

THE NEW BUILDING OF THE YOUNG LADIES' INSTITUTE, TOKYO, JAPAN.

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THE

SPIRIT OF MISSIONS.

Vol. LVIII. NOVEMBER, A. D. 1893. No. 11.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, OCTOBER 10TH, 1893.

——THE following elected members were present: The Right Rev. Drs. Whitaker, Niles, Scarborough and Rulison; the Rev. Drs. Hoffman, Eccleston, Satterlee, Shipman, Huntington, Brown, and Greer, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert and Anstice; and Messrs. Vanderbilt, Low, King, Mills, Cutting and Brown. Of the *ex-officio* members the Right Rev. Drs. Ferguson and Kendrick were in attendance. In the absence of the President and Vice-President, the Right Rev. Dr. Niles was called to the chair.

——Communications were received from seven of the Bishops having missionary work within their jurisdiction, and such action as was required was taken.

——Mr. Cornelius Vanderbilt, secretary, presented and read the report of the Standing Committee on Trust Funds, and laid upon the table, in type, the report on trust funds for the fiscal year which ended August 31st. This report will be embodied in the annual volume of reports, which will be issued about the first of December.

——Attention was renewedly called to the request of Bishop McKim for the appointment of two exceptionally good men, who had offered their services to him, and by resolution the Bishop of New Jersey and the General Secretary were appointed a committee to prepare an appeal to be laid before the Church, setting forth the facts brought to the notice of the Board with regard to men for Japan.

——Letters were submitted from the African mission, and the Right Rev. Dr. Ferguson made a statement touching the progress of the work in his field. From private advices the Bishop had reason to believe that the rebellion of certain of the African tribes against the Liberian Government would be speedily terminated.

THE MISSIONARY COUNCIL.

ACCORDING to appointment the Missionary Council met in St. James' Church, Chicago, on October 22d, 23d, 24th and 25th. The opening service was held on Sunday evening, October 22d. It was rendered by the full surpliced choir of the church, after which an address was made by the Right Rev. Dr. McLaren, Bishop of Chicago, in which he said that the city had welcomed between fifteen and twenty millions of people during the Columbian Exposition and that the citizens had endeavored to show them something worth seeing; but speaking for Churchmen he had especial pleasure in welcoming the Missionary Council to Chicago, because they saw in it forces that are grander by far than anything that human wealth or genius could produce, and rejoiced that when it seemed impossible for the Council to assemble in San Francisco, the plain indi-

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cations of Divine Providence led it to Chicago. One notable paragraph of this grand address was the following: "The Churchmen of Chicago render a joyful welcome to those who are here to attend this Missionary Council because they are Americans. I love the flag. I think there is but one thing in the universe that has the right to be lifted above it—that is the Cross."

A fitting response was made by the Right Rev. Dr. Lyman, Bishop of North Carolina. The Right Rev. Dr. Seymour, Bishop of Springfield, in the unavoidable absence of the Right Rev. Dr. Randolph, Bishop of Southern Virginia, preached a most interesting sermon; his subject being "The Missionary Idea in the Church," and his text St. John i: 14: "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." The church was full to the doors.

On Sunday evening, October 22d, general missionary meetings were held, simultaneously with the opening service in St. James' Church, in Grace Church, the Right Rev. Dr. Tuttle presiding and the Right Rev. Drs. Ferguson and Barker making the addresses; in the Church of the Epiphany, the Right Rev. Dr. A. Leonard presiding and the Right Rev. Dr. Brooke and the Rev. John W. Chapman making the addresses; in St. Peter's Church, the speakers being the Right Rev. Drs. Kinsolving and Wells; in St. Andrew's Church, the speakers being the Right Rev. Drs. Atwill and Nelson, and in St. Mark's Church, the speakers being the Right Rev. Drs. Penick and Talbot. At all of these meetings the congregations were very large and the addresses listened to with close attention.

BUSINESS SESSIONS.

After the celebration of the Holy Communion on Monday morning, the 23d, at 9 A.M., the Council assembled for organization. It was called to order by the Right Rev. Dr. Whipple, Bishop of Minnesota, who as senior Bishop present took the chair. He was assisted by the Bishop of Chicago and others of the Bishops from time to time during the sessions. The roll having been called by the Rev. Dr. Anstice, Secretary of the preceding Council, a large number was found to be present, among whom were no less than thirty-five of the Bishops. The Rev. Dr. Henry Anstice was elected Secretary. The veteran missionaries, the Rev. J. L. Gay, of Missouri, and the Rev. Joshua V. Himes, of South Dakota, and the Hon. S. Corning Judd, Chancellor of the Diocese of Chicago, were invited to honorary seats in the Council.

In the course of the first day's proceedings the Rev. R. C. Foute, who with the Rev. John A. Emery represented the Diocese of California, submitted and read a graceful message from the Right Rev. Dr. Nichols, regretting his necessary absence, conveying his hearty greetings and saying: "Will you [Mr. Foute] add an expression of my sense of the effort that has been made by the authorities that California should not suffer from the enforced change in the place of meeting and my hope that the help and happiness which, I believe, the Missionary Council can bring us will not be long deferred."

The Bishop of Chicago presented to the Council His Grace the Archbishop of Zante, Greece, who by resolution was invited to a seat by the chairman, and who on the following day addressed to the Council earnest words of greeting, and gave the benediction in both the Greek and English tongues. Whereupon, on motion of the Right Rev. Dr. Hale, Assistant Bishop of Springfield, the Council extended to the Most Reverend Dionysius Latas, Archbishop of Zante, an expression of most reverend regards and, through him, their most loving greetings to the Bishops, Clergy and laity of the Holy Orthodox Greek Churches of the East. The resolution was engrossed and, when signed by the Bishops present and attested by the Secretary, was presented to the Archbishop.

By resolution introduced by the Rev. Dr. Edward Abbott, the Council extended to the late Bishop of China, the Right Rev. Dr. Schereschewsky, an assurance of its loving remembrance of him in his enforced retirement, its congratulations upon the progress of

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his important work of translating the Christian Scriptures into the classic language of China, and its heartfelt prayers for his comfort and peace, as well as for the success of the special work he so much loves.

The Report of the Board of Managers with accompanying documents was submitted and referred to a committee, of which the Right Rev. Dr. Tuttle, Bishop of Missouri, was the chairman; the report of the Woman's Auxiliary being especially referred to another committee, of which the Right Rev. Dr. Hare, Bishop of South Dakota, was the chairman. These committees presented their reports at a later session. They will be published separately.

The resolutions which the Council adopted, attached to the report of the committee on the Report of the Board of Managers, etc., were as follows:

Resolved: That cordial thanks are due and are hereby tendered to the Secretaries and Treasurers and members of the Board of Managers for their untiring, efficient and faithful supervision of the great work of the General Missions of the Church.

Resolved: That this Council recommend to every diocese in which no such canon exists the passage of a canon requiring at least yearly collections in each parish for the several departments of the general mission work of the Church.

Resolved: That the members of this Missionary Council send greeting in the Lord to all the givers and helpers of the great work that they and we are set to do; that they ask for continuance of love and sympathy and prayers from those shut away from the joy of giving by the present distress; and for kind thoughtfulness and redoubled generosity from any who may be untouched by financial disaster; and to all they beg to be permitted to avouch that we can heartily thank God and take courage, and can say one to another, "Come, arise, be of good cheer, go forward."

In connection with the same, on motion of the Rev. Dr. McKnight, the following preamble and resolutions were afterward adopted:

WHEREAS, Nearly one-half of all the parishes in this Church are non-contributors to the Board of Missions, and

WHEREAS, It is the belief of this Council that this state of things is due in a great measure to the neglect of rectors to bring the subject of missions before their people and instruct them in regard to their duty and responsibility in this matter, and

WHEREAS, This neglect is owing, in a measure, at least, to the defective training of candidates for Holy Orders, therefore

Resolved: That we, as the Missionary Council of the Church, earnestly commend this subject to those in our theological schools and seminaries who have in charge the training of young men for the Ministry.

Resolved: That we believe it to be their duty to impress upon the minds of candidates for Holy Orders the vast importance of teaching their people that giving for the Lord's work for the spread of His Kingdom throughout the world is not only a duty, but a most important means of grace, and as much a part of their worship as their prayers. Furthermore, that their offerings should be systematic and in accordance with their ability, and that in this way only can they manifest their real love for the cause, or their sincerity when they pray "Thy Kingdom come" and "Thy will be done on earth as it is in Heaven."

A paper, prepared by the Rev. A. C. Bunn, M.D., on the topic "Prayer and Missions," having been read by the Rev. George F. Breed, and addresses made upon the subject by the Rev. Drs. Edward Abbott and H. Y. Satterlee, the Council, on motion of the Rev. Dr. Hoffman, took the following action:

Resolved: That during the continuance of this Missionary Council a pause be made in the proceedings each day at twelve o'clock for brief prayer for the coming of Christ's Kingdom in all the world; and that the custom of noon-day prayer for missions be recommended to all gatherings of Churchmen and women and to all the clergy and mission stations of this Church at home and abroad.

This primary discussion and the action thereupon gave tone to the proceedings throughout the Council. Later, on motion of the Bishop of North Carolina, a committee was constituted to consider the wisdom and advisability of recommending the establishment of monthly meetings for prayer for missions. This committee reported at some length, although prevented by lack of time, they said, from giving the subject that consideration which its great importance demanded. The report will be published hereafter. Upon their recommendation the following resolution was adopted:

Resolved: (1) That the proposed monthly service be known as the "United Monthly Mission Service." (2) That the day designated be the Friday after the first Sunday in each month. (3) That the

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General Secretary be requested to send a copy of the published service for missionary meetings to each clergyman having the charge of a parish or mission. (4) That a copy of this report be sent to the Bishop of every diocese and missionary jurisdiction of this Church.

In connection with the same, on motion of the Bishop of Georgia, it was further

Resolved: That this Council urge upon the clergy and laity of the Church in America the observance of the annual day of special intercession for missions, on the Eve of St. Andrew or the Sunday preceding, and that this request be forwarded by the Secretary of the Board.

A paper having been read by the Rev. Dr. Wm. S. Langford, General Secretary (who supplied the place of one appointed to the duty, who could not accept), on "The Prayer Book and Missions," followed by addresses upon the same topic by the Rev. Drs. F. W. Taylor and J. J. Faudé, a committee was appointed to advise and report some method of facilitating the distribution of the Book of Common Prayer. The committee reported the following day, first dwelling upon the fact that the free distribution of the Prayer Book in any large number is hindered, and under present circumstances made almost impossible, by the price charged for the book by its publishers, which price cannot be reduced because of agreement made with the publishers who have printed the larger number of the books so far issued. They presented the following resolutions, which were adopted:

Resolved: That the Board of Managers be requested to appoint at once a committee of such number as the Board may determine to co-operate with the trustees of the Prayer Book Distribution Society to secure by any method they may deem best the publication of the Book of Common Prayer at such price, approximating cost, as shall enable the Church to make free distribution of the Book, which has been well described as the best missionary, and on the printing of which she thereon refused to place any royalty, even to aid her aged and suffering ministers.

Resolved: That the trustees of the Prayer Book Distribution Society be earnestly requested to make provision for the free distribution of at least 250,000 Prayer Books during the coming year.

On motion of the Right Rev. Dr. Penick, he having read a paper upon the topic of "Children and Missions," and an address having been made by the Right Rev. Dr. Vincent, Assistant Bishop of Southern Ohio, followed by remarks by the Rev. P. B. Lightner, it was

Resolved: That the subject of perfecting and putting into operation a system for the missionary instruction and training of the children of the Church be referred to the Board of Managers.

Subsequently, on motion of the Rev. Dr. Wm. H. Neilson, the following resolution was adopted:

Resolved: That this Council heartily commends the work of the Junior Auxiliary as an educator in training the children of the Church to a sense of their responsibility in relation to Christian missions.

Action upon miscellaneous subjects was taken by the Council, as follows:

On motion of the Rev. Dr. Hoffman, it was

Resolved: That this Missionary Council earnestly calls the attention of the Church to the deplorable fact that our missions in China, Japan and Africa are not able for want of more men and means to seize the opportunities of growth and enlargement which those fields are offering, and urgently asks the Bishops and clergy and missionary organizations to take such steps as they shall deem expedient to lay this fact before the members of the Church.

On motion of the same, it was

Resolved: That this Missionary Council desires to put on record its solemn conviction that the enforcement of what is known as "The Geary Bill" or any similar legislation in reference to the Chinese residing in this country will have a most deleterious effect upon the work of Christian missions in China.

Resolved: That a printed copy of the above resolution be sent to every senator and member of the Congress of the United States.

Attention having been called to the fact that under the Church's system of reports the grand total of her offerings for missionary work was not made up year by year, upon motion of the Bishop of Chicago the following preamble and resolution was adopted:

WHEREAS, The sum total of $296,553.84 reported by the Board as its receipts for the past year for Domestic Missions does not include the receipts of the diocesan boards and therefore does not represent the real total of the offerings of the Church for missionary work in our own land; therefore

Resolved: That the Board of Managers be requested to inquire whether and by what means this real sum total may be stated in its reports and so full justice done to the beneficence of the Church.

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On motion of the Right Rev. Dr. Kinsolving, Bishop of Texas, action was taken with regard to those working in the Republic of Brazil in the following terms:

WHEREAS, The Presiding Bishop has sent one of our number, the Bishop of West Virginia, to visit the missions of this Church in the Republic of Brazil, and

WHEREAS, That country is now in a state of revolution, and our brethren are exposed to perils, and would doubtless be cheered and comforted by a message of sympathy and encouragement from the great Missionary Council of the Church here assembled; therefore be it

Resolved: That this Council does hereby express to the Bishop of West Virginia and to our other brethren in that field its most loving greetings; and we pray God that He may speedily deliver that country from the evils and sufferings of civil war, and that He may bless and prosper our missionaries in their work.

A resolution of loving greeting to the faithful women of the order of the Daughters of the King, and an assurance of prayer for God's richest blessing upon their efforts was telegraphed to the General Council of that order then in session in the city of Baltimore.

In view of the perfect arrangements that had been made upon such short notice for the reception of the Council and the entertainment of its members by the Bishop, clergy and laymen of Chicago, the following minute, introduced by the Rev. J. N. Blanchard, was adopted with enthusiasm:

The Missionary Council of the Church desires to place on record its grateful appreciation of the cordial welcome which the Bishop, clergy and laity of the Diocese of Chicago have extended to it. At a time when so many other interests have claimed the attention of the people of this city, and when the meeting of the Council has been so suddenly transferred to them, it is a privilege on the part of this body to express its sincere gratification at the hearty, enthusiastic, and graceful manner in which the responsibilities of this gathering have been met. The members of this Council will return to their homes not only with a profounder conviction of the importance of our common work, but with happy memories of the devotion of the Church in this great diocese to the cause we have all at heart—the extension of our Master's Kingdom.

At the same time this Missionary Council cannot fail to express its hearty thanks to the rector, vestry and congregation of St. James's Church, Chicago, for the generous and kindly hospitality which they have so substantially shown to so many guests. The open doors of church and parish house and the good cheer provided have added zest to the deliberations and lightened the labors of this body.

Pursuant to the canon upon the subject, the annual report of the Prayer Book Distribution Society was presented and read.

TOPICAL DISCUSSIONS.

In addition to those topics already mentioned and which drew forth action from the Council, papers were read and addresses made upon other subjects selected by the committee of the General Convention appointed to make the arrangements, as follows:

"The Episcopate and Missions": The paper being read by the Right Rev. Dr. Tuttle, Bishop of Missouri, and the addresses delivered by the Right Rev. Dr. Talbot, Bishop of Wyoming and Idaho, and Capt. James Parker, U.S.N. Retired.

"Diocesan Missions": The writer being the Right Rev. Dr. Nicholson, Bishop of Milwaukee, and the speakers the Right Rev. Dr. Whitehead, Bishop of Pittsburgh, and the Rev. G. Mott Williams, Archdeacon of Northern Michigan. These addresses were supplemented by remarks from the Bishop of North Carolina.

"Missions to Indians": Writer, the Right Rev. Dr. Hare, Bishop of South Dakota; speaker, Mr. Herbert Welsh.

"Domestic Missions": Writer, the Rev. Dr. W. W. Battershall, and speaker, the Right Rev. Dr. Brewer, Bishop of Montana.

The two topics last mentioned were treated upon Monday evening, the 23d, after which a closing address was made by the Hon. Seth Low, LL.D., president of Columbia College, whose opening paragraph was certainly one that should cause all Christians to consider deeply their responsibility for the conversion of all the representatives of all peoples in this our own land. Dr. Low said:

As I looked at the programme for the evening it struck me as a singular thing that under a separate heading should come Indian Missions and Domestic Missions. Here we are celebrating the four hundredth anniversary of the discovery of America and we have not learned to identify the Indians with ourselves.

