

Title: *The Spirit of Missions*, 1874

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SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

JANUARY, 1874.

LETTER FROM BISHOP TUTTLE.

SALT LAKE CITY, UTAH, *Oct. 22, 1873.*

REV. AND DEAR SIR ; The trips of the Missionary Bishops, in their visitations get to be old stories. One cannot expect the recounting of them to be always interesting to your readers. If the latter could only come and take these journeys in our company, the charm of novelty would be experienced ; but to us that charm is soon gone. It is of as little interest to me as to those who read it, that I have, this summer, travelled more than three thousand miles, and twenty-five hundred of these by stage, in day and night riding, along roads where sage-brush growths are almost the only trees, and holes in the rocks almost the only houses. The stage-driver is the sovereign. How absolutely he rules, any Rocky Mountain passenger can tell you. Police, constables, courts are things unknown in his domain. His will is law for the time being, from which is no appeal. He is not hard hearted nor unintelligent ; but reticent, wilful, autocratic, a despiser of titles and dignities, he certainly is ! And if perchance you thought yourself possessed of powers for working influence or winning favor, be not surprised to find them having no effect upon him. A more independent set of men, resenting the slightest attempt at interference or control, I never met. Yet they are noble fellows, too ; most skilful and unwearied in their work ; men of sound judgment and good education, and with a proud *esprit de corps* that impels them to meet, steadily, dangers from highwaymen and suffering from cold and sleeplessness, in order to push on over their route the United States Mail and passengers.

I have been in Idaho Territory for more than four weeks. While there the sad news of Bishop Randall's death reached me. He was my neighbor, though hundreds of miles distant. He preached the sermon at my consecration, and was my guiding counsellor in many things. I had written to ask him to be present at the consecration of St. Mark's Church and the letter must have reached him on his dying bed. A wise, faithful and able

leader in our Missionary work has been removed. God strengthen the faith and quicken the zeal of us who remain, for the SAVIOUR'S sake.

In Idaho, at Boise, Silver, and Idaho City, during my visit, seventeen were baptized and fourteen confirmed. The Rev. Mr. Lytton looks after all three towns, although they are scores of miles apart.

In Boise City, on Sunday, Oct. 12, we consecrated St. Michael's Church. This was my first Consecration, and I hardly know whether we did all things right. We tried to follow the rubrics loyally, however. But we were puzzled with the direction that the Bishop and the Clergy should go up the aisle repeating alternately the proper Psalm. The Rector was the only Clergyman there. To get the two nearest Ministers present from a distance of four hundred miles would involve an expenditure of near four days' travel on their part and more than two hundred dollars. This was out of the question. So we transformed representatives of the Sunday-school into brevet Ministers, and thus secured a decent procession which, without them, would have been forlornly meagre. St. Michael's was built under the direction of your Missionary, Rev. St. Michael Fackler; enlarged and improved under Rev. Mr. Miller, and has been improved again under the zeal and care of Mr. Lytton.

As I intimated above, we hope ere long to consecrate St. Mark's, Salt Lake City, and I want at that time to summon the first Convocation of this Missionary District.

On the whole, our work in Idaho Territory is in a condition to encourage us. Mr. Lytton is an excellent and unwearied guide of it all; but at Silver City things look as if we must try to provide the inhabitants with an additional resident Pastor.

St. Michael's School, in Boise, I am greatly pleased with. The school-room is a wing of the church, shut off by folding doors. Every morning these are thrown open and the children going into the church proper, the Rector in the chancel conducts a short Service. The teacher, Mr. Rothwell, a communicant, and vestryman of the Parish, is eminently faithful and efficient. The scholars number fifty and more. Our school at Ogden thrives. Over one hundred scholars are in it. And St. John's School, Logan, is launched, but in troublous times. The Mormons oppose us. The hard times of "panic" cripple us. Yet we think that we are in the way of right in starting and maintaining the school, and we hope for the best in the outcome.

Six hundred scholars are now daily being taught in our schools of this Missionary District, by thirty teachers. Eight of the latter, Mormon born girls every one, have been educated by us.

The times portend a hard winter for our poor. Money is scarce, and work for laborers is difficult to get. As much as ever before, we will be compelled this winter to help the poor here. Chiefly, our material help is fuel, flour, clothes. For the last, we depend on the boxes and barrels of

new or second-hand clothing, boots and shoes, etc., sent us by the ladies, in their parish and Missionary associations, of the East.

Our St. Mark's Hospital, too, with twenty-two patients, is full constantly. Blankets and bedding and old linen and wrappers for use there, we hope to receive.

In these days, when on all sides money-riches, taking to themselves wings, are flying away, may the LORD help us to believe heartily that giving for the Gospel and to the poor is indeed the safest of investments.

LETTER FROM BISHOP WHIPPLE.

FARIBAULT, MINNESOTA, *Nov. 22, 1873.*

REV. AND DEAR SIR: Your office has long been known as the pay-master's department of one of the grandest armies in the world. If its secret history were known to us, as it is known to CHRIST our King, it would touch the quick of every heart. Think of the lights and shadows of Missionary life; the record of the trials and sorrows of those brave souls who do not know how to complain; the loneliness of the men upon the outposts, who have no brother to tell the story of their griefs, and so tell them to JESUS. Think of the gentle wives and mothers who lack comforts for their loved ones, and yet bear all without a murmur; and, if you can, imagine the joy which your stipends bring, and the heart-cheer which is given by one of your Christmas boxes—God bless the givers!

Talk of poetry and romance; there is more divine poetry in the history of your Mission Rooms than in all the book-stores of New York. There is still a brighter side; it is the history of the songs which are sung in heaven over the wanderers reclaimed; the story of the widows and fatherless who have been visited, of the stricken ones who have been comforted. What histories will be unfolded when we meet on the other shore! You could not write them, for some sheaves of ripened grain will be gathered after we are dead, from seed sown long ago. All is known to our King, Who from the realms of glory sees every deed done unto Him.

The blessed work of paymaster in the King's service, would come to an end if there were no recruiting office to fill up the ranks of those soldiers who have been called home. The world has *its* recruiting offices on every street, and some of them are very sad and sinful ones.

The times are drifting most of our young men into worldly callings. We must have a new department opened for the recruiting service. Orders must go out to every Rector and Missionary to seek out among the boys who have been given to GOD at the font, candidates for the Ministry. If every Clergyman in the Church would enlist one, the Ministry would be doubled. I shall be told that we can leave this to the law of demand and supply. No such law applies to the work of CHRIST. The men who are

going down to death and hell, are not wont to call at the church door to ask Christians to stop them. Infidels do not plead for Ministers of CHRIST to expose their sophistry. The heathen do not ask for Missions.

There is a louder call. It comes from our blessed LORD. It is always ringing in our ears; Preach the Gospel to every creature: Lift up your eyes, the fields are white for the harvest: Pray ye the LORD of the harvest to send forth laborers into His harvest. The great motive power is: the love of CHRIST constraineth us. The love which comes from heaven makes the world of kin. It must pray, it must work, it will give.

One of the greatest battles of this world's chequered history is at hand and we hardly know it. It is to be no holiday parade. It is a battle for all that we hold dear of God's truth for time and for eternity. Infidelity no longer works in secret. It openly challenges the truth of God's revelation. It has its lecturers all over the land. It penetrates every village. Its battle cry is, "Away with the old God" and "Hail to the new humanity." Its books and tracts are sown broadcast. They have already taken faith away from many of the laborers and craftsmen whom our fashionable Christianity has shut out of the Church. Humanitarian theories assail all that is sacred in social and civil bonds. They array class against class and are creating jealousy and hatred. At such a time as this the followers of CHRIST are fettered by divisions. We apologize for them and try to make the best of schism, but we know that this divided Christianity cannot conquer the world.

The Church needs men of the best blood, the clearest brain and the highest influence to train up as Ministers of CHRIST. You must lead us in the work of enlistment in the King's Service. These men must be thoroughly trained so that they will be the peers of all true scholars. We must meet these perplexed men frankly, and look all these problems in the face without fear of the issue. There is a great deal of what St. Paul calls "science falsely so called," which will not bear examination.

There is no room for fear. The GOD of the Bible is the GOD of Nature and the GOD of science. When science has reached the utmost limit of its investigations, it can do no more than learn the working of laws,—here faith kneels to worship the GOD who made the laws. All scholars know that at every step of our investigations we have to bridge gulfs by some hypothesis. If the fact of a personal GOD meets every difficulty, why is it not the best clue to the mystery?

We must educate our Clergy in the broadest catholic spirit to love all who love CHRIST. In His love we must heal these unhappy divisions and labor to make the Church a unity with itself. There was a time when some of us thought that the Church of the future, when Christians saw eye to eye, would be Protestant Episcopal, rubrics, canons and all. Probably most of us are cured of that and many other harmless dreams. We know that there will be a Church in the latter days, and that its creed will be, one LORD, one Faith and one Baptism; but we are not near enough to CHRIST to know what

that New Jerusalem which shall come down out of heaven adorned as a bride for her husband, shall be. We believe our own dear Church is a valid and pure branch of the Catholic Church. We daily thank God that she is the broadest Church in Christendom, and asks no more for admission into her fold than faith in the Incarnation of our LORD, as set forth in the primitive creeds. We may not go over the old recriminations. We can pray ; we can work ; we may love, and leave all to God. We must train men to manliness in Christian work. The Minister of CHRIST must live a real life. We must know these men who sin and suffer. We must not heal their wounds slightly. Their only refuge is in CHRIST the SAVIOUR of the world. We must preach CHRIST, and work for His Church. We need the largest charity for each other's opinions and all the liberty which the Church gives for all who are bravely doing CHRIST's work.

There is a tendency in the age to ritual development. If the ritual is the expression of a life hid with CHRIST, it can do no harm. If we are fighting bravely for God's truth our hearts will not be over-anxious for ceremonials. Men fighting for their lives have something else to think of besides the color of their uniform. There was no soldier at Antietam who sat down among the dead and dying to rub up his buttons with chalk. And so it will be in the Church. Real men will differ as manly men. They will allow to every brother all the liberty which the Church gives. There is a deeper and broader spirit stirring the hearts of Christians, and it will go forth in the SPIRIT and power of CHRIST to preach deliverance to the captives, and the opening of the prison doors to men who are bound.

There are three things which are greatly needed for this part of Christian work.

1. A generous support to our theological schools. If God calls men to seek his Ministry it ought not to be a question whether the Church will care for them in their work of preparation. It is a wrong to those who are engaged in this work to make them old before their time by anxious care. How easy for the Sunday-school or Bible-classes of any large parish, to support a candidate for Orders. How many thousands of our fellow disciples could endow a scholarship of three thousand dollars in some theological school, and so secure the training, year by year, of a Minister of CHRIST ! How easily could we endow, if we had the heart, every professorship in all the theological schools of the Church.

2. We need men constantly in training for the office of teachers. Our parish Priests are so overworked that they cannot become ripe scholars. Every theological school ought to have a few fellowships, and whenever they graduate a man of marked scholarship, he should receive a fellowship that he might go on with his culture, and thus the Church could always have at hand teachers thoroughly fitted for their work.

3. We need half a dozen lectureships which shall do for our country what the Hulsean and Bampton lectureships have done for England. I be-

lieve there is not to-day any work which would bring such a harvest of good. Suppose some layman should found a lectureship of three thousand dollars a year, and provide that every year one of our ablest scholars should deliver a course of lectures upon apologetics, to each of our theological schools, is there anything that would do so much for the truth?

Pardon this long letter. I find as the grave grows nearer I am always asking how can we send out men to take our places in God's work.

CHURCH MISSIONS IN AMERICA.*

BY WILLIAM STEVENS PERRY, D.D.

CHAPTER I.

THE RELIGIOUS ASPECT OF AMERICAN DISCOVERY AND SETTLEMENT.

TOWARD the close of the sixteenth century, the effort to found an empire in the New World, which had more or less occupied the mind of England since the discoveries of the Cabots, began to assume importance and promise results. It was an age of restless activity and far-reaching enterprise. In all departments of life, men were wont, as was said of Raleigh, to "toil terribly." No pains were spared, whether the effort were to advance the glory of the state, or to increase the individual's wealth or power. The great dramatist of the day—and of all time since, as well—reflecting in his plays the humor of the times, alludes to those who were not willing to spend their youth at home, but went,

"Some, to the wars, to try their fortune there,
Some to discover islands far away."†

And although the fairest and most inviting portions of the Continent—itsself first discovered by English expeditions nearly a century before—were in the grasp of other nations, and but the Virgin's land remained for those who sailed in the service of the Virgin Queen, in which to lay the foundations of England's dominion in the West, the work was attempted as a "bounden duty" of the State and Church. For State and Church went hand in hand in these efforts for discovery and settlement. The English Church, just delivered "from the tyranny of the Bishop of Rome, and all his detestable enormities,"‡—just purified, in the fiery furnace of the Marian persecution, from Romish error, as well as freed from Romish rule—entered upon the work of adding new realms to the dominions of the Cross, with the same zeal and tireless intrepidity which inspired the adventures of English Captains sailing out in quest of mines or fisheries or furs. Discovery and colonization became, in fact, acts of faith.

In the name and fear of God, these old explorers and settlers put forth upon the almost unknown sea. The Body and Blood of CHRIST was their

* Entered according to Act of Congress, in the year 1873, by WILLIAM STEVENS PERRY, in the office of the Librarian of Congress, at Washington.

† "Two Gentlemen of Verona," Act 1, Scene 3.

‡ English Litany of 1558.

viaticum, and the last home-words they heard were the prayers and praises of the Book of Common Prayer. The Cross, with the arms of England at its foot, marked their discoveries and their chosen sites of settlement; and the words of that same Book of Prayer were heard, at morn and even, wherever these dauntless voyagers pursued their way—North, till the impenetrable ice barred up their path—South, till the farthest points of both hemispheres were passed—West, till, in the broad rivers and inland seas, they dreamed of finding a speedier way to Cathay and the spice-yielding East. Everywhere these sailors and settlers went, till the fame of England's Queen and the faith of England's Church were known throughout the world. Each new acquisition in the unknown land, lying among the bright-hued clouds of the sunset horizon was so much virgin soil rescued from Spanish thralldom and Rome's inquisitorial sway. Each city sacked, each galleon captured on the Spanish Main, took somewhat from the luxuries of the pampered Priests, or held in check the growing rapacity of Philip's court. So thoroughly did this crusading spirit possess the English mind, that the very free-booters of the age, such as Drake and Cavendish, who knew no peace with Spain "beyond the line," carried Chaplains among their motley crews, and numbered in their train not a few who dared to die by the rack or in the flames, rather than give up the little faith they had, at the bidding of the pitiless inquisitors of Spain. We cannot wonder at this feeling. Memories of the Smithfield fires had not burned out from the popular mind. The racks and thumb-screws and all the appliances of inquisitorial cruelty, found in the shattered hulks of the Armada and borne in open view through the streets of London to the Tower, where they are still preserved, told plainly of Romish intolerance and the Spaniards' cold-blooded hate; and the lowest sailor of England's ships felt that the victory or advantage of Spain would light anew the Marian fires, and burn out freedom and faith from the land. And as these men were in earnest in their work, they were ennobled by it, and they did well their part, daring death in the strife whose guerdon was a continent's redemption. The old charters and letters-patent, the records of the trading companies and the very log-books of the ships of discovery, attest this union of Christianizing and commercial projects. We might fill page after page with extracts from the State papers of early American settlement, fully confirming the pious intentions of the patentees and companies of adventurers who sought to found principalities for England's State and Church in the West. The published accounts of these adventuresome efforts, or the "advertisements," as they were styled, intended to awaken the interest of the public in the projects for colonization, always refer to "the carriage of God's Word into those very mighty and vast countries," which is expressly stated as a primary object of the expedition of Sir Henry Gilbert in 1583, the first attempt of the English at colonizing in the New World. This deep religious feeling was not suffered to expend itself in words. With the expedition under the command of Sir Richard Grenville, which landed at Roanoke,

on the coast of North Carolina, June 26th, 1585, came Thomas Hariot, one of the foremost men of science of his time. The expedition was sent out by Sir Walter Raleigh, and Hariot was the life-long friend of this gallant knight whom we recognize as the "Father of American colonization." Anthony à Wood, in his gossiping *Athene Oxonienses*, has sought to impugn the orthodoxy of Hariot, but this accusation is refuted, not only by contemporary authority but by his own words, which, as the first published record of Missionary labor of our Mother Church among the aborigines of our land, are well worthy of our notice. In Hariot's "Briefe and True Report of the New Found Land of Virginia," after describing the undisguised wonder of the simple natives at the sight of the mathematical instruments, the clocks, burning-glasses, fire-arms and books of the settlers, he proceeds to say that—

"They thought they were rather the workes of gods than of men, or at the least wise they had bene giuen and taught us of the gods. Which made many of them to haue such opinion of us, as that if they knew not the trueth of God, and religion already, it was rather to bee had from vs whom God so specially loued, than from a people that were so simple, as they found themselves to be in comparison of vs. Whereupon greater credite was giuen unto that wee spake of concerning such matters.

"Many times, and in euery towne where I came, according as I was able, I made declaration of the contents of the Bible, that therein was set fourth the true and onely God, and his mightie workes, that therein was contained the true doctrine of saluation, through CHRIST, with many particularities of Miracles and chiefe points of Religion, as I was able then to vtter, and thought fit for the time. And although I told them the booke materially and of itselfe was not of any such vertue, as I thought they did conceiue, but onely the doctrine therein contained; yet would many be glad to touch it, to embrace it, to kisse it, to hold it to their breastes and heads, and stroke ouer all their body with it, to show their hungry desire of that knowledge which was spoken of."

We cannot fail to linger with interest upon such touching evidences of the teachableness of these sons of the soil. But even these evidences of reverence for God's Word were far from being the sole results of Hariot's zealous efforts, in behalf of the natives—efforts designed, as he observes in this same narrative, that they "might live together with us, be made partakers of His truth, and serve Him in righteousness." A man of prayer himself, both by example and teaching he impressed these gentle savages with a sense of the value of prayer.

"The Wiroans (or chief) with whom we dwelt, called Wingina, and many of his people would bee glad many times to be with vs at our prayers, and many times call vpon vs both in his owne towne, as also in others, whither hee sometimes accompanied vs, to pray and sing Psalmes, hoping thereby to be partakers of the same effects which we by that means also expected. Twise this Wiroans was so grievously sicke that he was like to die, and as he lay languishing, doubting of any helpe by his owne priestes, and thinking hee was in such danger for offending vs, and thereby our God, sent for some

of vs to pray and bee a meanes to ovr God that it would please Him either that he might liue, or after death dwell with Him in blisse : so likewise were the requests of many others in the like case."

Right nobly were these Missionary labors carried on a few years later when Raleigh, ever alive to any measure tending to extend the sway of England and abridge the iron rule of Spain, sent an expedition to Roanoke to found a colony there. The time had not come, in the Providence of God, for the establishment of a successful settlement, and after strange vicissitudes of fortune the colony left at Roanoke, and thence removed to Croatan faded wholly out from sight; merging, it would appear from later traditions, corroborated by certain traces of European admixture subsequently noticed among the Hatteras Indians, into the tribe of friendly natives with whom they took refuge. But ere they were lost to history there occurred the Baptism, on the 13th of August, 1587, of Manteo, a friendly chieftain who had endeared himself to the English by many kindnesses. And five days later, on Sunday, the 18th inst., Virginia Dare, granddaughter of the Governor, White, and child of Ananias and Eleanor Dare, was Christened, being the "first Christian borne in Virginia." We do not know the name of the faithful Priest of the English Church to whom was given this honor of admitting to Holy Baptism, according to the English rite, the first Indian convert and the first child born of English parents in the New World. The list of the names of the colonists is indeed preserved, but there is no means of indicating which was the Priest of the settlement. But that there was some one in Holy Orders available for this solemn occasion is to be inferred, not only from this record of the administration of the Sacrament but also from the fact that the Baptism of Manteo was arranged for by Raleigh prior to the departure of the expedition from England. It may have been that the Clergyman, who thus officiated, was the Chaplain of the fleet which brought the colony over and after a time returned to England, with the Governor, John White, on board. The subsequent history of this little band of one hundred and twenty-one men, women and children is shrouded in darkness. In spite of the efforts of White to return, in spite of Raleigh's repeated attempts to succor them, driven doubtless by starvation, they must have been incorporated into the tribe of friendly Indians; and so, to quote the words of the historian of North Carolina, "alas! lost, ere long, every vestige of Christianity and civilization; and thus those who came to shed light on the darkness of paganism, in the mysterious providence of God, ended by relapsing, themselves, into the heathenism they came to remove."* Sad as is the conjecture, this Mission-settlement, ere it was lost to sight, attested the spirit in which its noble founder, Raleigh, undertook the work of colonization, and proved that "the glorie of God and the sauing of the soules of the poore blinded infidels" were indeed the objects and aims, as good Richard Hakluyt

* Hawks's History of North Carolina I. 228, 229.

assures us they were. So earnest was this gifted man in his wishes for the Christianizing of the natives of Virginia that among his last bequests was one of a hundred pounds sterling for this work—the first Missionary legacy of the English Church on record.

DEAF ADDERS.

READER, have you ever been called on by a poor Missionary, who was anxious to lay his story before you and wanted some little assistance in his work? And did you listen to his statements and do what you could, either by a kind word or a little pecuniary donation, to help him? Or, did you say to him, if he called at your office that you had no time to hear him; or, if his visit was at your own comfortable home, that you were sorry, but *really*, you had so many applications etc., you could do nothing for him?

