the useful character of the publications of the Board, and to the more marked features of the reports from the several missionary fields. The resolutions reported by them were unanimously adopted.

The Revs. J. W. Brown, James Sauw and J. V. Lewis reported on behalf of the auxiliary societies of the Dioceses of Michigan, Pennsylvania and Maryland.

The Bishop of Long Island made a report from the Committee on the Report of the Foreign Committee reviewing the work entrusted to them, and concluding with resolutions expressive of the thankfulness of the Board for the many happy results of the past year's labors in different parts of the world, and calling for the enlarged sympathy and liberality of our congregations in the maintenance of our work abroad. Grateful mention was made of the visit to Haiti by the Bishop of Western New York, and of the prosperous condition of our Mission there. Prosperous results were anticipated from the recent consecration of the new Bishop for Africa, and from the remarkable increase in the number of our foreign Missionaries, the latter result being as was believed, largely owing to the special intercessions on the Day of Prayer. Their resolutions were unanimously adopted.

On motion of the Rev. Dr. Haight, the subject-matter of appointing a Bishop permanently in charge of the Mission in Haiti was referred to a special Committee, to report at the next annual meeting. The Committee consists of the Bishops of Western New York and Long Island, the Rev. Drs. Haight and H. C. Potter, and Mr. Benjamin Stark.

The resolutions of the Rev. Dr. Haight, offered on Monday, looking to the formation of a commission on grants and investment of money and real estate for the benefit of the Church, being in order, the Rev. Dr. Tustin explained the necessity for their adoption, giving a number of instances, within his own experience, of the want of some proper arrangements being made for the securing and holding of real estate, which he believed would frequently be offered to the Church. The Bishop of Long Island, and the Rev. Drs. Haight and Breck, and Mr. Meigs favored their adoption. They were unanimously carried.

The Bishops of Minnesota and Nebraska, the Rev. Drs. Tustin and H. U. Potter, the Rev. A. Louderback, Messrs. L. B. Otis and C. C. Trowbridge were appointed said Commission.

The Bishop of Niobrara offered the following resolution, which was adopted unanimously:

Resolved, That it be referred to a Committee to consider, in conjunction with the Foreign Committee, the expediency of dividing the Missionary Jurisdiction of China and Japan, so that each country may be placed under the supervision of a Bishop.

The Committee appointed under this resolution were the Bishops of Pennsylvania, and Niobrara, the Rev. Drs. C. C. Pinckney and Grammer, and Mr. John Bohlen.

It was resolved that, hereafter, the Indian Commission be added to the list of specified objects for which offerings shall be solicited.

The resolutions reported by the Special Committee on the subject of Title to Church Property were referred to the Domestic Committee.

The Board then adjourned.

EVENING.

The Board re-assembled at 7:30 P. M.

The report of the Special Committee on Offerings being under consideration,

Mr. E. Gerry advocated, in an eloquent speech, a resolution requiring all the graduates of theological seminaries to put themselves for two years after their graduation at the disposal of the Board of Missions.

The Rev. Dr. J. F. Spaulding urged the necessity of bringing the matter of greater devotion to Missionary labors to the attention of all candidates for the ministry.

The Rev. Charles Breck, D.D. hoped that the duty of reminding the students of the claims of Missions upon them, would be laid also upon the professors of the seminaries.

The Rev. Dr. Stubbs thought that the Bishops ought to take this matter more in hand, and that they should direct their Deacons to Missionary work within their Dioceses.

The Bishop of Pennsylvania thought it rather beyond the province of the Board to instruct Bishops and Professors in the matter of training candidates for the Ministry. He thought, too, that it was not necessary, since the Seminaries have really furnished the great body of our Missionaries, at home and abroad. Mr. Gerry withdrew the resolution.

The Bishop of Wisconsin, and the Rev. J. W. Claxton, D.D., spoke in favor of the resolutions reported by the Committee, which called upon candidates for the Ministry to be instructed in the necessity of systematic contributions from all members of the Church to the cause of Missions. They were finally adopted, as follows:

Resolved, That it belongs to the proper training of candidates for Holy Orders that they should be made fully conscious of their responsibility, as part of the ministerial office, to train the people who shall be committed to their care in the practice of giving for the Missions of the Church, on the same grounds on which they are taught to pray, or to do any other religious acts.

Resolved, That as the Bishops will insist on this training for their own candidates, so the Secretaries of the several Committees of this Board be requested to urge it, at such frequent opportunities as they may be able to secure, upon the students of our Theological Schools.

Upon the next resolution being put, which made it the duty of clergymen to have at least one Offering annually for the operations of the Board, Mr. Welsh moved to amend, by omitting the mandatory clause, and by substituting the word "faithfully" for "fearlessly," which motion was lost. Afterwards, on motion of the Rev. Leighton Coleman, the vote was reconsidered, and the amendment of Mr. Welsh was then adopted.

Resolved, That there should be at least one Offertory each year, in every congregation of this Church, for each of the departments of the work of this Board, and that every clergyman should make it as fulfilling a duty, and as a matter of loyalty to the great Head of the Church.

The Bishop of Wisconsin moved that the two remaining resolutions on the pledge system be referred to a Committee of five, to report on the whole subject, to the next meeting of the Board.

The Rev. Dr. McKnight thought nothing would be gained by such fresh delay.

The Rev. W. T. Gibson, D. D., alluded to the experience of such Dioceses as have already adopted this system, as furnishing a good argument in favor of its adoption by the Board.

The Rev. Mr. Saul moved, as a substitute, that the matter be recommitted to the Committee, which motion did not prevail.

The motion of the Bishop of Wisconsin was adopted by a vote of forty-three ayes to twenty-eight nays, and the Chair appointed as said committee, the Bishops of Wisconsin and Central Pennsylvania, the Rev. Drs. Mulchabay and C. Breck, and Mr. Henry Meigs. The resolutions, as referred to them, read as follows:

Resolved, That this Board hereby indorses the system of specific individual pledges, and recommends its adoption by every clergyman, having a parochial cure, for the several departments of our Missionary work.

Resolved, That our secretaries and general agents be requested to prepare the requisite forms and envelopes for carrying this system into effect, and that they be also instructed to embody the principles and recommendations of this report in a circular letter to the whole Church, and that they send the same to every clergyman, and to the warden of every Parish; and that they respectfully ask the Bishops, the members of this Board, and the committees auxiliary thereto, to bring the same before the Clergy and congregations of the several Dioceses, in such manner as may be deemed best adapted to secure the desired result.

The second resolution of the Bishop of Pennsylvania, providing that an Offering for Missions should be made on the proposed Day of Prayer, next coming up, the Rev. J. W. Claxton proceeded to argue in favor of its passage. Some had argued against a collection on such occasions, as being too much of a spasmodic effort at liberality, but he thought that what was wanted, above almost anything else in the Church, is an attack of spasms. He hoped that on this day there would be a convulsion—a convulsion of generosity—which he believed would be a sign of life. He trusted that alms and prayers would always be joined together.

The Rev. R. M. Abercromble, D.D., while favoring the original resolution, yet to secure unanimity on the subject, offered the following amendment: That wherever offertories may be made on that day, the Board recommend that they should be appropriated to the Missionary work of the Church.

The Bishop of Maine preferred the substitute. He was afraid the Offertory on that day would interfere with the usual Advent contribution for Domestic Missions. The amendment was lost. The original resolution was adopted.

The Committee on the Report of the Woman's Auxiliary reported, through the Rev. E. N. Potter, D.D., in highly commendatory terms, and submitted resolutions approving of what had been already done, and urging upon the Church a hearty co-operation with such measures as may be adopted to carry out the plans of work in this department. The resolutions were unanimously adopted.

A resolution was adopted providing for the printing of the Reports of the Missionary Bishops in advance of the Annual Meetings of the Board, and that in their place the Secretary prepare for such meetings a synopsis of Reports.

The Bishop of Nebraska presented a report from the Special Committee on the Report of the Bishop of Niobrara, and of the Indian Commission, in which it was suggested that it might be well to entrust this work to a special Commission, and especially commended the project of establishing St. Paul's School for Boys at Yankton.

The Rev. Dr. Ashley offered a resolution of thanks to the Rev. Mr. Walker and his choir for their services during the meeting of the Board.

Mr. Gerry offered a resolution (which was adopted), recommending that the graduates of our theological seminaries should devote at least the first two years of their ministry to Missionary labors, and that a memorial on this subject be presented to the House of Bishops.

On motion of the Rev. Mr. Atkins, a resolution of thanks for the use of churches and for hospitality to the members was passed.

On motion of Rev. Dr. Haight, a resolution of thanks to the Rt. Rev. Bishop Tozer, for his Missionary address on Monday evening, was adopted by a rising vote.

On motion of the Rev. Mr. Saul, it was referred to the special committee to consider the expediency of employing evangelists among the freedmen.

The Rev. G. A. Leakin moved the following resolution:

Resolved, That this Board feels a deep interest in the spiritual condition of the colored people, and it will gladly do anything for its amelioration which may be recommended by the Board of Missions.

The minutes were then read and approved, after which the Rt. Rev. Bishop Tozer said appropriate collects and pronounced the Benediction, and the Board adjourned *sine die*.

The members lingered for awhile to bid each other good bye, and to exchange congratulations upon the happy character of what was thought to be the most interesting and encouraging annual meeting ever held.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

DECEMBER, 1873.

BOARD OF MISSIONS.

In another part of this number appears an account of the Proceedings of the Board of Missions at its late meeting. It was a meeting full of life, participated in by a goodly company of earnest men, whose thoughts and prayers and labours are devoted to the interests of CHRIST'S glorious Kingdom.