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I think there is a suggestion for us in that, as Christians, not less than as citizens. . . . On Chicago Day over 700,000 people were at the great Fair, and the centre of attraction was two Indians! One had signed the deed for the territory on which the city stands, and the other was the son of the man who gave the place its name, Chicago.

Passing on, he said:

I see the criticalness of this Indian question and it concerns you and me. If we do not speedily do our utmost, do all that we can through the Church's agencies and the government, it will be too late—because there will be no Indians left to work for.

And in closing:

We look upon missions as if it were something we were to do for other people. It seems to me the most characteristic thing in the mission work is its strong influence for unity. There should be no divided Christianity. In a divided light seen through a prism, there are different colors, but by division the light loses strength. It is possible to take the colors and unite them again, and the missionary work has yet that to do in the Church of Christ.

On Tuesday, the 24th, Morning Prayer having been said at nine o'clock and the Holy Communion celebrated immediately thereafter, the first topic for discussion was: "Missions in Rural Districts": The writer being the Right Rev. Dr. Grafton, Bishop of Fond du Lac, and speakers, the Rev. Wm. M. Brown and J. H. George, respectively archdeacons in the dioceses of Ohio and Connecticut. Then followed "Education and Missions: "A paper being read by the Rev. Dr. Hoffman, Dean of the General Theological Seminary, who was called upon at a late moment, in the necessary absence of the appointed writer, and a voluntary address was made by the Right Rev. Dr. Graves, Bishop of The Platte. "Parochial Clergy and Missions": Writer, the Rev. Dr. Anthony Schuyler. This paper was read by his associate, the Rev. Alexander Mann, as the Doctor was unable to attend. It was followed by an address by the Rev. Dr. Anstice, the appointed speaker, and remarks from the Rev. J. L. Gay. "Laymen and Missions": Writer, the Hon. L. B. Prince. Speakers, Messrs. W. R. Stirling and Silas McBee.

At the evening meeting on Tuesday, the appointed topics were "Foreign Missions" and "Missions to Colored People"; the Right Rev. Dr. Thompson, Bishop of Mississippi, being the writer upon the former, and Mr. Henry E. Pellew, being the writer upon the latter. The Right Rev. Dr. Ferguson, Bishop of Cape Palmas, spoke to the former topic, and the Right Rev. Dr. Dudley to the latter.

On Wednesday morning, October 25th, after Divine Service, as on the previous days, and the transaction of business, the Right Rev. Dr. Whipple, Bishop of Minnesota, addressed the Council on the topic "Women and Missions." He was followed by the Rev. T. N. Morrison.

"Money and Missions" followed; the writer being the Right Rev. Dr. Nelson, Bishop of Georgia, and the speaker the Right Rev. Dr. Sessums, Bishop of Louisiana, and the Rev. D. C. Garrett.

The topic "Missions in Cities" had been laid over from the first day in the hope that the appointed writer would appear, but a telegram having been received that it was impossible for him to come, the Right Rev. Dr. Walker, Bishop of North Dakota, read a paper which he had kindly prepared in the interim upon this subject, which was followed by an address by Mr. A. J. C. Sowdon, the appointed speaker.

A strong letter from the Right Rev. Dr. Graves, the newly consecrated Bishop of Shanghai, was read by the Rev. Mr. Kimber, Associate Secretary.

At the closing session, Wednesday, the 25th, at 8 P.M., a paper was read by the Bishop of Iowa, entitled "The Church's Past and Future in the United States," at the conclusion of which, on motion of the Rev. E. M. Rodman, a resolution was adopted requesting the authors of the several papers to place them in the hands of the General Secretary for publication.

Very beautiful closing addresses were made by the Bishops of Minnesota and Chicago and by Mr. Arthur Ryerson, the lay member of the Board residing in Chicago. The

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Gloria in Excelsis was sung, and after prayers and benediction an adjourment was reached.

It is not too much to say that in this instance, by God's blessing, victory was snatched from defeat. The Council in attendance, enthusiasm, in literary ability and, best of all, in devoutness of spirit having been, without doubt, the peer of any Church gathering which ever convened.

THE OPENING AND THE CLOSING OF THE COUNCIL.

THE opening of the Missionary Council in St. James' Church, Chicago, Sunday evening, October 22d, was everything that could be desired. The large congregation, the hearty service, the beautiful rendering of the Hallelujah Chorus during the offertory, all were stimulating and inspiring. The address of welcome by the Bishop of the Diocese rose to the full measure of the occasion and was worthily responded to by Bishop Lyman, of North Carolina. The sermon by Bishop Seymour, of Springfield, treated of "The Missionary Idea in the Church" in a grand manner. The sermon was radical as the Gospel is radical, going to the very root of missionary motive in the Incarnate Christ whom the Church, which is His Body, presents to the world for salvation.

The closing of the Council, like its opening, was exceedingly impressive. Bishop Perry's paper on "The Church's Past and Future in the United States" will be of permanent value as an historical document. Bishop Whipple spoke the parting words for the Council, and Bishop McLaren, in introducing Mr. Arthur Ryerson, who said the final good-by, was deeply moved by the solemnity of the occasion. The whole congregation joined in the Gloria in Excelsis, adjourning after prayers and the Apostolic Benediction.

MISSIONARY SUNDAY IN CHICAGO.

THE great city of Chicago spreads out interminably, and even its central portion is divided into sections, so that it is a long journey from one part to another. One must needs have wings to get from church to church. The churches in and about the city were visited by members of the Council, who preached upon the subject of missions in the morning. In the evening at Grace, Epiphany, St. Peter's, St. Andrew's and St. Mark's missionary meetings were addressed by Bishops fresh from their fields of work. The churches were filled with people, and we trust the good seed will be carried far and wide, and find good soil and bear abundant fruit.

GRATEFUL ACKNOWLEDGMENTS.

THE Bishop, clergy, and Church people of Chicago placed the Missionary Council under lasting obligations by their gracious hospitality and by the painstaking effort with which, upon short notice, they made preparation for the meeting of the Council. A great deal of work was done of which particular mention cannot be made, but for it all and to each one we desire to add to the full minute which was adopted by the Council this expression of hearty appreciation.

To the writers and speakers who contributed to the intellectual and spirit-

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ual edification of the Council fullest gratitude is due. The alacrity with which each one responded to the request for his services was a source of great encouragement, and secured the success of the Council. No one declined an appointment except where unavoidable engagements made it impossible for him to be present. The late date upon which the change of the place of meeting was announced found some of the members of the Council with their arrangements so made that they could not be released, and to their own regret, as well as ours, they were not present.

NOTES OF THE COUNCIL.

THE right of way was yielded to prayer in connection with missions. That subject was given precedence in the Council and happily it dominated all the sessions. As the first topic it was treated with such emphasis that every one felt it to be the power that is wanting to lift all our work for God upon the right plane. At the hour of noon each day the Council was bidden to prayer, and all who bowed the knee must have felt that it was indeed a Christian Council, not for wasteful debate, but for earnest conference upon the things pertaining to the Kingdom of God.

THE Rev. Dr. Battershall's paper on "Domestic Missions" touched the high-water mark of intellectual effort and was suggestive and practical withal. He was followed by Bishop Brewer in a vigorous address calling for lay workers, both men and women, to supply the lack of clergy, and urging a canonical requirement in every diocese of annual offerings in all congregations for general missions. Systematic plans for gathering contributions from all classes of Churchmen would double the offerings in any parish if faithfully carried out.

BISHOP TUTTLE, in a paper on "The Episcopate and Missions," claimed that Bishop and missionary are synonymous. The title Missionary Bishop is tautological, since a Bishop is necessarily a missionary Bishop or he is no true Bishop. Missions are the supreme function of the Church in which Bishops are the constitutional leaders. A Bishop ought to go out as a brother of men and as a worker for humanity; a shepherd of souls to hold up the weak, heal the sick, bind the broken, bring again the outcasts, seek the lost. Bishop Talbot and Captain James Parker spoke to the same effect, urging the extension of the Episcopate as a spiritual power in evangelizing the world.

BISHOP NICHOLSON'S paper on Diocesan Missions was full of well made points from one who has been wrestling with a problem and who spoke with perfect freedom of the peculiar obstacles he has found. The paper was as breezy as if it had been written by a genuine hustler. It dealt with old questions as if they were new and showed the uselessness of officials who will not serve. Bishop Whitehead and Archdeacon Williams poured the light of their varied experiences upon the theme.

BISHOP HARE never fails to put freshness into his theme. He always stands for the Indian, but with discrimination. He sees the Indian's faults but considers his environment, the wrongs he suffers, and the difficulties with

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which he contends. Those who say missions to the Indians are a failure are themselves the failures. Adaptation to the peculiar work, patience and perseverance of love triumph. Justice and fair dealing must win confidence. Fraud and deception long practised would make good men desperate. Where in all the world is it more evidently the duty of Christians to spread the Gospel than among the Red men of North America?

BISHOP GRAFTON threw a charm over the subject of "Missions in Rural Districts" by his paper, which abounded in practical suggestion, and emphasized the importance of missions in the country; and he was well sustained by Archdeacons Brown, of Ohio, and George, of Connecticut.

MR. HERBERT WELSH understands the Indian question as well as any one. He has made it a study from a practical point of view for eleven years and his conclusions are definite and invaluable. The work of the Church must be continuous, deep, pervasive; it is the most effective character-builder. The work of the government is likewise vital and potent now. It must be watched and guided by intelligent Christian sympathy. The withdrawal of all the Protestant missionary societies from government appropriations for school work makes a critical situation. Intensify Christian effort and see that the government does its work of Indian education thoroughly. Divorce it from party politics. Create a healthy public sentiment against sectarianism and the spoils system in dealings with the Indians. Eternal vigilance is the price of true progress in bringing the Indian into participation in the civil and religious privileges of American citizenship.

THE Rev. Dr. Bunn's paper on "Prayer and Missions," reinforced by the speeches of Dr. Abbott and Dr. Satterlee, deeply impressed the Council, which was pervaded by the spirit of devotion from beginning to end. Said Dr. Satterlee: "If we should spend the whole of the first day in intercessory prayer for the various missionary jurisdictions and stations we should feel a great elevation of our own hearts and make discoveries in the work of the Church, and, moreover, this Council would be a witness to the whole Church of the faith of the Gospel."

DR. HOFFMAN illustrated the value of education in missions, beginning with young children and carried on in schools, colleges and seminaries, as well as in parochial life. The best givers to missions are those who are most thoroughly instructed in the principles and work of missions and in devotion to Christ. Bishop Graves told of his method of getting his clergy to instruct their people systematically upon the Church and missions. His simple plan served as a sort of catechetical course for persons who had not been catechised in childhood.

DRS. TAYLOR AND FAUDÈ pressed home upon the Council the value of the Prayer Book as a missionary. When placed in the hands of earnest people it does a quiet and effective work. In the beginning of the last century the president of Yale College, Timothy Cutler, Samuel Johnson, Jared Eliot, John Hart, Daniel Brown and others obtained and studied a Prayer Book, and as a

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result accepted its teachings, and four of them were ordained to the Ministry. Both speakers asked earnestly for some plan by which the Prayer Book could be set free upon its mission. There was no mistaking the intense interest in this subject from the moment it was introduced in the paper of Dr. Langford.

THE call for cheap Prayer Books echoed back from all parts of the Council. It is the popular demand of the hour rising in grand chorus from the Atlantic to the Pacific. Who will have the honor of supplying the Church and the country with a substantial Prayer Book at bare cost? It is the children's bread—the spiritual food of the people—the great missionary instrument of the Church.

GOVERNOR PRINCE'S thoughtful paper on "Laymen and Missions" was followed by Mr. Stirling of Chicago in a bristling speech, and Mr. McBee of the Brotherhood of St. Andrew carried the subject to the glowing point in pleading for men to give themselves in whole-hearted consecration to the service of God.

BISHOP WHIPPLE'S thrilling address on "Women and Missions" was supported in a capital speech by the Rev. T. N. Morrison of Chicago, who spoke of the expanding powers of women as shown in connection with the Exposition. The Church must hold and use the strength of womanhood for the evangelization of the world.

No person is better qualified than Dr. Schuyler to write on "Parochial Clergy and Missions." In his long ministry he has always kept missions in the forefront, and his people have followed his lead. "Like Priest, like people." Dr. Anstice in a clear and ringing speech enforced the idea that a parish is not to live for itself, but to be a force in the prosecution of Christ's work in the world—a regiment of enlisted soldiers in a great campaign.

BISHOP THOMPSON'S paper on "Foreign Missions" was original and strong in its ideas and terse and rugged in its language. As some one remarked of his style, "He is a Carlyle in lawn sleeves." He claimed that space has been annihilated so that there are no longer any *foreign* missions. Bishop Ferguson, who spoke for his jurisdiction in Liberia as an example of the real work of Foreign Missions, told of progress in the eight years since he became Bishop. The Bishop's exact and chaste speech commanded close attention.

BISHOP DUDLEY was not surprised to find Missions to Colored People classed as Foreign Missions. To our shame, we treat them as foreign. The Bishop's eloquent plea followed Mr. Henry E. Pellew's strong paper on work among the Colored race.

"CHILDREN AND MISSIONS" found striking and sympathetic treatment from the pen of Bishop Penick, who illustrated how every great dispensation in sacred story began with the life of a child. Train them to look at the world from the standpoint of the Kingdom of God. Bishop Vincent, with incident and forceful counsel, carried the theme as far as possible in a ten-minute address.

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"MONEY AND MISSIONS" was the subject of a strong paper by Bishop Nelson, and an address of great beauty and depth by Bishop Sessums. Hardly a more trying position could be given to any one than to follow these speakers, but the Rev. D. C. Garrett kept the subject well up to the high pitch of interest.

BISHOP WALKER showed the facility with which his mind could come back from his pioneer work in the Northwest to treat at short notice of missions in cities in which he was an ardent worker before he entered the Episcopate. He was thoroughly familiar with all the aspects of the work as they have developed during the past few years, but he knew of no panacea for the ills of the people in the crowded districts other than the old, old Gospel of the Son of God. Mr. Sowdon of Boston maintained that the crowded cities are the centres of danger to our civilization and they are the strategic points for the Church. He closed with valuable hints to the clergy.

THE report of the committee which Bishop Tuttle, as chairman, read to the Council closed with these ringing words: "The members of this Missionary Council send greeting in the Lord to all the givers and helpers of the great work that they and we are set to do; they ask for continuance of love and sympathy and prayers from those shut away from the joy of giving by the present distress, and for kind thoughtfulness and redoubled generosity from any who may be untouched by financial disaster; and to all they beg to be permitted to avouch that we can heartily thank God and take courage, and can say one to another, 'Come, arise, be of good cheer, go forward.'"

THERE was but one opinion in the Council touching the propriety and duty of making public report of all moneys received for missions and of the uses to which they are applied. The resolution instructing the Missionary Bishops was objected to because the word "instruct" was too imperative. An earnest request would surely be heeded by all as voicing a popular call for openness in all financial matters by which credit should be given for money received and its use accounted for.

WHAT a pity that there was not more space allowed for volunteer addresses. The programme was so full that it was necessary to hasten on so as to finish within the appointed time, but the subjects awakened so much interest that many would have been glad to discuss them more fully.

THE presence of the Greek Archbishop of Zante lent a picturesque effect to the Council. His address was listened to most attentively, and expressed in well chosen and well delivered phrases his interest in the Church Council which had received him as an honored guest. The Right Rev. Dr. Hale, Assistant-Bishop of Springfield, was the fittest person to respond to the greeting of the Archbishop, which he did in a graceful speech accompanying a resolution expressing most reverend regard towards the Archbishop and through him greetings to the Bishops, clergy and laity of the Holy Orthodox Churches of the East.

TWO of the oldest clergymen in the Church, the Rev. Joshua V. Himes of South Dakota, nearing ninety years of age and still an active missionary, and

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the Rev. J. L. Gay of Missouri, who has been a missionary of the Board for more than half a century, were honored guests of the Council, and both seemed to renew their youth under the inspiring influences of the new generation of active workers and speakers among whom they sat daily.

THE Hon. S. Corning Judd was a most interesting personality in daily attendance at the Council. He was wheeled into the church in his chair and occupied a space near the chancel, whence he observed with loving interest the proceedings. His presence was recognized and welcomed as of one who, in the days of his activity, was among the foremost of the laity in the General Convention, and he was by unanimous vote accorded a seat of honor in the Council. Although crippled in body by rheumatism his intellect is as clear and his heart as warm as ever, and he seemed to enjoy thoroughly the occasion which brought together and to his side so many of those with whom he had taken counsel in years agone.

THE Exposition chimes rang out for missions. On Monday morning two ladies, wives of members of the Council, decided, with some prickings of conscience, to turn away from the Council and go to the fair. As they entered the Court of Honor they were sweetly soothed by hearing the chimes ring out "From Greenland's icy mountains," "Tell it out among the heathen," and "Coronation" in succession. The very air was vocal in sympathy with the Council.