Dear reader, did it ever occur to you to WHOM you thus refused to give attention; and yet how easily, even without any pecuniary sacrifice, you might have done a good act, which would have cost you but little of your precious time, but in doing which you would in no wise lose your reward? When that Missionary called, he had probably for years been devoting his life to the service of his LORD and yours, without any hope or chance of earthly recompense; and perhaps, when he called, he felt depressed and troubled with the hardships he was daily and hourly incurring and wanted a few words of Christian sympathy. And yet you turned him away! He did not come as a common beggar to ask for pecuniary assistance as a suppliant for himself. His life and profession showed that his motives were unselfish. And his story (if you had only heard it) would have satisfied you on that score. Even if your funds were so limited that you could not give him a dollar, why did you not hear his story, see whether he wanted business-like advice in regard to his troubles, and at the least give him some words of kind cheering import, to speed him on his lonely way? His MASTER said "he that receiveth you, receiveth ME." Whom, then, did *you* refuse to receive, or listen to?

One of the most pernicious errors prevalent among laymen is, that Missionaries never call on them, except to beg. Now while it is true that in very many instances a little pecuniary aid to a struggling Missionary *will* greatly cheer him in his work; it is equally true that, especially with those who have but little to give, the kind look and word, the patient listening, warm sympathy and subsequent private, earnest prayer for the case are never valueless. No man of means who is a professing Christian, can listen to the affecting personal details of Mission work from the lips of the Missionary himself, without sooner or later taking a deep interest therein which will not limit itself to mere words of approval. And no *poor* man who at heart

loves his SAVIOUR and hears in this way the personal narrative of what others, not richer in worldly goods than himself, are doing for Him, but will evince in many ways his own readiness to do what *he* can to aid and comfort those who are now in the Church Militant bearing the burden and heat of the day.

Many indeed there are, who, while rolling up wealth and accumulating business, will not spend five minutes on a Missionary, nor listen to his appeal, charm he never so wisely. And until laymen arouse to a sense of their duty in this respect, the conceded apathy which at times prevails in regard to Mission work, will continue. Few have either the time, or the opportunity, calmly to sit down and study our Missionary system in all its details and needs. But even the most busy can give a few minutes to the Missionary who calls in person; and who, in that brief time, will furnish a more practical insight into its working than can be gleaned from a dozen sermons. For Missionaries are terribly earnest men; if they were not, they never would succeed in their work. They deserve to be heard—not simply for themselves, but for Him by Whom they are sent. An hour spent with any one of them may be deducted from the score of Time, but it will most surely be carried to the credit side of Eternity.

E. T. G.

CHURCH GROWTH IN LOUISIANA.

I have been travelling in my Missionary orbit, from church to church uninterruptedly. With the consent of the Bishop, I gave Rayville Station to Rev. Mr. Miller and I took charge of the Church at Bastrop. This Church was organized by me during the war, and is the second congregation in numbers and wealth in this part of the Diocese.

They were greatly broken up by the war, and have not have yet recovered their strength or wealth. I have had Services once a month with good congregations. These few people are devoted to the Church, and are anxious to have a Rector constantly with them.

I have baptized six children, and will have several for Confirmation this fall. We have here a good Sunday-school, in which the children are well trained in the doctrines of the Church. The great difficulty of our progress is want of money to secure the services of a Clergyman; the people can hardly pay the taxes and live in the plainest manner, and are able to pay but a small salary. The building which we occupy here for worship was built by my own hands during the war, when workmen could not be had, and although it answers our present necessities, yet we hope to put a more elegant one up before long.

The Church at Tallulah is nearly completed. The nave is twenty-eight feet, by twenty in breadth, with a recess chancel, and a vestry on one side and a choir room on the other. It will seat one hundred and fifty people,

and is a neat, country gothic building surmounted by a cross. We have money enough, on good subscription to complete it, and free it from all debt.

Before I went to this neighborhood persons told me they had not heard a sermon from any one for ten years! They now attend Services well, and are interested in the spiritual welfare of themselves and families. I have baptized in the last three months three children, the father and mother of whom were brought up in one of the denominations, but are now devoting themselves and children to the LORD in the Church. In all the places where I now hold Services, except Bastrop, about a year ago the Church was entirely unknown, many never having heard her liturgy read; now we have a good foundation laid, and buildings nearly completed, in which to worship GOD in the beauty of holiness.

The Church building will be completed, and out of debt, by the first of the next year, and the people can then pay a salary.

The Church-work at Minden goes bravely on. The congregations are large for the number of inhabitants, and give evidence of a deep interest in the Church. The building is finished, except the seats and the inside painting. The general design is Church-like; and I think it is the handsomest frame church in the Diocese. The windows are partially of stained glass, and are the gift of Mr. John Chaffe of New Orleans. They are quite beautiful. A son of this gentleman, presented the communicants of the Church, with a beautiful set of Communion plate; the design is exceedingly pretty, and the gift is worthy of a young and noble Churchman.

The prospects for our success here are flattering; the people seem interested beyond what is usual in a community composed almost entirely of Baptists and Methodists. Whether it is the mere desire for something new, or a nobler aspiration for a form of worship more comprehensive and beautiful, than found among these denominations, can only be shown by the future. But so far, they have shown a freedom from prejudice and an appreciation of the Church Services, which is as rare as it is beautiful in those trained up outside of the Holy Catholic Church.

I am looking, with deep interest, to the visit of our dear Bishop to this congregation. The church will be consecrated and a large class confirmed, when he visits us.

A REPORT FROM NEW MEXICO.

THE great hope for the future of this region is in the training of the children to love and worship GOD in the Service of the Church. This Mrs. B. and myself are endeavoring to do in a quiet way. Mrs. B. now takes entire charge of the school while I am endeavoring to stretch the stipend, to meet expenses, by working at dentistry during the week, whenever I can get work to do. The school the past year was a source of expense rather

than profit, for, of the ten scholars last year, five only were able to pay, and, of the eighteen now in attendance not more than ten can possibly pay; but I cannot refuse to take them as they seem anxious to learn, having seen how much those who have been with us for the past two years have improved. In fact I am surprised myself when I look back and remember the ragged and dirty appearance, both in manners and dress, of a number, and now see them behaving like little gentlemen. As a recreation in school hours, and two evenings in the week, Mrs. B. is training them in singing the Church Chants and Hymns. Cannot some Sunday-school be persuaded to send her a cabinet organ to help in this work? One little girl has already mastered two or three of the Chants as well as Hymns on the piano, which she plays while the rest sing, and I must say I have heard worse singing where they had much greater opportunities for learning. But every one must be aware how far superior an organ is to a piano, for Church music, and I believe the whole school would be much more interested if they had an organ to sing by.

THE SPIRIT OF MISSIONS and HOME AND ABROAD are so full of wants and calls for help that I have hesitated to tell of ours here and have endeavored to struggle along and meet them as best I could. But since I have broken the ice in this direction I will say, if I could get a light wagon or buggy—never mind the top to it, we could extemporize one whenever needed, and in traveling in this Indian country one likes to keep a good look out on all sides—to repeat, if I could get a light wagon or buggy I could make a trip once a month at least to the various towns in the adjoining counties of Lincoln, Soccora and Grant; going east, one hundred and fifty miles, as far as Fort Stanton and the settlements on the River Pecos, one month; the next going north one hundred and fifty miles, as far as Soccora; and the following month going west as far as Silver City, one hundred and twenty miles. These distances you see are too long to think of making them regularly on horseback, were my health such as to warrant my undertaking it. The horses I could manage to get myself if I could get a light open buggy such as two small horses could easily draw. This would entail another want, that is, Bibles, Prayer Books, and tracts on the Church in the Spanish language. I have a few Bibles left, but the Prayer Books, are all distributed except a half-dozen which we need in the school. And this reminds me that a gentleman from El Paso called on me this evening for Bibles and Prayer Books to distribute there in Old Mexico. I much regretted I could furnish him with but two, for they are the best preachers we have in this region since they speak in the language of the people. A good sign of the influence they are exerting is the fact that the Priests are doing everything in their power to prevent the people from reading them. On last Sunday the Priest of this place threatened to excommunicate any who had them in their houses unless they brought them at once to him.

I fear I have wearied you with my long letter, and yet I must be long, to give you even a slight idea of the difficulty of the work here.

WORK IN MAINE.

I know the difficulty my good Bishop has to keep up the stations in the Diocese. I have felt anxious lest my stipend is again reduced ; but if so, I must leave my parish—for I could not make ends meet. The people are wretchedly poor, so much so, that all that was raised last year by our monthly collections for the support of the Rector, was twenty-one dollars and twenty-three cents. Now, I pay out of my own pocket all the expenses of the parish : Diocesan assessments, sexton, wood for firing etc., near fifty dollars. All the people of means have left the place or are leaving—the population is about one half it was six years ago—yet our congregations are good, never better, and there is a change passing over those who have hitherto been professed infidels—nearly twenty out of our small population—and I feel confident, with the blessing of God, some will find their way into the Church as members thereof.

At Kennebec there is a movement ; I am about to baptise two of the leading persons in the place, this will be the first decided Church work at this place, excepting the Baptism of an infant. Here the people are able, and I believe will, before long, do something. So far I have received from them about thirty five dollars a year as a gift and the expense of horse hire has been fifty three dollars. So you see what my Mission costs me. I am above fifty dollars per year out of pocket. I should deeply feel leaving my parish but, I cannot stand any further reduction. I came here at Easter 1870 with the parish numbering five Communicants, now we have twenty-five. In time, please God, things will be different, but it will take two or three years to put matters as they ought to be, yet it can be done. I have now got the confidence of the people and I am sure I live in their affections. I promised you a collection from Kennebec, you shall have one very soon. Kennebec I must look to, and yet here two of our best families have left, one for Yankton City, Dakota ; the other two for Salt Lake City, Utah ; and another leaves for Salt Lake in November. I gave them letters to our Clergymen in those cities.

 MONTHLY MAIL.

A MISSIONARY Bishop, not many weeks ago, sat at a side desk in our office, busy, as we supposed, with his own correspondence, while one of our staff of workers was engaged in reading aloud certain letters, that day received. Suddenly the Bishop started from his chair, exclaiming : “You ought to be good people in this office, with all the helps you receive ; all the good words that come to you every day !”

We felt that he was right—that any one ought to be better for reading of the work that men, women, and little children are doing in all parts of

the land, for love of our LORD and for the extension of His Church ; that any one ought to be more self-devoted for receiving the records that we receive daily from those who pray, not only with their lips, but by their lives, "Thy Kingdom come ;" that any one ought to be stronger for the influence of the brave, true spirit, shown unconsciously in the letters of earnest laborers scattered abroad throughout the vineyard.

We cannot print all these letters ; we have not space for them, and, besides, many of the best of them are not intended for other eyes than our own ; but we do wish to let our readers have some share in the good things that the Bishop so highly appreciated, and to give them more knowledge of the contents of our mails, than can be had from the few longer reports that we have space to print.

We begin, without more preface, with an extract from the letter of one of our Missionaries in Utah. He says, referring to the receipt of his quarterly stipend :

The value of such support from the Church at large, always deeply appreciated by one in my position, stirs up a deeper gratitude to God and my brethren, at such a time as the present is throughout the whole country. The fight is a hard one in such a field as mine ; but of its ultimate success I can have no doubt. The school is struggling along for life. Last Sunday evening the principal Mormon bishop and Mayor of the city told the people publicly, that any parents who sent children to the outside or Gentile school (ours is the only one) should be cut off from the church, and that any young men who should attend our night-school, should also be cut off. Of course many will heed this menace, not because they believe so much in the Divine authority of the priesthood, but because they fear the social and business ostracism which is the sure consequence of being cut off. But many are already in that position, and others will brave it and suffer the consequences. These need aid and encouragement and for these we stand sadly in need of scholarships from the East. We threw down the gauntlet and nailed our colors to the mast when we started here with a school. It was with the Bishop's approval, and he stands nobly by us ; but the Church must sustain him and come to the help of the LORD and His little ones, or we must fail. Give us twenty scholarships of forty dollars each and our success is assured beyond the possibility of failure.

We did not mean to give so long a quotation ; but we began to copy, and, knowing who and what the writer of that letter is, and the work he is doing, we could not stop.

Here is a shorter one, from quite a different portion of the field. A hopeful worker in Michigan writes :

The prospect seems good, for building a church. Now how much will you, dear Doctor, give to help on our enterprise (?) No such thing. I have no idea of asking you such a question. We propose to build this church ourselves. We make no appeal to you, Sir, burdened down as you are with so many petitions. We will even try to help some particular point you may recommend.

Next follows a little account of the work of a Deacon recently called to labor in Minnesota. He tells us :

I have been here but three months, and have had twenty Baptisms. At Little Falls we had no Sunday-school. I have established one and put it in the charge of one of the ladies and they are doing nobly. Shall have the children of Fort Ripley Post in a Sunday-school shortly (D.V.). Have a parish school here of twenty-eight scholars. This is real Missionary work, I can assure you. Little Falls is thirty-five miles south, on the stage route. Have to reach it by stage or afoot ; and Fort Ripley is eighteen miles off the railroad. We have established the envelope system at two of the stations. There is nothing like it, even for the small stations. The parish at Little Falls, which heretofore has done nothing, is now able to pay my stage-fare one way.

Another Missionary writes from the same Diocese.

Enclosed find quarterly report which gives evidence of increase for God. On the 14th of July, Bishop Whipple visited this station and confirmed four persons. On the evening of the same day, at Wells, he confirmed eight, six of whom I baptized at the same Service. The next morning a meeting was held, at which twelve persons were present, and it was decided to begin the work of erecting a church. Within ten hours the necessary sum was pledged to insure the erection of the building. In about four weeks from this date the work will be completed and the church ready for Consecration.

Our next letter is more sad in tone. It is from Texas. The Missionary says :

The prospect here is quite discouraging. I am almost literally starved out, and see no immediate prospect of any improvement. The field ought not to be abandoned, and perhaps it is as well for me to bear the burden as any other. It seems to be my lot, and I have made up my mind to die at my post, come what will. I have received from my parish, fifty dollars salary, this year, so far, all told. Fifty dollars more from our Diocesan Missionary fund, and fifty dollars from the Domestic Committee. I have a wife and five children to provide for. I am an old man, and an old Missionary—twenty-three years in the field—and still doomed to toil on amid privations and hardships to the end, without even the ordinary comforts of life. This year my family have been nearly half the time without flour or sugar, living on the coarsest and cheapest fare in this country. This is Texas Missionary life.

We add no word to the lament of this venerable brother.

A more cheering message comes from Arkansas.

Our new church has been consecrated, and is a beautiful building for the cost, which has fallen very heavily on myself, as my whole Missionary salary has been given this year toward it, and I have been obliged to labor with my hands on a farm, to support my family. I do not mention this as boasting; but that you may understand that we are working hard for the upbuilding of CHRIST'S kingdom here. I commence a parish school next Monday, and hope, through God's blessing, to make it a success. I came here four years and a half ago, and found about twenty communicants, and a small congregation meeting in a hall. To-day we have one of the most convenient churches in the South West, thirty-eight communicants and five thousand dollars' worth of property, all gathered in the three and a half years; and at Jacksonport, eighteen hundred dollars' worth of property and six-fold increase in the number of communicants.

From Indiana we have the following, which commends itself to us most thoroughly. Work carried on in this way is not likely to fail.

Many are waiting quite impatiently for the completion of the church; but I am not tempted to place a debt on it, not even the small amount required to complete it, no, not even a debt of fifty dollars. I have been doing a little carpenter's work myself, and for the past week I have been lathing, having the assistance of a gentleman whom I am inclined to call my Deacon. I must have five hundred dollars more to complete the work.

Our next is from the South. A Missionary in Florida writes:

It is impossible to show the amount of work done in a parish like this, through the medium of statistics. One cannot show in figures, or, indeed, in words, the influences set going or the foundation-stones laid for the future building up of the Church. For more than a year there has been a steady emigration from the West and the New England States. Most of these accessions are nothing-arians; they are, however, being drawn, one by one to attend our Services. The members of our little church exert no small influence on this community. The parish school is steadily increasing, and, in this school, catechising and Churchly instruction make part of the exercises of each day.

It is to be hoped that some one will send books to supply the needs of the Mission of which we are told in the following, from Louisiana. Such work can be but imperfectly carried on without Prayer Books, and a Missionary who is bringing the young men into the Church, deserves all the help that can be given him.

One of the hopeful signs of the work is the impression being made upon

the young men. Numbers of them attend very regularly and manifest much interest in the success of the parish. On the first and third Sundays of every month, and on the fifth Sunday whenever it occurs, immediately after Morning Service I ride out ten miles to St. John's Chapel at the Colony. It is in the midst of a Methodist community. They attend in large numbers ; but their poverty prevents their purchasing Prayer Books and thus becoming acquainted with our form of worship.

Another Missionary in Louisiana writes :

I can confidently report progress. I commenced work on the church at Alexandria, with what funds I have, and trust that, as the work progresses, God will so far bless it as to enable me to obtain more. I have formed a new parish at Pineville, and hope, this fall, to be able to erect a chapel at Bayou Rapides, and organize there a vigorous parish. Our people are very, very poor, and the failure of crops this year will entail great suffering among them.

An appeal for a horse and wagon comes to us from a laborer in Illinois who says :

In addition to my regular Services, here, I have officiated at other places, as opportunity offered, on week-day evenings, to good congregations. There is no regularity in these Services, as I am dependent on others for the means of reaching the places where they are held. It is to be hoped that I may be enabled, some time, to purchase a horse and wagon, that I may go when I please and render the Services that seem to be so well appreciated through this and the adjoining counties.

We have space for but one extract more, in closing. The letter from which it is taken, comes to us from Kansas.

May the LORD in His mercy make His strength perfect in our weakness, by granting us all more fully to feel our obligations to Him, and by giving us grace more faithfully to discharge them.

OUR HISTORY.

IN our December number, we gave intimation that arrangements had been completed with a distinguished scholar and author, to write a history of Church Missions in this country, and that the first chapter would appear this month. Dr. Perry has made his word good, as far as the beginning of this important work is concerned, as our readers will discover. This history opens in a very interesting way, and we do not doubt that the interest will be fully maintained as he goes on with his task. The importance of having a full and well authenticated record of our Home Mission work can hardly

be overstated, and it gives us great joy that the labor of preparing this record has fallen into such good hands. We shall be greatly surprised if our readers do not agree with us in this matter, and feel themselves constrained to do more than ever to extend the circulation of our Magazine. We have fully made up our mind that its circulation—eight thousand now—shall be doubled during the year 1874. We shall need many helpers, and we expect to have them. There are, in this Church, more than two hundred and forty thousand Communicants, and it is no less the privilege than the duty of every one of them to be interested in, and in some way, according to the measure of ability, to contribute to, the strengthening and extension of her influence over the people of this land. Missionary intelligence must precede all wise and well-sustained efforts in this direction. THE SPIRIT OF MISSIONS has to do, almost exclusively, with Missionary intelligence and Missionary incentives. Bishop Bedell has pronounced it the best Missionary Magazine in the world, and he, if any man in the Church, knows all about this matter. It is not to our taste to be always asking for help; but the work is great and urgent to the last degree, and we cannot do it all, and, if we could, a monopoly of service here would be unwarrantable interference with the rights and privileges of others. We must go on, and we will go on with our asking and pleading, till the needed helpers are secured, and then we will turn to the more pleasing duty of heartily thanking them; not forgetting thus to thank Him also, in the warmth and strength of Whose love the help is rendered.

NEW YEAR.

WE do not feel certain that these few lines will reach our readers as early as the first day of the month; but we wish them all a happy New Year, though we may be a little late in letting them know our kindly feeling towards them. There is one reason—we hope only one—why some of them should not be altogether happy. Our books show three thousand dollars' indebtedness on the part of subscribers, not taking into the account advance payments, which are expected, as a matter of course, at this season. If delinquent subscribers wish *us* a happy New Year, or wish to remove almost the only reason why we are not altogether happy in our work—and we do not doubt their kindly feeling toward us—they will see that we have the means to balance their accounts during the first month of 1874.

If this polite and tender way of dunning does not bring the money, we

may give up in despair, or, more likely perhaps, turn to another and less agreeable method; possibly indulging in wishes that are not good. Three thousand dollars, divided between one thousand or fifteen hundred persons, give only a light burden to each, if the payment of honest debts may be considered a burden at all, while the whole amount is found to be a burden too heavy and too embarrassing for the comfort and endurance of those who preside at these headquarters.

THE YOUNG CHRISTIAN SOLDIER.

THIS Paper is now, as it was during 1873, published for every Sunday in the year, and is, we are happy to say, becoming more and more a favorite with those for whose Christian edification and training it is intended. Its circulation is rapidly extending and its wholesome influence over the children of the Church is not questioned, as far as we know, in any quarter. It has proved a very important auxiliary in our work, and gives cheering promise of greater usefulness in the future. From words spoken to us in many parts of the country, as well as from letters that are constantly received at this office, we judge that it is read by persons of mature age as well as by children. Its year begins with Advent Sunday and the present is a good time to present it to the favorable consideration of all Church people.

Sample copies, with full information regarding terms, etc., will be sent to all persons who may signify to us a desire to receive them.

MONEY.