In the *sub-division* of the work connected with Missions in our own land, called for the sake of convenience, the Constitution says, *Domestic Missions*, viz:—the Missions of the Domestic Committee with the noble Bishops at their head—Missions to the colored people, and Missions to the Indians—each of these having its own organization, and making separate Reports to the Board—it must needs be, we suppose, that the larger part of the time of the sessions of the Board of Missions should be occupied with Reports and doings more especially connected with this Department. This is so, not because there is any purpose to leave out of proper account the work of Foreign Missions, but because all these sub-divisions, in the Home Field, must have a hearing, while, usually, all that pertains specially to Foreign Missions is embraced in a single Report with Reports of such Missionary Bishops as may be in the Foreign Field. This fact, however, is to be mentioned that, in much that pertains to general discussion, and in measures adopted by the Board, all Departments are alike interested.

That which we wish our readers to understand and appreciate is this, viz., that while circumstances compel the devotion of more of the time of the Sessions of the Board to Domestic Missions than to Foreign Missions, the Board is in earnest in regard to the work abroad. This work, we are glad to know, commends itself to the confidence of the Board and to their hearty support.

The sentiment is a growing one that participation in it is of vital importance to the prosperity and success of the Church. The Board of Missions does not give countenance to any man who presumes to ignore the great Commission of the Church's Divine Head, "Go ye into all the world and preach the Gospel to every creature."

The Report of the Foreign Committee was listened to with deep attention; the pressing wants of AFRICA now placed, so far as our Missions are concerned, under the charge of one who counts nothing dear, not even life itself, for the longing desire that Africa may be regenerated; and CHINA, where the leavening process is going on—though to human eyes it may seem very slow; and JAPAN, that wonderful field, brought, as it were in an instant, into a position which challenges large ventures for CHRIST; and HAITI, which now like a picture stands spread out before the Church, its lights and shades portrayed by a master-hand—things seen with his own eyes, the sight of which kindled within him an enthusiasm which has been communicated to others (we refer of course to the Bishop of Western New York); and GREECE, too, the oldest of all our Foreign Missions—still patiently holding forth, year by year, among hundreds of the girls of Greece gathered into schools, God's blessed Truth, sowing the precious seed with much prayer—seed which we cannot but believe has taken root in many hearts, the fruits of which have been joy and peace;—the account of all these fields, the subject of the Foreign Committee's Report, was listened to, as we have said, with deep attention.

The Report, with other papers relating to the Foreign Department, was referred to a Special Committee, which reported thereon to the Board.

The Report of this Special Committee is given below. It was written on their behalf, it is understood, by the Bishop of Long Island, a member of said Committee, and read by him to the Board. Its glowing words have given us great delight, and will, we hope, meet with, everywhere, a warm response of sympathy for the work which has called forth this eloquent appeal.

REPORT OF THE SPECIAL COMMITTEE.

The Special Committee, to whom was referred the Annual Report of the Foreign Committee, beg to report that they have given such consideration as circumstances would permit, to the various and important subjects contained in the Annual Report. Somewhat embarrassed in their deliberations by the multiplicity of these subjects, your Committee will attempt little more than to call the attention of the Board to those which appear to be most pressing. The field to be surveyed is scarcely less than the world itself: the wants to be provided for are those of

nearly two-thirds of the human race still dead in trespasses and sin, while the interests involved are characterized by all the gravity which can attach to the Church's patient and persistent efforts to diffuse God's saving health among all nations. The very topics now to be handled, the schemes of aggressive Missionary work organized by the Church, in fulfilment of her great Commission and sustained with more or less zeal and energy by the prayers and offerings of her faithful children, the extension and modification of existing plans, the successes and discouragements, the lives and deaths of laborers in distant fields, the ebb and flow of Missionary sympathy and activity at the great centres of the Church's strength,—these are subjects the formal consideration of which, though unattended by immediate and striking results, imparts to the speech and action of this Board a dignity and importance which cannot be over-estimated. Would that a devout and profound sense of this fact might inspire and direct our every thought and every utterance while assembled here in God's name and presence.

The receipts for Foreign Missions during the past year, while larger than those of any previous year, and, therefore, worthy of grateful mention, are yet so far below the demands of the work and so utterly disproportioned to the resources of the Church, as to excite in all thoughtful minds surprise and mortification. One hundred and fourteen thousand dollars from such a Communion as ours, and for the prosecution of such a task as ours! The sum is pitiful and insignificant. There are a thousand laymen among us whose individual income far exceeds it. It is scarcely one per cent. of the aggregate possessions of the members of any one of a dozen parishes that might be named. It is so small as to justify doubters and enemies of our Faith in asking whether we are really in earnest or whether we are not in fact playing at Missions to the heathen with a view to airing our Christian vocabulary and stimulating the imaginations of believers by magnificent outlines of duty and enterprise which there is no honest intention of filling up. Can a Church be said to have more than the semblance of true Missionary life which tolerates within its borders, year after year, more than sixteen hundred witnesses, in the shape of non-contributing Parishes, to a state of chronic and lamentable indifference to this noblest interest of the Kingdom of CHRIST? With a fact so anomalous and disgraceful as this staring us in the face, can we expect the blessing for which we pray upon efforts so unworthy of the cause in which we profess to be engaged. Verily, the time is at hand when judgment in this matter must begin at the House and among the people of God. It will be inconsistent with the aims which have brought together in this Council Bishops, Priests, and Laymen of the Church of God, if we adjourn without devising some plan, which shall be effectual, to reach the consciences of that great multitude in our midst who, as yet, have not lifted a finger or given a dollar to show forth among the heathen the praise and glory of the SAVIOUR of the world. Strong words without strong measures will be only an aggravation of the evil. The remedy may be difficult; but it is not impossible. Have we the courage to use it?

In the schedule of Trust Funds in the hands of the Foreign Committee, "the Jane Bohlen Funds" deserve special attention, and particularly that set apart for the promotion of Christian Knowledge by means of Books and Tracts. This Fund is only the beginning of an instrumentality which ought to be indefinitely enlarged by the liberality

of those who shall hereafter be moved to imitate the wise and godly zeal of its beloved founder. It has already done much good, but is capable of vastly more. Your Committee notice with pleasure that the foundation of a Mission Library at Yedo, for the use of the Clergy who may reside there, has been laid by contributions from St. Andrew's Parish, Pittsburgh, Pa. This example ought to be followed by other Parishes until every Mission has its own library. The Missionaries, as a rule, go to their posts of labor with a meagre outfit of books. Deprived of the ordinary facilities for study and, sometimes, of the customary stimulus to mental activity, under the dull, heavy pressure of coarse and benighted surroundings, their theological learning and general culture soon begin to fall off rather than advance with their years and with the growing responsibility and difficulty of their work. It is indispensable, therefore, as well to their efficiency as to their contentment that they be supplied with all needful appliances for cultivating sacred and miscellaneous learning.

It is a matter for thankful congratulation, that the number of ordained Missionaries has been so greatly increased during the year past. In October, 1872, there were twenty-five in the various Foreign fields,—now there are thirty-nine. It may be that the privations of the Foreign Missionary of to-day are much less than those endured in by-gone years. The sense of complete isolation may not be what it once was. The outposts of Christian civilization may be planted nearer the borders of the heathen wilderness than they once were. The steamship and the telegraph may make home and friends seem vastly nearer. Still, the experiences of the Missionary are full enough of hardness, and loneliness, and gloom, to turn away from the work all ease-loving, comfort-seeking men. There is still trial enough and danger enough to render powerless all motives save the constraining love of Christ, and to weed out flabby and irresolute characters. There is still room, still demand for the stuff heroes and martyrs are made of. And God be thanked that so much of this sort of material has offered itself to the Church during the year. But with all this increase, how utterly does it fall short of the urgencies of the hour. At what vast intervals do the kindly lights of Gospel truth shine forth in that "encircling gloom." There is not a field under our care from which the cry for more laborers is not heard. Last December we united in special prayers and intercessions to the LORD of the harvest; and, God be praised, we had the answer in such results as must astonish all, even the most faithless. The number of ordained laborers was nearly doubled within the year. It is therefore with peculiar joy that we recall here the Resolution of this Board, inviting our people, in common with the Anglican Communion throughout the world, to go upon their knees in supplication before God, on the 3rd of December next, imploring Him to visit us afresh with the power of the HOLY GHOST, to renew in all our borders the tokens of His grace, to move the hearts of His people as one man, in the work of spreading through all lands the knowledge of His salvation, and to send forth from the great body of the faithful such companies of preachers and teachers as will glorify His name among all tribes and kindreds of the earth. May the day be everywhere so devoutly observed as to bring down upon the Church the special blessing she so much needs.

The Greek Mission at Athens, the Board will be glad to know, is in a prosperous condition. Miss Muir and her twelve assistants are building well upon the foundations laid during more than forty years, by Dr. and

Mrs. Hill, those devoted and venerable servants of Christ, who linger in the sweet contentedness of a Christian old age, to view the happy and enduring fruits of their well spent lives. The last remnant of the old indebtedness of this Mission has been wiped out.

In the African field the most noteworthy event of the year was the election and consecration of Bishop Auer. Detained in Europe, (whither he went for his family), by a severe illness, he will sail for Cape Palmas about the close of the present month. Before sailing, it is understood that he will be able to secure in Switzerland several much needed helpers who will relieve him of much of the care of many troublesome details of his work. The Church at home has not looked more anxiously for his arrival than have the Missions within his Jurisdiction. Long without Episcopal supervision, they sorely needed his presence to set in order the things that are wanting. It is believed on all hands that he has eminent qualifications for his work, and that the sanguine hopes of the Church will be justified by the fruit of his Apostolic labors. Your Committee are pained to know that several important stations failed to make any Report, owing to the absence of any ordained Missionary; while in others, the Missionaries have been so overtaken as to be unable to send home the usual returns. Your Committee would call the special attention of the Board to the strong language of the Foreign Committee with regard to the expediency of entering, as soon as possible, upon the great work opened up to us under most favorable circumstances, in the vast interior fields lying back of the western coast of Africa, and included mainly within the Republic of Liberia. The Foreign Committee only reiterate the oft repeated recommendations of Bishop Payne, whose opinion on this subject is entitled to great weight. Clearly, in the judgment of your Committee, the time has come when the enlargement of the work in this direction ought not to be delayed any longer.