IF one could have been in two places at the same time we should all have been at the Auxiliary meeting in St. James's Parish House on Monday and the women of the Auxiliary on their part would have enjoyed the rare treat of the first day of the Council. While the Council was organizing we looked in upon the great meeting of women and heard the brilliant address read by Mrs. Ward, who presided, but of the other proceedings of the day we are not able to speak except from the hearsay that it was a day of varied instruction and inspiration.

EXTRACTS FROM THE CHURCH PRESS.

THE Church papers have shown great spirit and enterprise by their full and able reports of the papers and addresses at the Missionary Council. We wish we could say to every member of the Church, You are missing a good thing if you do not take a Church paper weekly and keep yourself well informed. If a rector would have his people wide awake in Church affairs and develop their activities to the full he should persuade them to take Church periodicals and read them. In that way intelligent interest will be fostered and parochial life quickened.

NOT only were the topics well chosen, but their order in the programme was singularly felicitous. The sequence of subjects was natural and progressive. Whether it was by design or by a happy chance that "Prayer and Missions" was the first topic and "Money and Missions" was placed at the end of the programme, it could not fail to impress every one as the right method of procedure. Prayer, as recognizing the Divine source of help and direction, of inspiration and power, must always come first in work for God. Money as a human means, an instrument, important and necessary as it is, should not be permitted

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to usurp the foremost place in our thoughts. Spiritual power can be evoked and nourished only by prayer. But once the motive and impulse have been awakened in men's hearts by the Spirit of God, money will not fail to respond in supply sufficient for tho needs.—*The Churchman.*

ONE thing has been remarkable throughout all the sessions thus far held, the avidity, rather than the readiness, with which the Council has carried every proposal to engage in devotion. There has been much eloquence here, much earnestness in good, plain, practical common-sense speaking. But remarkable as all these things have been, I think that the spirit of prayer which is so evident at present is even more remarkable and more promising of good hereafter, than all the rest put together.—*The Church Standard.*

THE Honorable Seth Low, president of Columbia College, closed the exercises of the day [Monday] in an address which was clearly extemporaneous, since its topics and arrangement had been suggested by the previous addresses, but it was characterized by a classical chasteness of language, a felicity of illustration, and a fervor of spirit which kept the last hour well up to the highest point which had been reached in the long day during which the Council had been held on an almost unprecedentedly high intellectual and spiritual plane.—*The Church Standard.*

EVERYBODY is congratulating everybody on the success of the Missionary Council. The weather was splendid, the attendance was splendid, the spirit of it all was splendid. From the address of welcome by Chicago's Bishop to the word of parting by one of Chicago's honored laymen, all the speeches had the ring of earnestness; men spoke because they had something to say. The services as well as the sessions were attended by good congregations, all joining in the hymns and other devotions most heartily. The Board of Managers . . . deserves great credit for the admirable selection of themes and speakers, and Chicago, for the prompt and generous provision made to meet the needs and promote the success of the Council.—*The Living Church.*

WITH the benediction of the Bishop of Minnesota closed the fourth Missionary Council, which had an attendance of thirty-five of the Bishops and a large number of clerical and lay members. The interest was unabated to the last hour, and altogether, as Bishop Whipple said, it was the "best Missionary Council" that has been held.—*Southern Churchman.*

ST. JAMES' CHURCH, CHICAGO.

ST. JAMES' CHURCH AND PARISH House entertained the Missionary Council through the bountiful provision of the rector, vestry and people. From Sunday evening, October 22d, to Wednesday evening, October 25th, there was no lack of hospitality; all were made to feel at home, and every need of the Council was promptly met. The rector was constantly present, as were the committee of entertainment and members of the parish, to provide for the comfort of the visiting clergy and laity. St. James' will always be associated in memory with one of the most profitable meetings of the Council, and we sincerely pray that

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for the blessing which they so freely dispensed a larger portion may be vouchsafed to them in spiritual refreshment.

MISSIONARY BISHOP OF TOKYO.

At the General Convention of 1886 by concurrent vote of the two Houses the following resolution was adopted:

"*Resolved:* That if the Bishop of Yedo shall so desire, after conference with his Mission, the title of his jurisdiction shall hereafter be 'The Missionary Bishop of Tokyo.'"

At that time Bishop Williams did not think it necessary to make a change of name, and so notified the Secretary of the House of Bishops. The present Bishop, the Right Rev. Dr. McKim, however, after conference with the clerical members of the mission, and upon the advice of the Standing Committee of the Japan Church, has decided to avail himself of the permission granted by the said resolution. He has communicated this intention to the Presiding Bishop, who has said that he sees no possible objection to the change of title proposed; the resolution of 1886 still holding, as he understands it. The title of the Right Rev. Dr. McKim, however, will hereafter be "The Missionary Bishop of Tokyo." It may not be amiss to explain perhaps that Yedo is the former name of the great city of Tokyo, and for more than twenty years the title of our Missionary Bishop in Japan has been an anachronism.

AN APPEAL FOR JAPAN.

At the last meeting of the Board of Managers the Bishop of Tokyo, the Right Rev. Dr. McKim, who came to this country for his consecration, asked for the appointment of two good men, who had volunteered for work in Japan. While every member of the Board felt the importance of strengthening the young Bishop in his difficult field—as men entrusted by the Church with the management of its missionary affairs—they did not feel that it would be right to appropriate money which they did not have. Hence the undersigned were requested by the Board to call the attention of generous givers to the need and the opportunity. This they do most willingly, and as the call is urgent they ask for a quick and generous response to their appeal. It will require the sum of $3,000 to furnish an outfit, pay travelling expenses and the first year's salary for the two clergymen, who are ready to go to Japan. Surely it is not asking too much that this sum be speedily made up by special gifts! The Rev. Dr. Langford, 22 Bible House, will receive and acknowledge all contributions. It will be a sad pity if such an opportunity be lost for lack of so small a sum.

John Scarborough,
Wm. S. Langford.

THE CHURCH MISSIONS HOUSE.

The Church Missions House is nearing completion. It was promised on the first of December and from present appearances it will be ready for occupancy soon after that date.

One fact should be remarked in connection with this enterprise: It has

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been built by money given expressly for the purpose. Not a penny of missionary money has gone into it. The same policy will be strictly adhered to in its completion and furnishing. It is all to be done by special gifts in honor of missions and to the credit of the Church.

But the money is exhausted, and yet $65,000 will be required for the finishing. The hope that that amount would be forthcoming, so that the building might be dedicated at once without debt, has not been realized, and since it will be better not to stop the work, it is necessary to borrow on bond and mortgage the money required to finish the building, hoping that it may soon be paid by gifts.

The question of furnishing is, however, immediately pressing, and we trust that generous friends will come forward promptly with the offer to furnish one or more of the rooms. The chancel of the Chapel might be made memorial of missionary heroes, the large window commemorating deceased Bishops.

BRIEF MENTION.

BISHOP JOHNSTON, of Western Texas, writes: "I acknowledge with thanks the receipt of your favor informing me of the action of the Board of Managers in continuing the appropriation to Western Texas at the same figure it was last year, as I was a little afraid, from the reports of the Treasurer, that funds were going to fall short of last year's amount, with larger obligations. I could well wish more for my own work, as under the Divine blessing it has greatly enlarged, and can only be kept up to its present status by the liberality of our own people, expressed either in a larger appropriation or more 'specials,' which latter entail a vast amount of extra labor on the Bishop, with much enforced absence from his jurisdiction."

THE frontispiece this month gives a view of the new building of the Young Ladies' Institute, at Tokyo, Japan, erected with funds raised by the generous efforts of the New York Woman's Auxiliary. Miss Aldrich, who is at the head of the Institute, writes that during the past year, about twenty-one young Japanese ladies, of whom four were boarders, were under instruction, making English the principal study. Miss Aldrich also says: "One peculiar feature of the school this year [1892–93] has been the large number proportionally of Christians among the pupils—larger than at any time before. I have two Bible-classes in the school and they have gratified me much by their evident interest in, and their intelligent appreciation of, their lessons. Besides these, I have had a class of children, girls of ten and twelve, on Sunday morning, and one lesson during the week with a class of married ladies already Christians."

THE INDIAN'S ACTUAL PROGRESS.

MAJOR J. W. POWELL, Director of the United States Geological Survey, contributes an article to the *Forum* containing much valuable information concerning the Indians, with views as to what our Indian policy lacks and what ought to be done. The following are extracts from the article: "No real savages now live within the territory of the United States, if we exclude Alaska, and even there they have made some progress in culture. Under the training of missionaries and teachers and by the example of an ever-permeating civilization, all the Indians, of whatsoever grade, have learned something of Christianity; all have abandoned some degree of pristine superstition. More than one-half of all the remaining Indians may be said to have been transformed from pristine zoötheism to modern monotheism; more than half thus worship one God under the forms of modern Christianity; the other half are in process of transformation, and by none of them is the Christian religion considered a black art. . . .

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"More than two-thirds of all the Indians now wrest from the soil and from industrial occupations the means of subsistence, without aid from the general government, having abandoned hunting, fishing and the gathering of native vegetables, except for a pastime and for occasional supplies. Two-thirds of them are actually engaged in civilized industries, and are fighting their industrial battles with success. One-third have not accomplished this much, and subsist in part on native products and in part on civilized industries and in part on the charity of the government. All have learned to work to some extent, and all have learned the utter hopelessness of contending against the forces of civilization, and have abandoned the expectation, and generally the desire, to return to their primeval condition.

"In the forms of government the Indians have made less progress than in religion and the industrial arts; but intertribal wars have wholly disappeared, and it is not probable that the race will suffer any considerable loss from wars among themselves or with the whites, or from degradation. What our Indian policy lacks, is more permanent administration, less local vacillation by interruptions from without in the pressure for lands and from within by the pressure for office. The method of instruction developed during the last twenty years has proved very efficient, chiefly because the Indians were ready and willing to take advantage of the training.

"A system of complete registration by clans and by families as they are known to civilized men should be made, and record kept of births and deaths, and the line of civilized inheritance plainly marked out for the people, in which they should be carefully instructed. This would prevent the lapsing of titles in severalty and encourage the sentiment for enlightened property-holding. Another suggestion may be made—namely, that we be not too impatient with results. Let us not vigorously crowd the Indians to abandon tribal organization. If this is done before they are ready for it, they will surely lapse into degradation. Let them remain in compact bodies on reservations to help one another over the change, and do not compel them to commingle and compete with the white race in a struggle in which they must be hopelessly doomed. Slowly, by law and by instruction, teach them the value of our property laws. Do not force citizenship upon them, but let them sue for it. We should hold ourselves ever ready to grant it, but let them first discover its benefits."

BISHOP HILL ON MISSION WORK IN AFRICA.

THE Right Rev. Dr. J. Sidney Hill, Bishop of the Church of England in western equatorial Africa, writes in a most interesting manner in the *Church Missionary Gleaner*, concerning the great privilege of being a missionary in Africa, and the bright prospects in his own missionary diocese: "It was an African that rendered the needed service of bearing the cross of the world's Saviour to His crucifixion; may it not be that in the crowning day that is coming, the very brightest jewels in the Redeemer's diadem will be found to be some of Africa's suffering sons? It was in Africa that the Holy Child Jesus, the Son of God, found a needed refuge from the massacre of innocents; may it not be that ere the King comes Africa's blood-bought children may find in the loving Father's unspeakable gift of His Only-begotten One a recompense, a rest, a refuge for all their sorrows? It was in Africa that Arab and English, American and Portuguese, vied with each other in producing what Dr. Livingstone called the 'open sore of Africa,' and to-day the chief characteristic of that land of human woes is the familiar sight of innumerable heavy-laden burden-bearers—little children, feeble women, over-worked men—sighing from morn to-night for the Rest-giver, and the ushering in of the kingdom of righteousness and peace."

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DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

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

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

BISHOP LEONARD'S SIXTH ANNUAL REPORT.

ANOTHER year of opportunity for the Church in this jurisdiction has passed. It has been a year filled with anxiety. The financial disturbance throughout the country has effected our work very seriously, still I am happy to say that we have more than held our own. There has been a little loss in some directions, but the gains in others have more than balanced them. In times such as these which have come upon us, we shall be thankful not to lose ground. While disposed always to take a cheerful view of the situation whatever it may be, I must confess that I am most anxious for the coming year. The closing of our silver mines makes the work in several of our missions very uncertain. Virginia City, Nevada, where our second important parish is, and which has always been a generous giver for the general missionary work, is at this moment in a most depressed state and I am, of course, apprehensive as to the outcome. Still, we shall hope for the best. This closing of the mines is already having a very injurious effect upon our new and beautiful St. Mark's Hospital. We have depended largely upon the monthly dues of one dollar each paid by the miners of this territory of Utah. I cannot tell how many of these miners have been thrown out of employment, or how long they may remain unemployed; but it is safe to say that at this moment our revenue is $500 less per month than it was last year from this source. Our boarding-schools will suffer also from the same state of affairs, but just how much, of course, cannot be said until the fall term begins. We have had the courage, however, to make arrangements for the year, and the work will begin in a few days.

So much for the present outlook. In reviewing the past year it is pleasing to note the fact that more persons have been confirmed than in any previous year. My faithful clergy have been deeply interested in their work, and I am persuaded that they have thoroughly instructed in the Church's teachings those whom they have presented for Confirmation. Thorough instruction of candidates for Confirmation is most important in these new fields. It will tell most effectually in the future of our work. A few thoroughly-prepared persons will insure greater future prosperity in the development of our work, than thrice the number presented who have an imperfect knowledge of the Church's position and claims.

SCHOOLS.

The number of pupils in our day-schools has been less than in other years. The reason for this loss is easily explained by the fact of the business depression already noted. Every Bishop who has had any care of schools, fully appreciates all that has been so well said by Bishops Morris, Spalding and others as to the need of some endowment. If we are to compete successfully with the public schools, State Universities and Roman Catholic schools, we must be prepared to do the very best work, at the very least cost. We cannot hope to make any money. If we can absolutely make both ends meet we shall do admirably. How then are we to pay improvement taxes and ordinary repairs upon our school property? These are the anxieties which wear upon the Bishops. And yet I am more and more impressed with the fact that a good Church school is the best missionary we can put in the field. I have in mind a recent illustration of the truth of this statement. One year ago seven girls graduated from the school at Reno. Of the number, one was an applicant with twelve who had come from the public

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schools for certificates as teachers in the public schools. In the examinations held for the purpose, our graduate alone secured a first-grade certificate to teach. She has at present a school in one of the rural districts of the state, and she is already exerting an influence for the Church. A Sunday-school has been established, and she, with others, is doing all that she can to train the children in the Church's teaching. I have visited the community twice already, and have baptized ten children, and now there are a few persons who desire to be confirmed. Thus little by little the Church makes herself felt. Now there is little expense entailed upon the Church in carrying on such work as this. Nor is this the only instance which I have had occasion to observe of the missionary influence which has gone out from the school at Reno; but this in itself is sufficient to show how this school had aided my work. The Rev. Mr. Van Deerlin, who had charge of it last year, has resigned its care to me again. It is a responsibility which I assume with some apprehension, but also with pleasure. I am deeply grateful to all those kind friends who did what they could last year in aid of this work, and I ask their assistance again, as well as that of any others who may feel disposed to aid me, in offering to the girls of Nevada a Christian home with the best intellectual training. Rowland Hall, our boarding and day-school for girls in this city, had a fairly prosperous year. The number of pupils enrolled for the year reached 167, but the number of boarders was not sufficient to bring our income up to our expenses. Some friends have aided me in the care of this school, and to them I am also most grateful. What Whitaker Hall is doing for the girls of Nevada, Rowland Hall is doing for the girls of this section of the country. If I should receive all the girls who apply for admission we should have a very full school, but at the prices which most of them could pay we should be compelled to face a large deficit at the end of the year. Should this report fall into the hands of those who desire to aid a good work in a small way, let them send me $50 per year. With this sum I can reduce our already modest tuition charges to a point which will enable some worthy girl to avail herself of the advantages which the school offers.

ST. MARK'S SCHOOL.

I am making a change in the management of St. Mark's School in this city. For twenty-five years it has been doing its good work of educating boys and girls. I know not how many hundreds have received their education here. Now, however, the public schools have been established, and there is not the same need for it which has existed in the past. I am proposing, therefore, to make of it this coming year a school for boys only. My hope is to establish a first-class school of high order for boys; a school which will pay its own way. I ask of the friends of the school, however, that they will stand by it this one year longer, in order that I may see whether I can put it strongly upon its feet; if not, then I shall feel that there is no longer any demand for such a work. The girls who have hitherto attended St. Mark's, I propose to send to Rowland Hall, and I am sure those who have aided them will be glad to aid them at Rowland Hall. This arrangement will be for the best interest of all concerned. In connection with St. Mark's School I propose to establish a kindergarten, and so begin the work of education in the very young and tender years of the children.