It is on every body's lips that the times are hard; and what everybody says on this subject must be true. The Domestic Committee, when recently making their appropriations for 1874, considered the financial condition of the country, and understood perfectly that they would experience difficulty in redeeming their pledges; but these considerations did not deter them from making these pledges as large as those of last year. They are not disheartened at the prospect; but they deem it necessary to say, with most importunate and imploring emphasis, that the credit of the Church and the interests of her general Mission work, are at stake, and that, without the more than usually determined efforts of all concerned, they are in serious peril. Whatever else may suffer, in the name of all that is lofty and dear, and for the sake of all that bears on Christian responsibility and effort let this credit and these interests be maintained. If our readers hear from us often on this

subject, we beg them to consider that we write more from a sense of duty than of pleasure, and in the full determination that the blame and disgrace of failure, if it come, shall not be upon us.

PLAIN WORDS.

THE article in this number, entitled Deaf Adders contains some very plain and, as we think, seasonable words. They are by a layman who is an intensely busy man, and are addressed to laymen engaged in active business pursuits. We hope that they will be attentively read and thoughtfully considered, by those for whom they are written.

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 November 1, to November 29, 1873, inclusive:

| | | | |
|---|---------|---|-----------------|
| ALABAMA. | | ILLINOIS. | |
| <i>Mobile</i> —Trinity, E. C., toward pay't of stipend, \$10; for Bp. Whipple, \$10..... | \$20 00 | <i>Chester</i> —St Mark's | \$15 25 \$15 25 |
| ALBANY. | | INDIANA. | |
| <i>Ballston Spa</i> —J. W. Horton, for Bp. Tuttle \$5; Bp. Neely, \$5..... | 10 00 | <i>Indianapolis</i> —Christ..... | 36 35 |
| <i>Rouse's Point</i> —For Nebraska Miss'y Pony..... | 5 00 | St. Paul's..... | 43 31 |
| <i>Sandy Hill</i> —Zion, M. C..... | 9 50 | <i>Jeffersonville</i> —St. Paul's..... | 5 20 |
| <i>Troy</i> —Christ..... | 5 00 | <i>Logansport</i> —Trinity..... | 3 85 |
| <i>Unadilla</i> —St. Matthew's, a lady... .. | 10 00 | <i>Madison</i> —Christ | 14 35 |
| | | <i>New Albany</i> —St. Paul's..... | 5 45 108 51 |
| CENTRAL NEW YORK. | | KENTUCKY. | |
| <i>Auburn</i> —I. H. C., of St. Peter's, for Rev. J. R. Love..... | 20 00 | <i>Frankfort</i> —Ascension..... | 18 15 |
| <i>Watertown</i> —Grace, M. C..... | 2 00 | <i>Lexington</i> —Christ, of which from M. C. \$52 | 149 25 |
| | 22 00 | <i>Louisville</i> —Christ, of which quart. pay't of stipend \$50..... | 200 15 |
| | | Grace..... | 8 00 |
| | | St. Paul's..... | 2 00 377 58 |
| CONNECTICUT. | | LONG ISLAND. | |
| <i>Guilford</i> —Christ, M. C..... | 18 56 | <i>Brooklyn</i> —Christ M. C..... | 7 0 |
| <i>New London</i> —St. James' quart. pay't of stipend (in memorial)..... | 100 00 | Holy Trinity..... | 4 00 |
| <i>Norwalk</i> —St. Paul's..... | 88 50 | <i>Brooklyn (E. D.)</i> —St. Mark's, for Rev. J. R. Love..... | 30 13 41 14 |
| <i>Norwich</i> —Christ, M. C..... | 21 02 | | |
| <i>Stamford</i> —St. John's, Woman's Ass'n quart. pay't of stipend..... | 75 00 | MARYLAND. | |
| <i>Thomaston</i> —Trinity, M. C..... | 22 78 | <i>Baltimore</i> —Christ, quart. pay't of stipend..... | 50 00 |
| <i>Waterbury</i> —St. John's, for Rev. Mr. Wells..... | 63 20 | Emmanuel..... | 231 00 |
| <i>Watertown</i> —Christ, for Rev. Mr. Wells, of Walla Walla, \$10 00; Mite Chests \$27.83..... | 37 83 | Grace..... | 20 00 |
| <i>Wolsotville</i> —Trinity..... | 10 00 | Holy Innocents', M. C..... | 5 0 |
| | 436 39 | Mt. Zion..... | 6 65 |
| | | St. Matthew's..... | 10 00 |
| | | Harford Co.—St. John's..... | 6 50 |
| | | Bladensburg—B. O. Loundes..... | 3 00 |
| | | Georgetown (D. C.)—Christ, M. C..... | 4 00 |
| | | Howard Co.—Trinity..... | 29 59 361 24 |
| DELAWARE. | | MASSACHUSETTS. | |
| <i>Lewes</i> —St. Peter's..... | 5 00 | <i>Boston</i> —Advent, M. C..... | 2 85 |
| <i>Wilmington</i> —Trinity Chapel..... | 8 00 | Emmanuel, for Rev. J. R. Love..... | 344 58 |
| | 13 00 | Good Shepherd Chapel, M. C..... | 21 23 |
| | | Grace, M. C..... | 3 62 |
| EASTON. | | (South)—St. Matthew' M. C..... | 20 00 |
| <i>Easton</i> —St. Peter's, M. C..... | 26 02 | | |
| | 26 02 | | |

ACKNOWLEDGMENTS.

| | | |
|--|--------|----------|
| Fort Warren—O. E. Herrick..... | \$2 50 | |
| Great Barrington—St. James'..... | 6 00 | |
| Hyde Park—Christ..... | 53 00 | |
| Worcester—All Saints', for Bp. Clarkson..... | 30 00 | \$484 08 |

MICHIGAN.

| | | |
|-------------------------------------|------|------|
| Detroit—St. James' S. S., M. C..... | 7 07 | 7 07 |
|-------------------------------------|------|------|

MISSOURI.

| | | |
|-----------------------|-------|--------|
| St. Louis—Christ..... | 95 57 | |
| Holy Communion..... | 21 50 | 117 07 |

NEW JERSEY.

| | | |
|---|-------|--------|
| Claremont—Christ, M. C..... | 2 10 | |
| Jersey City—Grace, M. C..... | 2 37 | |
| St. Mark's, M. C..... | 60 | |
| part pay't of stipend..... | 50 00 | |
| St. Matthew's, M. C..... | 5 95 | |
| Paterson—St. Paul's..... | 57 00 | |
| Plainfield—Grace, for Bp. Clarkson..... | 54 50 | 173 52 |

NEW YORK.

| | | |
|---|-------|--------|
| Hyde Park—St. James', M. C..... | 6 49 | |
| Morrisania—St. Ann's, M. C..... | 15 00 | |
| New York—Christ, M. C..... | 5 52 | |
| St. Ann's Bible Class, M. C..... | 2 65 | |
| St. Augustine's Chapel, M. C..... | 5 00 | |
| Transfiguration..... | 20 00 | |
| Trinity Chapel..... | 50 00 | |
| Mrs. James Brooks, for Rev. W. H. Washburn..... | 10 00 | |
| Sing Sing—St. Paul's, M. C..... | 9 80 | 124 46 |

NORTH CAROLINA.

| | | |
|--------------------------------|-------|-------|
| Windsor—St. Thomas', M. C..... | 13 34 | 13 34 |
|--------------------------------|-------|-------|

OHIO.

| | | |
|-------------------------------|------|------|
| Wakeman—St. John's, M. C..... | 1 14 | 1 14 |
|-------------------------------|------|------|

PENNSYLVANIA.

| | | |
|---|--------|--------|
| Norristown—St. John's..... | 36 89 | |
| Philadelphia, Frankford—St. Mark's for Bp. Clarkson \$203.68..... | 436 18 | |
| Rozboro—St. Timothy's, M. C..... | 20 00 | |
| St. Mark's, for Bp. Tuttle. \$5; for Bp. Neely, \$5..... | 10 00 | |
| St. Stephen's, for Bp. Whipple..... | 142 94 | |
| Southwark—Trinity..... | 25 00 | |
| Woodcock—Mrs. N. Swift..... | 1 50 | 692 51 |

| | |
|--|-------------|
| Received for General Purposes..... | \$5,394 28 |
| " " Special Purposes..... | 973 21 |
| Receipts for the Month..... | \$6,867 49 |
| Amount previously acknowledged..... | 7,519 99 |
| Total Receipts since Oct. 1, 1873..... | \$13,887 48 |

RECAPITULATION OF SPECIAL RECEIPTS FOR THE MONTH.

| | | | |
|------------------------|----------|---------------------------|----------|
| Bp. Clarkson..... | \$388 18 | Rev. L. H. Wells..... | \$83 20 |
| Bp. Morris..... | 5 00 | Rev. J. R. Love..... | 394 71 |
| Bp. Neely..... | 5 00 | For Nashotah..... | 4 00 |
| Bp. Tuttle..... | 21 18 | Nebraska Miss'y Pony..... | 5 00 |
| Bp. Whipple..... | 156 94 | | |
| Rev. Mr. Washburn..... | 10 00 | | \$973 21 |

ERRATUM.—In November SPIRIT OF MISSTONS, \$6.00 acknowledged to Epiphany S. S. for Bp. Morris, "Freemansburgh, Cent. N. Y.," should have been "Tramansburgh, Cent. N. Y."

PITTSBURGH.

| | | |
|------------------------------------|--------|--------|
| Allegheny City—Emmanuel, M. C..... | \$6 32 | |
| Mercer—S. W. P..... | 2 00 | \$8 32 |

TENNESSEE.

| | | |
|--|-------|-------|
| Cleveland—St. Luke's, Mrs. M. L. Harvey..... | 10 00 | 10 00 |
|--|-------|-------|

VERMONT.

| | | |
|--|-------|-------|
| Wells River—Quart. pay't of stipend..... | 17 50 | 17 50 |
|--|-------|-------|

VIRGINIA.

| | | |
|---|-------|-------|
| Charlestown—St. Andrew's, add'l..... | 3 60 | |
| Charlotteville—Christ..... | 27 00 | |
| Cobham Station—Stamp Society, of Grace Church, for Walla Walla..... | 6 00 | |
| Culpeper Court House—St. Stephen's..... | 6 50 | |
| Petersburgh—Grace..... | 30 00 | |
| Shepherdstown—Trinity, add'l..... | 10 00 | |
| Warrenton—Grace..... | 5 00 | 88 10 |

WESTERN NEW YORK.

| | | |
|---|-------|-------|
| Allen's Hills—C. A. Wilson, for Bp. Tuttle, \$4; for Bp. Whipple, \$4; Nashotah, \$4..... | 16 00 | |
| Buffalo—St. Paul's, for Bp. Tuttle..... | 7 18 | |
| Geneva—Trinity, for Rev. L. H. Wells..... | 4 00 | |
| Waterloo—St. Paul's, M. C..... | 27 53 | 54 76 |

WISCONSIN.

| | | |
|-------------------------------|----|----|
| Steven's Point—A. Crosby..... | 25 | 25 |
|-------------------------------|----|----|

YOUNG CHRISTIAN SOLDIER.

| | |
|-----------------------------|-----------|
| Receipts for the Month..... | 1779 81 |
| | 24 60 |
| | \$1804 41 |

MITE CHESTS.

| | | |
|---|--------|--------|
| Receipts for the Month, not credited to Parishes..... | 143 45 | 143 45 |
|---|--------|--------|

MISCELLANEOUS.

| | |
|--|---------|
| For Ladies' Domestic Relief Ass'n..... | 3 00 |
| Interest on Investments..... | 1152 66 |
| Mites for Missions..... | 10 00 |
| Miscellaneous..... | 2 25 |
| | 1167 91 |

INDIAN COMMISSION.

Missionaries and Teachers in the Indian Field:

NIOBEARA 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. Maniklya, " "
 Samuel Stone, " "
 Duncan Graham, " "
 Tho's. Nemah'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 Oekiyé, " "
 Baptiste Befon, " "
 Matthew Leeds, " "
 Mrs. M. E. Dulgán.
 Miss Anna M. Baker.

White Swan—

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

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

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

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

Among the Sans Arc and Two Kettle Bands, etc., —P. O. address, Cheyenne Agency, Dakota.

Rev. Henry Swift, Deacon.
 George Long, (Native), Catechist.
 Miss Mary J. Leign.

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

BEQUESTS.

A NEW YEAR has come, and with it the customary opportunity which we are glad to avail ourselves of (not in any formal way, but in all sincerity), to extend cordial greetings and kindly wishes to the many friends of our Church's Indian Missions.

What the year, upon which we are entering, shall bring to any of us as individuals, or to the work of caring for the spiritual good of the Red men, it is of course beyond our power to anticipate.

Our hope is, and our prayer to God, the All Merciful, is, that He will continue to bless the labors of the patient workers in the Indian field; that He will raise up many additional sympathizers, and—through prayers and offerings—sharers, in their self-denying toil; that He will strengthen the faith and increase the zeal of those already actively engaged in promoting this form of Christian beneficence.

Among the means whereby this work of providing for the temporal and

spiritual well-being of the Indian may be extended and perpetuated, one special mode has occurred to us, suggested by the monition which the very flight of time naturally brings to thoughtful minds at this particular season. The mode alluded to is indicated in the single word at the head of this article.

Few of us perhaps are in the habit of associating that special consideration which might be called *maternal*, with the Rubrics of the Prayer Book. For the most part, we are apt to regard their provisions as simply a sort of (entirely proper but yet formal) Directory. Is there not, however, a touch of motherly tenderness in that Rubric of the Visitation Office which provides as follows? *The Minister shall not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

We ask all considerate Christian people who may read these lines, if there is not something in the condition of our Indian Tribes which ought to give to such a Rubric special and touching significance in the regard of the disciples of the LORD JESUS? The question comes before them, it may be, when days of languishing have overtaken them; or when, in days of health and strength, they are carefully arranging their temporal affairs with reference to that period when they shall have passed away from these earthly scenes. Shall they consecrate a portion of their worldly means, and thus make it a precious memorial of their love for the SAVIOUR, by providing for the perpetuation, when they have gone hence, of the blessed work of Christianizing the Indians?

As something suggestive, therefore, we place here the form of a Devise or Bequest—and we do it in the trust that, through God's blessing, it will be productive of fruit in behalf of our Indian Mission work:

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

FRUITS OF CHRISTIAN WORK AMONG THE CHIPPEWAS.

A LETTER FROM THE REV. MR. GILFILLAN.

THE Letter, herewith presented, will be read with grateful satisfaction by all who take an interest in our Church's efforts to Christianize the Red man, and especially will this be the case on the part of those who, for years past, have been sustaining Enmegahbowh's devoted labors by prayers and offerings. As yet, the name of the writer of the Letter is not so much a house-

hold word in the Church as that of the Indian Presbyterian, with whom he has within the last few months become a fellow-worker. But, the character of the man, and his qualifications for his new field of labor, may be inferred from testimony of him, furnished by a brother Clergyman and by his Bishop.

Bishop Whipple, in writing of the work at White Earth, says: "The Rev. Joseph A. Gilfillan has taken charge of the Mission, and will be a faithful helper to Enmegahbowh. For prudence, zeal, piety and practical knowledge of business, I do not know one better fitted for Mission work."

The Rev. Dr. Knickerbacker (of Minneapolis, Minn.), in giving an account to Bishop W. of a recent visit which he had been making at the Reservation, thus refers to Mr. Gilfillan: "Mr. Gilfillan is throwing himself heartily into the work of learning their language and fitting himself for his duties. I do not believe there could be found a better man for the work, in the American Church. His faith, his simplicity, his humility and devotion, are beautiful to see, and remind one of primitive faith and love. All speak in the highest terms of him."

WHITE EARTH RESERVATION, *November, 1873.*

DEAR SIR: Having now been living for a short time among the Indians at White Earth Reservation, Minnesota, I will try, in answer to your request, to give you some view of them and of their religious and material progress. They are settled, as you know, as a farming community, on a tract of country extending for some miles on either side of the Indian Agency as a centre.

THEIR RELIGIOUS CONDITION.

To speak first of their religious condition. I am satisfied, from what I see, that the Gospel has seized hold of these Red men, in its power, and has penetrated to the bottom of their hearts. To state some evidence of this. There is their attendance upon Divine Service. They evidently love to go to Church. Enmegahbowh's church, holding perhaps three hundred, is filled (sometimes crammed) Sunday after Sunday. It is doubtful whether the members of any white congregation in the land are as regular Church-goers, "in rain and shine, in cold and heat, as they; and the fact that they are scattered over a district many miles in extent, makes this the more remarkable.

IN CHURCH.

Their conduct in Church shows the utmost devoutness and fervency of spirit. They are always very attentive, orderly and quiet; they join in the responses with evident interest; they kneel in the prayers. Their whole deportment is serious and attentive, as becomes men in the presence of the Most High. They know the responses by heart; these have become as it were a part of themselves. They are very fond of singing and join with the greatest heartiness in that part of the worship.

A few Sundays ago, a Congregational Minister from Chicago was present during Morning Service. In the afternoon, he made a brief address in another place to some white children, and in the course of it he said he had that day been truly surprised by what he had seen; that he would go home with far different ideas about Indians than he had ever yet entertained; and that what touched him most of all was their singing.

When one thinks of what these men were a few years ago, and then sees what they are now, the change is indeed amazing.

Very many of this Indian congregation remain in Summer about the church, from the close of the Morning Service till that which is held at five o'clock in the afternoon. Their homes are too far away; so they tarry near the church, and usually without anything to eat. Sometimes Enmegahbowh takes them out a little flour—there are many heavy drains upon him—and they bake cakes of it under the trees to appease their hunger.

IN THE FAMILY.

I may mention one other fact—many of them have *family prayers* in their own houses every morning and evening. Family prayers in an Indian household! Then the Millenium is indeed almost come. I believe they all pray in private; the chiefs and others in their speeches incidentally speak of their constantly doing so, and asking grace and strength every day.

They often assemble at the church of their own accord, on a week evening, with or without their Pastor, and pray such parts of the Church prayers as they can remember, and sing hymns. Their favorite hymn—the one they sing oftenest—is “Come, HOLY SPIRIT, Heavenly Dove.” They are also very fond of “Nearer, my God, to Thee,” and many other of our most familiar airs.

One will ask what is their idea of sin. I think their sense of sin is very keen and deep. The HOLY GHOST has indeed convicted them of sin. Witness the fervency and earnestness with which they repeat such parts of the Litany as *Jehovah, Jawenimaishinam—LORD, have mercy upon us*—and single them out and return to them, as most suitable to their case; and then, again, hear one of the Chiefs speaking for the rest (in an informal conversation with the Bishop), avow their determination to live to God's glory for the future, while professing themselves sensible of their deep unworthiness in the past.

IN THE HOUSE OF DEATH.

On the occasion of the first death that occurred after taking up my residence here, I went to the house. It was after dark, and I was surprised and deeply touched by what I saw. The body was decently laid out in the whitest of linen; the house was filled with Indians; and they were engaged—how? In singing their familiar Chippewa hymns, of hope, and faith, and love, in the house of death. There was a gravity on every face. In the intervals between the hymns, silence reigned. The father and mother sat there, composed and tranquil. As the hymns rose, ever and anon, they

seemed songs of triumph over death ; they seemed to say, " This is the victory that overcometh the world—not only the world but death—even our faith." I never saw anything more becoming in a house of mourning. I find since that this is a general custom with them ; that whenever a death occurs, the chief singer of the Church goes with his Chippewa Prayer Book to the house, and the friends and neighbors assemble, and thus calm their sorrow and raise their hope.

THEIR FREEDOM FROM THE VICES OF THE WHITES.

These people live free from the vices that stain most white communities. *They drink no whiskey* ; there is not a drop on the Reservation. *They swear no oath* ; to their credit be it said, their language does not contain one, cannot express one. *They do not steal*. Although there is no police or law here, everything is perfectly safe ; you will never hear of any one losing anything ; no doors are fastened ; no goods are brought in at night. *They observe the Lord's Day well* ; no work is done on that day. I remember riding in a stage with some lumbermen, more than a year ago, when I had no idea it would ever be my lot to be an Indian Missionary, and hearing them talk of the Indians whom they had employed as laborers. One man said, " they were as good men on the drive as he had ever hired, but they had one bad fault ; when Sunday came, they dropped their cant-dogs and wouldn't do another stroke of work till it was past, no matter what the emergency, because they had promised Bishop Whipple not to." If there was not principle here, where shall we find it ?

CONTRASTS.

They are really more tender-hearted, and susceptible to Divine Truth, than most white people. The common notion of Indians is that they are a sort of ferocious, blood-thirsty Captain Jacks ; with conscience left out. But observation, among the Chippewas at least, leads to an opposite conclusion. They are impressible ; prone to believe what those tell them in whom they have confidence ; and, when once they do profess to obey, more tractable than any other people ; ready to follow implicitly whatever directions are given them. Indians naturally confide in white people and trust in them, and it is only after a long experience of their treachery that they learn to repay it double. Their confidence in the white man has to be repeatedly shocked before the bond between them is finally broken. Any one living among them can see how they look up to those who are over them ; how implicitly they believe what such tell them. They are in reality a simple-hearted, guileless people. Moreover, they have no scientific theories to oppose to the Truth, and are therefore peculiarly open to its reception. Their hearts are not half so hard as theirs are who have seared their consciences by deliberate rejection of the Truth, and who are living steeped in the daily practice of sin.