Bishop Williams' Missionary Jurisdiction of China and Japan steadily increases in interest and importance. Every year develops new aspects of the work and calls more loudly upon the Church to send out more vigorous re-inforcements of the Missions already planted, and to provide ways and means to establish new ones. The Board must have heard with great gratification of the final completion of Dr. Schereschewsky's labors in giving the Old Testament in the Mandarin dialect to the whole of North China. The value of this work can never be fully estimated. It has occupied fourteen years of severe and unremitting toil. It is an honor to our Communion to have supplied this want, while it is no less a credit to the patient learning of the eminent man through whose agency this remarkable result has been accomplished.

Two sorrows hang heavily on the heart of Bishop Williams. The one is, that Rev. Mr. Nelson is about to leave the Mission at Shanghai, with no prospect at present of any one to take his place. The other is, that the large and interesting field of Suchow and the region adjacent, still remains unoccupied. Surely the Board will sympathise with the Bishop in his keen regret and will unite with him in the prayer he so fervently utters, that "God will put it into the hearts of two or three young men this year to offer themselves for this great and pressing work."

For the many evidences of progress and encouragement in Japan your Committee would refer the Board to the many interesting facts contained in the Foreign Committee's Report. The toleration of our Mission work in that country is not yet as complete as has been represented.

But it is sufficient to enable us to prosecute it with increasing safety and success. The great want is more men. The Bishop declares that though he rejoices now in the labors of six helpers where, until recently, he had only one, he needs at least twenty more to meet the increasing demand for the light and life of the Gospel. Would that the Church were ready to respond at once to the Bishop's earnest call.

The recent visitation of the Island of Haiti, undertaken by Bishop Coxe, by the unanimous request of his Brethren in the Episcopate, has, among other most important results, brought the wants of that remarkable Mission so prominently before the Church that they can no longer be disregarded. The Board has already shown its appreciation of the great value of the Bishop's labors by a formal vote of thanks, after listening with absorbing interest to his able and striking Report. But the action of the Board cannot stop here. The Bishop's earnest plea for the early establishment of the Episcopate in that Island ought to be thoroughly considered. The question is forced upon us whether we can consistently longer withhold our sanction to measures which will help to accomplish a result so urgently demanded.

The Board will be glad to learn that the very promising school at Joppa, organized sometime since by Miss Baldwin, formerly of the Greek Mission, has been adopted by the Foreign Committee. It opens up a wide field of usefulness, on the leading highway to the Holy Land, and brings the sympathy and work of our Church one step nearer the scene of our Lord's earthly Ministry, now and for ages past blighted by the mixed evils of Mahometanism and a debased christianity.

The Report of the Secretaries on the Publications of the Board has also been referred to this Committee, in connection with the Committee on the Report of the Domestic Committee. Recognizing, as your Committee cannot fail to do, the value and importance of these periodicals, they would commend them anew to the interest and support of the Church as most efficient and indispensable aids in our general work. It should not be forgotten, however, that it is only by the general and continued support of Bishops, Clergy and People, that these serials can be kept from becoming a heavy burden upon our Missionary treasury. It is to be regretted that they are so to any considerable extent at present. They should be made self-supporting by a united effort of the Ministry and Members of our Communion. They can be so made, if the attention of the Church is plainly and persistently called to this duty. The "SPIRIT OF MISSIONS" needs no further commendation than each successive number secures for itself from its readers. The "HOME AND ABROAD," has been found an important auxiliary in furnishing fresh facts from the Missionary field, in a cheaper form for popular distribution. This paper in the judgment of your Committee, should be taken in large numbers by the parochial Clergy, even though the cost should be necessarily somewhat enhanced, and circulated in the Parishes so that every communicant of the Church may be familiarized with the details of our Missionary work and thus by appealing to all classes and conditions of our Communion, your Committee are confident that the new zeal in Missionary work which the past few years has witnessed in our Church—a zeal which is largely due under the blessing of Almighty God to the wider dissemination of Missionary intelligence—will be wisely sustained and greatly increased.

All which is respectfully submitted.

Your Committee present, for the action of the Board, the following Resolutions :

(1.) *Resolved*, That the Board of Missions hereby once more appeals to the Bishops, Clergy, and Laity of the Church, to agree upon some plan for securing the more general and systematic Offerings of the people for the support and extension of our Foreign Missions.

(2.) *Resolved*, That, while the members of this Board deem it a ground of thankfulness to God that the number of Ordained Laborers in those distant fields has been so largely increased during the year, there is yet abundant occasion for sorrow that so many earnest cries for help still go unheeded : and that it is now more needful than ever to call upon Candidates for Holy Orders in all our Seminaries, and upon our home Clergy to solemnly consider where the LORD of the harvest would have them go.

(3.) *Resolved*, That we hereby record our grateful satisfaction over the results accomplished by our Missionaries in the several fields where they have been engaged, and that we thank God for the various tokens of His favor and blessing vouchsafed to the unworthy and imperfect instrumentalities which the Church has employed, in the fulfilment of her great Commission.

(4.) *Resolved*, That the Foreign Committee be instructed to take such action as may be deemed expedient for occupying the Interior Fields of Africa at the earliest date practicable.

(5.) *Resolved*, That Haiti's need of a Missionary Episcopate demands the immediate attention of this Board.

G. T. BEDELL,
A. N. LITTLEJOHN,
B. H. PADDOCK,
W. S. PERRY,
DANIEL S. MILLER,

J. P. TUSTIN,
H. BURGWIN,
FRANKLIN FELL,
HENRY MEIGS.

FAMILY MISSIONARY BOX.



ISSUED BY THE FOREIGN COMMITTEE

BOARD OF MISSIONS

OF THE

Protestant Episcopal Church.

23 Bible House, New York.

ACTS xx: 35.—Ye ought to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

CHRISTMAS OPENING.

We earnestly hope that all the holders of Missionary Boxes will be mindful of the Day of opening—now close at hand.

CHRISTMAS was selected as one of the Days because, more than at any other season perhaps, there are opportunities then, for children and youth especially, to give to the work of Missions. It is a season of gifts from parents and other dear friends, and of these gifts it is to be presumed that it

will be accounted by all, good to give a share to that work which has for its object the making known of CHRIST'S blessed Gospel to the heathen world.

Will our kind friends the Rectors of parishes in which Foreign Missionary Boxes have been distributed, please bring this matter to the notice of all concerned, and add a word in season, that the opening may bring the greater joy?

Will they, moreover, be pleased to take in hand the reviving of interest in this simple yet efficient method of giving aid to the cause of Foreign Missions? We shall be glad to send new boxes to supply the place of any which may have become worn out or disfigured, and to do anything else which will help to extend the use of this appliance.

We shall be extremely glad if Rectors who have not introduced Foreign Missionary Boxes into their parishes will do so now. We earnestly hope that the weighty words of the "Special Report," which appears in this number, will stir up the pure minds of many to a more thoughtful consideration of the claims of Foreign Missions. The use of the Foreign Missionary Box System is one of the ways in which interest in the work may take practical shape, and if that interest can be fed from time to time with facts gathered from our Missionary Publications, "SPIRIT OF MISSIONS"—"HOME AND ABROAD" and "CARRIER DOVE," it will not die out but grow stronger and stronger.

Dear Brethren of the Clergy, let us hear from you in this line or in any other which gives promise of enlisting people more deeply in this branch of the one great work which the Church has in hand.

CHINA.

LETTER FROM REV. HOONG NEOK WOO.

SHANGHAI, *September 11th, 1873.*

MY DEAR DR. DUANE:—Your very welcome letter, dated July 19th, reached me safely a few days ago. It has given me much pleasure to know that I have so good a friend in America as you, Sir, in taking so much interest in the welfare of your most undeserved and unworthy servant of our dear LORD, as I am. Indeed, it has made my very heart rejoice, of which I felt indebted, and therefore I write these few lines in thanking you in return.

May the fervent prayers of my good Brother be ever with me, and my great work, which I have undertaken a few months ago, may God enable me to be one of His faithful servants, and with the blessings and wisdom of our Heavenly Father that I may become one of the bravest soldiers in the great

army of our LORD JESUS CHRIST, to fight His glorious battle in my own benighted land !

I hope and pray, ere long, the Mission Fields of this country will be blessed with more good and energetic, real Christian men from the United States and other Christian lands, and as well as my countrymen, to strengthen the force already engaged to preach the blessed Gospel, of the LORD with more effect and power.

I was informed this morning, that the Rev. Mr. Nelson, has written the whole particulars of our ordination, and as well as our general work in Shanghai. So there is nothing more for me to say on the subject of our work, at least at present. Hope to hear from you again.

Your obedient and faithful brother servant in Christ.

JAPAN.

LETTER FROM C. H. NEWMAN.

YEDO, JAPAN, *Oct 7th, 1873.*

REV. AND DEAR SIR : After a very pleasant voyage I arrived at Yokohama on Sept. 25. At that place I found Bishop Williams, who had decided to locate us at Yedo and had come up to make arrangements for the change. After stopping a few days at Yokohama I came up to Yedo, and am staying temporarily at a hotel, until arrangements can be made for renting a house. Bishop Williams left last Thursday for China, to return about the middle of November. We are endeavoring to get permission to occupy a house outside of the district in which foreigners are required to reside.

Mr. Wright and Mr. Shaw, (Missionaries sent out by the Society for the Propagation of the Gospel in Foreign Parts,) are with me, and we will probably live together for the present.

Until some more definite arrangement can be made, my address will be simply Yokohama, Japan. From that point letters will be forwarded to me.

Very respectfully.

HAITI.

REPORT OF THE REV. L. D. LEDAN.

In June last, being obliged to go to Port Au Prince with the Rev. C. E. Benedict, to take part in our Missionary Convocation, which was to take place the 8th of that month, we left Cayes on the 4th for the capital, situated sixty leagues (180 miles) distant, a route exceedingly difficult to traverse in the rainy season.