In Logan, Plain City, Eureka and Layton, Utah, our educational work was continued last year. It was the best means we could employ for the development of the work. In Eureka and Layton the work was especially prosperous. In Logan since the first of January, the Rev. Mr. Unsworth has been holding regular services every two weeks, in addition to his own duties at Ogden. We have made some slight gains here, and the same arrangement will be continued for the present. The Rev. Mr. Crook has continued his duties as general missionary for the past year. He has visited towns in the jurisdiction where there are a few Church people, and held services and administered the Sacraments. In this way these people have been encouraged, and their hold on the Church maintained.

A new chapel (St. John's) has been opened in the south-eastern part of this city. The people are worshipping in a very plain and cheap building, hoping and waiting for a better place by and by. We have now four places in the city where we are holding services, and are doing all in our power to

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strengthen the Church in this centre. This is a matter of the utmost importance, for the whole territory is reached and influenced from this distributing point. Since my last report the little rectory at Park City has been completed and almost entirely paid for and that, too, with but little assistance from me. The people deserve great credit for their interest and perseverance in this matter, and I am sure the missionary is by this means enabled to do his work more effectively.

I am greatly interested in the new mission at Wadsworth, Nevada. We have been holding service there during the past year, and our missionary has been the only religious teacher there. We have neither church nor parsonage. There is a union church which we are occupying, but we should have a little home for the missionary. I appeal for a few hundred dollars with which to build a small house. The possession of a modest parsonage is equivalent to the addition of from $125 to $150 per year to the missionary stipend. In connection with Wadsworth there is an opportunity to do some work among the Piute Indians on the reservation not far away. Some religious teaching should be given to these Indians, and I trust that this wish of mine may be satisfied this year. Two other calls for religious instruction among the Indians in this jurisdiction have come to me, but alas ! I am unable to answer them. By means of lay-helpers, I shall do all that I can to answer these demands.

At Elko, Nevada, our little group of Church people have in hand the means for building a very pretty church. They are at present revising the plans for the building, and I hope very soon to lay the corner-stone.

ST. MARK'S HOSPITAL.

Since my last report the new St. Mark's Hospital building has been completed. The building and grounds have cost nearly $50,000, and on it there is a mortgage of $15,000. Were business affairs in this territory in such shape as they were one year ago, we should easily manage this debt, but at present I confess that I am somewhat anxious about it. We have secured this property here in the territory. It is an admirable work in which I am very deeply interested, and it will do much as the years go by to make the Church known and respected in these mountains. If the debt were removed we should proceed at once to accumulate an endowment so there would be no anxiety about its maintenance. An endowment must of course be had before it can prove the full blessing to the community which we hope to see it become.

Our two branches of the Woman's Auxiliary are endeavoring to do somewhat for missionary work, and our parishes and missions have all sent an offering to the general Board in New York. I have no figures at hand to enable me to state the precise amount, but it will amount to at least $1,000 for the year just closed. I wish it had been more, but I am thankful to know that the offering shows an unabated interest in the effort to diffuse the teaching of the Prayer Book both at home and abroad.

During the year I have ordered one Deacon; I have received one candidate for Holy Orders from Long Island, and have accepted one postulant in the field. My helpers for the year have been eleven Presbyters, two Deacons, seven lay-readers, and twenty teachers in our day-schools. With these helpers we have done what we could to teach the truth as this Church hath received it. May the dear Lord accept what has been done in accordance with His will, and pardon all the imperfections of our service.

NEEDS.

Our needs for the coming year are the prayers and the continued assistance of the friends who have aided us hitherto. Gifts of money in any sums will help on the educational work which we are doing in our schools. I need $500 to secure a home for my missionary at Wadsworth, Nevada, and an equal amount to enable me to redeem my pledge to the people at Elko, Nevada, toward building their church. I am also personally pledged to pay two of my missionaries $300 per year, and five others $100 a year each, over and above the stipends paid by the Board of Missions, and what the stations themselves have agreed to pay. I shall be very grateful to any persons who will assume one or more of these obligations for me. There are also some additional rooms in the hospital and at Rowland Hall which need to be furnished. Sixty-five dollars will furnish a room; who will help me to furnish these rooms ? Then, last of all, I need, for this winter only, boxes of clothing for the poor.

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We have not required such aid for several years, but it is very evident, from the great number of unemployed in this territory at present, that there will be much suffering during the winter. We shall be glad to have these boxes as soon as possible. Let them be filled with clothing of all kinds for men, women and children. If those who desire to send such boxes will notify me in advance I will indicate the points at which they will be of most service.

I am profoundly grateful, and beg here in this public manner to express my warmest thanks to all who have in any way aided me during the year just closed; to the rectors of the parishes which I have been invited to visit and present my cause, to the individuals, congregations, Sunday-schools, missionary societies, and branches of the Woman's Auxiliary who have sent me money, missionary boxes for my clergy and furnishings for the schools and hospital, to the New York and Bishop White Prayer Book Societies for gifts of Prayer Books and Hymnals; to the Secretaries of the Board of Managers, and the Woman's Auxiliary in New York, and to all those employed in the Mission Rooms at the Bible House for their unceasing interest and helpfulness in every possible direction; and finally, to the faithful missionaries who have stood by me in the field, and who in some hard and trying places have manifested a spirit of self-sacrifice and devotion which is most commendable.

To God we give praise and thanks for all His goodness in the manifold blessings which He has showered upon us, and looking to Him for His guidance and blessing, we take up the work of another year.

ABIEL LEONARD,
Missionary Bishop of Nevada and Utah.

NEW MEXICO AND ARIZONA IN 1892–93.

AT twelve organized missions services have been regularly held during the year; at four other places services have been regularly held, and at eight other places services have been occasionally held. Nearly all of our missionaries have been able to reach work away from their places of residence. The distances to be travelled and the expense of transportation make it difficult to combine several places under one missionary.

Including the Bishop, there have been thirteen missionaries at work in the field during the year, and eleven of these at one time. This is the best showing that we have made in my reports. I have a good account to give of these, my fellow laborers. They are all true men. Their heart has been in their work, and they have done it faithfully.

ACCESSIONS AND LOSSES.

New Mexico has received a valuable accession in securing the Rev. W. L. Githens for Albuquerque, and Arizona in securing the Rev. F. E. McManus for Tucson. These are important places, and I am very thankful that they are well provided for. Three missionaries have come out to us as candidates for Orders, and two of these have been ordained Deacons. I am thankful for them. We have lost the Rev. Henry Forrester, who has been appointed to the Mexican Mission, with his headquarters at the City of Mexico. The Rev. Mr. Forrester came out with Bishop Adams, the first Missionary Bishop of New Mexico and Arizona, in 1875. He has done most of his work since then in New Mexico. For five years he was our only missionary in this territory. He organized five of the eight organized missions in New Mexico, and has had much to do with everything that has been done in this missionary district. Bishop Dunlop said of him that he "never failed to be at his post, and was one on whom the Bishop could always rely in every emergency." And I have the same to say. I was sorry to lose him, but was glad of his call to a more important field. I regret that the Rev. George H. Mueller, who spent several months at Santa Fé, was not able to stay. Could he have remained and settled permanently he would have greatly strengthened us.

MATERIAL PROGRESS.

There has been some material progress everywhere. At Las Vegas the interest on the church debt has for the first time been paid. At Santa Fé the rectory has been finished. At Albuquerque the debt has been slightly reduced. At Socorro some inside work on the church has been done. At Deming a bell and bell tower have been added. At Silver City a church building approaches completion. At Eddy some interior work has been

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done. At Tucson a new church building has been opened for services. Something has been contributed for the church debt at Phœnix. A payment has been promptly made on the debt at Prescott, and the interior of the building has been improved. The guild hall at Winslow has been opened and is in use for services. A church building fund has been growing at Gallup.

The confirmations have not come up to the average of the previous four years. Large classes (large for us) have been confirmed at Las Vegas, Silver City and San Marcial.

THE NAVAJO INDIANS.

Nothing of a permanent character has been accomplished among the Navajo Indians. The plan on which we have been working has proved impracticable. It has been necessary to learn everything by experience. No mission work has heretofore been done among these Indians, and it is difficult to make a beginning. The ladies of the Westchester Branch of the Woman's Auxiliary, New York, have it in mind to send out two women missionaries, and I am now in correspondence about this. Lieutenant Plummer, the agent, thinks that this is the best thing to do and that it can be safely done. It is fortunate for these Indians and for those who are interested in their welfare and for the government, that Lieutenant Plummer has been sent to Fort Defiance.

We have a mission house and chapel at Mesilla, New Mexico, which was acquired when this was an important place. Las Cruces, three miles distant on the railroad, has drawn away most of the English-speaking population, and few besides Mexicans are left. It would be well to sell this property at Mesilla and use the proceeds at Las Cruces, were we making any progress there. The only use that could be made of the property where it is would be for a mission among Spanish-speaking people, and I think that I should try this experiment could I find just the right man or woman for a missionary.

Had I the means and prospect of support, I would establish a sanitarium and hospital at Albuquerque, New Mexico, where there is a demand that is not supplied. This is something that the Church might well do for this country, and not so much for this country as for people who come here for their health from the eastern and central states, and many of them are our own Church people. It would be an expensive undertaking, and I have only the very small beginning of a fund for the purpose. During the last year I have been presenting the claims of such an institution, but the opportunity has not attracted much attention.

GROWTH.

There has been some growth at some places in the two territories during the last year. At and around Eddy, in the Pecos Valley, southeastern New Mexico; at Albuquerque, New Mexico; at Phœnix, and in the valley of the Gila River, in southern Arizona, and at some other points where we are at work. Other places in which we are interested seem to be holding their own. There is a great depression in business at present, and its prevalence for any length of time may make it difficult to sustain some of the work already undertaken. It may not be wise to undertake any new enterprises until these hard times are overpast.

We thank the Board for continuing its appropriation to us as in previous years. We are thankful for all the support that the Church has given us during the past year. We thank God for the opportunities He has afforded us of extending His Kingdom and for whatever measure of success He has enabled us to accomplish.

J. MILLS KENDRICK,
Missionary Bishop of New Mexico and Arizona.

ALBUQUERQUE, New Mexico,
July 26th, 1893.

REPORT OF THE MISSIONARY BISHOP OF THE PLATTE.

THE past year from September 1st, 1892, to September 1st, 1893, has been one of steady progress in our missionary efforts. The working force of our clergy has increased, and the number of baptisms and confirmations has increased by more than twenty per cent., over any previous year. Our money offerings, except those for the payment of debts, have increased over thirty per cent. The debts have been mostly paid which causes the decrease in offerings for that purpose. For the first time since the organization of The Platte, there was some appreciable immigration

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into the district, although not enough to affect materially our Church growth. Most of our work has been with the people who were here four years ago. The material development of this part of Nebraska will always be slow compared with many other parts of the West.

CHURCH PROPERTY.

Our permanent church property has increased $5,000 in the past year. The value of church property when the jurisdiction was formed, three years and eight months ago, above the debts then due, was $33,420. To-day it is $67,365. Three Deacons, just from the seminaries, have taken up work in the district, and the outlook is very encouraging.

During the past year I have made 127 visitations, visiting all the regular stations twice, and some several times. I have also visited and held services in at least a dozen new places. I took part in 232 public services; delivered 285 sermons or addresses; confirmed 159 persons; ordained one to the Priesthood and two to the Diaconate; and have licensed eighteen lay-readers. We have now fifteen clergymen in active work. I consecrated one church, and opened and blessed three chapels. I have obtained deeds for eleven pieces of land (twenty-three town lots), for church and school purposes.

OUR SCHOOL,

The Platte Collegiate Institute, opened last September with eight excellent teachers and about fifty pupils. The number of pupils gradually increased to 110 in midwinter, and the school closed a successful year in June. There were 147 different pupils in the school during the year, each of whom received some benefit from our efforts. In this school $120 pays for the board, room-rent, tuition, and heat for one school-year of forty weeks. At these rates it was not expected that the school would meet expenses the first year, nor until it has 150 pupils. We open this year with far better prospects in this respect. The chaplain, the Rev. R. G. Osborn, has taken a financial interest in the school for the coming year which adds much strength and confidence to the enterprise. The goodly number of students attending the first year shows plainly both the needs and possible blessings of such an institution among our scattered people. Unfortunately the roof and plastering on the two dormitories proved to be poor, so they had to be renewed this summer at a cost of over $1,200. This has been done, and the means provided for, so that everything is in fine shape for the opening of the school. Some small sums sent me for the purpose have been used as scholarships to the great blessing of a number of pupils.

MISSIONARY WORK.

In the strictly missionary work, the Rev. J. M. Bates still looks after twelve stations in the Elkhorn valley—the northwestern portion of the district. A part of the year he has had a lady helper, Miss Brooks, at O'Neil. He has opened work at Butte, a county-seat nearly fifty miles from the railroad. A chapel costing $700, has been built at Ewing, and paid for.

In the ten stations in the northwest portion of our district centring at Chadron, the Rev. E. D. Irvine has taken up the work since June 1st, and is making a good record.

The Rev. R. L. Knox has cared for eleven stations in the Loup and Platte valleys.

The Rev. W. S. Sayres who has done noble work at Broken Bow and the five stations centring there, has withdrawn from the field, and is succeeded by one of our Deacons, the Rev. F. M Bacon. At Broken Bow, a village of 1,800 people, sixty-six well-prepared persons have been presented for Confirmation in the last three years, and nearly $2,000 of their debt provided for. It is hard to imagine a more hopeless condition of things than existed there three years ago, and now it is almost a self-supporting mission! It shows what a wise, earnest worker can often accomplish in our western field.

The associate mission centring at North Platte, under the Rev. Mr. McDonald, the Rev. Mr. Beecher, and Miss Wood, and lately the Rev. Mr. Montgomery, has cared for the nine stations on the Union Pacific Railroad west of Kearney to Wyoming. At North Platte, a new church was built at the cost of $7,500 and nearly all paid for.

At Gothenburg also a neat church was built costing $1,500 and practically paid for. The work is more promising along this line than for years before.

In the Republican valley, the Rev. Mr.

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Gill of Arapahoe has cared for the most of the places. The work has greatly prospered at Arapahoe. The Rev. Mr. Durant, one of our new Deacons, has taken up the work at McCook, where we hope soon to build a chapel.

The Rev. S. A. Potter, located at Kearney, cares for fifteen stations scattered over a large field, both north and south of the Platte river. At Oconto in this field a chapel was built last fall costing $600.

In the parishes at Kearney, Hastings and Grand Island, the work has progressed steadily. At the last-named place the basement of the church was finished up into comfortable guild and choir rooms. A surpliced choir and a kindergarten have been started there.

Year after year I have spent less and less time in the East securing money for our enterprises, until I begin to feel that if one stays faithfully by his work, making what he does get go as far as possible, he will in some way be provided with the means actually necessary. Just here I want to express my gratitude to all those who have helped our work, and especially to those parties who without any solicitation have sent us their offerings.

Respectfully submitted,

ANSON R. GRAVES,
Missionary Bishop of The Platte.

MISSIONARY INTELLIGENCE.

GEORGIA.—*Atlanta*, October 9th, 1893.—For more than twenty years I have read THE SPIRIT OF MISSIONS; for seventeen years I have contributed and urged others to contribute to the great work of the Church, Foreign, Domestic, Diocesan, Parochial. I have never before appealed through these pages for anything whatever. I propose to do so now and show cause. Twenty months ago I came to Georgia as Bishop of whites and of Negroes, or Afro-Americans as some prefer. The name matters not to me; they are all Georgians and I am now a Georgian.

I found this condition of work among the Colored people of the state: At Augusta a neat little church ministered to once a week by a missionary, who already had his hands more than full; at Savannah one parish church occupied by a Deacon borrowed from New York, and one mission conducted by a lay-reader; at Darien a church building with Sunday-school teachers and no minister; on St. Simon's Island two missions of the Rev. Mr. Dodge; at Brunswick one mission and school, St. Athanasius', the Rev. J. J. P. Perry, Priest; in Chatham county two schools and no clergyman; in Atlanta (colored population, 30,000) an aged Deacon, no church, but a dingy room over a grocery store.

To-day we have a church and a Priest at Augusta, the same at Savannah, a mission and Deacon also at Savannah, a Priest in Chatham county, the same on St. Simon's Island until recently, Mr. Perry in Brunswick, and a church and priest in Atlanta. At Thomasville we have taken into the Church a Colored preacher and half of his congregation. On March 1st, 1892, we had no Colored Priests or Deacons; on October 1st, 1893, we have four Colored Priests and two Deacons, besides the one white Priest and five teachers previously at work.

We owe no money except in Savannah and Atlanta. I need $500 to pay for a fine piece of property which I saved under the auctioneer's hammer for the distressed people. I need $1,500 to pay for the beautiful church finished in Atlanta, and $500 to complete the payment on the land. I have secured $2,000 and paid it on the land and have a piece of property easily worth $4,000 on Auburn Avenue (the Fifth Avenue of our Colored population). I need also money for Colored schools, especially in Savannah, where 800 pupils were turned away last fall for want of room, and I need $400 a year for the Church work at Thomasville. This is all I need just now, and I hope to get it, because this work is undertaken in the faith and love of God.