Since my Ordination, Providence has thrown my lot, as a Missionary,

on the Northern Pacific Railroad, and I am certain that the hearts of the Indians of this Reservation are more tender and susceptible, more readily the subjects of Divine grace, than are those of the majority of the men who dwell beside that highway. It is true the Indians lack the energy, the resistless determination, which characterizes those men; they could not so develop a country; they would never build the Northern Pacific Railroad to Puget Sound. But, if they have less force, they are happily less stained with vice; they commit no such crimes as these sturdy pioneers do, and think nothing of. There is none of the drinking, the swearing, the open defiance of God. Take for instance the lumbermen of Minnesota, whose every other word is most likely an oath or something foul, who can hardly be induced to enter a place of worship; the Indian's moral condition is high, his heart is tender, compared with theirs.

I remember hearing a workman, of high intelligence, on the Northern Pacific Railroad laugh at the idea of making anything out of such material as Indians. My answer was that there was more man about them, take them man by man, than there was in the average of men on the Northern Pacific Railroad—and he was forced to admit that it was true.

Another circumstance is worth attention. Those who come and live among the Indians become much attached to them. Whatever prejudices they bring are soon dispelled; they find them a simple-hearted people, with traits in some respects resembling children. No doubt there are some bad Indians among them—murderers perhaps—just as there are among white people; but they are the rare exceptions. "An Indian has the same feelings as any other man; treat him well, and he will treat you well"—this is the experience of those who have lived among them longest and know them best. When driven by repeated outrages into rebellion, they do not discriminate, as we would, between the innocent and guilty; but, according to their Indian notions, they make war on the whole offending tribe—man, woman and child. The Chippewa Indians, though deeply wronged and plundered in the past, have borne it all, and never lifted their hand against the Government nor against the whites.

MATERIAL PROGRESS.

And now to speak of the material progress of the White Earth Indians. This is most satisfactory and keeps pace with their religious improvement. Nearly all of them live in comfortable log-houses, built mostly by their own labor. The productive labor on the Reservation has increased thirty-three per cent. the last year. The past summer, they had 490 acres in cultivation, and they have 120 more broken for the coming year. They raised 100 acres of wheat, averaging twenty bushels to the acre. Some of the chiefs had as much as two hundred bushels of wheat, and the farmer told me he never saw any men so eager to save every grain as they. They had 70 acres of oats, averaging forty bushels to the acre; 30 acres of corn; 40 of rutabagas, averaging three hundred bushels to the acre. They raised ten thou-

sand bushels of potatoes, and put up six hundred tons of hay. There were about one hundred good gardens, of the ordinary vegetables.

Now, all this was done, be it remembered, by people without farming implements, and, for the most part, without cattle to work properly their lands. Most of them have not yet even a cow, nor any kind of stock whatever. During the Summer, Bishop Whipple and some friends bought a number of cows and presented one each to some of the most deserving families who had none. This will help to introduce stock on the Reservation. Would that his example might be followed by others, next Summer. It is hard to make brick without straw ; hard to tell the Indians to farm, and give them neither stock nor implements to farm with. It is the universal testimony of the *employés* that the Indians have worked well the past Summer, and that, too, in the face of the discouragement of having had every green thing destroyed the previous Summer by grasshoppers. God has blessed their efforts this year with bountiful crops, though—as a slight shade to that—three hundred tons of their hay was burned a few weeks ago by the fire that swept with resistless force over the prairie, and they will have much difficulty in wintering their stock.

THEIR DESIRE TO LEARN.

They are most anxious to learn, and very quick in learning, the various trades and mechanical arts. There was a sawmill run by Indians alone, last Summer, with, I believe, the exception of one white man, and the sawyer told me he had never seen men work better or quicker. An Indian is serving his apprenticeship to the shoemaker's trade, another to the miller's, another to the carpenter's, another to the blacksmith's.

The testimony of all who have to do with them is that they are very quick to learn. They have worked well and steadily during the last year. Indians with their ox teams, given them by the Government or by the bounty of individuals, do all the hauling of goods from the Railroad, and receive their regular pay for it. It is a pleasant sight to see a Red man *haw* and *gee* his yoke of cattle as well as the most expert white teamster could. They boast, too, with honest pride, that their cattle are in as fine condition now as when they got them a year or two ago—such good care have they taken of them. I hear of a number of Indians who have *died from working too hard*, because the muscles of their arms and shoulders were comparatively undeveloped by their previous mode of life, and hence they were not able at first to do the work with the same facility that white men could. Many of them, indeed, instead of being told to work, need to be told not to work so hard as to injure themselves. I know an Indian here with only one arm, who supported himself and family last Winter by chopping cord-wood with his remaining hand. The sawyer told me that in mid-winter this man came to him and asked him to advance a little flour till Spring. "I know," said he, "that you work hard for your money, and therefore have no right to give it away ; but,"

he added, bursting into tears, "my family are starving, and I have nothing to give them, and if you lend me this flour I will surely repay you." He did give him a few dollars' worth, and the man by little instalments paid it all up in the Spring, as he could earn the money by chopping. He was one of those mentioned to the Bishop, last Fall, as worthy to receive a cow, because he was very poor, in fact had nothing. Some of the Chiefs present, whom the Bishop had taken into counsel with him, demurred, saying that the cow had better be given to his brother-in-law, because he with his one arm could not cut hay for her, nor take care of her. But the Bishop, when he heard of his one arm, immediately put down his name; "for," said he, "that is just the sort of a man for whom, if I give him a cow, Providence will make a way to take care of her." So, a short time afterwards, the poor fellow drove home his cow in triumph. He wears the clerical coat of some portly Rector in the East, and makes a very august figure chopping wood.

PROUD OF THEIR IMPROVEMENT.

The Indians are very proud of the progress they have made. They are never tired of contrasting themselves with what they were a few years ago, and the way they live now with the way they did then. The Chiefs often stand up and harangue them: "Do you remember when there was no church here, when none of these houses were here, when you lived in a wigwam?"—and so on to great length. They also contrast themselves, with great complacency, with the wild or blanket Chippewas who have not yet adopted the habits of Civilization. They say: "One has only to look at us, and then at one of those wild Indians, to see what a difference." And truly the difference is great. Christianity has modified and mellowed them; yes, it has changed the very expression of their faces. The head Chief gave utterance to their feeling, when at the late payment he said in Council, that, as he looked down at himself and saw his nice pants, and how comfortably he was clothed, and compared all this with the dress he used to wear, he felt proud of himself, of how well he appeared, and the nice figure he made. Said he, taking up a handful of clay, "I was raised like that; every night I lay down in that, and got up out of it in the morning; and knew no better."

The Indians were never so full of hope as now. This good crop has greatly encouraged them. They now say they see their way plain; they see light and are following straight to it. The white *employés* here declare that they can see these Indians rising, as it seems to them, every day; they show more independence, more thrift, make greater provision of comforts in their homes in the way of tables, chairs, beds, etc. I could go on narrating interesting facts about these people, but I must stop.

CANDIDATES FOR THE MINISTRY.

Since coming here, my time has been occupied in training three young men for the Ministry, and in studying the language. The young men are from twenty-two to twenty-six years of age, are married, and have families.

of two or three children each. Their names are, Ka-da-wa-bi-de—"He that has a want in his teeth"—who is baptized by the name of Fred Smith; Ba-bi-nap—"Snow just beginning to fall"—who is named Peter Parker; and Ka-kag-e-wi-gun—"Crow feather"—whose baptismal name is Milton Lightner. They spend several hours with me every day; they know a little English, and one of them can read quite well. I am exceedingly pleased with these young men, and with their fitness for their holy office. All of them (and this is true especially of the one first named), are in their deportment models of what Candidates for Holy Orders ought to be.

AN INTERESTING INCIDENT.

I may mention a circumstance about Fred Smith. A little time ago, before I came here, he was employed by a party of white surveyors. One of these was a swearing man, and Fred, after standing it for a while, took this man aside; told him that he was trying himself to live a Christian life; that he was deeply grieved by what he heard this man say; that, unless the man stopped swearing, he would have to give up his situation in the party and return home. The feelings of the man at being thus reproved by an Indian may be imagined. But this was just like Fred Smith: he is conscientious; very devout; always grave and sober in his deportment; extremely modest; anxious to learn, and quick to learn; a gentleman under all circumstances, and as well in his feelings as in his actions. I have seen several successive classes of students in the Theological Seminary, and I never saw a member of one of these classes, who seemed to me to be more nearly the model of what a Candidate for Orders should be than Fred Smith; and the other two are but little behind him.

THE HOPE OF THE CHIPPEWA NATION.

These three young men are the hope of the Chippewa Nation: one of them I have heard called "the best boy on this Reservation," and I believe it. If these young men are trained for the Ministry, it is our hope that they will all be future Enmegahbowhs, to take his place when he shall have finished his noble work and been gathered to his rest. One of these young men is supported by a scholarship from the Indian Committee of the Board of Missions. The other two, Fred Smith and Peter Parker, have just received grants from the Society for the Increase of the Ministry. In Peter Parker's case, however, they have been able to allow him but two hundred dollars per annum, and have promised *that* only till January; and two hundred dollars per annum will not suffice to support himself, wife and two children while he is studying. I wish that some of your readers could do something for him, as he is a most excellent young man, and would be a valuable addition to the ranks of the Ministry.

Fred Smith and Peter Parker were studying for a considerable period before they received any aid. They were of course obliged to give up the work by which they had been accustomed to support their families, and

were in consequence reduced for a time to much distress. One of the Candidates told me one day, in his broken English, that Fred Smith was very poor ; he had been promised a support, and had got nothing ; had only a very little flour in the house, no pork. A few days after, Fred Smith himself came to me to borrow five dollars, stating that he had gone in debt at the store till he was ashamed to ask any more, but that his children were crying for food—as he said these words, the heart of the father made his lip quiver and the tears to flow down his cheeks—and he had nothing to give them. Fortunately a Fifty-dollar Draft from the Bishop soon after brought relief. But when at one time a shortness of breath, a pallid and sunken cheek, and a failure of strength, appeared in Fred, I feared that by a quick consumption—induced by insufficient food—the American Church and the Chippewa Nation would be deprived of this most promising of all our Candidates. He is, I am glad to say, well now ; but I do hope that the small amount of money necessary to support and educate these three young men, will not be lacking. Other bands of the Chippewas are even now coming and settling on this Reservation : the services of all these young men will be needed for their Evangelization.

THE CHIPPEWA LANGUAGE.

Besides training these young men, I am engaged in studying the Chippewa language. It is a most difficult language, totally unlike, in its construction, any civilized tongue. I am satisfied I could learn any modern language in half the time. It is almost impossible to get a Grammar, but, fortunately by accident I discovered one. The language is all verb—nouns, adverbs, numerals, and almost all parts of speech, are turned into verbs and conjugated. The verb is very highly inflected ; the Greek verb is not a circumstance to it. The inflections of the regular verb *Wabama*—"I see him"—must reach, I should think, some eight hundred different forms, and there must be a hundred participles : I have not had time to count the exact number. How such a simple people ever came to construct such a highly inflected language is a mystery to me. It is, however, a very beautiful language, when spoken ; there is an absence of all harsh or guttural sounds ; it has a liquid flow and is very euphonious.

I was able, some time ago, when conducting Public Worship in the necessary absence of Enmegahbowh, to repeat the Creed and LORD'S Prayer in Chippewa, at which I felt very glad, as I had not then been here two months.

OTHER INDIANS COMING TO THE RESERVATION.

I have already alluded to the fact, and it is pleasing to know, that several of the Chippewa bands are about settling at White Earth, where alone they can be civilized and Christianized.

The Otter Tail Band—nearly four hundred in number—are ready to come here and settle, as soon as the necessary appropriation can be obtained from Congress to feed them for the first few months. The Pembina Band, numbering about the same, are in part settling here this Fall. Seventy-five

of the Gull Lakers (among whom that earnest servant of God, Dr. Breck, commenced the work twenty years ago), have just arrived within the last few days. This is all working for their good and ours. So long as they remain scattered among the Whites, they are being destroyed, and nothing can be done for them ; but on the Reservation they can be saved.

SUCCESS OF THE WORK AMONG THE INDIANS.

The success of the Christian work which our Church is carrying on among the Red men furnishes a very interesting theme, and, as a fact, is generally conceded. Without going into the subject at any length, I may state that this success seems to me to be due, under God, to certain characteristics of our religious system, peculiarly adapted to meet the wants of the Indian. Take, for example, that form of sound words, which comprises the Articles of our belief as Christians. We give to our Indian converts a Creed, and in doing this we commit to their embrace the centre and sum of Religion. All truth necessary to be known and believed, is contained in or suggested by that simple Formula. And then, again, our Liturgy is remarkably suited to their needs. It puts into their mouths the words of penitence and of praise. In a little while these become to them familiar words—become in fact part of their thought, their being. The Indian's nature is not one that can take hold of a cold abstraction, a sentiment merely : he wants something objective and tangible, that he can cling to ; and this he finds preëminently in our Liturgy.

APPREHENSIONS.

We hope there will not be much suffering for want of food on the Reservation this Winter ; but clothing is very much needed. Enmegahbowh says, in his own expressive way : "They just hate to look at many of the Indians during the winter ; they hate to see them, because they are so thinly clad in the bitter cold weather, and they have nothing to relieve them with." Women's clothing they can get in some way, it does not cost so much ; but *men's and boys' second-hand clothing*, he says, is most urgently needed, to prevent great suffering. Oh, that some of the good ladies in the East could see the poor creatures shivering in this cold Winter, where the very lakes are frozen up for six months of the year ! That such could realize how they suffer here, day and night, for lack of sufficient clothing ! They would then make the easy effort of securing from their husbands, brothers, and fathers, the cast-off clothing which is useless to them, but that would prove invaluable here. How many lives could thus be saved here ! How many would then go through the Winter in comfort, that must now pass it in misery !

Hoping that God may put it into their hearts to send to Enmegahbowh, for distribution among his people, this so much needed supply, and liberally in other ways to sustain him in the good work he is doing for his Indian brethren, I am,

One of your Missionaries among the Chippewas,

J. A. GILFILLAN.

ACKNOWLEDGMENTS.

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

| | | | | | |
|--|---------|---------|---|----------|---------|
| ALBANY. | | | NEW JERSEY. | | |
| <i>Hudson</i> —Christ Ch..... | \$22 50 | | Mrs. J. A. and Miss E. Coles..... | \$2 00 | \$2 00 |
| <i>Port Henry</i> —Christ Ch..... | 2 50 | | OHIO. | | |
| <i>Potsdam</i> —Trinity..... | 20 00 | \$45 00 | <i>Cincinnati</i> —Calvary S. S., towards a scholarship in St. Paul's School..... | 40 00 | 40 00 |
| CALIFORNIA. | | | NEW YORK. | | |
| <i>Santa Cruz</i> —Calvary..... | 5 00 | 5 00 | <i>Clifton</i> —St. John's..... | 50 64 | |
| CENTRAL NEW YORK. | | | <i>Goshen</i> —St. James'..... | 70 00 | |
| <i>New Berlin</i> —Mr. and Mrs. Moss.... | 37 50 | 37 50 | <i>New York</i> —St. George's Free Chapel, "Cash"..... | 10 00 | |
| CONNECTICUT. | | | Girls of the Leake and Watts Orphan House, for some little Indian girl in Bp. Whipple's Diocese..... | 8 00 | |
| <i>Danielsonville</i> —St. Alban's, a thank offering, from Mrs. Ellen Reed..... | 3 00 | | <i>Saugerties</i> —Trinity, S. S..... | 17 78 | |
| <i>Greenwich</i> —Ladies of Christ Ch..... | 3 56 | | <i>Tompkinsville</i> —St. Paul's..... | 5 00 | 161 42 |
| <i>Norwich</i> —Christ Ch..... | 57 12 | | PENNSYLVANIA. | | |
| <i>Stamford</i> —St. John's Ch..... | \$25 55 | | <i>Jenkintown</i> —Ch. of Our Saviour, a lady, for Oneidas..... | 5 00 | |
| Cove Mission Chapel..... | 40 | | <i>Philadelphia</i> —Christ Ch..... | 15 49 | |
| St. John's Sewing Society..... | 30 00 | | N. D. and E. A., for Ponka Hospital..... | 20 00 | |
| <i>Windsor</i> —Grace Ch. Children's Missionary Society..... | 5 00 | 424 57 | St. Luke's..... | 132 35 | |
| DELAWARE. | | | Ch. Nativity S. S..... | 50 00 | |
| <i>Seaford</i> —St. Luke's S. S..... | 2 00 | | Mrs. Mary R. Welsh, for Elizabeth Fry Scholarship, Girls' School, Santee..... | 60 00 | |
| <i>Wilmington</i> —Trinity Chapel..... | 5 00 | 7 00 | E. S. Miller, for S. S. M. Scholarship, St. Paul's School, Yankton..... | 60 00 | |
| ILLINOIS. | | | St. Mark's..... | 5 00 | 347 84 |
| <i>Algonquin</i> —L. T., for Bp. Hare.... | 5 00 | 5 00 | PITTSBURGH. | | |
| IOWA. | | | <i>Allegheny City</i> —Emmanuel, one M. C., per Rev. R. C. Caswell..... | 1 34 | |
| "M." for Spokane Indians..... | 50 | | <i>Sevickley</i> —St. Stephen's..... | 7 55 | |
| "W."..... | 10 00 | 10 50 | <i>City</i> —St. Philip's Mission..... | 14 57 | |
| LONG ISLAND. | | | <i>Mercer</i> —S. W. P..... | 2 00 | 25 46 |
| <i>Brooklyn</i> —Ch. of our Saviour..... | 30 43 | | RHODE ISLAND. | | |
| St. Peter's, Woman's Ass'n..... | 30 00 | | <i>Providence</i> —All Saints' Memorial. A thank-offering from a lady of Providence, for St. Paul's School..... | 2000 00 | 2050 00 |
| <i>Little Neck</i> —Zion Ch..... | 5 80 | 66 23 | SOUTH CAROLINA. | | |
| MARYLAND. | | | <i>Spartanburg</i> —Ch. of the Advent.. | 5 00 | 5 00 |
| <i>Baltimore</i> —St. Matthew's..... | 10 00 | | VIRGINIA. | | |
| Ch. of the Ascension..... | 23 48 | | <i>Shepherdstown</i> —Trinity..... | 63 | 63 |
| Grace Ch..... | 43 75 | | WASHINGTON TERRITORY. | | |
| <i>Calonsville</i> —St. Timothy's..... | 21 00 | | <i>Tacoma</i> —St. Peter's Chapel..... | 6 00 | 6 00 |
| <i>Elk Ridge Landing</i> —Grace..... | 24 45 | | WESTERN NEW YORK. | | |
| <i>Georgetown</i> —Christ Ch., for Bp. Hare..... | 150 00 | | <i>Buffalo</i> —Cathedral Ch. of St. Paul, from the late Mrs. John Pease..... | 7 18 | |
| Rev. Alex. Shiras, D.D..... | 10 09 | | <i>Allen's Hill</i> —C. A. Wilson..... | 3 00 | 10 18 |
| Misses Reed..... | 10 00 | | MISCELLANEOUS. | | |
| Sundry Individuals..... | 29 84 | | Bp. Hare's photographs, \$1.50; Volumes of Taopi, \$2; Memorial Cross \$12..... | 15 50 | |
| <i>Hooversville</i> —Trinity..... | 9 55 | 332 07 | A friend, for Bp. Hare..... | 5 00 | |
| MASSACHUSETTS. | | | Department of the Interior, for the Oneidas..... | 1,800 00 | 1820 50 |
| <i>Boston</i> —Trinity Ch..... | 380 00 | | MICHIGAN. | | |
| <i>Brookline</i> —St. Paul's Ch., thro' Dakota League..... | 100 00 | | <i>Ionia</i> —St. John's..... | 2 10 | 2 10 |
| St. Paul's S.S., for Jno. S. Stone Scholarship in St. Paul's School..... | 60 00 | | NEW HAMPSHIRE. | | |
| <i>Cambridge</i> —"M. B. C." in memorialiam, for Bp. Hare.... | 20 00 | | <i>Epping</i> —D. B. Dame..... | 25 00 | |
| St. Peter's, Offertory on the day of its consecration, for Bp. Hare.... thro' Dakota League..... | 40 75 | | <i>Portsmouth</i> —Alfred Selwyn..... | 2 50 | 27 50 |
| <i>Newburyport</i> —Rev. S. M. Emery, D.D..... | 7 67 | | CORRECTION —In the Acknowledgments in November No., 1873, Cortland, St. Peter's Church, \$10.00, should have been under New York, instead of Central New York. | | |
| <i>Salem</i> —Grace Ch..... | 30 00 | | Amount previously acknowledged.... 1,522 26 | | |
| Thro' Rev. J. P. Franks by Bp. Hare..... | 75 00 | 713 42 | Total received since Oct. 1, 1873.....\$7,667 26 | | |

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

JANUARY, 1874.

EPIPHANY APPEAL OF THE FOREIGN COMMITTEE.

1874.

To the Bishops, the other Clergy and the Laity of the Protestant Episcopal Church.

FATHERS AND BRETHREN :

As this Appeal will be accompanied by copies of the Report of the Foreign Committee, presented at the meeting of the Board of Missions in October, 1873, there is less need of enlarging upon our work in this paper. Commending the Report to your careful perusal, we beg to call your attention to some points of special interest.

During the past year, the force of ordained Missionaries has been increased by additional laborers, as follows : West Africa, one ; China, three (including two native Chinese) ; Japan, three ; Haiti, seven. Our ordained Missionaries are now thirty-nine, against twenty-five last year.

As the Church was called to Special prayer for additional laborers on the 20th December, 1872, we gratefully recognize God's answer.