We arrived at Petit Goâve the afternoon of the 5th, after having passed two days on the road, much exhausted by the fatigue of horseback riding. Our hearts were overwhelmed with grief in learning at that place that the Church of the Holy Trinity, Port Au Prince, in which our Convocation was to be held, had been reduced to ashes. In spite of this sad news, we con-

tinued the next day our route towards the capital, where we arrived on the evening of the 7th, and found the church in ruins, and all the members of that parish, as well as our venerable Dean, the Rev. Mr. Holly and his family, plunged in deep affliction.

Nevertheless, their consolation was in the assurance of St. Paul the Apostle, that all things work together for good to those that love God (Rom. viii. 27). From these sacred words we comprehended that affliction as well as joy, sickness as well as health, life as well as death :—all have for their object the happiness of the true children of God.

In spite therefore of this great and unfortunate trial which the adversary caused us to undergo, we had the happiness to see our Missionaries assemble together from all points of the island. This indeed was for us the sign of a new Pentecost for the Christian Church in our midst.

At the close of the various sittings of our convocation, which lasted eight days, I started again for Cayes, leaving Port Au Prince Saturday at 6 o'clock A. M., with the view of stopping at Petit Goâve to preach the next day; as some of the inhabitants of that city had manifested a good disposition for the reception of the Gospel of our Lord.

On my arrival at this latter place at 5 o'clock P. M., I was well received by several friends of the cause, and the next morning they prepared the National school-house of that locality for the service. I preached to an auditory of upwards of one hundred persons, from the words: "Search the Scriptures, for in them ye think ye have the words of eternal life; and they are they which testify of me." (St. John, v. 39.)

I endeavored to make known to my hearers the great triumph and authority gained by the Holy Scriptures in various parts of the world, and particularly in Africa, which is now embracing Christian civilization by means of the Gospel. The impression produced upon those who were present, seemed to be favorable to the Word of God.

The next morning I left for Cayes, under the firm impression that the Gospel would be able to make great progress at Petit Goâve. After a voyage of two days I arrived at Cayes worn down with fatigue, and my horse being utterly incapable of going another step further, after having traversed those 60 leagues. God be thanked, I found my family in good health.

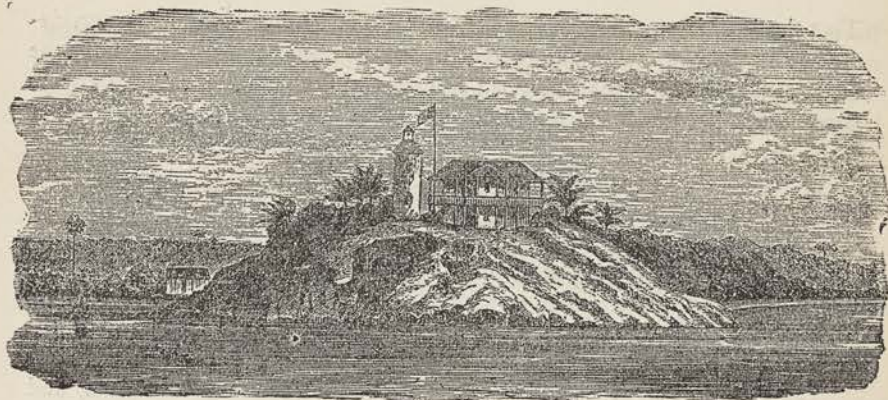
In regard to my labors at Torbeck, at Macomb and at the other points where I exercise my ministry, I will furnish more precise details in my next report, for during the quarter just closed, I have not been able to do much because of confinement to my bed with an attack of neuralgia during the month of July.

SUMMARY OF MISSIONARY WORK FROM *May 10th to August 10th, 1873.*

| | | | | |
|-----------------------------|----|----------|--------------------------------------|----|
| Preached at Cayes | 15 | Sermons. | Visitations of Sick | 18 |
| " " Torbeck | 14 | " | Pastoral Visits for Prayer | 23 |
| " " Petit Goave | 1 | " | Total | 34 |
| " " Gillet | 1 | " | | |
| " " Macombe | 1 | " | | |
| Total | 32 | " | | |

CAYES, *August 31, 1873.*

(Signed) L. D. LEDAN



ORPHAN ASYLUM, CAPE PALMAS, LIBERIA, W. A.

MENTION was made in the November No. of the proposed establishment of telegraphic communication between Cape Palmas, Liberia, and the United States ; we find, in the September No. of the *West African Record*, the following comments respecting that project :

NO LONGER FAR OFF.

Twelve, or fifteen years since, the Missionary in Africa was thankful to hear from his native land once in six months. Ten years since, one steamer monthly gave him twelve mails per year instead of two ; then after three years a steamer every fortnight was counted a great thing : now five steamers per month bring him close to the outer world.

When the fact that a line of Submarine Telegraph will touch at Cape Palmas came to our ears, we were startled. To be able to speak to the civilized world in so short a space of time, we had never expected.

Then came the thought, surely the responsibility of Christendom has increased a hundred fold in half a generation.

Africa is no longer the far-off land, though it is still benighted, neglected Africa. Darkness covers the land, gross darkness the people.

Those eager for gain have found their way to its shores by thousands, have died by thousands on its marshy rivers. If the trader can get the greater profit in the most unhealthy localities, he does not hesitate. He endures hardship, lives in a native hut, discomfort all about him, for filthy lucre's sake. Africa has never been too far off, too unhealthy, for fortune-hunters.

Afric's sons are *neglected, uncared for* by those who profess to love the SAVIOUR, and should, therefore, love all for whom He died, while her gold, her ivory, her produce are *sought after* by those who seek to lay up treasure upon earth.

The increased facilities for making the treasures of this vast continent available, are grasped and used most energetically by men of the world.

That the land is more easily reached, that the mortality among foreigners decreases as the country is opened, and as the comforts of civilized life can the more readily be gathered about the Missionary, we look in vain for any to press forward to avail themselves of "*the ways made smooth.*"

"He, who hath and will not give
The light of life to all that live
Himself shall lose the way."

The responsibility of the African is also increased by being brought nearer to Christendom. God's wonderful goodness in linking him more closely with lands where the true Light shineth, is a call to come out of the darkness which has for ages enclosed his land.

List! "*He* saith, Awake thou that sleepest, and arise from the dead, and CHRIST shall give thee light."

LORD BE WITH THEM.

Written after hearing of the purposed embarkation of Bishop Auer and others, for Africa.

SPEED Thy servants, SAVIOUR, speed them !
Thou art LORD of winds and waves :
They were bound, but Thou hast freed them ;
Now they come to free the slaves ;
Be Thou with them !
'Tis Thine arm alone that saves.

Friends and home and all forsaking,
LORD ! they come, at Thy command
As their stay Thy promise taking,
While they traverse sea and land ;
O be with them !
Lead them safely by the hand !

Speed them through the mighty ocean,
In the dark and stormy day,
When the waves in wild commotion
Fill all others with dismay ;
Be Thou with them !
Drive their terrors far away.

When they reach the land of strangers,
And the prospect dark appears,
Nothing seen but toils and dangers,
Nothing felt but doubts and fears ;
Be Thou with them !
Hear their sighs, and count their tears.

When they think of home, now dearer
 Than it ever seemed before,
 Bring the promised glory nearer ;
 Let them see that peaceful shore,
 Where Thy people
 Rest from toil, and weep no more !

When no fruit appears to cheer them,
 And they seem to toil in vain,
 Then in mercy, LORD, draw near them,
 Then their sinking hopes sustain :
 Thus supported,
 Let their zeal revive again !

In the midst of opposition
 Let them trust, O LORD, in Thee ;
 When success attends their Missions,
 Let Thy servants humbler be :
 Never leave them,
 Till Thy face in Heaven they see.

There to reap in joy forever,
 Fruit that grows from seed here sown :
 There to be with Him, who never
 Ceases to preserve His own,
 And with triumph
 Sing a SAVIOUR'S grace alone !

THOMAS KELLY.

—*West African Record.*

CHURCH ALMANACS.

WE are more than usually interested in these most useful hand-books for the coming year (1874) for the reason that they will contain (in addition to information relating to the Calendar, Parishes, List of the Clergy, with Post Office address, etc., etc.) *full particulars concerning the Domestic and Foreign Missionary Society of the Protestant Episcopal Church and the Board of Missions, with a list of their Publications, Missions and Missionaries.*

ONE.—THE CHURCH ALMANAC is published by Pott, Young & Co., 5 Cooper Union, New York.

ONE.—THE PROTESTANT EPISCOPAL ALMANAC is published by T. Whitaker, 2 Bible House, New York.

WE failed to credit the *Pall Mall Gazette* with the article in the Nov. No. entitled "The Study of the Japanese Tongue."

ACKNOWLEDGMENTS.

