

FOND DU LAC.

liberally, If ever there was a man fitted for a place and ourselves work, and found his niche, Dr. Twing was the man, and the Secretary's desk and the *see-fold in* Mission field were his place and work. In the of church good providence of God they came together, and to say that success was the result, in e that we the ordinary sense of the word, would be far even hun- short of the truth. In his own special line of the Do- the Rev. Dr. Twing was simply wonderful. l, then we The magnet draws iron and steel—Dr. Twing a, since it drew silver and gold, yea, precious stones. st become His presence seemed to be enough. When alf in such he appeared men, women and children gave, and as often as he came they gave, and yet we can take they loved him. The tax-gatherer casts a rk so well shadow as he walks, and people shrink sible by the from him, and dread to see him. Dr. Twing remain as was sure to get more than the tax collector, g and the and yet his arrival was hailed with joy, and ent to im- crowds followed him, and felt grateful to on our part him, because he made it a real pleasure for disloyalty them to give. Few men have enjoyed a his we can larger or more varied acquaintance than Dr. entreat our Twing, and yet we have never met nor ons to con- heard of the person who not only did not o come, the feel unkindly toward him, but who did not ow bestow, entertain for him cordial, warm affection. ion for our We deplore his loss as a personal affliction, In this con- and unite with the whole Church in our stately form land in expressing our sorrow for his depar- nance of our ture from among us, and our reverence and e Rev. Dr. love for his memory. of Missions.

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n of Bishop adverse to removal. If they could be in- id statement duced to give up the use of their dialect the Oneida they would soon be prepared to assume the are in the duties and responsibilities of citizenship. of Fond du About forty years ago they set aside forty act from the acres of land around their church and school- the printed house as a church glebe. This they have of his Con- conveyed, so far as they can, by a tribal y interesting quit-claim, to the Trustees of the Diocese able prelimi- of Fond du Lac. No legal force, I suppose, bject of Mis- attaches to this deed, which is recorded nere is, as the properly in Brown county. But on the amounting to removal of an Indian tribe the Government mulation of has always paid for all improvements. I church—sub- know no reason why, if as is not at all prob- renever he is able the removal of so highly a civilized tribe he Oneidas to should be coerced, the Government would depart from its settled policy. In case of ernessity for the removal the quit-claim referred to would be of value as testifying the character of the of the tribe is

property and the mind of the tribe. So far as known, these Oneidas are the most creditable results of Churchly training of Indians in the land. I ask the Domestic Committee to give them a warm place in their hearts, and both to shield them from unkind influences and to advance the noble purpose which they so simply and honestly set forth in the papers submitted."

NEW CHURCH NEEDED FOR THE ONEIDA INDIANS.

The Oneida Indians connected with Hobart Church, Oneida, Wis., make the following appeal.

I hope their appeal will be heard by all the friends of Indian Missions.

I am fully persuaded that they need and deserve the help they ask for.

The new building will be an important aid in the work of their advancement.

They are trying to help themselves, and therefore they ought to be helped. For the last eleven years they have been doing all they could toward the new church. Besides hauling building stone, they have raised on an average about two hundred dollars a year in cash toward the new building. This proves their devotion to the work and shows how long time they would have to work before they could raise the sum needed without help.

E. A. GOODNOUGH,
Missionary to Oneidas.

We, the wardens and vestrymen of Hobart Church Indian Mission, Oneida, Wis., in behalf of the Oneidas connected with this Mission, and with the approval of the Bishop of Fond du Lac, our Father in the Church, make this appeal to all who desire to see Indian people advance in civilization and Christian religion.

We are in great need of a new church. The old church which we now use for divine worship is rapidly going to decay; it is too small, and cannot well be repaired or enlarged.

We have concluded to build a stone church, seeing that we have near by the site chosen for the new church plenty of material. The new church will be roomy and somewhat costly. We have been getting ready to build this new church for the last eleven years. We have quarried and hauled to the chosen site a large quantity of stone. We have raised and collected \$2,600 in cash.

We estimate now that the building will cost \$6,500 in cash items.

We shall be truly thankful for any aid our Christian friends can give us in making up this sum. We intend to keep on ourselves, doing all we can toward the new building, as we have in the past. We are poor, and can do but little in the way of raising money, but we are determined to do all that we possibly can do, and if our dear Christian friends will help us in our great work, we shall always be truly grateful.

We have never heretofore asked our friends to help us in the work of building a new church, but now we ask for their help in this work, while we pray to our Heavenly FATHER through our SAVIOUR, that He will give to us the strength and the means to carry out the great work to His honor and glory, and the benefit of all our people.

We wish to commence the work of laying up the walls of the new church this season. We would be glad to have a large new bell, that could be heard through all our reservation, a new organ, furnace heater, and stained glass windows. We mention these things because there may be some of our brethren that would be glad to offer them in honor of our LORD GOD.

CORNELIUS HILL, Sachem of the Tribe,
and Senior Warden of Hobart Church.
DANIEL A. NIMHAM, Junior Warden.
JOHN ARCHEQUETTE, Lt. U. S. Police.
PETER BREAD, J. P.