The enlargement of the work demands, of course, a further enlargement in the contributions of our people. For this, the Foreign Committee most earnestly plead. On our bended knees and under circumstances of peculiar solemnity we of this Church have asked God to send forth laborers into the plenteous harvest. And on the 3d December, 1873, we again put up the same petitions. We are therefore pledged, by these free acts, to sustain the laborers who have gone abroad. The Committee urge upon the Clergy to present these considerations to their people, to give information in respect to our Missionaries and the wants of their several fields, and to gather with zeal the contributions of their respective congregations.

There are not wanting some who excuse themselves on the ground of the feebleness of their parishes. If, however, we were seeking material aid

alone, it might be urged that a small contribution from each of these many parishes (unable, perhaps, to send a large one) would in the aggregate amount to a considerable sum. But we desire, as well, the sympathy, the interest, the prayers of our people in behalf of this work. We greatly desire that the portion of the Church which is in our own land should be far from overlooking that portion which is in distant lands, and, for the most part, in the presence of obstacles, the force of which we can hardly estimate.

A want of consideration in regard to these obstacles is doubtless the cause of that confident expectation of great and immediate results which some have manifested. Reflection and experience will satisfy us that many years must pass before *wide-spread* results are brought about. Our Missionary enterprises are all young. Give them more time, and we shall see in greater profusion the blessed fruits of prayer, painstaking and patience. The following, which is cut from a secular paper, speaks for itself.

“The old opposition on the part of the English authorities in India to the work of the Missionaries seems to have completely died out. Four Indian governors have lately given their testimony in favor of the good accomplished by Missionaries. They are as follows :

‘I believe, notwithstanding all that the English people have done to benefit that country, the Missionaries have done more than all agencies combined.’—*Lord Lawrence, Viceroy and Governor-General.*

‘In Ganjam, in Masulipatam, in North Arcot, in Travancore, in Tinnevely, in Tanjore, I have broken the Missionary’s bread, I have been present at his ministrations, I have witnessed his teachings, I have seen the beauty of his life.’—*Lord Napier, Governor of Madras.*

‘I speak simply as to matters of experience and observation, and not of opinion—just as a Roman prefect might have reported to Trajan or the Antonines : and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe.’—*Sir Barile Frere, Governor of Bombay.*

‘In many places an impression prevails that the Missions have not produced results adequate to the efforts which have been made ; but I trust enough has been said to prove that there is no real foundation for this impression, and those who hold such opinions know but little of the reality.’—*Sir Donald McLeod, Lieut-Gov. of the Punjab.*”

When our Mission enterprises have attained the age of those referred to above, we have no doubt that like testimony will be given concerning them.

We cannot present to the members of the Church for their co-operation of Mission work a field smaller in extent than that which the LORD JESUS CHRIST himself designated, or fewer souls than those for whom He died. And in the special department committed by the Church to our care, we need, yes, Fathers and Brethren, we *need* cordial support from *every* clergyman and *every* congregation. Surely there can be no reason which will satisfy our souls in the hour of death or in the Day of Judgment why we should not do all that in us lies for the advancement of this work.

In addition to the sums required for the regular work, there are several special calls pressing upon us at this moment. The churches at Monrovia, and at Caldwell, West Africa, and at Port-au-Prince, Haiti, were destroyed by fire during the past year. The Committee have been able to command no funds for the restoration of either of the former, and funds for only a partial payment towards the latter. It is not possible to effect Insurance in these Mission fields.

Hoping and desiring that the Clergy will read this Appeal to their congregations, it is sent forth with earnest prayers to God for His blessing.

By order of the Foreign Committee,

RICH'D B. DUANE,

Secretary and General Agent.

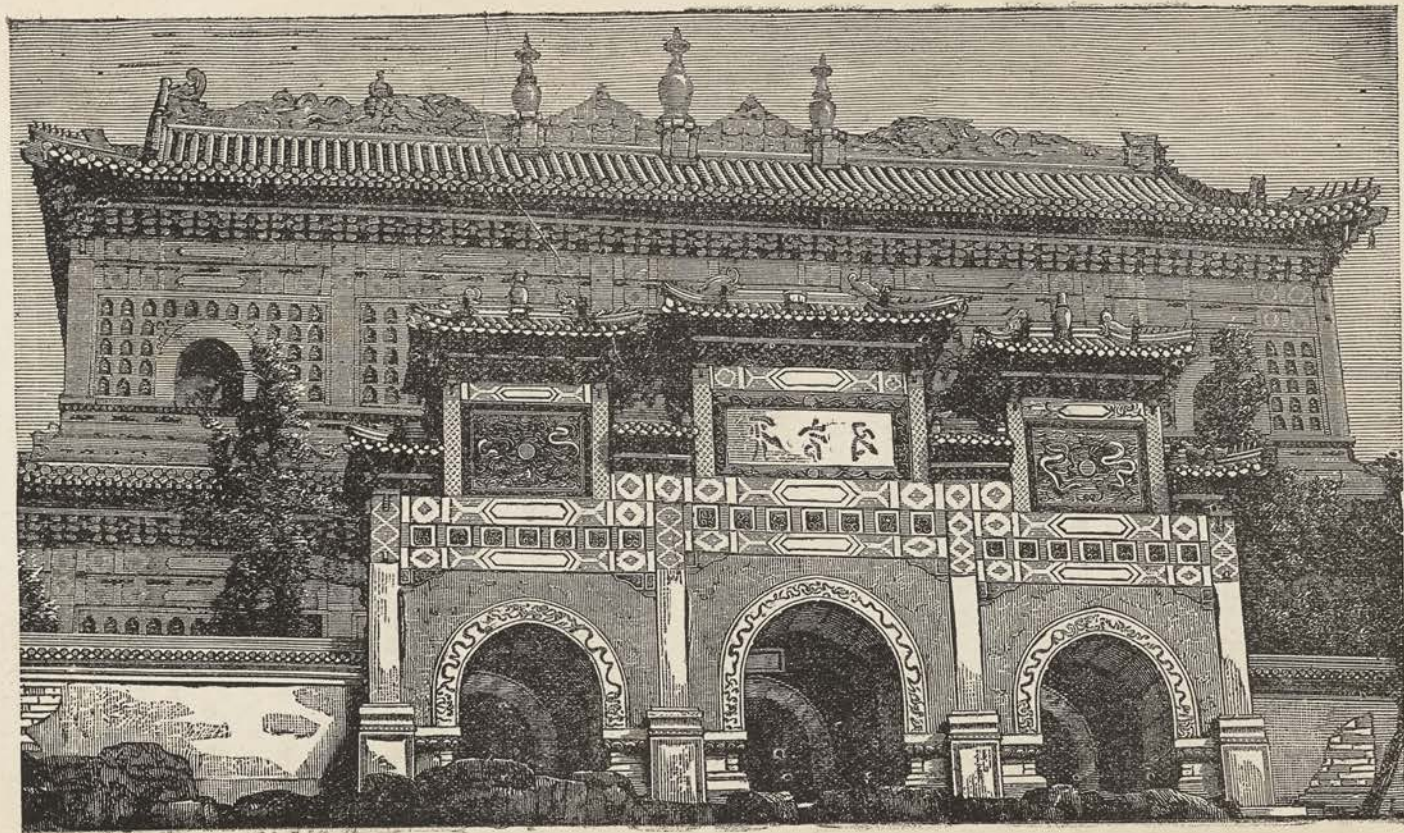
23 BIBLE HOUSE, NEW YORK,
EPIPHANY, 1874.

THE SUMMER PALACE OF THE EMPEROR OF CHINA.

UNTIL the year 1860 the Emperor of China resided six months of the year in what is known as the Winter Palace situated in that part of Peking which is called "The Forbidden City;" the other six months were spent at this Summer Palace which was about eight miles from the north-west corner of the city.

This latter palace was in a magnificent park called the Yuen-ming-yuen, which means, literally, "round and resplendent" garden. This park was estimated to contain twelve square miles, and it was so arranged as to present every variety of hill and dale, woodland and lawn, rivulet and lake. Some parts were tilled, and others were purposely left wild in order to contrast the better with the highly cultivated precincts of a palace, or to form a rural pathway to a retired summer-house.

This magnificent park had eighteen gates, and contained no less than



SUMMER PALACE OF THE EMPEROR OF CHINA.

thirty distinct places of residence for the Emperor and his ministers, around which were many houses occupied by eunuchs and servants. These thirty palatial buildings were most extensive, the ornamentation highly elaborate, the treasures of art and curiosity were abundant and rare, and all the arrangements were complete for the entertainment during half a year of the Emperor, his wives and attendants, his ministers and their retinue.

On the highest hill in the park was the palace temple where the Emperor and his ministers were accustomed to worship. This is the only building which is now standing, and it escaped destruction only from the fact that it was situated so high that the flames which consumed the other buildings did not reach it.

As a reward for the toils and dangers which the allied English and French forces had undergone in the capture of Peking, and as a punishment to the Chinese for violating a flag of truce, and imprisoning and causing the death of the bearers of it, as well as for other atrocities which had been perpetrated, the English and French commanders gave permission to their troops to take possession of all the spoils which the buildings contained, and then to lay waste this most famous and most beautiful place in all China.

The buildings are now a confused mass of ruins; the fields, meadows, and lawns are in a condition of complete neglect and waste. Washington, Berlin, Vienna, Moscow and Paris have repaired the disasters they have respectively suffered, but the Chinese government has either no resources or no spirit for renovation.

Adjoining this imperial pleasure resort were populous towns and villages, whose inhabitants derived their living from ministering to the needs and pleasures of the court. These towns and villages are now abandoned to rats and vermin. The unique palace-temple, wrought of polished bronze is now without priest or worshipper, and speculators and adventurers boldly barter for its disfigured statuary, and for its polished capitals, shafts, and pedestals.

It has not required, however, the rude hand of war to bring about the decay and ruin of most of those places and objects upon which the Chinese have in the past been accustomed to pride themselves. For many generations a sort of lethargy has seized the nation and especially the government, and the great works of engineering skill and architectural beauty, which have been the wonder of the world, have been neglected and allowed to fall to ruins.

The Great Wall, built to prevent the incursions of the Tartars, has in very many places been allowed to crumble to a mere heap of rubbish, which the plow year by year still further scatters. The Grand Canal which once afforded a magnificent water communication between the northern and southern portions of the Empire is now greatly out of repair and in many parts quite impassable. The splendid roads which formerly radiated from the capital in all directions are now in ruins. The residences of the government officials, the temples, and almost everything else in China, tell the same story of past energy and present decay.

The longer the nation has remained without a knowledge of the true God, and faith in Him, the more it has deteriorated materially, politically, socially and morally. The renunciation of Paganism and the acceptance of the religion of the Bible can alone enable China to rise from her present abject condition and enter upon a career of true progress.

APPOINTMENTS.

TO AFRICA—MR. CHARLES LEIMENSTOLL, MR. GUSTAVUS LEHMANN.

Bishop Auer, during his recent stay in Stuttgart Berg, Germany, met these persons and was glad to receive from them and forward to the Foreign Committee, applications for appointment, with such testimonials respecting character and qualifications, as led the Committee at once to appoint them.

Mr. Leimenstoll is a master-carpenter and cabinet-maker "who," the Bishop remarks "has done faithful service in the Basle Mission Gold Coast not only as an efficient and direct help in the Mission, but also, as teacher of natives in carpenter-work and other useful trades."

Mr. Leimenstoll left the Mission, with which he was connected, about two years since, for the benefit of his health and that of his wife which is now restored.

Mr. Lehmann is a young unmarried man, twenty-one years of age, by trade a soap manufacturer, who, as the Bishop remarks, will help to give to the colored young man Peter Baldy, who has been learning this trade in Germany, a good start and can attend to such other business as has been hitherto a burden on the Ministers of the Gospel.

It may be mentioned in connection with the above that the Foreign Committee have included in their appropriations to the African Mission for 1874, the sum of one thousand dollars for the erection of workshops for carpenters

and soap manufacturers, regarding this as an investment of no small importance to the Mission, giving to the African youth connected therewith, an opportunity to learn these trades and thus securing to them the means of self-support as well as of great usefulness.

MOVEMENTS OF MISSIONARIES.

DEPARTURE OF BISHOP AUER FOR AFRICA.—Under date Stuttgart Berg Nov. 14, 1873, the Bishop informs us that he expected to leave Liverpool for Liberia, in the Steamer Soudan, on the 25th Nov. ; his family will remain for a while longer in Germany.

There will accompany the Bishop, Messrs. Leimenstoll and Lehmann (whose appointments are mentioned above), Mrs. Ware who has for several years been connected with the Mission, and three African youths—Peter Baldy and Thomas Rumney, who have been learning trades in Germany and Samuel Bowman who accompanied the Bishop and family on his voyage from Africa to Germany in 1872.

The Bishop in closing his letter making the above announcement says, "O for God's blessing upon our work that we may be able to build up God's Kingdom, and bring many into the Household of God!" He earnestly asks to be remembered in prayer.

REV. EDWARD DAVIS, who, under appointment to the Mission in Africa, left New York in July last, in company with Bishop Auer, embarked from Liverpool for Cape Palmas, W.A. in the Steamer Congo, October 18. The Bishop, under date Nov. 7, mentions the receipt of letters from Mr. Davis announcing his safe arrival at Madeira after a pleasant voyage.

REV. MR. HOEHING and family, who left New York for China *via* Germany Sept. 17, arrived in Bremen Oct. 4. This voyage, owing to adverse winds and foggy weather was long. "Happily" says Mr. Hoehing "we experienced nothing serious beyond a shock early one morning caused by a German (Hamburg) Schooner which ran into us knocking a hole into the first Cabin, but happily with no person in the berth to be injured. We turned back to see after the vessel which however reported 'all right'—though she lost all her yards which were broken like splints, but of which the Captain said he had others to supply them."

Mr. Hoehing left Marseilles for China, Nov. 1.

REV. MR. STRICKER, under appointment as a Missionary to China,

sailed for Germany, Sept. 24, arrived in Bremen Oct. 10. He would join Mr. Hoehing and family and leave with them for China, Nov. 1.

MISS MARY B. BALDWIN, whose school at Joppa, Syria, has been adopted as a portion of the work of the Board of Missions, sailed from New York, Oct. 11, and has probably ere this reached her destination. In a note dated, 47 Hope St. Liverpool, Wednesday night, Oct. 22, Miss Baldwin writes: "By the grace of God I arrived safely at this place about twelve o'clock to day. We laid off the bar all night and came on shore this morning in a tender. I find one of the best Mediterranean Steamers of the Papayanni Company will sail on Friday next and have decided to take passage in her direct for Beirut, if not to Jaffa. I am with family connexions."

P.S. Tidings have reached us of the safe arrival of Miss Baldwin at Beirut.

DEATH OF AN AFRICAN CATECHIST.

Mr. Merrick White, a Catechist at Giteyatabo Station, died of small pox, Sept. 5, 1873.

Mr. White was formerly a student at the Hoffman Institute.

CHINA.

THE following communication exhibits some of the difficulties and trials which the Missionary in China is compelled to encounter. His motives are traduced, his purposes misunderstood, and things are laid to his charge which he knew not. Then again the Gospel is opposed by the most inveterate prejudices and by various forms of superstition which are inherited from past ages and which have been handed down from generation to generation. The lessons learned by the Chinese from the first dawning of their intellect in the days of childhood and on through advancing years, are full of falsehood—presenting wrong views of moral excellence, fostering the most intense pride especially among the more learned classes, and begetting the idea, which is every where held with the most unyielding tenacity, that no other nation under heaven can compare with them in intellectual culture and advancement—and leading them to regard all others as barbarians. The progress of the Gospel with the introduction of Western Science is slowly but surely undermining these false notions, but the growth of centuries will not yield except to long-continued, persistent effort coupled with unceasing prayer.

REPORT OF REV. YUNG KIUNG NGAN.

HANKOW, Oct. 6, 1873.

Although friends of Missions are most interested in hearing of the work which is done, it is not out of place to mention events which pass around us, because they show the nature of the field in which the seed is being sown. Of course, incidents daily occur which remind us of the stupendousness of the work in my country which God has committed to the hands of Missionaries, but sometimes a few stand out in bold relief which bring this stupendousness more vividly before the mind. Of these the first I now mention is,

AN ANONYMOUS PLACARD.

It was posted in the neighborhood of the Examination Hall of Wuchang, where the triennial literary examination for this whole province is at this moment being held. It reads thus :

“It is known, that asylums for children have been established in every province. Mindful of the life-loving attribute of the Heaven above, the Government has shown great benevolence and goodness, which, descending as dew, reach even the young.

“There are parents, who, either by reason of their large family, are unable to support their child, or, in having too many daughters, do not wish to keep all, or again, being bewitched by the doctrine of fate, believe that the natal day and hour of the child are ill-starred, and that, consequently, it will work injury to themselves if retained—these are thus enabled to send their offspring to these asylums. . . .

“When the children are sent to the asylums, they are given to the care of nurses ; the trustees monthly inspect them, to see whether they are fat or lean, and whether the women feed them properly or not. When a little grown, the trustees allow people to adopt them. In this way, people who have no male descendants, are supplied, and the anxious hearts of the parents who send them are comforted. . . .

“Behold, the barbarians have come to trade in Hankow. Openly, they pretend to a love for children ; secretly, they have the temper of wolves. There are some who call themselves carers of children. Foolish mothers, greedy of gain, have gone so far as to send the bone of their bone, and flesh of their flesh to these barbarians, instead of to the native asylums, thinking, alas ! that the barbarian method of rearing the young is the same as the Chinese. They know not that sending a child to the latter is giving it a path to life, whereas sending it to the former is giving it a road to death.

“I will mention a few facts, from which, the misery of the children can be known. To the right of my house, lived a fatherless boy, who had been a servant to the barbarians. After several months of service, he suddenly returned. When his mother asked the reason, he began to speak of the

children whom the barbarians took in. He said, 'every day, one or two were carried up-stairs, but were never seen brought down. . . . The second story was high, and none but barbarians were allowed to ascend. I heard the fellow-servants say, privately, that the barbarians scooped out the childrens' brains, and compounded them into medicines, which are all-healing in their virtue. I feared that my turn would come, and so ran away to my home.'

"Alas! alas! parents only consult their greed of gain, in order to gratify the desires of their mouths and bellies, but who is it that knows the wails of their offspring? Truly, they have an icy heart, and the wrath of gods and men is upon them. . . ."

"Ye who are parents, lay your hand upon your heart, in the stillness of night, and ask which is more valuable, the child or money. It is better, by far, to give the child a road to life, and let it escape the miseries of a poisonous death, than to send it to an unmerited death at the hands of the barbarians, and thus to make it your foe in the world to come.*

"Any benevolent man who circulates these undeniable facts will be as if he had 'advanced seven degrees into the rank of the Buddhas.'"

THE OTHER PICTURE.

Fifteen thousand students are now assembled in Wuchang, from all parts of this Hupeh province, a country nearly twice as large as New York state. Having received in the district cities their first degree, corresponding to the A. B. of the West, they now come to the triennial examination, to compete for the second, or A. M. degree. The examiners are appointed, and come direct from Peking—a chief and an assistant.

On the 29th of September the students enter the Hall—each one carrying his bedding, cooking apparatus and stores for three day's use. No books or helps of any kind are allowed, and strict search is made on entrance. Themes, selected by the chief examiner are distributed, rooms assigned, the main door sealed, and work begins. The greatest caution is taken to secure fairness. Though the examiners may come in sight of Wuchang, ahead of the time, they are not allowed to enter its walls till six days before the examination, and during those six days they are shut off from all intercourse with the outside world, in order to prevent any collusion with the candidates. All communications of the latter with each other are prohibited; and prickly ivy is planted on the walls to stop climbing in or out. The essays too, when finished and handed in, are copied by official copyists, and sealed by official sealers, so that the examiners, even if they are inclined to be partial to the sons of their friends, cannot recognize their productions. In spite, however, of these measures, it is said that frauds on the part of the students, and favoritism on the examiners are possible and common.

* The Buddhists believe that those whom we injure in this life, become our foes, when the souls of the parties transmigrate and are again born upon this earth.

There are, in all, three examinations, each occupying three days, and followed by a day's recess. After each, the weak ones are thrown out, so that at the last entrance, the number will not be one half of the original. Sixty-four A. Ms. are allotted to the province, so about the 30th of this month, the sixty-four best names will be published as the A. Ms. of this year.

Exactly the same proceedings take place in each of the eighteen provinces. The new and old graduates stand a final examination in Peking, also held triennially, and those who pass, are appointed to offices of government. The principle of competitive examination is admirable, but, unfortunately, it covers too narrow a ground, inasmuch as it consists in simply writing essays on themes taken from the books of Ante-Christian Era sages. Such being the examination, the course of studies can be imagined. I give below some of this year's themes.

"Confucius said: "The superior man holds to the Doctrine of the Mean."

"The tillers of the ground are to be assisted and not taxed."

"The Yang tse and the Han rivers flow toward the sea."

"In the 8th month of the Fall, the chiefs made a treaty on the principal mountain."

Although the subjects have generally some reference to politics, political economy, jurisprudence, and finance, they are not such as serve the purposes of the advancing age. Indeed, aside from the art of composing rhythmical periods, no present practical business of life seems to be arrived at by the examination, or by the studies. On the contrary, they perpetuate many childish opinions of the ancients, which might well be buried with them in their graves. Accordingly, a scholar, who passes all the examinations, will yet have to learn the duties of his office, after entering upon it, and if he is an impractical man, or a book-worm, will never learn them, but be a bungler, and cumberer of his office. But it is time for me to make a connection between the placard and the examination.