C. K. NELSON,
Bishop of Georgia.

——Miss Jane Williamson, who shared with her brother the blessings and dangers of the pioneer mission among the Sioux, is now over ninety years of age, and has been for fifteen years totally blind. In the depth of a Dakota winter she met one day a suffering Indian woman. She took off her own skirt to wrap it about her, and thus caught the cold which caused her loss of sight.

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FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

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

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

EIGHTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF CAPE PALMAS AND PARTS ADJACENT.

THE missionary year just closed has been one of varied experience to us in a part, at least, of the jurisdiction. At times there have been encouraging events to cheer the heart and brighten the outlook; at others very trying circumstances have environed us, threatening disaster. Satan is undoubtedly most active in his efforts to check the operations of enterprises whose agencies are potent and bid fair to prove a success. May we not, therefore, venture to believe that the adverse circumstances which have attended our efforts in certain directions from the very first are a token that our plans are well laid, and, though for a time we may be hindered by the wicked one, as was the case with St. Paul, they must eventually succeed if only we are faithful?

One source of our anxiety during the year has been the action of the French Government with regard to a portion of the territory hitherto owned by Liberia, in which several of our mission stations are located. Within the last two years certain officials of that government visited the native tribes living on the Ivory coast between the Cavalla and San Pedro rivers, made presents to them, and profess to have obtained from them deeds of cession for their territories, though the natives deny entering into any such negotiations with them. They then issued public notice to the effect that they had come in possession of the said territory. Having been reminded that the Liberian Government had a previous claim to it, they consented to have the matter investigated by commissioners—two representing France and one (a European) representing Liberia—who met in Paris for the purpose. But on discovering the validity of the Liberian claim, as it appears, the French put in certain "ancient claims," as they termed them, to portions of the Republic situated in each of the four counties, which claims they profess to have obtained before Liberia was founded, seventy years ago. It should be noted that when, in 1847, she declared her independence, France was among the first nations to recognize the same; and, in doing so, made no allusion whatever to any such claims, notwithstanding it was known to her that Liberia had come into possession of the sections of country which she now claims. The French commissioners proposed an exchange, promising on their part to relinquish their "ancient claims," provided Liberia would give up her claims to the Ivory coast. Strange to say, the gentleman representing Liberia yielded the point, and articles of agreement were accordingly drawn up to that end, subject to the ratification of both governments. Notwithstanding this provision, France manifests a disposition to take possession of the territory whether Liberia agrees to it or not. The subject is to be considered at the next session of the national legislature. In the meantime the citizens of Maryland county, where the dismemberment is threatened to take place, have issued an appeal in which they urge that the proposed treaty should not be rati-

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fied, and have sought to arouse the sympathy of the civilized world in their behalf. It will be a burning shame on the professed civilization and Christianity of this enlightened age if Liberia is compelled to succumb to such gross wrongs because too weak to fight for her rights.

We are deeply concerned in this matter because of its direct bearing on our missionary operations. If France's "ancient claims" are valid, and she insists on them, then our operations at Cape Mount and in Grand Bassa county will be seriously affected; if she take the country between the Cavalla and San Pedro rivers, then our mission stations at Bereby, Hidebo and adjacent parts, Hidie, Nyinumu, Tebo, Gedagbo, Wodonwie, Kabo, Nenweke and Gbape will be virtually lost to us. But the earth is the Lord's, and the mission work is His, and we are but His servants to do His bidding. Let His will be done in this as in all other matters.

There is another sad trouble of a political nature that has retarded the progress of the work, especially in certain localities. Like all other nations in the early period of their existence, but under greater disadvantages perhaps than any of them, Liberia is passing through a fiery ordeal. May she stand the test, and come forth from the furnace purified for the Master's use.

As my annual reports have shown, at the very threshold of my incumbency I was confronted by a political upheaval, which at once assumed a threatening aspect both with regard to civil and ecclesiastical institutions. In my correspondence with the General Secretary of the Board of Missions, I have endeavored to keep him informed as to the nature and progress of this trouble, giving details which were omitted in the general reports. The matter has now culminated in open hostilities between the Liberian Government and the rebellious native tribes. The latter embrace about one-half of the Greboes. They reside at Cavalla—which was the headquarters of our mission for a long time—Rocktown, Middletown and Fishtown. The other half remain loyal to the government, embracing the Cape Palmas natives, Graway, and those living near the mouth of the river, known as River Cavallas. These have not only remained loyal, but have taken up arms and are fighting side by side with the Americo-Liberians against the rebels. Some of the civilized men who were forced to leave their homes at Cavalla to escape persecution, and who resorted to the city of Harper for refuge, having denounced the action of their people, have also enlisted in the civilized army. It is a matter of deep regret that the majority of these refugees, becoming impatient because the government did not wage war on the rebels as soon as they deemed it advisable, returned to the interdicted port (Cavalla) and renewed their tribal allegiance. Of course, whatever may have been their motive, such action necessarily involves a surrender of the position taken in behalf of the government, and a compromise of the truth which they advocated before the heathen. A Priest of the Church and four regularly employed catechists and teachers of the mission are among this number. It became my duty to show that the Church does not countenance rebellion or disloyalty to the government, but rather teaches all her children to honor and obey the civil authorities; and therefore I immediately suspended those men from the work. This I did the more readily because I had previously admonished them against such a course when I saw them leaning in that direction. As I have had occasion to remark in another connection, we need to be doubly careful in the matter of setting forth the teachings of the Bible in this heathen land. Our trumpet should give no uncertain sound. I yield to no man in fraternal affection for the native Christians, and in deep sympathy with those of them who have had to pass through very trying circumstances on account of the prolongation of the present trouble; but I would not be true to my God, my country, or my race were I to uphold and encourage them when they adopt the wrong course, or were I to assume a doubtful position at such times. I have often had to take a stand in their defence when their brethren from exile have sought to take an advantage of them, but I cannot justify them when they are at fault.

The political trouble above mentioned has thus caused a suspension of the work at all points on the Cavalla river excepting two. May God mercifully hear the prayers of His people and grant a speedy restoration of peace throughout the land. Just as

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soon as that shall take place I shall be ready to resume the work at Cavalla and elsewhere. In permitting this trouble to exist so long, the Lord has undoubtedly some good purposes to be accomplished. There are important lessons for us to learn if we will only take them in. The history of the Christian Church shows such obstacles to advancement to be the rule rather than the exception. What difficulties and persecutions attended the labors of the missionaries in apostolic times and even of the Lord Jesus Christ Himself! God grant that it may be with us as in St. Paul's case. Says he: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel." From certain indications I have reason to believe that a glorious future is about to dawn on the African Mission. The troubles which the people are passing through will have a ploughing and harrowing effect, preparing their hearts for the Gospel seed. Indeed in certain localities the work is advancing, even during the troubles, more rapidly than ever before. . . .

SPECIAL CONTRIBUTIONS.

The friends of the African Mission have continued to manifest a deep interest in its operations by generous contributions. Besides the amounts that have been duly reported in THE SPIRIT OF MISSIONS by the Treasurer of the Board, I have received the following: From Mrs. G. T. Bedell, our old friend, to be used in some permanent shape as a Christmas memorial of her husband, the late Bishop Bedell, $100; Mr. G. C. Thomas, superintendent of the Sunday-school of the Church of the Holy Apostles, Philadelphia, Pa., to be used in some way to interest children and young people, $100; Miss Caroline E. Crocker's Sunday-school class "for redemption of a slave girl," $24; Woman's Association of New Haven, one surplice, valued at $6; Miss R. Ford Heath, late of the staff in the Japan Mission, to help me fulfil my promise to build a chapel for every heathen tribe in this jurisdiction that will observe the Lord's Day, $25; Mr. Presley Blakiston of Philadelphia, a bell for Hoffman Memorial Chapel, Puduke; the ladies of the Church of the Holy Trinity, Paris, France, another valuable box of clothing, etc. For these "specials" as well as others sent to different stations of which I have no account, and all those which have passed through the Treasury in New York as general contributions, we are very grateful.

I have had correspondence with the Evangelical Education Society, in which they have given assurance of their interest in our work, and offered to help in providing a support for the candidates for Holy Orders. The result of which is that they have assumed the support of four promising young men, at $100 per annum each. This is very encouraging and will greatly enhance the interest of our work.

SUMMARY.

During the year I have ordained one Priest, licensed seven lay-readers, admitted two candidates for Priest's orders, one for the Diaconate, and four postulants, restored two teachers to work in the mission, suspended five, baptized one hundred and four persons, confirmed one hundred and sixty-one, as follows: Trinity Church, Monrovia, thirty-two; St. Augustine station, twelve; St. Peter's, Caldwell, one; Grace, Clay-Ashland, eleven; Christ Church, Crozierville, eight; St. James', Hoffman station, thirty eight; Graway stations, thirteen; Epiphany Hall, Cuttington, thirteen; Gedagbo, one; St. Mark's, Harper, thirty-two. For all other particulars not herein enumerated see the statistical table hereto appended.

Bishop Ferguson appends here a survey of the field, which has been embodied in the Board's Report, and then concludes as follows:

May God Almighty overrule every apparently untoward event for good, that His work may advance here and at every other station in this dark land as never before. To this end, "Brethren, pray for us!" Amen.

Respectfully submitted,

SAMUEL DAVID FERGUSON,

Missionary Bishop of Cape Palmas and Parts Adjacent.

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ANNUAL REPORT OF THE BISHOP OF HAITI.

WE feel it to be a solemn duty to give humble thanks to the Great Head of the Church for the gracious influence of His Holy Spirit, which has been more or less manifested during the past year throughout this missionary jurisdiction, by an increased zeal among the laborers in the Lord's vineyard, by the quickening spiritual life of the members, and by the adding of some precious souls to the Church.

PORT-AU-PRINCE.

The installation of our religious services into the new edifice, provisionally constructed for the purpose a few weeks previous to my last annual report, inspired our work at the capital with new life after the disheartening influence of four years' desolation, mourning over the ashes of our missionary edifices consumed in the incendiary fire of July 4th, 1888.

The newly-acquired lot where we are now installed being situated on a prominent and much frequented thoroughfare, and also being notable from having been the site of the Chamber of Deputies, are circumstances that have concurred in bringing our work more prominently before the public attention than it had been possible before in the more obscure situation that we previously occupied. The small edifice, 20x40 feet, is not only filled at our morning services, but often many listeners and lookers-on are standing at the doors and windows. Some of those who have thus come to see and hear have been added to the roll of our communicants.

The necessity is now put upon us to go forward to meet the requirements of this newly awakened interest. We should not only be derelict in our duty, but also traitors to the cause committed to our hands, if we should be content to stand still and let slip present opportunities. We want more accommodation for inquirers seeking the way of salvation and looking favorably upon our ministry of the Gospel to meet their spiritual wants. Hence, the time has arrived to erect a larger edifice to be our permanent parish church, and to hand the present edifice over to the parish school still awaiting its reorganization. Therefore the friends of our mission in the United States are earnestly requested to hasten their contributions for this purpose, that we may make a beginning; and we have the assurance of influential persons here, not of our communion, that they will help us through when sure the work is undertaken.

LÉOGANE.

The Rev. Mr. Battiste and the assistant Presbyter, charged with the work in this district, aided by a corps of lay-readers, keep up regular services in the five chapels scattered over the mountains of Léogane. Occasionally one of the Deacons from Port-au-Prince lends a hand to the work. The parish church at Butault has just undergone some important repairs, and some of the other edifices are to be enlarged to accommodate the increasing attendance at the services.

There are three primary schools now in operation in this district, one at each of the following stations: Bigoné, Palmiste-à-Vin and Petit Boncan. Between sixty and seventy pupils attend these schools. One of the lay-readers of the parish and three of the pupil-teachers from the normal school are charged with the care of those schools.

MIRÉBALAIS AND LASCAHOBAS.

An increased interest in our work in this district has been shown during the past year. The attendance at the services at Petit Fond has considerably augmented. The pastor at Thomonde has established tinerant preaching stations in the town of Lascahobas and at Hinche. The pastor of Trianon is still engaged in reconstructing the chapel there, and proposes to cover it with corrugated zinc, which he has already procured. He has also constructed a thatched edifice to accommodate the parish school. There are three primary schools in operation; two situated in the *arrondissement* of Mirébalais and one in the *arrondissement* of Lascahobas. Forty-three pupils are in attendance thereat. Two of the pupil-teachers from the normal school and a lay-reader of the church at Petit Fond have charge of them.

GRAND'ANSE.

Much animation has been manifested at our stations in this *arrondissement* under the pastoral oversight of the Rev. Mr. Jones. This has been particularly the case at La Passe and Basse-Guinaudée. The chapel at La Passe is still unfinished. Mr. Jones makes an appeal for five hundred dollars to complete it. I commend this appeal to the favorable consideration of the friends of the

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Lord's work who are willing and able to respond in a substantial manner to the same.

AUX CAYES.

The work here has entered upon a new and promising career since the new church edifice has been occupied for public worship, although it is not yet finished for want of means to do so. Nevertheless, a large audience can be accommodated therein and the congregation is increasing in number. Three hundred dollars would enable the Rev. Mr. Benedict to put this church in proper shape if some good friend of the cause would feel moved to send him that amount.

TORBECK.

A parish primary school in the rural district adjoining this town has been established under the auspices of the pastor, the Rev. Mr. Ledan. It was opened in February last in a neighborhood where several families belonging to our Church reside, and who have children of school age, but who have hitherto been without a convenient school to which to send them. A young man, a member of the Church, is in charge of this school.

GROS MORNE.

The Deacon at this station has been much afflicted by the death of his wife, a devoted Christian woman. He has borne his loss with Christian resignation, drawn nearer to the Saviour and consecrated himself anew to the Gospel work. This persevering Christian demeanor under great and overwhelming adversities, of itself bears a Gospel testimony before the world of which the results transcend all statistical tabulation.

MISSIONARY SOCIETY.

The Haitien Church Missionary Society, organized two years ago, had a set of by-laws adopted for its governance at the annual session of the convocation in August last. The report then made of its first year's operations showed $160 collected. It is our design to impress upon our members the necessity of doing, through this medium, all that they are able to do to provide for the support of the Gospel work among themselves.

FOUR HUNDREDTH ANNIVERSARY OF COLUMBUS' DISCOVERY.

By a simultaneous arrangement the quadri-centennial of the discovery of Haïti was celebrated by missionary meetings held at our various stations. On the 6th day of December last, the date when the Môle St. Nicholas was discovered by Columbus, such meetings were held in our churches at Port-au-Prince, Mirébalais and Gros Morne. The church at Torbeck held its commemorative celebration on January 25th following, that being the feast of the parish. The Church of the Holy Saviour, Aux Cayes, held its celebration on last Ascension-Day. In every case the reports speak of the spiritual awakening in each community as the result of this missionary commemoration of that great event when a new world was discovered to be brought to the obedience of Christ.

EDUCATION.

Under the heads of our different stations I have noted the extension that primary schools have taken under the auspices of our Church; in connection with which I also indicated the part taken in this work by pupils from our normal school of rural pedagogy. Twenty-one day-scholars now attend this latter school. The last boarding-scholar finished the three years' course in November last, and is now in charge of the school established at Palmiste-à-Vin. For want of pecuniary means no more boarding-scholars are now in the school. This deprives distant stations of the immediate advantage of the normal school, for pupils from thence need to be boarded and lodged in the school. Nevertheless, the advantages of the school are being indirectly disseminated among the out-stations by the boarding-scholars, who have now gone forth to teach schools in their respective communities. As I have stated in my previous report, the pupils thus gone forth are still students under the auspices of the principal of the school, by a plan of normal school extension studies.

MEDICAL MISSION.

Alonzo P. Holly, M.D., has initiated at Gonaïves, where he has begun to practice on a private scale, a medical dispensary for the treatment of the poor as a part of Gospel work which, as a Christian physician, he feels it to be his duty to perform to the extent of his ability. The Haitien medical student in the Medical Department of Boston University was graduated Doctor in Medicine on the 7th of June. He now proposes to take up the study and practice of eye, ear and throat diseases at the College of the New York Ophthalmic Hospital, in

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order to be better equipped, under God's blessing, to practice the healing art and alleviate the many infirmities of suffering humanity. The Haitien student who was graduated last year at the Massachusetts College of Pharmacy has since finished the second year's course of studies in the Medical Department of the University of Pennsylvania. These studies have been undertaken at the instance and under the auspices of the Bishop of the Church with the view of establishing here a medical mission in connection with our Gospel work. Care for the infirmities of the body as well as for those of the soul, is the Divine Plan of human redemption. God joined together this double ministry of body and soul, inaugurated by the mission of His only Begotten Son. Let, therefore, no man put these two ministries asunder. The Church has not been fully awake to this double ministry for many centuries since the apostolic age. Hence, for want of the practical ministry of the Christian physician to heal bodily infirmities, her oral testimony to the truth of the Divine Incarnation, as the central and fundamental fact of redemption, has been very much weakened. The very fact that our Lord took a human body of flesh, blood and bones is the palpable demonstration that He came to redeem the bodies as well as the souls of men. Therefore we need medical missions to go hand in hand with Gospel teaching as the Church's double witness to this fact, to be borne by her among all nations where there are sin and suffering to be alleviated.