His
PETER [X] HILL.
Mark.

JOHN THOMAS.
His
CORNELIUS [X] ADAMS.
Mark.

THOMAS JOHN.

FOND DU LAC, June 11th, 1883.

I cordially commend the foregoing statement and appeal of the Oneida Indians and their Missionary, whose thirty years of service prove his devotion to their welfare, to the kindly consideration of Churchmen in the diocese and elsewhere.

Some of the tribe, members of the Church, were encouraged by Bishop Hobart about fifty years ago to seek a home for themselves in Wisconsin. They succeeded by purchase and treaty in acquiring a common interest in the Menominee territory. When the Indian rights to the soil of Wisconsin were bought by the United States Govern-

ment, one of the stipulations made by the Oneidas was, that the United States should build them on their reservation a church, costing four thousand dollars. This they named Hobart Church, in honor of their venerated friend. It is a structure of wood, too small for the uses of the tribe, out of repair and unsafe. The Oneidas have slowly increased in number. There are now about fourteen hundred in all, of whom about nine hundred are baptized children of the Church. These steadily improve in Christian character and in the arts of civilization, forming a community much respected for honesty, industry and general morality. They are lovers of divine worship, and are reverent, patient and docile. Old and young, men and women, throng the church in such numbers that they require a building both commodious and strong. A suitable plan has been made for the church by the Rev. Charles Babcock, professor of architecture, Cornell University. The case of these Oneidas appeals strongly to the hearts of Churchmen. I do not doubt that their simple faith in their Heavenly FATHER'S power, and their confidence in the love and liberality of their brethren will be vindicated and rewarded.

J. H. HOBART BROWN,
Bishop of Fond du Lac.

The committee to whom was referred so much of the Bishop's address as related to the Oneida Mission and the contemplated church building reported as follows:

In regard to that portion of the Bishop's address in reference to the building of a new church in the Oneida Mission, we report that the Council regards the title to the church property as safe in the Trustees of the diocese; and in event of the removal of the Oneidas, the United States Government is pledged to pay for all lands and improvements belonging to the Oneidas; so that every investment made for these faithful members of our Communion will be secure. We commend to the Church in the diocese, and in the United States, the efforts of these Indians, and of their devoted Missionary, the Rev. E. A. Goodnough, and pray that God may stir us all up to deal truly and faithfully with these wards of the nation.

We recommend that the delegates to the General Convention be requested to urge the claims of this Christian community upon the American Church in convention, and

that the Trustees of the diocese be authorized to receive the gifts of Churchmen for the erection of the new church among the Oneidas.

WM. E. WRIGHT,
JAS. JENKINS,
C. A. GALLOWAY.

FROM BISHOP BROWN'S CONVENTION
ADDRESS.

I notice that one of the results of our ordinary methods of planting the Church in new fields is the development of self-dependence and self-government on the part of Missionary or parochial organizations at the expense of Catholic charity and unity. It is important to restrain the spirit of pauperism that leads congregations to desire and accept from the Church at large moneyed assistance which they do not need. Yet it does not seem wise to permit a young parish to struggle so anxiously for existence as to think itself obliged to deny the claims of the diocesan or national Church on its sympathy and support, or even to treat these claims in a narrow or half-hearted way. It is a trite remark that the life of the body is the life of each member. No member can be stronger than the whole body. Yet the life of the whole body is only the aggregated life of all the members. If the parishes are all dead the diocese is dead. Or, if the diocese is dead, all the parishes are dead. Hence the wisdom of opening and guarding every channel of diocesan sympathy, communion, sympathy and life. Regarded in this light the burdens borne in common by the parishes are the arteries of spiritual vitality, and are essential to the health and growth of the diocese. It is wise to allow a Mission Station to contribute according to its ability to the diocesan support, even if an equal amount of money be returned to the Mission from the Missionary Fund. The assessment for the Diocesan Fund is the mode in which the faith and love of the diocese sustain the Bishop, the Council, our diocesan discipline, the General Convention, and the laws of the Church. It is necessary for the common life of the Church. But it is difficult to arouse enthusiasm for the payment of something that looks like a tax. It ought not, however, to be difficult to arouse and maintain in every parish and in each member of the diocese an enthusiasm in Missionary giving and labor. Not to desire to extend a know-