Now, it is believed, that a scholar's success depends as much upon his ancestors' protection, and the sites of their graves, and the meritorious deeds of himself, as upon his literary qualifications. The second head, since it bears upon the matter in hand, I will illustrate by an anecdote: Once lived a man who was noted for his kindness to insects. He was so careful in every step of his foot, that many a straying ant escaped an untimely death. He went to the examinations, and wrote his essays, but he omitted a dot in a character, and this was fatal. An ant came to his aid: it crept into the place where the dot ought to have been. The flaw was rectified, and the man received his degree. So now, to secure merit, rich students distribute moral books, and poor ones post moral essays at corners of streets. It was with this idea that some one published the placard in question. I cannot think that he did it with a malicious intent, believing the rumor of scooping

brains to be false, for that would be inconsistent with his state of mind. On the contrary, that believing it to be true, he wished to warn his countrymen, thereby doing a meritorious deed, which would add a blessing to his efforts in the Hall. It is certain that the story of the "fatherless boy" was an invention, but he invented it to give color to his honest belief.

Now, rumor, like the above, does a great mischief. Fifteen thousand scholars are gathered, some of whom will probably be men of position. They hear of it, or read of it (indeed, I doubt, whether they had not already done so before, seeing that the same story is current everywhere), carry it home, and retail it in theatres, eating-houses, and tea-shops, while on the other hand, there is no one to contradict them. Like all extraordinary stories, it will spread easily and widely. Thus it is that Christianity is convicted before it gets a hearing, and repulsed before it makes an advance.

Descending from the scholar to the peasant, and from prejudice to superstition, I will mention in the second place,

AN IDOL-DOCTOR.

One evening, being much disturbed by an incessant beating of gong, I went to see what it was. I found it was an idol-doctor curing a sick child. Long years ago, lived a man named Yang Sg, who, on his death, was worshipped as a god. Many temples were dedicated to him, and as many images were made of him. Lately, it was noised abroad that his spirit has descended into one of these images, which, in consequence, was said to be spiritualized. It showed its power in curing sicknesses; soon, it had more patients than Esculapius of Rome and Hwa-to of China. The evening in question, it was brought in his sedan chair, and placed on the table in the hall of the family that prayed for his services. Before it were burning incense and candles. The empty sedan chair, with the medium, who was dressed in the same costume as his principal, leaning against it, was then carried by three men in a quick and continuous whirl; the gong and fire-crackers accompany the dizzy motion. Soon, the medium was possessed, and he leaped upon the table, holding a trident in his right hand. His countenance was fierce to look upon, his eyes and lids were fixed without a wink, and his mouth uttered terrible noises. The child was brought; after asking a few questions, he, in a stentorian voice, gave the cause of the sickness, and laid down his prescription, which his attendants interpreted, for, indeed, none else understood his speech. Other children, availing of the opportunity, also came forward, and the same process was gone over. He, also, wrote talismanic figures on belts, to be worn on the head, chest, or other place as the case might be. This done, five pair of red-hot bricks, which had been on charcoal fire during all this time, were brought, which he shivered into pieces with his bared feet. Next, a red-hot chain was brought, and he ran his hands over it from end to end. Lastly, a red-hot dagger, with which he slapped his hands and forehead. In case with the bricks and

chain, oil was first sprinkled on, so that as flames arose, the articles presented a terrific appearance.

The duty finished, the medium swooned back upon his chair, sneezed several times, his attendant shouted to him, and he came to himself. Divested of his habit, and in his right mind, he was a scrofulous and bald-headed man, belonging to what is called in my country, the coolie class. Candles, incense, firecrackers, gong, trident, costume, etc., laid aside, a *ridiculus mus* showed itself.

There are many who think it is a pure jugglery, but certainly the feats are extraordinary, more so than those of the Indian Dervishes and the Grebo devil-doctors, and sway the ignorant mass.

The placard shows the prejudiced mind, the idol-doctor the superstitious mind. Add to them the natural heart, and one has an idea of the soil in which the seed of the Gospel is being sown. Truly, the care of the GREAT HUSBANDMAN and the dew of the SPIRIT are needed here.

THE WORK

is as usual. The three day-schools were dismissed on the 1st of October, for ten days' vacation. During their whole term I examined them weekly, and catechised them on Sunday after Evening Service, in the religious books. The advanced were in the Gospels. Our anxiety in this department of work is that the boys are too much under the parents' influence, and that they do not remain in the schools long enough. For which reasons we do not reap the fruits, as our hearts wish. One bright boy asked to be sent to the boarding-school in Wuchang, but he was frightened; probably it was a joke by the old boys, in hearing of the severe studies and the blows of bamboo, and ran back home next morning. Another became homesick, cried, and stole his way across the Yang-tse-kiang. A third one begged to be sent, but the number was already full.

At this moment, I have *one* candidate for baptism; he is brother-in-law to one of the school-teachers. This baptism has been delayed, because I have been for several weeks laid up with affection of the throat, a return of the one I had eighteen months ago—a matter which makes me anxious for the future. With the exception of the help Mr. Boone gave, the day school-teacher Yü Seen-seng has been acting as lay reader.

The Emperor's audience, the embarkation of thirty more youths for New England, the Chinese Treaty with Japan, and the visit of Bishop Harris and Dr. Waugh of the American Methodist Episcopal Church to its several Missions in China, are some of the later news. These are significant facts, because they show that China is, *noleus volens*, brought into closer contact with outside nations. Intercourse brings wideness of view, and wideness of view favor Christianity.

Rumors reach here that one European and several Chinese Roman Catholic Priests had been murdered by the natives in Sg-chuen—cause not yet known.

Thanking the Church for having done so much for the salvation of my benighted country, and praying that the LORD will yet more stir up the hearts of His people in their future efforts,

I subscribe myself,

LETTER FROM REV. S. R. J. HOYT.

WU CHANG, CHINA, *October 7, 1873.*

MY DEAR AND REV. BROTHER : Your kind letter of July came to me by the last mail, and I thank you very sincerely for your brotherly words.

I have read with much interest, accounts of the various Delegate meetings lately held. They seem to have been crowned with blessings ; and I pray that the burdens of your office may not cease to be lightened by the success of all your efforts for the promotion of the MASTER'S cause.

I believe that our Church has passed nearly through a second era in her regard for Missions to foreign lands. The first was an era of SKEPTICISM, of pretty general doubt as to the practicability of supporting Foreign Missions, or at least a Mission in China. That era has been safely passed. The next was one of GREAT EXPECTATIONS. I believe we are emerging from it. But the impression that I received during my recent visit to the United States is that there is danger of serious disappointment on the part of many in the Church, because of apparently small harvests from this great field. Yet I believe that, through the guidance of GOD the Church is prepared to see, and reason upon the many difficulties that arise to impede the spread of our Faith among such a people as this, and ready to understand that soil and climate are to be considered by husbandmen—that time must be consumed even by the most skillful in preparing for a good harvest. Our Mission posts here in China, are but as so many drops in the ocean ! we are surrounded by people who are satisfied with their religions, and who make profit, they think by their vices. Our converts are assailed not only by the roots of evil still left in the hearts so long given wholly to it ; but their neighbors breathe forth discouragements and revilings on all sides. No wonder, then, that so few give themselves up wholly to the profession of Christianity ! But, thank GOD ! many of those about us are receiving, here a little and there a little of the Word. We count as converts only the few who openly consecrate themselves to CHRIST. Will not, however, by the blessing of GOD, the little leaven in time leaven the whole lump ? And is there not enough of promise in the fact that with each soul brought to a confession of CHRIST, there are a dozen brought to some knowledge of Him, to inspire the Church to continued and increasing sympathy, confidence and support ? This has been the history of our work here since our young Mission was established. The number of actual converts has been small. But those who have heard the Word and received impressions for good, have been many more. We are looking

for a visit from Bishop Williams within a few weeks, when a small class will be ready for confirmation.

The examinations now going on of the thousands of young men applying for the MASTER'S degree, will close in a few days. Our city will then be emptied of some twenty thousand strangers : and we shall be able to set men at work upon our street chapel. It has not been considered expedient to begin work while the "Literati" were here in such numbers, for fear of disturbance. We have a good location for our chapel, and trust that when daily preaching, under favorable circumstances, is begun, our returns may be increased.

We have now fairly passed through our hot season, and most of us are in good health. Mr. Boone has not yet wholly shaken off the chills with which he has from time to time suffered during the summer. And Mr. Yen is still troubled with sore-throat. The season has been an unusually sickly one, but the fine weather we are now having promises speedy recovery to all convalescents.

With cordial regards to yourself and the brethren at the office, I am,

Very Sincerely,

Your brother in CHRIST.

THE FAILURE OF THE REACTIONARY MOVEMENT IN JAPAN.

IN the November number of the SPIRIT OF MISSIONS an account was given of the reactionary measures of the Japanese Government concerning the Christian religion. From a letter of the Rev. Dr. Maclay, of Yokohama, we learn that this reaction occurred during the absence from Japan of Soyeshima, the distinguished Minister of State for Foreign Affairs, who was temporarily detached from his high position in Yedo in order that he might, as Japanese Ambassador, represent the Mikado at the court of China. The official who was appointed to act as Minister during his absence belonged to the old obstructive party, and he formed a conspiracy with other leading men of the same party to overthrow the grand programme of reform to which the Government had committed itself.

He issued an order prohibiting the students in the Government colleges, and all the pupils in the schools, being present at any time at any Christian preaching or teaching. He also ordered that Christian Missionaries who were employed as teachers in the University at Yedo and elsewhere, should be no longer engaged ; and, effectually to prevent them and any truly Christian laymen from becoming educators, he decreed that the Seventh-Day rest, which Soyeshima had agreed to, should give place to a Fifth-Day rest.

He and the other malcontents thought there would be radical differences of opinion upon this action of his among the members of the foreign diplomatic corps ; but, with a degree of unanimity, which is extremely gratifying, the Ministers of the Western powers entered such a protest and made such representations on the subject to the Japanese Government, that the reactionists were compelled to suspend their attack. Meanwhile Soyeshima had been remarkably successful in his mission to Peking ; and, attended by the *éclat* consequent upon his brilliant diplomacy, he returned to his former position in the Government, and, as before, used all his influence in favor of progress.

Soon after Soyeshima's resumption of authority, he was waited upon by the Hon. C. E. DeLong, United States Minister to Japan, and what took place we will give in Dr. Maclay's words :

Through the courtesy of Mr. DeLong, I am permitted to state that, in the course of the interview, he characterized the edict referred to as an act of special and invidious legislation against one class of reputable, law-abiding citizens of the United States, and pointed out to his excellency the evil consequences that would inevitably flow from such a policy. "In addition to all this," continued Mr. DeLong, "the effect of the edict will be disastrous to your own Government. * You will lose the services of the thoroughly qualified and efficient teachers who are now serving in your schools ; and, by your efforts to ignore the Christian Sabbath, you will make it impossible for any educated and honorable gentleman from Europe or the United States to enter the service of your Government." Soyeshima replied that the edict in question had been issued while he was absent from Japan, that his attention had not been called to the matter since his return ; but that acting on the representations just made by Mr. DeLong, he would examine into it. "The subject is of such paramount importance," rejoined Mr. DeLong, "that after retiring from this interview, I propose at once to wait upon the Minister of Education, and in his presence, enter my formal protest, on behalf of the Government of the United States, against the edict under discussion." "You need not do so," responded Soyeshima, with energy, "I will attend to the matter." "I accept the suggestion," replied Mr. DeLong, "and understand your excellency as intimating that the grievance complained of shall be removed."

Sufficient time has not yet elapsed since the interview just described to enable us to ascertain what effect has been produced on the Japanese authorities by the spirited remonstrance of Mr. DeLong. It is believed that Soyeshima will do all in his power to make the action of his Government harmonize with the views expressed by the American Minister, and it is hoped that his efforts will be successful.

We think that the protest of all the foreign Ministers, and the spirited remonstrance of Mr. DeLong must have been successful, for the latter, when taking leave of the Mikado about a month after the interview with Soyeshima, in his address to the Emperor said :

Venturing for a moment beyond the possibly proper limits of an adieu I beg to say that my Government and people, rejoicing at the adoption by Japan of the policy of the Western States, hails with peculiar pride and pleasure the release of Japanese converts to Christianity from their bonds of captivity and their being allowed to return to their homes ; and the removal of the edicts against Christian teaching and practices ; as a friendly concession to the opinions of these nations in alliance with Your Majesty.

This language Mr. DeLong could hardly have used unless Soyeshima had revoked the orders of the official who acted in his absence, and we have good reason to hope that the efforts of the latter, and those who acted with him will only result in the furtherance of the Gospel.

HAITI.

Extracts from Rev. Mr. Holly's letter, dated,

PORT-AU-PRINCE, HAITI, *Nov. 7, 1873.*

REV. AND DEAR BROTHER : Your favors of Oct. 20 and 22, ultimo, came to hand, per Steamer "Vicksburg," on the 1st inst. with two others from the Assistant Treasurer enclosing Consular Invoice letters for the Rev. Mr. Bauduy, etc. ect., for all which please accept my most grateful acknowledgments. I am sure I speak his sentiments as well as my own when I express again and again to yourself as well as to the whole *personnel* of your bureau our thanks for the kind attention you pay to our wants when made known to you.

I reserve a special acknowledgment to be made to the Rev. Mr. Haywood for the box and letter accompanying, sent by him. There is something so unique, fraternal and profoundly touching in the over-full soul promptings that lay behind the preparation of that box and the inspiration of that letter, that causes the least considerable article sent in that box to sparkle with a value more precious than that of the richest gem ; and each letter or trace of the pen in that letter to glitter with a lustre purer than if gilded with mere earthly gold. As the whole Missionary family, ten in number, gathered with solemn reverence around that box to open it with sacred care, we felt that the hearts of two Missionary families, one in the Home, the other in the Foreign field, beat in unison as the throbbings of one solitary heart, united together in the MASTER'S Service and animated with the common desire to spend and be spent in that cause, so that souls may be won for CHRIST.

TITLE PAGE OF VOL. 38.

By a slip of the printers a mistake was made in the Title Page of Vol. 38 issued with the December number.

A corrected Title Page has been printed and may be had, by those who desire to bind the volume, upon application to either of the Secretaries, 22 and 23 BIBLE HOUSE NEW YORK.

MISSIONS IN INDIA.

THE following communication has been sent to us, for publication in the SPIRIT OF MISSIONS, by the Rev. Mr. Long, for many years a Missionary, of the Church Missionary Society in India :

I have labored as a Missionary of the English Church in Calcutta for the last thirty years, and have visited the chief Mission stations all over India, and am glad of an opportunity through your columns, to make a brief statement on the Mission subject and on the Missions of the English Church—there are many books published on the question which will furnish all needful information.

Much has been said and written of late of the little success that seems to have attended Missions in the East, but the parties that have made those charges have generally taken little interest in inquiring into the subject and investigating for themselves—they have not consulted those best informed about it.

They have left out of account that much of the existing work must be preparatory ; in laying deep foundations little is seen at first and in clearing away the rubbish to lay this foundation much is lost to sight—undercurrents are not seen though they have a considerable effect on the vessel's progress.

In India we have to deal with a population of 240,000,000, nearly one-fourth of the human race, with races distinguished for their acuteness and subtlety of reasoning, with a religion that has been interlaced with the national ideas and patriotism for three thousand years, supported by an ancient priesthood and propped up by a Sanskrit literature which has secured the respect and study of some of the greatest scholars of Europe. This religion is upheld by the system of caste which retains a strong and iron grasp over all the usages of social life.

Hindu idolatry is a strong fortress, the work of ages, which you cannot take by assault but must be entered by the slow and gradual progress of sapping and mining : its citadel of idolatry is based on a system of Pantheism which defends itself by the most subtle metaphysical arguments, such as God is in all things, therefore every thing is part of God and therefore may be worshipped. While Thomas Aquinas has defended the dogma of Transubstantiation by refinements on the doctrines of substance and accident ; the

Brahmin has gone beyond him by denying the existence of matter at all, saying there was no reality but God himself—all else was as fleeting and unsubstantial as the reflection of the sun's image in the water.

When you consider then, that a new religion had to be presented to such a people by Missionaries, the fellow-countrymen of the conquering race and that the Anglo Saxon—the least sympathetic of all races with the oriental mind—it is clear the work must be slow.

But there are clear indications of the decay of this old building. Caste, which, like excommunication of the Middle Ages or the Inquisition of modern times, kept its votaries from embracing other religions or creeds, is now giving way while railroads and commercial influences are contributing powerfully to this : education too is producing its levelling effects ; we have three Universities in India with 2,500 native students, in Calcutta alone there are 30,000 natives who write and speak the English language : there are more than one hundred native newspapers in India and very few of them advocate the cause of idolatry. Numerous Associations of Hindu Reformers have been founded which send Missionaries through the country to preach a crusade against idolatry, caste and priestcraft. One of them, Kesab Sen, came to England where he met with a kindly reception. Female education is spreading, the educated natives feeling that educated wives are a *sine qua non*. The English Government, in India though neutral on religious questions yet is a powerful auxiliary to this movement.

All these influences more or less aid the spread of Christianity, though with the diffusion of European ideas, European scepticism makes its entrance. In no country are such works as Strauss and Renan's life of CHRIST read with more avidity—and Theodore Parker is also well known.

The Bible is being extensively circulated and the Missionary can preach through the length and breadth of the land. The number of native Protestant converts in India is about 300,000, adding to these Roman Catholic and Eastern Christian, the total would equal 1,000,000.

The converts in connection with the Anglican Church amount to about 100,000—a new development has of late years taken place among these, the creation of Church Councils in which the laity take an active part and the commencement of a system by which the natives churches will be ultimately independent. There are more than eighty natives episcopally ordained, ere long there will be native Archdeacons and ultimately native Bishops. The English Church has Collegiate Institutions for giving a high education to natives in Calcutta, Benares, Delhi, Agua, Bombay, Tinnevely, besides institutions for training a native Ministry at Lapore and Tinnevely.

A very interesting work has been carried on in connection with the Syrian Christians in India who have been settled there for 1200 years, their ritual is that of the Oriental Church, and the object of the Missionaries of the Anglican Church has not been to proselyte but to enlighten, to leave them in their own church, but as lights to improve and reform it.

The English Church carries on its Missions in India through two Societies, the Gospel Propagation and Church Missionary—this works well—the Bishop as Chairman of the Lay and Clerical Committees is the common head of both Societies; more money is collected by this means, more lay agency enlisted and more individual zeal called out, than would be by having only one Society. Even Rome itself, boastful as she is of her unity has always worked her Missions in India by various societies,—*unitas in diversitate* has been her Eastern motto; what societies are with us, religious orders are with Rome.

The English Church occupies only a small portion of the field—what are 500 Missionaries of all Protestant bodies among a population of 240,000,000? It is just as if New York had only two Ministers of the Gospel to attend to its million population. The Mohammedans of India, 30,000,000, present a new and interesting field of labor, so do the Aboriginal tribes 50,000,000, in number, who have no caste or priesthood and among whom the labors of the English Church have been attended with signal success.

Forced away from India through bad health, I spent fifteen months in a tour of Russia from the Caucasus to Finland, for the purpose of inquiring into the Missions of the Russian Church in Asia—the progress of Reform in the Russian Church—the working of self-emancipation and of the great reform which mark the glorious reign of the Czar.

I have collected copious materials in the Russian language on Russian Missions in Asia, which I mean to translate and publish in England. I shall make a similar use of documents, I have procured relating to the liberated serfs.

When one considers the position of Russia in Asia and the future which is opened out before her, it must be of great interest to know what influence the Russian Church is likely to exercise—to us from India it is of special importance to see what the action of the Russian ecclesiastics is likely to be, for the Russians and Anglo Indians are now neighbors.

(To be continued.)