TRAINING-SCHOOL FOR THE MINISTRY.

A systematic effort to prepare on the spot efficient ministers of the Gospel apt to do the work we are called to do here, is the necessary complement and crown of what we are now trying to do in order to spread primary lay instruction among the masses. At least two of the pupil teachers who have passed through the three years' course in the normal school have expressed a desire to prepare themselves for the Gospel Ministry. Hence, when we shall have reached the point for the reorganization of our school at the capital, after our church shall be constructed and the present edifice where services are temporarily held shall be vacated and ready to be given to educational purposes, it will be for the best interest of work, so far as its future perpetuity is concerned, to organize therein a training-school for the Ministry, instead of a school of merely secular education. Such schools, devoted to both primary and secondary education, are very well provided for at the capital; and they produce results that we would be ill prepared to rival, still less to surpass. Moreover, it is not our peculiar mission here to enter into such rivalry in extending merely secular education. It suffices for us to do in that respect just what is absolutely necessary to the healthy propagation of our Gospel work; such as we are now doing, as described above, to extend primary instruction among the ignorant people of the rural districts where our mission stations are established. To keep up this necessary work of rural schools and to lead the way to its further extension we need to augment and strengthen our local Ministry with the best men at our command, whom we can carefully prepare and send forth as laborers in this part of the Lord's vineyard. For this weighty reason, on which the vital existence of our Gospel work depends in the future, I have said that such a training-school is the needed crown and complement of what we are now doing to spread primary lay instruction among the ignorant masses, otherwise unprovided for in this respect, in the rural districts.

APPEAL TO THE WELL-WISHERS OF THIS MISSION.

In bringing to a close this report, let me now be permitted to say, that it will be seen from all that I have set forth above, that the great crying want of our work here is not that of laborers more or less equipped for the task and willing to work, for we have the needed supply of workers who are actually laboring faithfully under the greatest disadvantages. It is not even a want of favorable openings for the extension of the work, nor yet is it a well-considered plan that is needed, more or less adapted to the condition of the field; for such a plan is already put in execution, under various ramifications, so far as the circumstances in which we are placed make it practicable. On the contrary, in these respects we have every reason to give thanks unto the Great Head of the Church, that His Holy Spirit has so far moved upon the hearts and minds of those among whom we have fulfilled our ministry, that there has been no want of godly men to say: "Here I am; send me."

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And in all humility let it be added that our thanksgiving is no less due to our Heavenly Father for vouchsafing unto us the guidance of the same Holy Spirit to enlighten us more or less from time to time as to what is needed to be done here, and how we should undertake to do it. But the one great want of the work before us is that of the pecuniary means necessary to give a more active and aggressive vigor to the measures already taken in hand, but which painfully languish for want of generous support.

I am, however, happy that an authoritative appeal has now been made, through the official missionary organ of the Church in the United States, addressed to the particular friends of each and all of the various missions carried on under the auspices of the Missionary Board of the Church, calling on them to form special organizations to collect and furnish subsidiary contributions to any of those missions. The friends of the work in Haïti are therein appealed to, as well as those of the other mission fields. We sincerely hope that this appeal from the Missionary Headquarters will not have been made in vain; but that it will be both heard and heeded, so as to produce the desired effect by inciting the spontaneous organization of such special missionary auxiliaries of the Board of Managers. Therefore I would now lift up the distant echo of my feeble voice to give all the emphasis within my power to so much of that appeal as is particularly addressed to the friends of the mission Church in Haïti.

WORD OF ENCOURAGEMENT.

Let me add for their special encouragement to thus nobly come to our succor, that the work we are doing here has behind it the Divine impetus of two great Gospel commandments enjoined by our Lord. On the one hand, we are preaching the Gospel to some who are essentially heathen in the rural districts of Haïti, and who are still steeped in idolatrous superstitions, and practising barbarous customs brought from Africa by their forefathers. By this ministry we are doing our best to fulfil the Lord's command addressed to His Apostles as He ascended up into Heaven.

On the other hand, we are laboring to reform a spiritually decaying Christian Church, so as, by God's grace, to bring it back to its first works of Divine truth and love, from which it has gone very far astray. Thus we are also fulfilling the command that our Lord gave, about seventy years after His Ascension, to His beloved and last surviving apostle. Hence we are preaching the Gospel under the first commandment, as a testimony unto the heathen, until the end shall come (Matt. xxiv., 14); and under the other commandment we are urging in all brotherly love the Church of professed believers in Christ to make herself ready, as the Lamb's Wife, for the coming of her Lord (Rev. xix., 7).

And here let me be further permitted to signalize and emphasize the fact that the work of reformation among decaying Christian Churches is peculiarly important at this "even-tide" of the Gospel dispensation where we have now arrived, as the venerable Bishop who preached at the opening deliberations of its National Council in 1889 solemnly warned the Church at large. Indeed, it is a circumstance to be remarked that the American Church seems, however unconsciously, to have acted on this impression when it established its first foreign mission in a land where a decaying Christian Church existed. And it is a no less remarkable fact that its latest missions abroad have been established in three foreign countries of our own hemisphere, where such decaying Churches also exist.

Last, though not least in importance in this connection, the whole Anglican communion, by the four propositions put forth by the Lambeth Conference to form the basis of the religious reformation and reunion among the Churches of Christendom, has thereby marked out the lines upon which we are to work among the relapsed Christian Churches in order to bring them all, by God's help, into the unity of the truth, and the bond of peace; that thereby they may be made ready by His Holy Spirit, as the Bride adorned to meet her Husband, when the marriage of the Lamb shall be come. A nobler or grander incentive could not be offered to the friends of mission work to do their best by a noble self-sacrifice, than this feature of the closing work of the Gospel dispensation—a part in which has been providentially given to our mission Church in Haïti and its friends to undertake and carry on.

Still I am aware that as an obstacle to this it may be said that the intestine troubles in this republic are very discouraging to its

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friends, and cause their hands to hang down nervelessly. This difficulty I acknowledge to be a very real one. Nevertheless, no believer in the Gospel should feel any disappointment in encountering such an obstacle. Our Lord has assured us in advance that there would be wars and rumors of wars, until the end should come, and until He, the Prince of Peace, should at last reappear to hush the tumult of war and give peace to the world. Moreover, let me ask what does this internecine strife signify? Does it not give evidence that the world, the flesh and the devil have here, as elsewhere, set up heir baleful empire over our fallen humanity? But what then? Shall we who have been baptized in the Name of the Most Holy Trinity back down before this infernal trinity here rampant? Shall we who have sworn allegiance to Christ, been signed with His Cross, and enlisted under His Blood-stained Banner, take to our heels and beat an inglorious retreat before His deadly enemies whom we have sworn manfully to fight unto our life's end?

I am quite sure that every true Christian, on a moment's reflection, will banish such a cowardly and traitorous thought from his mind with scorn and indignation. Nevertheless, let me add that right thinking, nor even right speaking are not all that is required of them in this matter. They must also act in conformity with such a holy resolution by sending all necessary supplies to those who, in the Name of God, and in their behalf, have gone to the forefront of the battle, and are now in a deadly hand-to-hand combat with the great spiritual enemies of God and man. Let them not leave their faithful brother soldiers, thus doing hard and perilous service abroad, to be doomed at last to see their heroic efforts brought to naught for want of timely and adequate help to sustain their work so carefully planned out, and already so auspiciously begun.

Therefore, to incite our friends on to the performance of this noble duty, let me in conclusion rehearse the words of cheer which our Grand Commander has sent down to us from the skies, by the Apostle who was called up thither to hear them: "BEHOLD I COME QUICKLY, AND MY REWARD IS WITH ME, TO GIVE TO EVERY MAN, ACCORDING AS HIS WORK SHALL BE!" (Rev. xxii., 12).

JAMES THEODORE HOLLY,
Bishop of Haïti.

ANNOUNCEMENTS.

China.—The Rev. F. L. H. Pott and family, who sailed from Vancouver by the steamer "Empress of India," on August 7th, reached Shanghai on the 26th of that month. Bishop Graves and Mrs. and the Misses Starr, who reached Yokohama with them on the 21st, remained in Japan for a time. By later advices we are informed that Bishop Graves reached Shanghai September 12th, where he found a large body of the foreign and native clergy to welcome him. The Bishop's address will be Hankow, China.

—The Rev. Herbert Sowerby, under physician's advice, has been granted leave of absence to come to the United States. He and his family sailed from Shanghai by the steamer "Empress of Japan," October 8th, reaching Vancouver on the 24th and New York on the 31st.

Japan.—Bishop McKim and wife, who sailed from San Francisco by the steamer "China," September 12th, arrived safely at Yokohama on the 29th of that month, after the shortest passage on record. They received a hearty welcome.

GIVING LIBERALLY.

A MERCHANT at his own cost supported several native missionaries in India, and gave liberally to the cause of Christ at home. On being asked how he could afford to do it, he replied: "Before my conversion, when I served the world and self, I did it on a grand scale and at lavish expense, and when God by His grace called me out of darkness, I resolved that Christ and His cause should have more than I had ever spent in he world. Now God enables me to do it, for at my conversion I promised God I would give a fixed proportion of all that my business brought in to me, and every year since I made the promise it has brought me in double what it did the year before, so that I can double my gifts for His service."

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MISCELLANY.

INTERCESSION.

THE Missionary Council gave emphasis to the call to prayer in behalf of missions by placing that subject first in its list of topics for consideration and by the spirit of devotion which marked all its sessions. It recommended by resolution that on the Friday after the first Sunday in each month there should be held throughout the Church a United Monthly Mission Service; and it further resolved to urge upon the clergy and laity the observance of the annual day of special intercession for missions, on the Eve of St Andrew (November 29th), or the Sunday preceding. In accordance therewith we ask that prayers be made for all our Bishops and other missionaries and for the Divine blessing upon all the missionary work of the Church.

"FOREIGN-HOME MISSIONS."

THE Rev. Dr. Washington Choate, in a valuable paper on "The New Southwest," in the *American Missionary Magazine*, writes as follows of the singular combination of peoples in New Mexico: "'Foreign-Home Missions' has come to be a familiar expression in missionary addresses and articles. Its use has chiefly been descriptive of a class of missionary work undertaken among the millions who have come to us from across the ocean, and the need for which has arisen in well-nigh every state from Maine to Washington. In New Mexico the term is applicable to the entire field, and is descriptive of the chief work which the churches are called upon to do there. If the broad definition of 'foreigner' given by Dr. Titsworth at the late Saratoga meeting be taken as a standard of classification—'the man who is foreign in his thought and in his spirit and in his purpose, no matter how long he has been in this country'—then among the 150,000 people of New Mexico we have a round 100,000 of 'foreigners'; and this exclusive of the 20,000 Indians who help to make up the singular combination of peoples that constitute New Mexico's population. Nowhere in the land are there more heterogeneous elements than in this territory. Here the eastern-born American is the immigrant; the Indian and the Mexican are the original occupants—the natives. New Mexico's population represents three distinct civilizations and three distinct periods of history. Here are found the only real aborigines of the country, the Pueblos—a name given alike to the people and their dwellings. They are a sedentary race, in contrast with the tribal or wandering Indians, as the Apaches and the Navajos. These people—the Pueblos—are slowly disappearing, numbering now about 8,000, while fifteen years ago they were some 9,000. Nominally Roman converts, they are rather worshippers of the forces of nature—the sun, the clouds, the wind, and rain—keeping up their heathen dances in most of the pueblos. An industrious, orderly, peaceable people, they become good citizens, in many instances leading the Mexicans in the introduction and use of the arts of civilized life."

THE HOLY SCRIPTURES IN MODERN SYRIAC.

THE Holy Scriptures were first translated into what is called the modern Syriac by the Rev. Dr. Perkins and other American missionaries, with the co-operation of the best scholars among the Nestorians using that tongue. The New Testament was printed in 1846 and the Old Testament in 1852.

A revision of this version has recently been made, in which redundancies and other peculiarities have been eliminated, the translations made more simple and idiomatic, and the Old and New Testaments brought into one volume of convenient size. The revision has been printed by the American Bible Society, and a large number of copies have been sent to Persia.

The Rev. Dr. Benjamin Labaree, writing concerning this work in the *Church at Home and Abroad* (Presbyterian) says: "This new version of the modern Syriac Scriptures has been awaited with eager interest on the part of the whole Syriac-speaking people, from Oroomiah to Mesopo-

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tamia. Their great reverence for the Word of God has been alluded to. Among all the oriental Churches they have this trait in an exceptional degree. When an English missionary chanced to pass through their country some sixty-five years ago, before light and help had dawned upon them from America, their first request was that English Christians would send them a supply of Bibles for their church services. This love of God's Word had held them through the ages to a simpler, purer faith, against the tide of vain traditions and corruptions which have swept so many others of the oriental Churches from their ancient fastenings. We cannot but pray that this new volume may help to anchor their faith in Christ as the only Saviour."

THE GARDEN OF THE WORLD.

THE attention of the world has been directed to Siam on account of the difficulties with France. It is one of the most fertile and beautiful of the tropical countries, and is called the Garden of the World. All varieties of tropical fruits and products grow in great abundance. The rice and sugar are exceedingly fine. The foliage is luxuriant and beautiful. Flowers blossom all the year, and the forests are filled with beautiful birds and swarm with animal and insect life. Buddhism is the religion of the country, though many of the people have been won to Christianity by the missionaries. The king is educated according to European standards, and gives entire religious freedom to his subjects. He favors the labors of missionaries and both he and the queen have made large donations to promote mission schools.

THE CANADIAN GOVERNMENT AND THE INDIANS.

THE Dominion Government appears to have come a good deal nearer than we to the solution of the Indian problem. It does not have Indian outbreaks. It is true that some troubles from half-breeds have been experienced, but they have generally been due to the differences of opinion between English and French. There is practically no Indian Question in Canada, and proportionately to the numbers of their people there are probably more civilized Indians in Canada than in this country.

We have kept right on in the footsteps of our forefathers, treating the Indian to war, and our neighbors across the border have soothed him with the arts of peace. While we have been fighting him, they have been training him, and they have decidedly the advantage of us, not only in being relieved of the expense of guarding their settlers against depredations and massacre, but in securing from those who might be enemies a body of efficient guardians of life and property.

This country has been experimenting with its Indian problem for many years, but it cannot be that any one responsible for the condition of things on our frontier is proud of our achievements. When our soldiers have not been fighting the Indians who have rebelled against the injustice of Congress or the dishonesty of Indian agents and traders, these same agents and traders have been inciting another outbreak by cheating those whom we are pleased to call the "wards of the nation." We are now beginning to use the Indians as soldiers. Perhaps we have at last hit upon the first step of the proper solution of our problem. Whether we have or not, it will be a long time before we find our Indians acting as peace officers, and apprehending white criminals. The Dominion is many years in advance of us in this respect.—*Harper's Weekly.*

A SOURCE OF MISCHIEF IN CHINA.

THE Rev. Dr. John Ross, the veteran missionary in northeastern China, writes concerning the anti-foreign feeling: "I admit that it is largely owing to the humiliation of the Chinese by the armies of the West; but the process began long before. It originated toward the end of the reign of Kang-hi, and became manifest in the beginning of that of Yung-chung, when the Jesuits in Pekin joined a plot to supplant this emperor by a younger brother. They had enemies before that, because of their success and influence; yet if envy begat foes, admiration produced friends; but when the politics of China were actively interfered with the officials became of one mind in opposing the foreigner.

"From that day to this the Chinese have regarded the missionary as the vanguard of foreign armies. It is needless to dwell on

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the arguments they use and the facts they adduce to prove this position. I may mention that they point to Cochin China and to Tonquin. Enough that the belief is general. This is the real, though rarely the ostensible reason for the anti-foreign feeling so very prevalent among the official and literary classes, who are, of course, most directly concerned. It is not, let me once for all assert—it is not because we are introducing another in addition to their already numerous forms of religion. As far as religion is concerned, the Chinese are not only 'reasonable,' but extremely tolerant, till the professed religion assumes, or is believed to assume, a political aspect. It is, therefore, of the utmost consequence that the missionary avoid everything calculated to deepen in the Chinese mind the belief that he is a political agent. But besides this most serious of all sources of mischief, there are other avoidable causes of hatred and distrust."

FRAGMENTS.

——In 1850, it is said, there were about ten Norwegian pastors in the United States. Now the Norwegians in the Northwest have 682 pastors, and 1,700 congregations.