The Secretary and General Agent has received, and forwarded to destination, the following Packages, Bundles, Boxes, etc., since last acknowledgment in THE SPIRIT OF MISSIONS.

| DIOCESE. | TOWN. | FROM. | FOR. | DESCRIPTION. |
|----------------|-------------------|--|---------------------------|--|
| Connecticut .. | New Haven... | American Oriental So. | China Mission..... | 2 Packages Reports. |
| Long Island.. | Brooklyn.... | Miss Denroche of St. Mark's Church... | Rev. R. H. Gibson..... | 1 Parcel Sunday School Papers. |
| | do. | Mr. O'Brien of St. Mark's Church... | African Mission..... | 1 Package of Books. |
| | do. | Mrs. B. H. Paddock of Grace Church... | Miss Scott..... | 1 Pair Shoes. |
| | do. | Church Almoner Soc. of Grace Church... | Rev. S. D. Ferguson | 1 Surplice and Stole. |
| | do. | Dr. Tucker..... | Bishop Auer..... | 1 Package, (contents unknown.) |
| | Flushing.... | Sunday School of St. George's Mission. | Rev. S. W. Seton..... | 1 Package Sunday School Papers. |
| | Wash., D. C. | U. S. Bureau of Education..... | Bp. Auer and Bp. Williams | 2 Packages Reports. |
| Maryland.... | do. | Mrs. McAllister..... | Rev. E. D. Ferguson | 1 Box Clothing. |
| | do. | do. | do. do. | 1 Box (contents unknown.) |
| | Georgetown, D. C. | Church of Epiphany. | Bishop Auer..... | 1 Package Surplices. |
| Michigan.... | Detroit..... | Mrs. G. Adams..... | Misses Scott and Botts.. | 2 Boxes and 1 tin Can Sundries. |
| | do. | Mrs. Dr. Gorden of St. Paul's Church... | Bishop Auer..... | 1 Side Saddle. |
| New York.... | New York.... | Mrs. Hall..... | Rev. G. W. Gibson..... | 1 Bundle (contents unknown.) |
| | do. | Thro' E. P. Dutton & Co..... | do. | 1 Bundle Books. |
| | do. | N. Y. Bible and C. P. Book Society..... | African Mission..... | Grants of Prayer Books. |
| | do. | do. | Haitian do | Grants of Prayer Books, French. |
| | do. | Evan. Knowledge Soc. | do. do | Grants of Prayer and Mis. Service, French. |
| | do. | do. do. | African Mission..... | Grants of Books and Parish Visitor. |
| | do. | V. P. Suvoong..... | Rev. Yung Kiung Ngan... | 1 Book and 1 Album. |
| | do. | Miss D. thro' Rev. Dr. Dyer..... | Mrs. J. H. Quinby..... | 1 Florence Sewing Machine. |
| | do. | Girl's Bible Class, Ch. of Holy Com..... | Rev. P. E. Jones..... | 1 Communion Set. |
| | Rossville, S. I. | Mrs. Bean of St. Luke's Church..... | Mrs. S. D. Ferguson..... | 1 Box Glass, China, and Scott's Commentary (5 Vols.) |
| Niobrara.... | Yankton Ag'cy | Bishop Hare..... | Rev. R. H. Gibson..... | Twelve Missionaries..... |
| | do. | do. | Bishop Auer..... | Second Vol. Speakers' Commentary, for each. |
| Ohio..... | Gambier..... | Bishop Bedell..... | do. | 2 Packages Books. |
| | do. | do. | do. | 1 Package Books. |
| | do. | do. | do. | 1 " Photographs. |
| | Cincinnati... | J. J. Butler..... | do. | 1 Keg Ink. |
| Pennsylvania. | Philadelphia.. | Mrs. Hening..... | Mrs. Neufville..... | 1 Package Dry Goods &c. |
| | do. | Mrs. A. E. Hoskins... | Miss Botts..... | 1 Box & 1 Pkg dry goods. |
| | do. | Thro' T. S. Malcom, 609 Walnut St.... | Bishop Auer..... | 1 Missionary Atlas. |
| | do. | Bp. White Parish Library Society..... | Haitian Church..... | 1 Package of books. |
| | do. | Ladies of Church of the Mediator..... | Miss Fay.... | 1 Box Clothing. |
| | do. | T. B. Peterson & Co.. | Rev. E. H. Thomson..... | 1 Package books. |
| | do. | W. H. Hortsman & Sons..... | do. do. | 1 Bundle Worsted. |
| | West Chester. | Juvenile Missionary Society..... | Miss Scott..... | 1 Box Clothing. |
| | Frankford.... | Mrs. P. Conover..... | Rev. E. H. Thomson..... | 1 Cask Lamps & Chimneys, 1 box Shoes. |
| | do. | do. | do. do. | 1 bbl Vinegar, 1 parcel and 1 box Dry Goods Leather, &c. |
| | Germantown.. | Ladies of Christ Ch.. | Rev. G. W. Gibson..... | 1 bundle Garments &c. |
| | do. | Miss Darlington (contributed the work) | Rev. J. H. Quinby..... | 1 Surplice. |
| | do. | Ladies of Christ Ch.. | do. do. | 1 bundle Quilt and Garments. |
| Pittsburgh.... | Pittsburgh.... | Rev. J. Scarborough, D.D..... | Rev. E. H. Thomson..... | 2 boxes Washing Machines. |
| Rhode Island. | Bristol..... | Mrs. Lay..... | Miss Scott..... | 1 box (contents unknown.) |

The Secretary and General Agent has received, and forwarded to destination, the following Packages, Bundles, Boxes, etc., since last acknowledgment in THE SPIRIT OF MISSIONS.—Continued.

| DIOCESE. | TOWN. | FROM. | FOR. | DESCRIPTION. |
|----------------|-----------------|-------------------------|---------------------------|---|
| South Carolina | Columbia.... | Miss Anna F. Fickling | Mrs. J. H. Quinby..... | 1 Small Package, (contents unknown.) |
| | do. | Miss Cornelia M. Gregg | Miss Julia De B. Gregg... | 1 bundle (contents unknown.) |
| | Charleston.... | Mrs. DeSaussure..... | Rev. W. J. Boone..... | 1 Bundle Books, Slate and Paint box. |
| Virginia..... | Oak Grove.... | Bishop Payne..... | Printer at Cavalla..... | 1 Book. |
| | Fredericksb'g. | S. C. Kearsley, Esq.... | Rev. E. H. Thomson..... | 1 box Fruit, &c. |
| | Beaver Dam D | Mrs. Nelson..... | Rev. A. C. Hoehing..... | 1 bundle, (contents unknown.) |
| Western N. Y. | Clifton Springs | Miss E. G. Jones..... | Rev. Wong K. Chal..... | 1 box Fancy Goods. |
| | Buffalo..... | Bishop Coxe..... | Hon. E. D. Bassett..... | 1 bundle, (contents unknown.) |
| Miscellaneous | | Unknown..... | Rev. C. H. Newman..... | 1 Book. |

The Secretary regrets that he is not in possession of information which would make the foregoing list quite perfect. He respectfully asks attention to the following important standing notice on last page of the Foreign Department of THE SPIRIT OF MISSIONS:

BOXES AND PARCELS FOR FOREIGN MISSIONS.—Boxes and parcels of books, clothing, and materials of all kinds may be forwarded to the Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

The information here sought is not only desirable in order that due credit may be given to the kind contributors, but it is necessary, as the Secretary is required to certify in regard to contents and value of packages at the Custom House.

ACKNOWLEDGMENTS.

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

Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER.

All Money Orders should be drawn on STATION D, NEW YORK.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from October 1, to November 10, 1878.

| | | | |
|---|---------------|--|---------------|
| ALBANY. | | INDIANA. | |
| Richfield Springs—St. John's..... | \$2 88 \$2 88 | Richmond—"K." | 24 00 24 00 |
| CENTRAL NEW YORK. | | KANSAS. | |
| New Berlin—H. O. Moss..... | 25 00 25 00 | Cedar Vale—Rev. H. S. Atwater, for Haiti..... | 10 00 10 00 |
| CENTRAL PENNSYLVANIA. | | KENTUCKY. | |
| Bethlehem—St. Luke's, for Japan.. | 2 88 2 88 | Lezington—Box for Joppa..... | 3 00 3 00 |
| CONNECTICUT. | | LONG ISLAND. | |
| Bridgeport—St. Paul's | 10 00 10 00 | Cold Spring Harbor—St. John's... Brooklyn—Grace. Mr. and Mrs. G. W. L..... | 6 00 30 00 |
| DELAWARE. | | St. Peter's \$105.24; Zena- na Band for Woman's Union Miss'y Soc., \$191. 296 24 | |
| Christiana Hund—Christ, five cent collection..... | 42 40 42 40 | Manhasset—Christ..... | 41 65 373 89 |
| ILLINOIS. | | MISSOURI. | |
| Algonquin—L. T..... | 2 00 | St. Louis Co.—Emmanuel..... | 10 75 10 75 |
| Chicago—W. B. C. at discretion of Rev. W. B. Cooper, Japan..... | 60 00 62 00 | | |