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 November 10, to December 10, 1873.

| ALABAMA. | | ALBANY. | |
|--|---------|--|----------|
| <i>Mobile</i> —Trinity, Mrs H. D. Cesar, \$10; Box 1336, \$2.39..... | \$12 39 | <i>Albany</i> —All Saints' Cathedral, Offertory Day of Intercession..... | \$ 15 10 |

ACKNOWLEDGMENTS.

| | | | |
|--|---------|-------------|--|
| <i>Potsdam</i> —Trinity, of which for Africa, \$10..... | \$19 55 | \$54 65 | |
| CENTRAL PENNSYLVANIA. | | | |
| <i>Columbia</i> —St. Paul's, Box 137 5..... | 2 50 | | |
| <i>Lancaster</i> —St. James' five cent coll..... | 10 00 | | |
| <i>Tioga</i> —St. Andrew's..... | 4 00 | 16 50 | |
| CONNECTICUT. | | | |
| <i>Bethel</i> —St. Thomas'..... | 6 00 | | |
| <i>New Haven</i> —Ascension, \$7.85; Box 2374. .35..... | 8 20 | | |
| <i>Plymouth</i> —Box 14849..... | 1 50 | | |
| <i>S. Glastonbury</i> —St. Luke's..... | 7 81 | 23 51 | |
| DELAWARE. | | | |
| <i>Claymont</i> —Ascension, Offertory, Day of Intercession..... | | 18 81 | |
| ILLINOIS. | | | |
| <i>Carlinville</i> —St. Paul's, Offertory, Day of Intercession..... | | 7 65 | |
| IOWA. | | | |
| <i>Clinton</i> —St. John's S. S., the St. John's Scholarship in Rev. S. R. J. Hoyt's school..... | 20 00 | | |
| <i>Davenport</i> —Mrs. E. W. Baker, semi-annual pay't on Rev. Dr. H. Powers scholarship in Rev. S. R. J. Hoyt's Boys' school, China..... | 18 53 | | |
| Griswold College Miss'y Soc'y, for Rev. S. R. J. Hoyt's work in China..... | 15 00 | 53 53 | |
| LONG ISLAND. | | | |
| <i>Brooklyn (E. D.)</i> —J. D. Wells, at discretion of Rev. S. D. Ferguson..... | 7 00 | | |
| <i>College Point</i> —St. Paul's Chapel, at discretion of Rev. J. T. Holly..... | 43 00 | | |
| <i>Jamaica</i> —Grace, five Boxes..... | 14 40 | 64 40 | |
| MARYLAND. | | | |
| <i>Baltimore</i> —Emmanuel Ch., for Miss Brittain's Work, India..... | 20 00 | | |
| St. Mark's S. S., for scholarship Joppa Mission, \$25; Mission Property \$1..... | 26 00 | | |
| St. Matthew's..... | 10 00 | | |
| <i>Bladensburg</i> —B. O. Lowndes..... | 3 00 | 59 00 | |
| MASSACHUSETTS. | | | |
| <i>Amesbury</i> —St. James' S. S..... | 3 00 | | |
| <i>Boston</i> —St. Mark's..... | 125 00 | | |
| Trinity, for Rev. Dr. Hill's special fund..... | 100 00 | | |
| <i>Brookline</i> —St. Paul's S. S., for China, \$25; Africa, \$25..... | 50 00 | | |
| <i>Cambridge</i> —St. James', for Japan..... | 12 05 | 290 05 | |
| MISSOURI. | | | |
| <i>Hannibal</i> —Trinity S. S., Boxes..... | | 6 75 | |
| NEW JERSEY. | | | |
| <i>Crosswick</i> —Grace..... | 2 38 | | |
| <i>Elizabeth</i> —St. John's, a communicant, for Africa..... | 500 00 | | |
| <i>Hudson City</i> —Holy Trinity..... | 1 66 | | |
| <i>Phillipsburgh</i> —St. Luke's Offertory, Day of Intercession..... | 5 35 | 509 39 | |
| NEW YORK. | | | |
| <i>New York</i> —S. F..... | 100 00 | | |
| <i>Sing Sing</i> —Trinity Church..... | 33 97 | 183 97 | |
| OHIO. | | | |
| <i>Columbus</i> —St. Paul's..... | \$11 72 | | |
| <i>East Plymouth</i> —St. Matthew's..... | 1 80 | \$13 52 | |
| PENNSYLVANIA. | | | |
| <i>Frankford</i> —M. A. C., for China..... | 16 00 | | |
| <i>Germantown</i> —Christ Church..... | 21 97 | | |
| <i>Paradise</i> —All Saints' Offertory, Day of Intercession..... | 2 87 | | |
| <i>Philadelphia</i> —Ch. of the Advocate Offertory, Day of Intercession..... | 10 00 | | |
| Ch. Nativity S. S., for Africa..... | 50 00 | | |
| Trinity Ch., Southwark..... | 25 00 | 125 84 | |
| PITTSBURGH. | | | |
| <i>Allegheny City</i> —Emmanuel, four Boxes..... | 3 00 | | |
| <i>Mercer</i> —S. W. P..... | 2 00 | | |
| <i>Pittsburgh</i> —St. James' Infant S. S..... | 5 00 | | |
| <i>Uniontown</i> —St. Peter's Offertory, Day of Intercession..... | 11 00 | 21 00 | |
| RHODE ISLAND. | | | |
| <i>Bristol</i> —St. Michael's five cent collection..... | 7 50 | | |
| <i>Cranston</i> —St. Bartholomew's Boxes..... | 13 00 | | |
| <i>Providence</i> —St. John's..... | 25 | 20 75 | |
| VIRGINIA. | | | |
| <i>Front Royal</i> —Calvary Church..... | 6 00 | | |
| <i>Middletown</i> —St. Thomas'..... | 4 75 | | |
| <i>Middleway</i> —Churches under charge of Rev. Jas. Grammer..... | 10 00 | | |
| <i>Fauquier Co.</i> —The Plains, "Whittle Par. Thank-offering" scholarship in Rev. W. J. Boone's school, China, \$40; general, \$7.59..... | 47 59 | | |
| Whittle Par., Grace..... | 9 90 | | |
| <i>Dinwiddie Co.</i> —Grace S. S., semi-annual pay't scholarship in Miss Fay's school, Shanghai..... | 20 00 | 95 24 | |
| WESTERN NEW YORK | | | |
| <i>Albion</i> —P. A. F..... | 4 00 | | |
| <i>Allen's Hill</i> —C. A. Wilson..... | 4 00 | | |
| <i>Buffalo</i> —Mrs. John Pease..... | 7 18 | | |
| <i>Geneva</i> —Trinity Offertory, Day of Intercession, for Joppa..... | 48 50 | 63 68 | |
| WISCONSIN. | | | |
| <i>Superior</i> —Redeemer, ladies of, quar't pay't J. A. Gilfillan Scholarship in Miss Fay's school, Shanghai..... | | 10 00 | |
| MISCELLANEOUS. | | | |
| <i>Athens, Greece</i> —From a few pupils of Miss Masson's private school thro' Mrs. Hill and Miss Masson, for China, \$5.27; for Miss Baldwin's school, Joppa, \$2.63..... | 7 90 | | |
| Cash..... | 1 00 | | |
| Mites for Missions..... | 10 00 | | |
| Interest, Jane Bohlen Mem. School Fund..... | 30 00 | 48 90 | |
| LEGACIES. | | | |
| <i>N. Y. New York</i> —Estate of Daniel Devlin..... | 220 31 | 220 31 | |
| | | \$1,872 31 | |
| Amount previously acknowledged.... | | 12,932 12 | |
| | | \$14,794 46 | |

FOREIGN STATIONS.

WESTERN AFRICA, Cape Palmas District.

| | | |
|--|-------|-----------------------------|
| Rt. Rev. J. G. Auer, D.D. | ..... | Cavalla. |
| Rev. S. D. Ferguson (Liberian) | ..... | Cape Palmas. |
| Rev. Samuel W. Seton (Native) | ..... | Hoffman Station. |
| Rev. Edward Davis (Deacon) | ..... | Cavalla. |
| Charles Leimemstoll | ..... | Cavalla. |
| Gustavus Lehman | ..... | " |
| Mrs. Auer | ..... | " |
| Mrs. Ware | ..... | Orphan Asylum, Cape Palmas. |
| Miss Margaretta Scott | ..... | Cavalla. |
| Miss Julia De B. Gregg | ..... | Rocktown. |
| Miss Mary E. Savery | ..... | Orphan Asylum, Cape Palmas. |
| Miss Fanny J. Bolts | ..... | " |
| L. L. Montgomery (Liberian), Teacher, Candidate for Orders | ..... | Cavalla. |
| Edward Hunt (Liberian), Teacher | ..... | Cavalla. |
| Mrs. S. J. Simpson (Liberian), Teacher | ..... | Cape Palmas. |
| Mrs. Ann Toomey | ..... | Orphan Asylum, Cape Palmas. |
| M. P. Valentine (Native), Candidate for Orders, Catechist | ..... | Rocktown. |
| Joseph A. Russell (Native) Candidate for Orders, Catechist | ..... | Tebo. |
| Samuel Boyd (Native), Teacher | ..... | Frakton. |
| Alonso Potter | ..... | Hoffman Station. |
| John Farr | ..... | Half-Gravay. |
| B. B. Wiener | ..... | Sereby. |
| John Bohlen | ..... | Bohlen. |
| Richard Killen | ..... | Rockbookah. |
| O. E. Shannon | ..... | Kabla. |

Senoe District.

| | | |
|-------------------------------------|-------|--------|
| Rev. R. H. Gibson, Deacon, Liberian | | Senoe. |
| J. Neyle, Liberian, Catechist | | " |

Bassa District.

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

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| Rev. G. W. Gibson (Liberian) | | Monrovia. |
| Rev. A. F. Russell | | Clay Ashland. |
| Rev. N. T. Dehron, Liberian, Deacon | | Yestown. |
| Rev. J. W. Blackledge, Liberian, Deacon | ..... | Clay Ashland. |
| John T. Thorpe, Liberian, Teacher | ..... | Crasterville. |
| W. M. R. Richards, Liberian, Catechist, Candidate for Orders | ..... | Monrovia. |

CHINA.

| | | |
|--|-------|-----------|
| Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bishop | ..... | Shanghai. |
| Address | ..... | " |
| Rev. Robert Nelson | ..... | " |
| Rev. Elliot H. Thomson | ..... | " |
| Rev. Samuel I. J. Schereschewsky, D.D. | ..... | Peking. |
| Rev. Augustus C. Hoehling | ..... | Hankow. |
| Rev. S. R. J. Hoyt | ..... | Wuchang. |
| Rev. W. J. Boone | ..... | " |
| Rev. Kong-Chai Wong | | Shanghai. |
| Rev. Yung-Kiung, Yen M. A. | | Hankow. |
| Rev. Hoong Neuk Woo | | Shanghai. |
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| Mrs. Thomson | | " |
| Miss Lydia M. Fay | | " |
| Mrs. S. Schereschewsky | | Peking. |
| Mrs. Hoehling | | Hankow. |
| Mrs. Hoyt | ..... | Wuchang. |
| Mrs. Boone | ..... | " |

JAPAN.

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

GREECE.

Miss Marion Muir, with twelve Assistant Greek teachers Athens.

HAITI.

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

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., *Chairman.*

| | | |
|-----------------------------------|-----------------------------|----------------------|
| REV. JOHN COTTON SMITH, D.D. | REV. W. R. NICHOLSON, D.D. | STEWART BROWN, Esq. |
| REV. H. DYER, D.D. | REV. RICHARD B. DUANE, D.D. | LEMUEL COFFIN, Esq. |
| REV. BENJ. I. HAIGHT, D.D., LL.D. | LEWIS CURTIS, Esq. | JAMES M. BROWN, Esq. |
| | FREDERICK S. WINSTON, Esq. | |

REV. RICHARD B. DUANE, D.D., *Secretary and General Agent*, No. 23 Bible House, New York.
 REV. S. D. DENBROU, D.D., *Honorary Secretary*, No. 23 Bible House, New York.
 JAMES M. BROWN, Esq., *Treasurer*, No. 23 Bible House, New York.

STATED MEETINGS—FOURTH WEDNESDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Rich'd B. Duane, D.D., Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

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

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

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

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

Newspapers and Books free through the Mission Rooms.

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

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

Upon return of the first contribution, a neat certificate of membership is forwarded; and upon receipt of subsequent remittances, a proper acknowledgment is returned for every box-holder.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

JANUARY, 1874.

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

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

THE COLORED PEOPLE OF THE SOUTH.

WE have done much for the freedmen of the South, but we have not done one tithe of what we should have done. Our work is only yet in its infancy. We must not be satisfied with the building of a church here and a church there. We must work to cover the whole land with churches, even as the waters cover the sea. The difficulties which we have surmounted should be only so many lessons of encouragement to push on until there shall be not one single obstacle in our way. We must look to God, and under the banner of Jehovah march forward with unfaltering step, with the joy of the HOLY GHOST in our hearts.

The work of educating and thereby elevating the poor freedmen of the South is imperative. It must be done. We may labor for this from motives of benevolence or not, but we must do the work. Suppose we allow the element of selfishness to influence our action? The peace and order of the nation demand that every man shall be educated. Men build stately mansions and spend fortunes in fitting them up. Everything unseemly is tucked away out of sight, everything that is not in keeping with the nice order, the graceful and beautiful adornments of the parlor. After a while, the

rubbish down below begins to decay. What do we care? Everything up-stairs is in order, everything neat, and clean, and pleasant to all the senses. By and by something is the matter up-stairs. The doctor comes. What's wrong here? The old man who owns this gorgeously furnished house is sick. In a few days the wife is down, and then the sons and the daughters are taken, and the house is turned into a hospital. The doctor diagnoses, and deliberates, and doubts, and at last discovers the source of the disease. The decay in the cellar has poisoned the air, the miasma has been coming up through every crack and crevice, and in the parlor and the cosey sleeping-rooms there is not one pure breath of air. The atmosphere is thoroughly impregnated with the noxious, poisonous exhalations, and every breath is disease. We are living up-stairs. Down cellar is the accumulation of rubbish that threatens to breed pestilence up-stairs, and I tell you the cellar is more than a match for the parlor. The health of the upper stratum of society depends upon that of the lower. If you do not keep the cellars in a wholesome condition, they will be sure to breed disease that will sooner or later work its way up to you. We are too ready to shout down to the poor, "We can't take care of you," and all the while we are nourishing and comforting, and aiding those who are in no pressing need.

But it may console us, however, to remember that it was just so in Jerusalem; so we are not without a precedent. Of course I do not object to having the top of society educated, but what house-wife is so foolish as to build the fire on the top of the big kettle? We must not neglect the poor and degraded—we dare not neglect them. Our energies are too much directed to the education of the upper classes. What we want is to put our schools under the bottom. Then we shall have such growth and strength among the now stunted and weak as shall make the heart of the world glad at the change.

When John sent to find out what manner of man CHRIST was, JESUS did not send back a list of titles and letters. He said to the messenger, Go and tell John what you have seen and heard. Tell him that the sick have been made well, the blind have been restored to sight, the lame made to walk, and as a climax, that "the poor have the Gospel preached unto them." Now, the poor freedmen are to have what we have. Not the straw, not the chaff, but the wheat—not the wheat as it is gathered from the threshing floor, but as it comes from the miller, and as it comes from the hands of the cook, in the shape of bread. We are not merely to teach them the A B C of the primer. We are to make them strong, versatile, ingenious, wise, up to the full measure of the ability God has given them. We are to take them the ripest and best fruits, and they are to start, not where our fathers did generations ago, but just where we are now. We don't expect the city Missionary to establish himself in a dirty room because the people who surround him are better used to filth than to cleanliness. We don't want the Mission to come into life in that way. We want it surrounded with comfort and order and neatness, and an atmosphere of purity.

One fact which strikes me as being sublime is, that this nation is so confident in the safety of its institutions. We have conferred suffrage upon a mass of the most ignorant people in the world, yet we know that it is safe to trust them. They are voters as really as we. They will have a word every four years in regard to the construction of the Government. They are factors of the nation. They are not corns, but bone of our bone, flesh of our flesh, and blood of our blood, a part of the nation's circulation. For the sake of the common weal we must make them intelligent. Liberty unregulated is license. True liberty is the automatic choice of things that are best. It behooves us to teach these people what things are best. They have been under wrong instruction for a long time. Their preachers were no wiser than their flocks. Now that they are free to learn, it will be a great blessing to teach them how to govern themselves. They are competent to freedom, let their enemies say what they will.

For the interest of the South, as being the interest of all the States, there can be no better thing to do than to lay the foundation for a universal educational system for the former slaves. In regard to the slaves themselves—we owe it to them in a thousand ways. We can never think without a sort of shameful pride of their conduct since the beginning of the war. When the strife began, they knew it was a struggle in which their liberty was at stake. They were perfectly free to all intents and purposes, to make trouble in their several communities. But in the whole history of the war you read of no instance when the white men were obliged to stay away from the front to keep the negroes in order. They committed no outrages; they neither burned nor killed; they only stood at their posts and waited patiently for the end. Can you show us a parallel case in history?—*Selected.*

THE NEGRO: HIS PAST, PRESENT AND FUTURE.

In proportion as the negro shall be careful, prudent, and industrious, he will add to the material wealth of the country; and in just such proportion as he advances in mental culture and in the building up of his moral nature, he will contribute to the elevation of society at large. But if he shall prove to be idle, improvident, immoral and vicious, he will be a pest to society, and a curse to himself and his kind.

The destiny of the individual depends largely, if not chiefly, on his inherited characteristics; and of all men none is so little beholden to past history as the black man. The history of his race is one long, sad story of lamentation and woe, of misery and oppression. It is all gloom and darkness and degradation. At the birth of his race everything was against him. The climate of his native land was enervating, and the soil such as demanded no manly toil to make it yield him food. For countless ages he groped in ignorance, until at last the Egyptians came and enslaved him. Thenceforth he was the thrall of earth. He became identified with us as the victim of a system of slavery for which the merchant of the North was as fully responsible as the planter of the South. When emancipation came, it found him ignorant, idle and improvident, and totally unfit for the change in his condition. Suddenly ushered upon the arena of life to struggle for existence

with the strongest nation in the world, he was looked upon with little favor by the one-half who had come to grief in the contest, and with but little more by the other to whom he owed his freedom. It was confidently predicted that under the new order of things he would go from bad to worse, and at last become extinct, but he has shown an inherent strength of character not to be despised; and as a Southerner I say it, he is gradually making himself competent to the highest achievement of civilization. In the war he was not surpassed in courage by his fairer comrade; in devotion to the cause for which he fought he was not excelled; and what can equal the heroic fidelity with which he cared for and protected the defenceless wives and children of the confederate soldiers who were struggling in the field to keep him in bondage? His virtues are his own; his vices are the result of the untoward circumstances that have always surrounded him.—*From Address of Gen. R. A. Prior.*

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for October and November, 1873.

| | | | | | |
|--|---------|---------|---|-------|------------|
| MASSACHUSETTS. | | | <i>Concord</i> —St. John's Ch..... | 7 00 | |
| <i>Longwood</i> —Ch. of Our Saviour.... | \$16 19 | | <i>Philadelphia</i> —Christ Ch..... | 15 49 | 105 50 |
| W. A. Peabody, special..... | 5 60 | | CENTRAL PENNSYLVANIA. | | |
| <i>Brookline</i> —St. Paul's Ch..... | 55 00 | \$76 19 | <i>South Bethlehem</i> —Ch. of the Nativ- ity..... | 27 01 | |
| CONNECTICUT. | | | Colored Congregation..... | 11 23 | |
| <i>New Haven</i> —St. Paul's Ch., a mem- ber..... | 5 00 | | <i>Scranton</i> —St. Luke's Ch..... | 10 00 | 48 27 |
| Two Communicants of Trinity Ch..... | 1 00 | | PITTSBURGH. | | |
| <i>Stratford</i> —Christ Ch., Woman's Miss'y Ass'n..... | 27 00 | | <i>Allegheny City</i> —Emmanuel Ch., M. C..... | 1 60 | 1 00 |
| <i>Branford</i> —Trinity Ch..... | 10 76 | | MARYLAND. | | |
| <i>Portland</i> —Trinity..... | 25 00 | 68 76 | <i>Port Tobacco, Charles Co.</i> —Trinity Ch..... | 10 00 | |
| NEW YORK. | | | <i>Howard Co.</i> —Trinity Ch..... | 5 75 | |
| <i>New York</i> —Ch. of the Holy Saviour Board of Missions, 1-3 Com. Alms..... | 12 49 | | <i>Baltimore Co.</i> —St. John's Ch..... | 8 00 | |
| A Lady—silver..... | 25 | | Trinity Ch..... | 3 00 | |
| Calvary Ch..... | 223 02 | | St. Timothy's Ch..... | 11 39 | |
| <i>New Berlin</i> —Mr. and Mrs. Moss.... | 37 50 | 273 26 | <i>Anne Arundel Co.</i> —All Hallows' Chapel..... | 15 08 | |
| LONG ISLAND. | | | Trinity..... | 3 00 | |
| <i>Little Neck</i> —Zion Ch..... | 85 00 | | St. James'..... | 12 20 | |
| <i>Newtown</i> —St. James'..... | 40 51 | | Chapel..... | 2 28 | |
| <i>Brooklyn Heights</i> —Mr. and Mrs. W. G. L..... | 3 00 | 155 51 | <i>Cumberland</i> —Emmanuel Ch..... | 30 25 | |
| CENTRAL NEW YORK. | | | <i>Calvert Co.</i> —St. Paul's..... | 8 48 | |
| <i>Chittenango Co.</i> —For books..... | 2 00 | 2 00 | Christ Ch..... | 9 00 | |
| WESTERN NEW YORK. | | | <i>Baltimore</i> —Christ Ch..... | 64 48 | |
| <i>Geneva</i> —Trinity Ch., Woman's Miss'y Ass'n..... | 54 75 | | St. Paul's Ch..... | 75 95 | 258 86 |
| <i>Geneseo</i> —St. Michael's Ch..... | 5 56 | | EASTON. | | |
| <i>Rochester</i> —St. Luke's Ch., per Mrs. G. W. Fisher, for Miss S. <i>Buffalo</i> —Cathedral Ch. of St. Paul | 13 50 | 80 99 | <i>Talbot Co.</i> —Wye Ch..... | 15 38 | 15 88 |
| NEW JERSEY. | | | VIRGINIA. | | |
| <i>Mount Holly</i> —St. Andrew's Ch.... | 19 00 | | <i>Cu'peper Co.</i> —St. Stephen's Ch.... | 8 75 | 8 75 |
| <i>New Brunswick</i> —Ch of St. John the Evangelist..... | 20 00 | 39 00 | OHIO. | | |
| PENNSYLVANIA. | | | <i>Huron Co., Wakeman</i> —St. John's. | 3 50 | |
| <i>Pottstown</i> —Christ Ch..... | 33 21 | | <i>Cleveland</i> —St. Mark's Ch..... | 10 78 | |
| <i>Lower Merion</i> —Ch. of the Redeemer | 49 80 | | All Saints' Ch..... | 2 31 | 16 59 |
| | | | MICHIGAN. | | |
| | | | <i>Detroit</i> —Mariners' Ch..... | 15 00 | |
| | | | <i>Pontiac</i> —Zion Ch..... | 30 39 | |
| | | | <i>Ann Arbor</i> —St. Andrew's..... | 18 82 | 64 21 |
| | | | | | \$1,174 27 |

SUPPLIES.—2 Large packages of papers and magazines, Trinity Church Sunday School, N. Y.; 1 do. from Miss. C. C. C., Orange, N. J.; 1 bbl. of clothing from Waterbury, Conn.; 2 packages of S. S. papers, through Miss Emery; 2 large packages of hats, anonymous; 1 package for Miss D— of S. C.