——When the missionaries first went to Uganda, sixteen years ago, there was no written language. Now 10,000 of the population are able to read their language.

——In the midst of a famine a Hindoo said to the native Christians who were starving: "If you will renounce Christ I will give you all the grain you need." Not one accepted the offer.

——At the recent Keswick missionary convention, Mrs. Bishop, the great traveller, spoke and made a profound impression by her eloquent dealing with the consciences of well-to-do Christians. "You have no right to pray for money for your missions," she said; "you have got it, God has given it to you; you have only to use it in the right way."

——The *Missionary Herald* says: "About a year since, Mizra Ibrahim, a convert from Islam, was arrested at Oroomiah, Persia, and after making a bold confession of his faith in Christ was put in prison, where he has remained for twelve months. In April last he began to speak to some of his fellow-prisoners of Christ. They beat him unmercifully and, holding him by the throat, demanded of him: 'Is Ali true, or Jesus?' He replied: 'Jesus, though you kill me.' His injuries were so severe that death ensued on May 14th. Before his death he said: 'All is well. Tell the Church to pray for me, and commend me to Jesus.' The courage and faith of this man have made a deep impression upon the people."

——Canon Liddon said: "A good Christian cannot be other than eager for the extension of our Lord's Kingdom among men not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice—his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life."

——The Japanese Government is now closing the schools it has established for the higher education of girls. Missionaries think this retrograde movement is largely due to the fact that polygamy is sanctioned by the government, which fears that if Japanese women become educated and emancipated, they will oppose a custom so degrading to themselves and their children.

——The Rev. H. H. McCreery, of Utah, states the essential principles of Mormonism as follows: "We have here a religious system with things in it which hold people. In the fundamental of unquestioning obedience, inflexible; in doctrine, eclectic with a counterfeit for every truth, and a place for every lie, on such familiar footing with the Lord that any essential principle may be suspended for the sake of policy."

——In the report of the United States Commissioner of Education recently published it is stated that "Alaska has at present fifteen day-schools, supported wholly by the government, with a total enrolment of 1,110 pupils; nine contract schools, containtaining 302 pupils, supported jointly by the government and the missionary societies; ten mission schools, with an enrolment of 297 pupils, supported wholly from the funds of the churches; and two schools containing seventy-nine pupils, maintained on the seal islands by the North American Commercial Company, under contract with the treasury department. In all, there are thirty-seven schools, with 1,788 pupils." He estimates that there are 10,000 native children in Alaska.

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THE WOMAN'S AUXILIARY.

ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary.*

TO THE DIOCESAN OFFICERS.

THE November meeting of diocesan officers with the general officers of the Woman's Auxiliary will be held at noon on Thursday, the 23d, in Room 21, Bible House, New York.

JULIA C. EMERY, *Secretary.*

OUR CONFERENCE MEETINGS.

THE suggestion has come from the Secretary of the Ohio Branch, that we give some account in the Auxiliary department of the officers' meetings held monthly during the working season.

These meetings originated in the fall of 1881. On October 24th of that year a special meeting of the Auxiliary was held in the Sunday-school room of the Church of the Holy Communion, New York, at which eleven dioceses were represented. At this meeting the diocesan officers were asked to meet, on the following day, at the Mission Rooms. Accordingly, four diocesan officers, representing the branches of Central New York, Long Island and New York, met with the Secretary of the Auxiliary, and decided that regular meetings of diocesan officers in conference with the Secretary should be held monthly from September to April inclusive, "at which meetings matters of general interest might be discussed, difficulties explained, and mutual advice and assistance given."

At the second meeting, held November 22d, 1881, when seventeen officers from the Dioceses of Long Island, New Jersey, New York and Northern New Jersey were present with the Secretary, the name of Conference Meetings was adopted.

From that time until the present these meetings have been held, due notice being given in the SPIRIT OF MISSIONS. It was the custom for the Secretary to conduct them, but, at the meeting in November, 1892, she suggested that a presiding officer be chosen for each occasion, and, on motion of Miss Cornelia Jay of New York, it was decided that this be done on nomination of the Secretary. An order for the conduct of the meeting was also adopted, as follows:

Roll call.
Minutes.
Communications from Auxiliary committees.
Statement of missionary needs.
Notice of missionary speakers.

The first Conference meeting of our present missionary year was held on September 28th, in the Committee Room of the Bible House, directly after noon

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prayers, Miss Johnson, Secretary of the Georgia Branch, presiding. There were present, from Connecticut, one officer; Georgia, one; Long Island, one; Newark, two; New Jersey, three; New York, four; Pennsylvania, two; South Carolina, two.

The usual order was set aside, to consider matters connected with the October Conference in Chicago.

A message was sent to California, expressing appreciation of the efforts that had been made by the officers of the branch there to prepare for our meeting, when it was expected the Missionary Council would be held in San Francisco, and regretting our inability to avail ourselves of those efforts.

Mrs. Clark, of New Jersey, Chairman of the Committee on Systematic Giving, reported that a leaflet on the subject was being prepared by that committee, to be presented in Chicago.

Mrs. Bleything, of New York, Chairman of the Publication Committee, and Miss Cornelia Jay, of New York, a member of the Committee on Missionary Workers, spoke with reference to the objects of their committees; and a letter from Miss Jarvis, of Connecticut, Chairman of the Committee on the Junior Auxiliary, was read.

The object of the next united offering was discussed, and the Secretary was asked to prepare a paper incorporating the views of different officers upon it.

In view of the approaching completion of the Church Missions House, the officers were reminded of the resolution adopted in 1889, "that the Auxiliary try to raise $5,000 or more, toward furnishing the Auxiliary rooms and the chapel in the proposed Church Missions House." Of this amount only some $1,900 has been contributed.

They were also asked to suggest a suitable disposition for the Missionary Lending Library in the present Auxiliary room, and their attention was drawn to the Society for the Education of the Daughters of the Clergy, having its headquarters in Connecticut.

A MESSAGE OF GREETING.

It is often a regret to us that our conference meetings are not more largely attended. We wish that a greater number of officers in the immediate neighborhood of the Mission Rooms would come to them, and that those from a distance, in visiting New York, would make a point, if possible, of including in their visit one of these monthly conferences. They may seem to be of little importance, but they will grow in interest, and as a source of inspiration, if increasingly well attended by intelligent and earnest officers.

Or, if unable to come, a word of greeting, or helpful suggestion sent in writing, would help the officers who do attend to realize their union with a far greater number, representative of the work throughout the Church.

Such a letter of greeting was received by us just after our September meeting, and we gladly print it here.

Ft. Reed, Orange Co., Fla., Sept. 26th, 1893.

Dear Miss Emery:—

The notice of the meeting of general and diocesan officers in Room 21, Bible House, on Thursday 28th inst., is just received.

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It is impossible for any of our officers to attend, but the *youngest* branch, "The Southern Florida Branch of the Woman's Auxiliary," sends its first greetings, asking to be included in this sacred sisterhood.

It would be presumptuous for such an infant to "offer suggestions," but I will mention two things in our own work. We have selected a symbol for this branch, a Maltese cross upon a palm branch, to be the heading of all our leaflets, etc., thinking it will help in the way of a text; peace, silent, quiet growth, triumph.

We are laboring to get our women to meet together for prayer and reading of missionary news, on the first Monday of each month—(our systematic offering is already established)—"remembering the words of the Lord Jesus," how He said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven." We ask the prayers of our sister workers for right judgment, and the hundred-fold increase.

Affectionately,

HARRIET R. PARKHILL,

Secretary of the Southern Florida Branch.

THE SOCIETY FOR EDUCATING THE DAUGHTERS OF THE CLERGY.

WHEN the Auxiliary was first established one object of its work was stated to be "the education of missionaries' children." Something has been done in this direction by individual members or parish branches, but the largest and most systematic work of the kind has been done in the Diocese of Connecticut.

There a society, called the Bureau of Relief, was organized in 1863, which, in 1875, began to offer scholarships of one hundred dollars each, if that sum would enable the parents to keep a daughter at school for a year. For sixteen years it carried on this work, helping thirty-six of these daughters.

It then *Resolved*, That the officers and friends of this society request the Connecticut Branch of the Woman's Auxiliary to take charge of the work of educating the daughters of the clergy, and to take such measures as seem best for continuing and increasing the work.

The branch has accepted the request, and voted one thousand dollars for the work.

Many of the girls aided by this gift are not daughters of the missionaries receiving stipends from the general missionary treasury, but some of them are such, and others would gladly receive the same help. The Connecticut branch, however, feels that it can hardly continue so large an appropriation yearly, and the officers who have given their special interest to this work would gladly receive contributions from other branches. Gifts have gone already from them to girls in Montana, South Dakota, China and Africa, and doubtless many a missionary Bishop could tell of a bright young girl in some missionary home within his district for whom he would welcome this help.

Should any member or branch of the Auxiliary feel an interest in this special department of work, we are sure that the Connecticut officers would be happy to explain their opportunities to them. Mrs. L. Terry, 771 Asylum Avenue, Hartford, has charge of this correspondence.

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JAPAN.

THE ORPHANAGE AT OSAKA.

THERE comes from one of our Christian women in Japan an account of the children in the orphanage at Osaka, which we are glad to give to their friends of the Woman's Auxiliary.

The paper is headed, "Description of the Photograph of the St. John's Woman's Society's Asylum," and was accompanied by a picture of the matron and children, which we do not reproduce as a similar picture has been given already in our publications.

We give the writer's exact wording and punctuation.

"The old woman," she writes, "is the matron, and the younger woman is Miss Umeda, her assistant.

"1. Kichinosuke Sanda, six years old. He has no parents; but has a grandmother and she takes care of the elder brother of this boy.

"2. Kotaro Kojima, nine years old. He has no father, and his mother could not take care of him, so she went away and left him and his little sister and no one could find her. He has two sisters; the elder lives at Dr. Laning's and the second, who has grown up in the Asylum, went to service at the house of an officer of the Asylum.

"3. Hisakichi Yamada, nine years old. He was a beggar of Otsu near to Osaka. A catechist was in a little church of that place. When he found this little beggar he took him home; but the next day the beggar ran away; but he found him out and brought him to the Asylum. At that time the boy was very thin, pale and weak. After a little while he became something stronger so he was sent to school. He had enough to eat in the Asylum; but he stole the other children's lunches and ate them. The teacher came to the Asylum to ask whether he had enough food or not. The matron told the teacher he was a beggar before; so the teacher understood and went away. The matron scolded him every day and did not send him to school; for a week. Afterwards she tried to send him to school again, then he became a very good, gentle boy. Now he is the best boy in the Asylum and he goes to gather rice with the other large boys. The Christians of his town give rice for him.

"4. Yaku Yoshimoto, three years old. She came from Bansu two years ago and her father died of some sickness. His poor wife was very troubled and became crazy and that wife had two girls. One day she threw herself into the well. Another person came and found this case and helped the two persons; but the mother did not live; only the baby lived. After having a great deal of trouble the baby's poor old grandmother took her to our Asylum and the older sister is in the poor house of that city.

"5. and 16. Gengo Kozawa, eight years old, Kiu Kozawa, five years old. They came from Gifu and they had an elder brother but the brother was taken to another place and this boy and sister were brought to the Asylum. At first he was very weak but now is strong. His parents were killed by the falling of the roof at the time of the great earthquake.

"6. Matsu Kuwabara, ten years old. She came from Gifu and she does not know what became of her family in the earthquake. Her father was a jinrikisha man.

"7. Shina Okada, eleven years old, she lost her father, and her mother married because she can not support herself and her two little girls; but the second father is not a very good man and drinks wine. Now he is very poor and cannot take care of both girls. Her next door neighbor brought her to the Asylum, and asked us to send her to service at some Christian's, because the mother is hearing about Christianity and she is going to church.

"8. Moto Ishizuka, eleven years old. She had parents, two brothers, a sister, and a grandfather, but her parents did not agree and the father did not like the wife because he had another wife; so the mother could not bear it and went away and became a servant in a foreign house. The second wife was very young and not a good woman, she was always idle at home; so these little girls worked very hard every day, and four or five years passed. The father began to be angry with his wife because she did not work, and was unkind to him and his children. The poor old grandfather, who was so old that he could not walk, was very anxious because they quarrelled so. Then the father became very sick with brain fever and could not continue in his business of apothecary in a hospital. They returned to

Original document located in The Archives of the Episcopal Church.

their country but he could not make a living. All the family became Christians and were baptized at that time. The eldest boy went to service and the eldest girl was taken by Mrs. Laning and was sent to school. One day the parents quarrelled as usual and the wife went to her own mother's house. The father took his sword to her house and killed his wife first and himself afterwards; but he had never recovered from his brain trouble. The grandfather could not take care of the two little children. The real mother became a nurse in a hospital in Osaka and asked to put the two children into our Asylum, and we agreed. She pays more than half of one child's expense. The little brother has lately been adopted by a relative who is a catechist.

"9. and 20. Asa Takahashi, ten years old, Taka Takahashi five years old. Their mother is dead, the father is very poor and he could not go out to work because the children were too little to take care of themselves. So we took the baby and one little sister. Now they have been in the Asylum two years.

"10. Tani Ito, six years old, came from Kiyoto. She has no mother and her father is very poor and has two other children.

"11. Mitsuhiko Nagaoka, six years old, has no mother and only an adopted father. His father works in a mine and is a poor man.

"12. Kenkichi Fujinami, nine years old. His father was a foreign merchant and his mother a Japanese woman. The father was intemperate, sick and almost blind. His mother died when he was a baby and his father is now in America.

"13. Maki Inose, five years old. She is a pretty strong girl and she lived with her old grandmother in Amagasaki, because her father deserted his family and no one knows where he is, and her mother can not take care of her. Her uncle has many children and her grandmother has became very old and grown weak. When she was at home she looked very unpleasant but she looks better now; but she is still a sad little girl, and sits and makes lint even when the other children are playing.

"14. Ai Miyabara, six years old. She has no parents and no relations.

"15. Kuto Kitani, seven years old. Her mother is dead and her father is a peddler. He is a Christian and usually pays for the support of his little girl, but lately he was very sick. The Woman's Society pay it.

"17. Kuni Sasaki, four years old. She is a fat dear child, and her face is like the moon and the shape of her little hands is like maple leaves, and she is very heavy and as large as children of five or six years of age. One evening her father brought her to the Asylum when she was asleep. After he had gone she waked and cried out "Father Father." But the next morning she had a very happy time playing with many children; her mother died lately and she has a younger brother, who is two years old. Her father is so gentle a man that he is slow to work and he goes out every day, therefore he cannot take care even of the baby; but I have heard an old woman is helping the baby now.

"18. Kiku Kondo, nine years old. Her mother has a helpless, blind brother who is a Christian and she made a little money by drawing lantern pictures and does so still now. But though only a child, she was so poor that she could not take care of her.

"19. Kiku Yanai, seven years old. She has no mother but a great many brothers and sisters. Her father is very poor but he pays something towards her support.

"20. Samon Niwa, five years old. He came from Kiushiu and has no father but a mother who is a consumptive and little brother and old grandmother. When he came to the Asylum he cried all day and did not eat. He could not talk because his language was very different from that of Osaka and he could not understand; but afterwards he learned from the other little children.

"21. Kichinosuke Kuroda, six years old. He has no mother and the father is very weak; he is troubled even to make his own living.

"HYA SHIOJI.

"Secretary St. John's Woman's Society."

Original document located in The Archives of the Episcopal Church.

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-four dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of eighteen Bishops and stipends to 1,200 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

ACKNOWLEDGMENTS

OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, *22 Bible House, New York.* Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from September 1st, to October 1st, 1893.