ledge of the Gospel, and to impart the means of grace to all men, is a failure to sympathize with the Divine Redeemer. Negligence to make the Missionary contributions required by our Canons does not involve a mere loss of money to the diocese. It entails spiritual feebleness that may end in spiritual death. It shows that the Clergy and people have not thought about, nor prayed for, the great work of their King. I am aware that sometimes a lack of interest in Missionary matters is attempted to be accounted for by the great pressure of local necessities, or dissatisfaction with the administration of Missionary business, or by want of confidence in the Missionaries themselves, or by the meagreness of tangible results. No farmer expects to reap before he has sown seed. But spiritual harvests are often expected in advance of spiritual sowing. The Missionary that fails to organize a Mission or a parish in a new field is charged with incompetency for his work, or the responsibility for apparent failure is lodged with the Bishop. Why does he persist, it is asked, in employing unskilful men? Why does he not use machinery with the latest improvements, patented as universal seeders, or as ecclesiastical reapers and binders? The answer is not far to seek. Harvests must be sown before they are gathered. The sharpest sickle cannot cut more grain than is ripened. So the best Missionary must bide his time and be patient. He cannot coerce spiritual growth. The result of a Missionary's labor may not show itself until long after the Missionary has entered into rest. By these remarks, while I do wish to suggest to you just opinions of Missionary work, I do not mean that the toils of our Missionaries have been unattended by appreciable consequences. I have but little faith in statistics of Baptisms, Confirmations, communicants and offerings as exhibiting truthfully the worth of spiritual labor. Yet, in reviewing the condition of the Mission field in this diocese, I was somewhat surprised to observe that the church buildings erected and paid for in it exceeded in value the amount expended in the stipends of the Missionaries. In the seven years and a-half of our diocesan existence, we can assume that we gave our Missionaries nine

thousand dollars in the same period. Negligence to make the Missionary contributions required by our Canons does not involve a mere loss of money to the diocese. It entails spiritual feebleness that may end in spiritual death. It shows that the Clergy and people have not thought about, nor prayed for, the great work of their King. I am aware that sometimes a lack of interest in Missionary matters is attempted to be accounted for by the great pressure of local necessities, or dissatisfaction with the administration of Missionary business, or by want of confidence in the Missionaries themselves, or by the meagreness of tangible results. No farmer expects to reap before he has sown seed. But spiritual harvests are often expected in advance of spiritual sowing. The Missionary that fails to organize a Mission or a parish in a new field is charged with incompetency for his work, or the responsibility for apparent failure is lodged with the Bishop. Why does he persist, it is asked, in employing unskilful men? Why does he not use machinery with the latest improvements, patented as universal seeders, or as ecclesiastical reapers and binders? The answer is not far to seek. Harvests must be sown before they are gathered. The sharpest sickle cannot cut more grain than is ripened. So the best Missionary must bide his time and be patient. He cannot coerce spiritual growth. The result of a Missionary's labor may not show itself until long after the Missionary has entered into rest. By these remarks, while I do wish to suggest to you just opinions of Missionary work, I do not mean that the toils of our Missionaries have been unattended by appreciable consequences. I have but little faith in statistics of Baptisms, Confirmations, communicants and offerings as exhibiting truthfully the worth of spiritual labor. Yet, in reviewing the condition of the Mission field in this diocese, I was somewhat surprised to observe that the church buildings erected and paid for in it exceeded in value the amount expended in the stipends of the Missionaries. In the seven years and a-half of our diocesan existence, we can assume that we gave our Missionaries nine

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HOPE SCHOOL.

The following extract is taken from the *Springfield (Dakota) Times*. It is a pleasant testimony to the success of one of our Mission Indian Schools:—

The closing exercises of Hope (Indian)

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thousand dollars of diocesan money. In the same period not less than twenty-five thousand dollars have been expended on Mission chapels and churches. God favoring us, we shall soon add six churches to the four consecrated this year in the Missionary field. If any one asks what becomes of our Missionary funds, it is safe to reply, that they are all permanently invested in church buildings, and every dollar more than doubled. This is a most encouraging showing, which we hardly dare hope to repeat. But what might we not do if every member in the diocese were thoroughly stirred up to his whole duty in this matter? Our time for work is just at hand. We ought to boldly send our Missionaries to many new points, sure that in His own time our Heavenly FATHER would grant us many souls. To-day we could employ and sustain, I think, ten new Missionaries. . . . It has occurred to me that we have been doing wrong in seeking to accomplish by human arrangements a task that is wholly in the hands of God. Our blessed LORD said to His apostles: Pray ye the LORD of the Harvest that He would send forth laborers in His harvest. We have not done this. Let us make an earnest appeal unto Him.

. . . . Before dismissing this subject I must state to you that the Oneida Indians have made known to me their sense of the necessity of building a new church for the use of their tribe, and their willingness to do all they can by their labor and gifts to forward its erection. I can testify that the need is a pressing one. The present building is dilapidated and probably unsafe. It is not to be expected that the Oneidas can provide from their own means such a building as is required for their use. They have the good habit of Church going in mass. Fathers, mothers, children are glad to assemble in the house of their God. About nine hundred of the tribe are baptized members of the Church. The new church ought to have a seating capacity for at least six hundred. If the Council will give some expression of their sympathy with the pious purpose of the Oneidas, and appoint a committee to aid them by advice and otherwise, the Missionary and his earnest flock will appreciate the brotherly kindness.

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The closing exercises of Hope (Indian)

School in this city on Thursday last was a marked success, and must have afforded Bishop Hare, Mrs. Knapp, the house mother and manager, and Miss Knight, teacher, the greatest satisfaction.

The same number of white children could not possibly have done better than these