| | | | | | |
|--|-----|-----------|---|------|--------------|
| MARYLAND. | | | <i>Upper Providence</i> —St. Paul's Mem. S. S. | 10 | 10 |
| <i>Baltimore and Harford Co.</i> —St. John's..... | 16 | 08 | <i>Westchester</i> —Holy Trinity, Woman's Miss'y Ass'n for China..... | 50 | 00 298 77 |
| <i>Baltimore</i> —Grace, for Dr. Hill's special Fund..... | 50 | 00 | PITTSBURGH. | | |
| Trinity, Woman's Miss'y Ass'n. quart. pay't of scholarship in the Bp. Boone Memorial school, Wuchang, China. | 10 | 00 | <i>Butler</i> —St. Peter's..... | 10 | 00 10 00 |
| Mrs. S. G. Wyman, two scholarships in Rev. Mr. Thomson's girls' (Bridgman) school..... | 100 | 00 | RHODE ISLAND. | | |
| <i>Frederick</i> —All Saint's five cent col. | 45 | 00 | <i>Bristol</i> —St. Michael's, five cent col | 97 | 20 |
| <i>Howard Co.</i> —Trinity Parish..... | 39 | 74 | <i>Portsmouth</i> | 50 | 97 70 |
| <i>Long Green</i> —Trinity..... | 5 | 00 | SOUTH CAROLINA. | | |
| <i>Prince George Co.</i> —St. Paul's S. S. | 10 | 00 | <i>St. Stephen's</i> —St. Stephen's..... | 4 | 35 |
| <i>St. Mary's Co.</i> —All Faith, for Trinity Ch., Monrovia..... | 10 | 00 285 74 | <i>Yorkville</i> —Good Shepherd..... | 1 | 00 5 35- |
| MASSACHUSETTS. | | | TEXAS. | | |
| <i>Cambridge</i> —Rev. Dexter Potter... | 5 | 00 | <i>Galveston</i> —Trinity, Mrs. A. N. Mills..... | 11 | 00 11 00- |
| <i>Lanesboro</i> —St. Luke's..... | 20 | 00 25 00 | VERMONT. | | |
| MICHIGAN. | | | <i>Guilford</i> —Christ..... | 1 | 00 1 00- |
| <i>Grand Rapids</i> —St. Mark's Woman's Miss'y Ass'n Industrial Band..... | 5 | 00 5 00 | VIRGINIA. | | |
| NEW HAMPSHIRE. | | | <i>Alexandria</i> —Christ, \$20.00; S. S., special for Joppa \$119.50 | 139 | 50 |
| <i>Charlestown</i> —St. Luke's..... | 11 | 35 | <i>Amherst, C. H.</i> —Lexington Par., for Amherst scholarship in Bp. Boone Memorial school, Urchang, China | 10 | 00 |
| <i>Concord</i> —St. Paul's..... | 20 | 00 | <i>Charlestown</i> —St. Andrew's Par., Zion quart. coll., \$19.86; for ed. Chinese boy (Rev. Mr. Hoehing's School) \$8.75..... | 28 | 61 |
| St. Paul's school, subscription to West African Record..... | 1 | 00 32 35 | <i>Hanover Co.</i> —St. Martin's Par., Boxes for St. Martin's scholarship in Bp. Boone Memorial school, Wuchang, China..... | 9 | 08 |
| NEW JERSEY. | | | <i>Petersburgh</i> —Grace, Ladies of quart. pay't C. J. Gibson's scholarship Miss Scott's school, Africa.... | 10 | 00 |
| <i>Bergen Point</i> —Trinity, Woman's Ass'n for scholarship, Joppa..... | 25 | 00 | <i>Richmond</i> —St. Mark's young Men's Miss'y Soc., semi-annual pay't for scholarship in Rev. Mr. Thomson's Boys' school, China..... | 20 | 00 217 19 |
| <i>Freehold</i> —Mrs. Louisa S. Vought, for Ryall scholarship in Miss Fay's school..... | 20 | 00 | WESTERN NEW YORK | | |
| <i>Hudson City</i> —Holy Trinity, add'l.. | 60 | 45 50 | <i>Branchport</i> —St. Luke's..... | 12 | 50 |
| NEW YORK. | | | <i>Lockport</i> —Christ..... | 7 | 06 19 56 |
| <i>Newburgh</i> —St. Paul's..... | 5 | 00 | MISCELLANEOUS. | | |
| <i>New York</i> —Trinity Chapel, \$5.00; for Dr. Hill's special Fund \$50..... | 55 | 00 | Mrs. Rose Nelson (reimbursement)..... | 753 | 34 |
| Woman's Auxiliary..... | 20 | 00 | From China, to aid in sending men to Japan..... | 73 | 48 |
| W. K. Van Bokkelen..... | 1 | 10 81 10 | Board Missions, 1-3..... | 12 | 48 |
| OHIO. | | | Interest on Bohlen Fund.. | 270 | 31 1109 61 |
| <i>Cleveland</i> —St. Mary's, for China, \$7; for Africa, \$2..... | 9 | 00 | LEGACIES. | | |
| <i>Unionville</i> —St. Michael's..... | 1 | 20 110 20 | <i>N. Y. New York</i> —Estate of Daniel Devlin..... | 9100 | 25 |
| PENNSYLVANIA. | | | " <i>Dansville</i> —Estate of Jas. L. Reynold's..... | 1000 | 00 10100 25 |
| <i>Germanstown</i> —Lady friends, towards replacing Rev. Mr. Quinby's Library..... | 22 | 00 | | | |
| Miss'y Boxes 2715—6656... .. | 9 | 51 | | | |
| E. Palmer..... | 2 | 00 | | | |
| <i>Philadelphia</i> —St. Andrew's, two scholarships for Joppa... .. | 140 | 00 | | | |
| St. Luke's, boxes..... | 24 | 94 | | | |
| Episcopal Hospital Mission S. S., of which special for Miss Savery, \$10 | 40 | 22 | | | |
| | | | | | \$12,922 12. |

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

DECEMBER, 1873.

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

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

OUR ANNUAL REPORT.

At the late meeting of the Board of Missions, if our Department of work did not engage as much of the time and attention of the Board as we deserved, it was owing solely to want of time. Many of the members greatly wished to testify to the importance of the satisfactory way in which it had been prosecuted to the extent of our power, but the press of other matter gave no opportunity.

The following is the Report of the Sub-Committee appointed to examine the Annual Report of the Committee.

The Committee of the Board of Missions on the Eighth Annual Report of the Commission of Home Missions to Colored People beg leave to Report :

The work done by this Commission has been well, and wisely done, so far as the Commission itself is concerned.

It has accomplished all that was possible with the means placed at its disposal,— and the results of its labors are such as to encourage the Church to sustain a work so needed in whatever aspect we may contemplate it.

While thus commending the action of the Commission, the Committee are pained to learn of the little interest which the Church at large feels in this branch of its Mission work ; so little that, not one half of the members of this Board have by themselves or by the Parishes which they represent contributed a single dollar to the funds needed for this agency.

In this connection the Committee call attention to the fact, viz., that while the receipts for work among the Indians (numbering in all not more than three hundred thousand), amount to over sixty thousand dollars ; the receipts for the work to the Freedmen, (numbering over four millions of souls), reach only to twenty-three thousand dollars.

We do not regret that so much has been given to the Indian Missions ; but we do regret that for a class of people numbering ten times the sum of all the Indians, so little has been given and so little interest has been felt.

Such apathy we are persuaded arises not from indifference to the education and salvation of the Freedmen, but to a lack of definite knowledge as to the condition and spiritual needs of the class of persons for whom this Commission is established. To remedy this, the Committee urge upon all its members a careful perusal of the interesting facts and statistics published from time to time in *THE SPIRIT OF MISSIONS*, and also suggest the preparation of a brief tract which, in strong language and compendious form, shall set forth the claims of the unfortunate people who are now perishing for lack of knowledge. Such a tract scattered broad-cast over the Church, and read to the several congregations on some occasion of public worship, cannot fail to be of great service in imparting information, as to what is to be done, and in stirring up the will of God's faithful people to accomplish the same. The Committee are pleased to find that the 24 schools under the charge of the Commission located in the different Dioceses are generally in a good condition. Especially do we commend to your notice the interesting Normal Schools, the reports of which have been laid before you. Yet each of these needs re-enforcement and each could do more if the Church would but place more means at the disposal of the Commission, and thus not only strengthen the things that remain, but also bring fresh life to that which is ready to die.

It is impossible to estimate the mental and moral nature of this school work. It is seed-time work. It is the Church's sowing season. Hence *now* is not the time to forecast what the harvest will be, or predict how many

sheaves may yet be bound up for the heavenly garner as the result of this seeding down of the minds of these hundreds of children in the simple truths of our holy religion, and of our Apostolic Church.

God grant that the Church shall not gauge its interest on this elementary work by any present results. It is a day for faith, a faith that works by love and that works for its harvest after many days.

With reference to the question of electing and consecrating a Bishop for the Freedmen, to which attention has been called by the Commission, your Committee are not prepared as at present advised, to make any definite recommendation. It involves so many points of ecclesiastical and canonical legislation, is so interlaced with social and political measures, and requires such careful handling from wise and experienced men, that all that the Committee are willing to do at the present time, is to submit the following Resolution :

Resolved, That a Committee consisting of two Bishops, two Presbyters and two laymen be appointed by the Chair, to take into consideration the whole subject of a Bishop to the Freedmen, and report thereon to the next Annual Meeting of this Board.

The Committee cannot close this report without bearing strong and unanimous testimony to the unremitting, unpaid and efficient services rendered to this cause by the self-sacrificing devotion of the members of the Executive Committee ; and they assure the Church that so far from believing that a change of administration would be beneficial, they believe that the trust could not be better administered, and that any change would be disastrous to the cause to which these dear brethren have so willingly offered themselves. They therefore recommend the adoption of the following Resolution :

Resolved, That the Board of Missions, sensible of the great benefit which has been conferred upon it by the earnest services of the Executive Committee, hereby expresses its heartfelt approval of the judicious way in which that Committee has discharged its delicate and complicated duties, and its full confidence in the wisdom of the measures which they have devised and sustained.

WM. BACON STEVENS, *Chairman.*
THOS. H. VAIL.
JOHN H. ELLIOTT.
TAZEWELL TAYLOR.
JOHN BOHLEN.

WHAT THE FREEDMEN NEED.

THE paramount necessity of the Southern African Churches is a thoroughly educated ministry of their own. Nothing can be substituted for this, nor can the complete development of their ecclesiastical life ever be attained without it. The negroes are constitutionally imaginative and mercurial, with a strong inclination to superstition and fanaticism, and what they most require to counteract these tendencies is systematic instruction in divine truth—not the technical systems of the schools, not metaphysical subtleties or sectarian polemics, but a grounding in fundamental principles—such a grounding as comes from illustrating these principles so simply, and reiterating them so patiently, as to insure a true and clear comprehension of them. If ignorant enthusiasts and fiery fanatics are their spiritual guides, their religion will be the intoxication of excited animal sensibilities, full of the chimeras of dis-tempered fancy, instead of the calm sobriety of rational faith and the salutary convictions of conscience enlightened by the Spirit of Truth. The Church, therefore, which secures this kind of instruction for them is their greatest benefactor.

TYPE OF CIVILIZATION AND CHRISTIANITY AMONG THE NEGROES.

Let us hope that these various instrumentalities will be blessed by the great Head of the Church to the highest good of the African people in this country. Nothing but the conservative power of Christianity can secure them against the evil influences which threaten them. Nothing else can bring them a happy future. There is much to hinder, for the present, their attainment of a high degree of civilization. The truest friend of the African is not the man who inspects him through the rose-colored lenses of a sentimental philanthropy, but who looks at him in the light of truth, recognizing his weaknesses that he may guard him against that influence, and appreciating his good qualities that he may encourage him in their development.

There is before him the hope of a moral and spiritual progression of greater worth than any that is merely mental; and though his type of civilization and Christianity may be different from that of the Caucasian, it need not be necessarily an inferior one; though he may never be distinguished in the walks of philosophic or scientific research, or of broad statesmanship or of original discovery, yet he may attain to a spiritual development of the greatest and most attractive character. The very traits so prominent in his nature, his freedom from ambition and avarice, his humble, docile, forgiving, contented, patient, loving, submissive spirit, may, under the cherishing and sanctifying influence of divine grace, prepare him for a type of Christian civilization, softer, kindlier, fuller of the virtues of the Sermon on the Mount, more self-sacrificing, and richer in the sweet charities of the Gospel than any yet exhibited by the more aggressive and dominant of white races.—*Selected.*

SPIRIT OF MISSIONS.