SPIRIT OF MISSIONS.

FROM THE JANUARY NUMBER.

WOMAN'S WORK.

FIFTH ANNUAL REPORT OF THE LADIES' DOMESTIC MISSION-ARY RELIEF ASSOCIATION.

At the Annual Meeting of this Association, held Nov. 6, 1872, the following officers were elected :

Mrs. HORATIO POTTER, *President.*
 Mrs. JOHN WARREN, *Vice-President.*
 Miss M. E. HAMILTON, *Recording Secretary.*
 Miss SARAH I. KEARNY, *Corresponding Secretary.*
 Rev. A. T. TWING, D.D., *Treasurer.*
 Rev. JOHN W. KRAMER, *Chaplain.*

During the temporary absence from the city of the Recording Secretary, her duties have been discharged by another member of the Association.

This Society was organized for the relief and comfort of our Missionaries who are toiling on the frontiers of the land, often "in cold and hunger, in weariness and painfulness," to carry the "Good news from God" to all who "have ears to hear."

We are happy to report an increased interest in this work. During the past season, thirty-eight Branches have been grafted into the main body of the Society, making the full number seventy-eight.

The following statistics will show what has been done.

| Branches. | | Orders filled. | Value. |
|--------------------------|-----------------|----------------|------------|
| Grace, | New York, N. Y. | 24 | \$3,252 84 |
| Trinity Chapel, | " " | 6 | 1,363 36 |
| St. Paul's, | " " | 4 | 478 06 |
| Transfiguration, | " " | 7 | 1,245 00 |
| St. Thomas', | " " | 6 | 600 83 |
| St. Chrysostom's, | " " | 1 | 275 00 |
| Calvary, | " " | 21½ | 300 00 |
| Heavenly Rest, | " " | 1 | |
| Christ, | " " | 6 | 800 00 |
| Advent, | " " | 7 | 300 00 |
| Holy Communion, | " " | 2 | 375 00 |
| St. Timothy's, | " " | 1 | 132 00 |
| Holy Trinity, | Brooklyn, | 2 | |
| St. Peter's, | " " | 1 | |
| Grace, | " " | 3 | 490 00 |
| Long Island Association, | " " | 1 | |

| Branches. | | Orders filled. | Value. |
|------------------------------------|--------|----------------|----------|
| St. George's, Flushing, | " | 7 | 725 00 |
| Grace, Jamaica, | " | 3 | 650 00 |
| St. James', Newtown, | " | 1 | 120 00 |
| Redeemer, Astoria, | " | 1 | 325 00 |
| Zion, Little Neck, | " | 1 | 150 00 |
| St. Paul's, Edgewater, S. I., | " | 1 | |
| Christ, Rochester, | " | 1 | 100 00 |
| St. Luke's, " | " | 2 value of 1 | 240 00 |
| St. Peter's, Niagara Falls, | " | 1 | 207 43 |
| Trinity, New Rochelle, | " | 4 1/2 | 626 85 |
| Trinity, Geneva, | N. Y. | 1 | 392 45 |
| St. Paul's, Waterloo, | " | 1/2 | |
| Christ, Oswego, | " | 1 | 276 00 |
| Trinity, Sing Sing, | " | 1 | 280 00 |
| St. Paul's, " | " | 1 | 150 00 |
| St. John's, Tuckahoe, | " | 1/2 | |
| St. Mark's, Hoosac Falls, | " | 1 | |
| St. James the Less, Scarsdale, | " | 1 | |
| St. Stephen's, Philadelphia, Penn. | " | 7 | 1,400 00 |
| St. Matthew's, " | " | 1 | 125 00 |
| Calvary, Germantown, | " | 1 | |
| St. Paul's, Erie, | " | 1 | 150 00 |
| Holy Trinity, West Chester, | " | 3 | 342 61 |
| Trinity, Pittsburgh, | " | 1 | 62 50 |
| St. John's, " | " | 1 | 200 00 |
| St. Luke's, Lebanon, | " | 1 | |
| Redeemer, Brym Maur, | " | 1 | 209 55 |
| St. Stephen's, Sewickley, | " | 1 | 150 00 |
| Christ, Brownsville, | " | 1 | 175 00 |
| St. Peter's, Morristown, | N. J. | 2 | |
| Redeemer, " | " | 1 | |
| St. Mary's, Burlington, | " | 1 | 100 00 |
| Grace, Plainfield, | " | 1/2 | 160 00 |
| Holy Cross, " | " | 1 | |
| Trinity, Princeton, | " | 1 | 170 00 |
| Christ, Cambridge, | Mass. | | |
| St. James', " | " | 2 | 406 30 |
| St. John's, " | " | | |
| St. Peter's, " | " | | |
| St. Mary's, Dorchester, | " | 1 | 190 00 |
| Christ, Fitchburg, | " | 2 | 145 00 |
| St. Matthew's, South Boston, | " | 1/2 | 170 00 |
| St. James', Boston Highlands, | " | 1 | |
| Grace, Lawrence, | " | 1 | 200 00 |
| St. Paul's, Stockbridge, | " | 1 | |
| Grace, Medford, | " | 1 | 150 00 |
| Trinity, Newport, | R. I. | 3 | 800 00 |
| St. Michael's, Bristol, | " | 2 | 351 50 |
| Christ, Norwich, | Conn. | 1 | |
| Trinity, " | " | 1 | 185 00 |
| St. Paul's, New Haven, | " | 1 | 50 00 |
| Trinity, " | " | 5 | 1,000 00 |
| Christ, Westport, | " | 2 | 250 00 |
| St. Anne's, Annapolis, | Md. | 1 | 38 00 |
| St. Mark's, Baltimore, | " | 1/2 | |
| Christ, Norfolk, | Va. | 1/2 | |
| Trinity, Cleveland, | Ohio. | 1 | 181 78 |
| Grace, Coleridge Hill, | " | 1 | 110 62 |
| St. Philip's, Circleville, | Ohio. | 1 | 91 00 |
| Trinity, Saco, | Maine. | 1 | 100 00 |
| St. John's, Washington, | D. C. | 1 | 132 67 |
| St. James', Keene, | N. H. | 1 | |
| St. Paul's, Peoria, | Ill. | 1/2 1/2 | |

| Branches. | Orders filled. | Value. |
|--|----------------|-------------|
| Redeemer, Cairo, Ill..... | 1 | 145 00 |
| Special Committee, 21 Bible House, N. Y..... | 16 | 414 00 |
| The Misses Hadden, New York..... | 1 | |
| Mrs. Charles C. Haight, "..... | 1 | |
| Mrs. Robert Lay, Bristol, R. I..... | 1 | |
| | 184 | \$25,750 35 |
| 158 Orders, value given..... | | 22,110 35 |
| Average, \$140 each. | | |
| 26 Orders, value not given, estimated at same..... | | 3,640 00 |
| Total..... | | \$25,750 35 |

Donations have been received by the Special Committee from the following sources :

| | |
|--|----------|
| Collection at Anniversary. Ch. of Transfiguration, N. Y..... | \$47 41 |
| Mr. Cyrus Curtiss, New York..... | 50 00 |
| E. " "..... | 100 00 |
| Mr. A. Goodrich Fay, "..... | 25 00 |
| Mr. Hugh Auchincloss, "..... | 25 00 |
| Mr. Benjamin Aymar, "..... | 100 00 |
| Through Miss Hadden, New York..... | 82 00 |
| Mr. Lloyd W. Wells, "..... | 25 00 |
| Mrs. Potter, New York (Subscription)..... | 10 00 |
| Mrs. John Warren, "..... | 5 00 |
| Mrs. James Brooks, "..... | 5 00 |
| Rev. C. R. Bonnell, Missionary to East Portland, Oregon..... | 2 00 |
| Boston, Mass..... | 100 00 |
| Mrs. Olmstead, Norwalk, Conn..... | 20 00 |
| Mrs. Lockwood, "..... | 10 00 |
| Mrs. Smith, "..... | 15 00 |
| | \$622 12 |

ARTICLES OF CLOTHING RECEIVED FROM THE FOLLOWING SOURCES.

| | Articles. | New.. |
|---|-----------|-------|
| Christ Church, Stratford, Conn..... | 34 | 30 |
| Mrs. J. H. Clark, Yonkers, N. Y..... | 3 | 3 |
| Misses Grant, St. Michael's, Trenton, N. J..... | 143 | 13 |
| Miss Ehninger, St. Paul's, Edgewater, S. I..... | 10 | 10 |
| St. Peter's, Bennington, Vt..... | 49 | 15 |
| Miss F. H. Butler, New Haven, Conn..... | 13 | 13 |
| Mrs. Wellman, New Rochelle, N. Y..... | 1 | |
| Mrs. Lundy, New York..... | 14 | 1 |
| Through Bishop Doane, Albany, N. Y..... | 6 | |
| Mrs. Robert Lay, Bristol, R. I..... | 6 | |
| Member of Holy Communion, N. Y..... | 6 | |
| Through Miss Kirby, Rye, "..... | 18 | |
| Miss Fosgate, Waterloo, "..... | 20 | 19 |
| Miss J. A. Kellogg, Troy, "..... | 34 | 17 |
| Trinity Chapel, New York, "..... | 1 | |
| Grace, "..... | 5 | |
| Mrs. G. C. Collins, "..... | 18 | |
| St. Thomas', "..... | 36 | 19 |
| Binghampton, "..... | 14 | 4 |
| St. John's, Stamford, Conn..... | 32 | 13 |
| Seven parcels with no name..... | 181 | 72 |
| Mrs. Vinton, Stamford, Conn. Fur collar and gloves..... | | |
| | 641 | 247 |

Great liberality has been shown by the various Express Companies, which we hereby gratefully acknowledge. We are also largely indebted to the Bible and Common Prayer Book Society, and to Messrs. Pott & Young.

Our work is not brought prominently before the public, because from its very nature, it should be modest and quiet. All we desire is, to excite in the minds of the members of our great "Household the Church," a wish, to send to our brothers and sisters, away from home, a share of the comforts we are enjoying. We earnestly ask all to join in the work, knowing that He who put it into the heart of the rich Shunamite to minister to "the man of God" and also commanded a poor widow to sustain another of His Prophets, chooses to work through our instrumentality.

We cannot take the position of Moses upon the Mount, but we can imitate those who stayed up his hands, and so we may help forward the great war against the enemy of mankind.

We venture to make a few extracts from the letters of the Missionaries to show how they regard the work of this Society.

OMAHA, 1873.

Your kind note of the 4th ult. came duly to hand, covering a list of the contents of a box of clothing from the ——— Branch of the L. D. M. R. A. which I have been unable to answer until now. Indeed I feel very much embarrassed how to express my obligations to you and the Association, for the very valuable contents of said box which arrived a few days after the intimation of its shipment.

The suit of clothes fits me splendidly; the overcoat which I needed very much, is the very thing in every respect I could desire. The surplice and stole are beautiful; I shall never wear any of these without a grateful recollection of the generous donors, and a prayer to our Good FATHER for you all. May the pleasure and the comfort you have given to us, return into your own bosoms a thousand fold. The other contents of the box intended for me are of the most useful character and just what I needed most. Many, many thanks for them all. My wife's share also is most generous and useful, and gratefully appreciated by her. I assure you, most sincerely that there is a soft warm place in our hearts for you and your associates,—just you come out here and see!

Meantime with a freer step, and increased zeal, will we labor in the MASTER'S work; discouragements, of which we have our full share out in the West here, will be less burdensome, less cared for, as a result of your considerate kindness.

———, Miss.

DEAR MADAM: The books have safely come to hand, and stand on a shelf before me. Already I have pursued several points of inquiry from one volume to another, and have found material help, in subjects that have long been my study.

I wish I knew how to express my gratitude to you.

The "Dominie Sampson" said "Prodigious!" upon a somewhat similar occasion.

Those who made him happy, had their reward in witnessing his

pleasure. I can only return thanks. Indeed, dear Madam, I owe you more than I had anticipated : for although I looked forward to a rich mine of information in these volumes, yet they have surpassed my anticipations, and place within my reach a wealth better than money. I thank you, and earnestly pray the great Head of the Church to help all those who help His Ministers.

—————

—————, TEXAS.

————— : "It seemed as if a messenger had been sent to you to make known my many wants for my household comforts. My feeble lips are unable to utter thanks to you, ladies, for your generosity and thoughtfulness. I am reassured that God knows the yearnings of all His creatures, and in His own good time cheerfully responds to their wants.

A few days after the cask arrived, we had a sick gentleman come to spend a couple of weeks with us, and it made my heart glad to think I had nice sheets and towels for his comfort.

To make you realize how much your timely assistance was appreciated, I must state that my husband's income is very small ; less than it has ever been since he was nineteen years of age, when we were married.

His Missionary field here is among a people exceedingly selfish and irreligious, but we are encouraged, when we see that there are loving hearts and helping hands, who, though far off, have a personal interest in us, and all for our dear LORD's sake.

—————

From a little girl ten years old :

—————, TEXAS.

————— : You have been so kind to me I want to write to you myself and thank you for all the nice things you sent me. There was a gentleman that came up to Papa, one day, when he was coming home from school and told him that there was a barrel at his store for him, and Papa said "very well," he would send one of the boys up to get it. Mamma did not know anything about it, and I fortunately was sick that day, and Mamma was going to send up town for the Doctor, and Papa told the boys to borrow a cart from a friend of ours while they were up town, and the boys got the barrel here, and put it on the side of the house, and then they rolled it up to the door. Papa called Mamma and told her that there was a barrel of potatoes our friend Mr. ——— had just received from New Orleans, and Mamma says "Oh is not that nice ;" and she says, "let me see them," and as soon as she saw *Newport*, she says she knew right away what it was. She was so glad, and Papa opened it, and it would have done you good to see how glad we all were, such clapping and hallooing you never did hear. Those fruit napkins, and the table cloth is elegant, and Mamma's purple dress is too. Papa says instead of the things being an Easter present, they were a birthday present, the sixth of July being his birth-day.

With many thanks for being so kind to me, I am your young friend,

P.S. Papa says there some awful blunders in this letter, but you will excuse me as I am only a little girl. I forgot to say my little hat looks so sweet on me, and my underclothes fit me so nice.

—————

—, EAST TENN.

—: As I am an unmarried man (not willingly, but by stress of circumstances)—if your Association can do anything for me in the clothes line, I shall feel grateful. But I do not want your Association to do anything for *me*, until the wants of *every* MARRIED Missionary are fully supplied.

I admire the object of your Association very much—it is the best antidote to the growing desire for a celibate Clergy that the *Ladies* could have devised. "Let us force on the Church a celibate Clergy by keeping them too *poor* to *marry*" say the penurious advocates of celibacy. "Get married, if you wish, and we will help you out of the consequent difficulties," whisper the wiser ladies. Good—I reckon the ladies will win.

—, GA. 1873.

—: I was made very happy on last Saturday P.M. by the reception of *our Trunk* which came to us in good condition and so lovingly and generously filled. My full heart overflowed in tears long before I reached the last of its contents. If I had words to thank you and the dear friends who assisted you, I would write them here. I have written many things for you in my heart with grateful love. You have sent me just what I needed most and what I desired. The garments were so acceptable and fitted so nicely. My husband begs you to accept his sincere thanks and says he does not think he ought to have been so generously remembered after seeing all that was given to me.

Will you please tell the members of your Society how much we thank them, and we ask God's favor and blessing for each and every one.

—, ILL.

On my return from Mansfield, I found the box with surplice at the Express office. To express to you the pleasure this gift affords me is impossible. It was unexpected in addition to the long list of articles to come to us in the box, the bill of freight of which was received at the same time. That surplice of such fine material, and so nicely made, will be to me, "a thing of beauty and a joy forever." The one I wear is twenty-five years old, a gift while a lay-reader, and candidate for Orders, under Bishop Otey, in Columbia, Tenn. It is precious to me, but is badly fitting, and but for the good strong linen would have been gone long ago. This pure white exquisite surplice is like the camelia among flowers—emblematical of all that is pure—here and beyond the effects of frosts. I shall probably never wear it, without being reminded of the source whence it came, and with the prayer that God may bless the donors, and the labors of the humble Missionary who wears it.

The Office of the Corresponding Secretary is at No. 21 Bible House, where she may be addressed by parishes or individuals desirous of joining this Association.

Alice Sandford,
Recording Secretary pro tem., L. D. M. R. A.

November, 1873.

REPORT FROM A FOREIGN MISSIONARY SOCIETY.

ST. PAUL'S RECTORY, JACKSON, MICHIGAN,
December 1, 1873.

DEAR MISS EMERY: At your suggestion, it gives me pleasure to send you an account of the "Woman's Missionary Society" of St. Paul's Church in this city. It was organized on the thirty-first day of January, 1870. The Preamble to the Constitution adopted at that date is as follows:

"Inasmuch as it is clearly the will of CHRIST, the Great Head of the Church, that the glad tidings of Salvation shall be proclaimed in heathen lands, and that people of every name and race shall be gathered within His Kingdom, we the undersigned members of St. Paul's Parish, Jackson, Michigan, from love of JESUS, and of those for whom He died, still lying in darkness and the shadow of death, hereby resolve to form an Association for promoting the success of Foreign Missions."

By the Constitution the Rector is *ex-officio* President, and the other officers are, Treasurer, Recording Secretary, and Corresponding Secretary, who are elected annually in the Epiphany season. Any woman in the congregation becomes a member by signing the Constitution, and pledging herself to set apart each week a certain sum, from one cent upward, in aid of the Society.

The Association has on its roll the names of more than one hundred members, and has devoted its offerings toward the support of Miss Margaretta Scott, for many years the faithful teacher at Cavalla, West Africa. During Miss Scott's visit to her native land for her health, she spent some time in this parish, and on different occasions addressed the Sunday-school and women of the congregation, describing the work carried on at the Cape Palmas Mission. The chief reason why we decided to assist the African Mission was, that at the date of the formation of the Society it seemed to be the most forlorn and depressed of the Foreign Stations under the care of the Episcopal Church. We knew not whether any such organization as ours existed in any part of the Church in this country, and with us it was purely a "venture of faith." During the life of this Society thus far it has contributed one thousand dollars in aid of the great work, and we hope to continue our efforts now that we have placed ourselves in actual connection with the Woman's Auxiliary to the Board of Missions. The officers and members of the Association are very grateful to you for various valuable papers and other documents already sent to us.

Praying that God's blessing may rest upon your very important Department,

I am, Faithfully yours,

JOHN T. MAGRATH,
Rector of St. Paul's Church.

UNRECORDED WORK.

Much space in this Department is often given to the record of work accomplished, not by the Missionaries, but by those who are working for the Missionaries. This is done for the guidance of the many who are just beginning to learn the sweetness of such labor, and with the hope that they may be cheered and stimulated in their endeavor by the story of what others have done before them and are now doing. Still we are forced to pass by in silence much of which we might well make mention; and this we should do with more regret did we not remember that there is another Book in which room enough is found for all good deeds wrought in the Name and for the sake of Jesus, and in which, in the Great Day of Reward, the work which was unrecorded here shall there find like honorable and loving notice with that by which we are now enabled from time to time to thank God and take courage.

ACKNOWLEDGMENTS.

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

Received from November 1, to December 1, 1873.

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| CONNECTICUT. | | Peter's Ch., Cambridge, for Bp. Hare, \$40.75..... | |
| <i>Stamford</i> —Miss'y Sewing Society of St. John's, quart. stip- pend of Domestic Miss'y \$75; Niobrara Mission, \$30..... | \$105 00 | 140 75 | 140 75 |
| INDIANA. | | NORTH CAROLINA. | |
| <i>South Bend</i> —Woman's Miss'y Soci- ety of St. James' Ch., a special for Enmegah- bowh..... | 16 23 | 16 23 | 3 24 |
| LONG ISLAND. | | PENNSYLVANIA. | |
| <i>Brooklyn</i> —Grace Church, Mrs. Gra- cie, semi-annual pay't scholarship in Yankton Boarding School..... | \$30 00 | 30 00 | 50 00 |
| MARYLAND. | | VIRGINIA. | |
| <i>Baltimore</i> —Indian Aid Assoc., of which subscriptions, \$21; donation from Mrs. Jas. McLane to Bp. Hare's school fund \$25; from Auxiliary Asso. of Grace Ch., for Hospital at Yankton, \$201.45..... | 247 45 | 247 45 | 6 00 |
| MASSACHUSETTS. | | WESTERN NEW YORK. | |
| <i>Boston</i> —Dakota League, of which from St. Paul's Church, Brookline, \$100; St. | | <i>Rochester</i> —St. Luke's Ch., per Mrs. G. W. Fisher, special for Miss Sweetland..... | 18 50 |
| | | <i>Superior</i> —Ladies of the Ch. of the Redeemer, quart pay't J. A. Gillilan scholar- ship in Miss Fay's school | 10 00 |
| | | MISCELLANEOUS. | |
| | | Friends of Bishop Whipple, a special for Enmegahbowh | 28 00 |
| | | Total Receipts for November.... | \$650 17 |