WOMAN'S WORK.

FIRST ANNUAL REPORT OF THE DAKOTA LEAGUE OF BOSTON.

ADDRESS OF THE PRESIDENT.

To the Rector of the Diocese of Massachusetts :

REVEREND SIRS : It has been thought expedient to preface the printed Report of the last year's work in the Dakota League, by a brief record of its *decade* of years as an organized association :—first, as a means of acquainting those into whose hands it falls with the early New-England interest in a long-neglected work which has now become of general interest to the whole Church ; and second, as an assurance to the Rectors of parishes (without whose sympathy and cordial co-operation our hopes for the future cannot be realized) of our utility, authority, and permanence.

The noble-hearted Bishop of Minnesota, in a visit to Boston eleven years ago, roused the dormant sympathy which existed in many hearts for the perishing Indian race, into a conviction that the responsibility of earnest prayer in their behalf lay upon every Christian.

Shortly after, a member of Emmanuel Church, Boston, while visiting in Albany, became acquainted with a dear sainted child of God, now resting in Paradise—Evelina C. Bogart. With paralyzed limbs, for twenty-five years she lay on a couch of suffering, much of the time in an agony of distress, yet always calm and patient, full of love and faith and zeal, living in the “peace of God that passeth understanding,” stimulating by her words and prayers hundreds to more activity for their MASTER, and now, resting from her labors, “her works do follow her.” Into the ready ear of this new friend she poured the story of Bishop Whipple's mission at Redwood ; of the young Minister who had consecrated his life to the Indians,—Samuel D. Hinman ; of the late fearful massacre which had scattered these poor people so happily gathered under his faithful teaching, and of their great need of food and clothing. She encouraged the desire to prepare boxes of clothing for their relief, suggested the possibility of supporting an Indian student, related her own experience, and furnished the definite information required.

The dearly-beloved Rector of Emmanuel Church, now Bishop of Central New York, entered with glad sympathy into the wishes and plans of his parishioners. Many calls were made, money and clothing contributed, and

in the fall of 1863 a large box was sent to the Mission, bringing, in response, letters from Mr. Hinman, Dr. Breck and Bishop Whipple, which aided in establishing a permanent interest in the work.

A strong desire was felt to do something toward the support of a student, and a teacher of Emmanuel Sunday School, who had been moved by Bishop Whipple's address, persuaded her class to lay aside, weekly, something for this purpose; and out of this effort, a few months later, grew an organized association,—the Dakota League,—whose officers were a President, Vice-President, Secretary, and Treasurer, and whose members pledged themselves to awaken an interest among their friends and raise one hundred and fifty dollars a year for the support of an Indian student. Mr. Hinman's heart was lightened by the pledge, and he chose for their beneficiary from among his most promising young men, *Paul Mazakute*, the first Indian Presbyterian, whose whole life and eminently Christian death were a beautiful illustration of the power of the Gospel of CHRIST.

Thus, year by year, our work went on quietly and steadily. Through many changes of parish relations the annual pledge was faithfully kept, and was frequently supplemented by offerings for special purpose. I cannot state the exact amount of money contributed, or the number of boxes sent out in the last ten years.

Compared with the general interest which is now felt, and the amount of money and labor required to sustain it, our efforts would seem very small; but those were the days—*the years*—of small things, when the earnest Missionary and his wife, with one noble hearted woman beside, labored alone in apostolic love and faith, turning with grateful hearts to the faithful few who were mindful of their necessities, and carried them daily in the arms of prayer to the mercy-seat.

The day of small things has gone by; the Church has awakened to her duty and privilege; the Government has inaugurated a "peace policy," and in the new Diocese of Niobrara alone, 50,000 Indians are committed to our trust, and are stretching out their hands for the Bread of Life. Meanwhile the "Woman's Auxiliary" was formed by the Board of Missions, and the Indian Commission has wisely availed itself of these bands of women-helpers, and relies greatly upon the assistance they can furnish in the great work it has undertaken.

On the 11th of December last, the Dakota League united with the "Woman's Auxiliary," placed itself under the direction of the Indian Commission, more especially under that of the Bishop of Niobrara, and extended an invitation to the women of the churches of Boston and its suburbs to unite with them in increasing the efficiency of the League, and furthering its objects. Everywhere we met encouragement, and the record and result of the first year of our united work, will be found in the appended reports of our Secretary and Treasurer.

And now as to our future. We have found heretofore that the cause of

the Indian, and the claims of the Church in this direction, have but to be presented to secure a response, and have determined to ask every Rector in Massachusetts to consider this subject, and to present it to his people, hoping thus to secure from every parish some offering to the Indian cause during the present year.

By reference to the report of our late Diocesan Convention, we find that of 105 parishes whose names are recorded in that Journal, 42 have contributed during the year to Indian Missions, leaving 63 who report nothing for this object.

Of the 42 contributing, 25 are working with the League, have been represented at our monthly meetings, and made their offerings through our Treasurer. Others have been in communication with the League, but owing to some misapprehension we do not receive credit for their offerings. In the 14 parishes outside the League, the sum of \$620 has been contributed (about one half of this amount being given by a single parish whose Rector was present at our last annual meeting), while the offerings of those connected with us, in money and clothing, amount to \$5,000.

Among the non-contributing parishes are many large and active ones, whose record for liberality is most creditable; suggesting the inference that the Indian cause has not yet found its place in their work, and encouraging the hope that in securing the attention and interest of Rectors and people, the amount given by Massachusetts the coming year to this branch of the Church's Missionary work, may at least be doubled.

In conclusion, I may repeat that our present organization and plan of work is in harmony with, and under the direction of the Indian Commission, to whom the Church has intrusted the care of this long-neglected race; and add, that by reference to Article 4th of our Constitution,* the particular advantages of a connection with the League may (in part) be learned.

Commending this report to your careful perusal,

I am, Reverend Sirs,

Very Respectfully,

MARY D. BURNHAM,

President of Dakota League.

CAMBRIDGE.

Feast of All Saints.

1873.

* ARTICLE IV.

The Officers of this Association shall be a President, Vice-President, Secretary and Treasurer. There shall be, moreover, a Board of Managers, consisting of the above-named Officers, and of two or more Ladies from each parish represented in the Association, whose duty it shall be to regulate its affairs, and, under the supervision of their Rectors, to further the work of the Association in the parishes to which they respectively belong. The methods by

REPORT OF THE SECRETARY.

ON the evening of the 4th of December, 1872, the annual meeting of the Dakota League was held at No. 82 Myrtle Street. By request of the President, the Rev. Geo. S. Converse was present and conducted the opening Services.

This meeting will be remembered by all who attended it, as one of peculiar interest, owing to the presence of Col. Kemble, Secretary of the Indian Commission, and Mrs. Stanforth, one of the most devoted laborers in the Indian Missionary field, who from the depths of their own knowledge and experience could testify to the good work already done, and to the need of larger and more persistent effort to bring the light of the Gospel to this people, sitting indeed "in darkness and in the shadow of death."

To accomplish this result, it was proposed that the organization should no longer be private, but connect itself with the Woman's Auxiliary to the Board of Missions.

At an adjourned meeting held at the Rooms of the Church Association, on Wednesday, December 11th, the Dakota League was reorganized. The President, having opened the meeting with prayer, gave a brief resumé of the old association, and suggested plans for the new. It was unanimously voted that the name should remain unchanged, as also the constitution and by-laws, with necessary amendments. Mrs. Burnham was reelected President, and a Vice-President, Treasurer and Secretary were chosen, also a board of managers consisting of two ladies from each parish represented. It was voted that the meetings should be held on the second Wednesday of each month, at the Rooms of the Church Association.

During the past year seven public meetings have been held, from December 11th, 1872, to June 4th, 1873, each showing an increase of membership, and of hearty zeal and interest in the work of the League. Manuscript letters from Missionaries in the West have been read at each meeting, and addresses made by one or more of the clergy present.

Over five thousand pamphlets have been distributed; large contributions of money, clothing, &c., have been received and forwarded; and the work of the League is steadily increasing, twenty-seven parishes being pledged to assist.

On Saturday, March 1st, the Right Rev. Wm. H. Hare, Missionary Bishop of the Diocese of Niobrara, visited Boston and addressed the League, and his words, full of zeal and courage, left their impress on the

which the ends of this organization can be promoted are, the raising of money for the support of Missionaries and Teachers, for the education of those who may be preparing for the work and for other benevolent purposes connected with the Mission: the making, collecting and transfer of clothing and other material aid; and the publication of papers and pamphlets that may serve to stir up a public interest in the welfare of the Indian.

hearts of all who heard him. May God prosper him and his brave helpers in their far-off and difficult field of labor, and inspire the hearts of many to give them freely of their substance and their prayers.

The year has not passed without bringing cause for sadness. In the death of the Rev. Paul Mazakute, the first beneficiary of the League, we have much to mourn; but the remembrance of his earnest labor and faithfulness unto death,—a death triumphant in the LORD JESUS,—will be a lasting testimony of the power of the Gospel among the Indians. The recent troubles with the tribes at the West will not, ought not, indeed, to discourage those who are entering upon that field of Missionary labor, but rather incite them to greater effort. The cries of revenge and war and death should interpret themselves to the Christian into the prayer of Macedonia, “Come over and help us,” and be the strongest testimony that assuredly “the LORD hath called us to preach the Gospel unto them.”

Respectfully submitted,

MARY L. MASTERS, *Secretary.*

THE Treasurer of the DAKOTA LEAGUE reports that the whole amount of money received since the reorganization of the Society in December, 1872, is \$3,316.02, and the whole amount paid out is \$3,178.67; leaving on hand at the date of this report the sum of \$137.35.

The entire amount paid out has gone into the hands of W. K. Kitchen, Esq., of New York, Treasurer of the Indian Commission, and has been appropriated to the objects of the Commission.

The items have previously appeared among the acknowledgements in the SAIRIT OF MISSIONS, and are therefore omitted here.

FIRST ANNUAL REPORT OF THE NIOBRARA LEAGUE OF NEW YORK.

SECRETARY'S REPORT.

In the month of November, 1872, when the appeal of the Indian Commission to the Church at large was stirring all Christian hearts, a few ladies met in Room 21, Bible House—the headquarters of the Woman's Auxiliary to the Board of Missions,—and formed themselves into an Association for Indian Work. The need of some such outlet for the sympathies of many in the city had long been felt, and the Niobrara League of New York, modelled on the plan of its elder sisters of Boston and Philadelphia, was begun. In a few meetings, held in rapid succession, it adopted a Constitution, elected officers, and began its work.

In December, almost at the outset, the members were encouraged by an address from Dr. Hare, then Bishop-Elect of Niobrara, and later, after his consecration, he again addressed a large congregation, in the Church of the Transfiguration. From this time, the interest in the work increased and the

meetings grew larger. Each Rector in the city and neighborhood was invited to send two delegates from his parish to the monthly meetings, and these delegates were asked to collect subscriptions, and enlist workers in their several parishes.

A few responded, and promptly named delegates. In other parishes, meetings were held, Auxiliary Societies formed, and delegates appointed by vote. In all, seventeen parishes of the city and vicinity were represented. Some parishes had already, when the appeal reached them, undertaken other work for the winter. Most of these promised help another year.

The League took as its special object for the season the support of the ladies working at the different Mission Stations. Four were entirely supported by it, one at Crow Creek, one at Lower Brulé, and two at the Ponka Mission, and the remaining money subscribed partially covered the support of another, the whole contribution being paid through the Treasurer of the Indian Commission. Besides this, the ladies of one parish continued the work they had undertaken some years before, of caring for the Mission at Choteau Creek, changing their organization from an individual Society to a Branch of the Niobrara League.

In common with kind friends all over the country, valuable boxes were also sent to the Mission Stations, and all were well but unevenly supplied. To systematize this part of the work and to afford no cause of jealousy to the Indians, the Niobrara Store-Room has been opened at Yankton Agency, —the Bishop's headquarters,—and it is proposed in future, that all things not intended for the personal use of the Missionaries should be sent to this centre for distribution.

The Meetings of the League were held on the second Thursday of each month until July, at which, letters of great interest from the Missionaries were read, giving information of the progress of Christianity and civilization in the tribes under the Church's care. Various publications of the Commission, giving extracts from letters, and other Missionary information, were given at each meeting to the delegates for distribution.

A friend of the Indians patented, during the winter, a Memorial Cross of great beauty, and generously gave all the profits of its sale to the Treasury of the League. The returns from these have already begun to come in, and it is hoped will keep on increasing.

The Bishop of Niobrara has lately issued a circular, setting forth his plan of teaching and caring for Indian children in each Mission family, taking them from heathen ignorance and training them to Christian life. These children will be under the especial care of the women of the household; and it is for the support of these Christian women, working amid discouragements and hardships far greater than we can describe, that we appeal to the women of New York.

It is estimated that the cost of a year's living for each, is five hundred dollars (\$500);—of this, one hundred dollars (\$100) is given for clothing

and personal expenses, (not a large sum for one woman to spend yearly,) and the remaining four hundred covers the cost of her board, lodging and travelling expenses. These women—Sisters all in deed, if not in name—are doing the work given to each one of us to do; feeding the hungry, giving drink to the thirsty, clothing the naked, ministering to the sick, and, in very truth, obeying the SAVIOUR'S command.

Can we answer for it, if we fail to help them in their holy work? Shall we not rather rejoice to aid these His servants, remembering the promise—"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me?"

HELEN BEACH,

Recording Secretary.

NEW YORK, Sept. 30.

The Treasurer reports the sum of \$2,575.85 paid into the Treasury of the Indian Commission; the items having been acknowledged month by month in the SPIRIT OF MISSIONS, are omitted here.

LIST OF BOXES RECEIVED AT THE NIOBRARA STORE ROOM
SINCE ITS ESTABLISHMENT.

Oct. 21st, 1873. Number of boxes received at Niobrara Store-room, to date, 34.

- No. 1, From St. Stephen's Parish, Brooklyn.
- " 2 " Ladies' Missionary Society, St John's Church, Stamford, Conn.
- " 3 " St. John's Sewing Society, Cambridge, Mass.
- " 4 " Anne J. Nichols and Emily V. Goodwin, Brooklyn, marked "Rev. J. O. Dorsey, Ponka."
- " 5 " Ladies' Missionary Society, Church of Incarnation, Philadelphia.
- " 6 " St. James' Church, Muncy, Lycoming Co., Penn.
- " 7 " Ladies' Missionary Association, Church of the Ascension, Philadelphia.
- " 8 " Benevolent Association of St. George's Church, Newburgh.
- " 9 " Christ Church Parish, Danville, Central Penn.
- " 10 " Women's Missionary Association, Trinity Parish, Bergen Point, N. J.
- " 11 " Trinity Church, New York, 2 boxes merchandise. No. 1, box of hats; and No. 2, box directed to Mrs. Hinman, Santee, and forwarded to her.
- " 12 " St. Paul's Parish, Pawtucket, R. I. (Niobrara Helpers.)
- " 13 " St. John's Church, New Haven, Conn.
- " 14 " Society of Ascension Church, New York.
- " 15 " Bible Class of Trinity Church, Boston, (Dakotah League.)
- " 16 " St. Paul's Church, Newburyport, Mass., marked "Rev. J. O. Dorsey."
- " 17 " St. Thomas' Church, Battle Creek, Michigan, marked "Rev. J. O. Dorsey, Ponka."
- " 18 " Box not identified; letter found in pocket of coat contained in box, addressed to Rev. F. W. Hilliard, Theusa, Jefferson Co., N. Y.
- " 19 " Box not identified.
- " 20 " " " "
- " 21 " " " "
- " 22 " St. Luke's Church, Germantown, Pa.
- " 23 " Rev. Dr. Schuyler, Orange, N. J.
- " 24 " St. Andrew's Church, Philadelphia.
- " 25 " Box not identified.
- " 26 " Sewing School of Calvary Church, Germantown, Pa.

- No. 27 From Grace Church Parish Aid Society, Providence, R. I.
 " 28 " Indian Aid Society, Providence, R. I., and from Church of the Saviour.
 " 29 " Memorial Church, Westport, Conn.
 " 30 " The Guild of the Church of the Holy Comforter, Rahway, N. J.
 " 31 " Box not identified.
 " 32 " The Ladies' Missionary Society, St. Mary's Church, Hillsborough, Ohio.
 " 33 " Trinity Church, Boston, (through Dakota League.)
 " 34 " Sewing Society of Church of the Saviour, West Philadelphia, Penn., sent through Mr. Wm. Welsh for Indian Missions.
 Number of boxes received and not identified, 6.

There is in the book, a letter from the "Sisterhood of St. Peter's Church, Detroit, Mich.," describing box sent June 13th, for Rev. Mr. Burt; but box not received at Store-room. Also a letter from "A few of the lady parishioners of Christ Church, Greenwich, Conn.," giving list of articles sent to Niobrara Store-room, in a box not received.

ANNA M. BAKER,
For Bishop Hare.

ACKNOWLEDGMENTS.

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

Received from October 1st, to November 1st, 1873.

| | | | | | |
|---|---------|---------|--|--|-------------|
| CONNECTICUT. | | | | Mission under Bp. Morris, Oregon, \$21.86; from one member of the Association, for St. Augustine's Mission, Savannah, \$5..... | |
| <i>Stratford</i> —Woman's Miss'y Ass'n of Christ Ch., for the work among the Colored People of South Carolina | \$27 00 | \$27 00 | | 51 86 | 51 86 |
| LONG ISLAND. | | | | <i>Princeton</i> —Woman's Miss'y Ass'n of Trinity Ch. Scholarship in Bridgman Memorial school..... | |
| Woman's Miss'y Ass'n of the Diocese of Long Island, for Bp. Morris, Oregon..... | 80 00 | 80 00 | | 40 00 | 91 86 |
| MAINE. | | | | PENNSYLVANIA. | |
| <i>Lewiston</i> —Miss Anna Berthold, for Ponkas..... | 2 00 | 2 00 | | <i>West Chester</i> —Woman's Miss'y Ass'n of Holy Trinity, Chinese Mission under Bp. Morris..... | 25 00 25 00 |
| MARYLAND. | | | | VIRGINIA. | |
| <i>Baltimore</i> —Woman's Miss'y Ass'n of Trinity Ch., quart. pay't scholarship in Bp. Boone's Memorial school, Wuchang..... | 10 00 | 10 00 | | <i>Petersburgh</i> —Grace Ch., Jubilee M. C., \$30; Ladies of same Ch., quart. pay't C. J. Gibson's scholarship in Miss Scott's school, Cavalla, \$10..... | 40 00 40 00 |
| MASSACHUSETTS. | | | | WESTERN NEW YORK. | |
| <i>Boston</i> —Dakota League, for freight, of which from Emmanuel Ch., \$17..... | 27 00 | 27 00 | | <i>Rochester</i> —Woman's Miss'y Ass'n of St. Luke's Ch., Domestic Missions, of which for Bp. Tuttle, \$13.75..... | 70 65 70 65 |
| MICHIGAN. | | | | MISCELLANEOUS. | |
| <i>Grand Rapids</i> —Woman's Miss'y Ass'n of St. Mark's Ch. Industrial Band, for Miss Wigfall, \$5.00; Foreign Missions, \$5..... | 19 00 | 10 00 | | A friend, for Bp. Hare..... | 5 00 5 00 |
| NEW JERSEY. | | | | Total Receipts for October... | |
| <i>Bergen Point</i> —Woman's Miss'y Ass'n of Trinity Ch. Scholarship in the Joppa Mission, \$25; Chinese | | | | | \$388 51 |