ALABAMA—$12.50

Mobile—Church of the Good Shepherd, Domestic 12 50

ALBANY—$38.40

Albany—St. Peter's, Wo. Aux., Sp. for Rev. P. D. Hay, Beaufort, S. C. 25 00
Gilbertsville—Christ Church, Domestic, $5; Foreign, $5, for the deficiency 10 00
Oak Hill—Children's Lenten Offering, General 3 40

CENTRAL NEW YORK—$282.46

Cazenovia—Robert J. Hubbard, for the deficiency 50 00
Millport—St. Mark's, Indian 36
Owego—St. Paul's, Domestic, 80 cts.; Foreign, 80 cts 1 60
Utica—Grace, Wo. Aux., Sp. for robes for Bishop Ferguson, Africa 95 25
Miscellaneous—Branch Wo. Aux., Sp. for robes for Bishop Ferguson, Africa 105 25
Third District, Junior Aux., Sp. for support of child in St. Mary's Orphanage, China 30 00

CENTRAL PENNSYLVANIA—$30.50

Altoona—St. Luke's S. S., General 15 50
Columbia—St. Paul's S. S., Lenten Offering, General 5 00
Harrisburg—"C. M. R.," General 5 00
Lancaster—St. James', Miss H. K. Benjamin, Alaska, $3; Sp. for Bishop Ferguson, Africa, $2 ..... 5 00

CHICAGO—$148.06

Chicago (*South Park*)—Church of the Redeemer, General 17 96
"L," for "Robert" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, $70; Sp. for "John" scholarship in Utah, $40 ..... 110 00
Elgin—Church of the Redeemer, Foreign .. 7 00
Highland Park—Trinity Church, Children's Mite-box, Colored, $2; China, $1.10 ..... 3 10
Hinsdale—Mrs. W. J. Pollock, General, for the deficiency, $5; for Rev. A. W. Mann, for his work among deaf mutes, $5 ..... 10 00

CONNECTICUT—$221.95

Groton—Seabury Memorial S. S., Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China 5 00
Hartford—Trinity Church, Indian 67 35
Rev. Storrs O. Seymour, Colored 5 00
Middletown—Holy Trinity Church, "E. A. S.," Wo. Aux., General 10 00
New Canaan—St. Mark's "E. T.," Sp. for Bishop Ferguson, for Bishop Brooks Memorial Chapel, Cuttington, Africa ... 2 00
New Haven—St. Paul's, A Parishioner, General 5 00
Rev. W. E. Vibbert, Domestic 10 00
New Milford—St. John's, Domestic 65 60
Salisbury—St. John's, General, for the deficiency 10 00
South Norwalk—Anna Becker, Sp. for scholarship in school at Reno, Nevada .. 12 00
Stratford—Christ Church, Foreign 20 00
Woodbury—Mary E. Crofut, General, for the deficiency 10 00

DELAWARE—$7.09

Indian River—St. George's, General 1 26
Milton—St. John Baptist, General 2 27
New Castle—Immanuel Church, General ... 3 56

EAST CAROLINA—$5.00

Greenville—St. Paul's, Junior Aux., Sp. for Bishop Johnston's work, Western Texas 5 00

FLORIDA—$80.00

Jacksonville—"H. L.," for Bishop Hare's work among Indians, $20; Alaska, $20; for Bishop Ferguson's work, Africa, $20; for Rev. Mr. Forrester's salary, Mexico, $20 ..... 80 00

FOND DU LAC—$5.00

Ripon—St. Peter's, General 5 00

GEORGIA—$100.00

Frederica—Christ Church, Sp. for Rev. B. B. Sams, Bluffton, S. C., for his poor people, $60; for the chapel, $40 ..... 100 00

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INDIANA—$10.00

Indianapolis—St. Paul's, Wo. Aux., Sp. for "Isabella Jenckes" scholarship, Layton, Utah 10 00

IOWA—$22.00

Fairfield—Mrs. S. L. Hochuly, General 2 00
Independence—St. James', Wo. Aux., General 15 00
Maquoketa—"A Missionary tithe," Domestic 5 00

KANSAS—$1.00

Atahison—Trinity Church, Personal. General, for the deficiency 1 00

KENTUCKY—$25.00

Louisville—For "Wm. A. Robinson, Jr.," scholarship, St. John's School, Cape Mount, Africa 25 00

LONG ISLAND—$220.80

Astoria—"Three Friends of Missions," General, for the deficiency 2 50
Brooklyn (Heights)—Grace, Sp. for Rev. Frank Stringfellow's work, Southern Virginia 100 00
St. Luke's, "A Member," General, for the deficiency 2 00
St. Mary's, "E. K.," Domestic 5 00
College Point—St. Paul's, Foreign 3 86
Flushing—"In Memoriam H. S.," Sp. for Bishop Ferguson, Africa 25 00
Garden City—Cathedral of the Incarnation, China, $6.17; Japan, $6.16 ..... 12 33
Maspeth—St. Saviour's, Indian 50 00
Smithtown—St. James', Domestic 20 00
Miscellaneous—Missionary pocket, General 11

MARYLAND—$183.00

Baltimore—Church of the Messiah, General, for the deficiency 10 00
St. Peter's, for "Bishop William Pinckney" scholarship, Hoffman Institute, Africa, $75; "Kate McClellan" scholarship, St. Margaret's School, Tokyo, Japan, $40; Colored S. S., for "Wm. T. Henderson" scholarship, High School, Africa, $40 ..... 155 00
"S. H.," Sp. for Church in Memoriam of Bishop Brooks, Cuttington, Africa 2 00
Howard and Anne Arundel Co's (Guilford)—Queen Caroline Parish, Christ Church, General 5 00
Prince George Co. (Bladensbury)—B. O. Lowndes, General 1 00
Washington Co. (Hagerstown)—"C. B. L.," General, for the deficiency 10 00

MASSACHUSETTS—$1,041.30

Boston—St. Paul's S. S., Wo. Aux., Sp. "Newton" scholarship, St. Mark's School, Utah 40 00
Geo. S. Fiske, General, for the deficiency 75 00
Everett—Grace, General 9 35
Lawrence—Grace, Domestic 25 00
Lenox—Trinity Church, General, for the deficiency 500 00
D. W. Bishop, General, for the deficiency 250 00
Lowell—House of Prayer,* General 7 66
Salem—"B. A. C.," General 10 00
Stockbridge—St. Paul's, Domestic, $15; Colored, $76.29; Sp. for "Memorial" scholarship, Logan, Utah, $10 ..... 131 29

MICHIGAN—$35.00

Detroit—St. John's, Mrs. Minor, Wo. Aux., Sp. Armitage Memorial, San Mateo, Cal., $5; Mrs. C. B. Grant, Sp. Hoffman Hall, $2; Mrs. Collins, Sp. for Rev. Mr. Chapman, Alaska, $5 ..... 12 00
St. Matthew's Wo. Aux., Sp. Rev. Jno. Williams, Omaha, Neb., $1; Sp. Colored People, South Carolina, $2 ..... 3 00
Flint—St. Paul's, Wo. Aux., Sp. for Hoffman Hall, $10; Sp. for "Reno" scholarship, Nevada, $5 ..... 15 00
Pontiac—Zion, Wo. Aux., Sp. for Hoffman Hall, Nashville, Tenn 5 00

MINNESOTA—$19.30

Birch Cooley—St. John's, General 2 00
Rushford—Emmanuel Church, Domestic and Foreign 9 80
St. Vincent—Christ Church, Children's Offering, Domestic 7 50

MISSOURI—$57.51

St. Louis—Christ Church Cathedral, Sp. for Rev. A. W. Mann, for deaf mutes 57 51

NEBRASKA—$23.75

Omaha—Brownell Hall, Wo. Aux., for "Brownell Hall" scholarship, Jane Bohlen School, China 20 00
Associate Missions, Wo. Aux., Foreign 2 50
Mrs. Woolworth, Wo. Aux., Foreign 1 25

NEWARK—$91.00

Haledon—St. Mary's, Domestic and Foreign 20 00
Montclair—St. Luke's, General, for the deficiency 25 00
Orange—Grace S. S., for "Bishop Hobart" scholarship, St. John's School, South Dakota 30 00
All Saints', Mite Chest, No. 35,558, General 10 00
Phillipsburg—St. Luke's S. S., Sp. for Bishop Ferguson, Africa, $3; Bishop Hare's Indian work, South Dakota, $3 ..... 6 00

NEW JERSEY—$42.08

Camden—St. Paul's, "S. M. C.," Domestic and Foreign 5 00
New Brunswick—Christ Church S. S., "Rev. Kong Chai Wong" scholarship, St. John's College, Shanghai, China 20 00
Plainfield.—Mrs. Mason W. Tyler, General, for the deficiency 10 00
South Amboy—Christ Church, Indian 7 08

NEW YORK—$2,226.07

Cold Spring.—Julia A. de Rham, General, for the deficiency 1,000 00
Kingston—St. John's, Foreign 13 25
New York—Ascension, "A Member," Wo. Aux., Sp. for Colored Mission, Galveston, Tex., under Rev. T. W. Cain 25 00
Calvary, Niobrara League, for salary of teacher, St. John's School, South Dakota 100 00
(*Morrisania*)—St. Ann's, Bishop Walker S. S. Class, Sp. for Bishop Walker's Indian work, North Dakota 2 00
St. Bartholomew's, Geo. G. Williams, General, for the deficiency 100 00
St. Luke's Hospital, General 36 32
(*Mott Haven*)—St. Mary's, Domestic and Foreign, $250; Colored, $50 ..... 300 00
Trinity Church, German Congregation, Mexico 3 50
"Anonymous," Domestic 5 00
Mrs. Henry Dexter, Wo. Aux., Sp. for Mrs. Brierley's work, Africa 5 00
E. H. Dougherty, General 250 00
Frederick Hubbard, Domestic 200 00
"M. M. C.," Wo. Aux., Sp. for Colored Mission under Rev. T. W. Cain, Texas, $15; Sp. for Christmas gifts, $10 ..... 25 00
"S.," Wo. Aux., General 25 00
Nyack—Grace, General 36 00
Peekskill—St. Peter's S. S., for "St. Peter's Peekskill," scholarship, Cape Palmas Orphan Asylum, Africa 50 00
White Plains—Grace, Wo. Aux., Domestic 50 00

Original document located in The Archives of the Episcopal Church.

NORTH CAROLINA—$6.00

Louisburg—St. Paul's, Wo. Aux., Domestic, $2; Foreign, $2 ..... 4 00
Nonah—Laura Siler, General..... 2 00

OHIO—$47.20

Huron—Christ Church, Wo. Aux., Colored Mission, for Ogeechee Mission School, Georgia..... 5 00
Monroeville—Zion, Wo. Aux., "Gregory T. Bedell," scholarship, St. John's College, Shanghai, China, $2.50; "Julia Bedell" scholarship, St. John's College, Shanghai, China, $2.50..... 5 00
Norwalk—St. Paul's, Wo. Aux., "Julia Bedell" scholarship, St. John's College, Shanghai, China..... 10 00
Painesville—Lake Erie Seminary, Wo. Aux., "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China, $5.10; "Julia Bedell" scholarship, St. John's College, Shanghai, China, $5.10.. 10 20
Sandusky—Grace, Wo. Aux., "Julia Bedell" scholarship, St. John's College, Shanghai, China..... 10 00
Toledo—Trinity Church, Wo. Aux., Colored Mission, for Ogeechee Mission School, Georgia, $2.00; "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China, $5..... 7 00

OREGON—$7.40

Portland—St. David's, Wo. Aux., Domestic and Foreign..... 5 00
St. Stephen's, Junior Aux., Domestic and Foreign..... 2 40

PENNSYLVANIA—$91.00

Philadelphia (*Germantown*)—Calvary, Colored..... 36 00
Christ Church Chapel, "H. D. B.," $5; "M. D. B.," $5, General 10 00
Episcopal Hospital Mission, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..... 2 00
Church of the Mediator, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..... 2 00
(*Germantown*)—St. Peters, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..... 4 00
(*Roxboro*)—St. Timothy, Wo. Aux., for salary of Miss MacRae, Wuchang, China 2 00
Rev. E. Y. Buchanan, General, for the deficiency..... 25 00
Through Miss Dulith, Colored 10 00

PITTSBURGH—$39.58

Pittsburgh—Calvary, Indian, $29.58; Colored, $10 ..... 39 58

RHODE ISLAND—$1,047.57

Newport.—"H. B.," General, for the deficiency..... 1,000 00
Providence—Epiphany, $26.29; S. S., $21.28, General..... 47 57

SOUTH CAROLINA—$5.00

Cheraw—St. David's, Missionary Chapter of St. David's Guild, for Japan..... 5 00

SOUTHERN OHIO—$26.77

Cincinnati—Christ Church, Mexico... .... 26 77

SOUTHERN VIRGINIA—$68.58

Augusta Co. (*Staunton*)—Trinity Church S. S., for "Mary Donaghe" scholarship, St. Mary's Hall, Shanghai, China..... 20 00
Campbell Co. (*Evington*)—F. Saunders, Japan, $7.79; Sp. for Mr. Osuga's Orphanage, Tokyo, Japan, $7.79..... 15 58
Nelson Co.—Nelson Parish, Japan, $4; Sp. for Mr. Osuga's Orphanage, Tokyo, Japan, $4..... 8 00
Roanoke Co (*Roanoke*)—St. John's, General, for the deficiency..... 10 00
Tazewell Co. (*Tazewell*)—B. W. Stras, for "L. St. Clair Stras Memorial" scholarship, St. Agnes' School, Osaka, Japan.. 15 00

SPRINGFIELD—$2.00

Mound City—St. Peter's S. S., General..... 2 00

VERMONT—$90.24

Bellows Falls—Immanuel Church, Colored. 4 24
Ludlow—St. Michael's, R. H. Lane, General, for the deficiency 1 00
Shelburne—Trinity Church, General..... 50 00
Sheldon—Grace, Miss L. M. Green and Miss Whittemore, General (for deficiency)... 5 00
Miscellaneous—Vermont Branch Wo. Aux., Sp. for support of Colored student under Rev. E. N. Joyner, South Carolina. 30 00

VIRGINIA—$199.61

Alexandria Co. (*Alexandria*)—Grace, General, for the deficiency..... 5 00
Charles City Co. (*Wyanoke*)—Colored..... 75
Clarke Co. (*Berryville*)—Grace, Foreign.... 15 34
(*Millwood*)—Christ Church, "King's Daughters," "Evelyn Byrd Page Lee" scholarship, St. Augustine's School, Africa..... 5 00
Culpeper Co.—St. Mark's, "Piedmont Convocation," for support of Rev. H. D. Page, Japan..... 12 50
(*Ridley Parish*)—"Piedmont Convocation," for support of Rev. H. D. Page, Japan 17 00
Fairfax Co. (*Theological Seminary*)—Rev. K. Nelson, for support of Rev. H. D. Page, Japan..... 25 00
(*Truro Parish*)—"Piedmont Convocation," for support of Rev. H. D. Page, Japan 5 00
Fauquier Co. (*The Plains*)—Grace, Foreign 12 68
Trinity Church, Foreign..... 11 32
Hanover Co. (*Old Church*)—Immanuel Church S. S., Foreign..... 2 00
Loudoun Co. (*Leesburg*)—St. James', S. S., "Matthew Harrison" scholarship, Bishop Boone Memorial School, China, $50; Sp. for Rev. J. L. Patton's School, Mayebashi, Japan, $15.52 ..... 65 52
Shelbourne Parish, "Piedmont Convocation," for support of Rev. H. D. Page, Japan..... 20 00
Westmoreland Co. (*Oak Grove*)—St. Peter's, S. S., Foreign..... 2 50

WESTERN MICHIGAN—$10.05

Big Rapids—St. Andrew's, Domestic, $4, Foreign, $6.05.... ..... 10 05

WESTERN NEW YORK—$155.89

Albion—Christ Church, Wo. Aux.. Sp. for land for Orphanage, Osaka, Japan..... 8 00
Batavia—St. James', Wo. Aux., Sp. for land for Orphanage, Osaka, Japan..... 10 00
Buffalo—St. James', Wo. Aux., Sp. for land for Orphanage, Osaka, Japan..... .... 15 00
Corning—Christ Church, Wo. Aux. Sp. for land for Orphanage, Osaka, Japan..... 15 00
"Alms Chest," for St. Paul's scholarship, Japan..... 1 50
East Aurora—St. Matthias', Wo. Aux., Sp. for land for Orphanage, Osaka, Japan. 11 00
Geneva—Trinity Church, Wo. Aux., "Henry W. Nelson" scholarship, Jane Bohlen School, China, $40; Sp. for land for Orphanage, Osaka, Japan, $6..... 46 00
Hunt's Hollow—"Misses Bennett," Sp. for land for Orphanage, Osaka, Japan.....

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Medina—St. John's, Wo. Aux., Sp. for land for Orphanage, Osaka, Japan..... 3 00
Penn Yan—St. Mark's S. S., Sp. for Bishop Graves, China, $2.50; Sp. for Mrs. Jaeger's Orphanage, Lynchburg, Va., $17.20; Sp. for Miss Skellie, Minn., $2.50. 22 20
Rochester—St. Paul's, Wo. Aux., Sp. for land for Orphanage, Osaka, Japan..... 6 50
Sodus—Sodus Parish, Wo. Aux., Sp. for land for Orphanage, Osaka, Japan..... 5 00
Miscellaneous—Junior Branch Wo. Aux., "Sybil Carter" scholarship, Jane Bohlen school, Wuchang, China..... 9 44
Western New York Branch, part of a collection, Wo. Aux., Sp. for land for Orphanage, Osaka, Japan..... 1 50
"A Clergyman," Colored..... 25

WEST VIRGINIA—**$40.00**

Point Pleasant—Christ Church, "Missionary Helpers," Sp. for "Rev. J. L. Patton" scholarship, Japan..... 10 00
Shepherdstown—Trinity Church, Foreign.. 10 00
Wheeling—St. Luke's Wo. Aux., "Morrell" scholarship, St. Mary's Hall, Shanghai, China..... 20 00

NEW MEXICO AND ARIZONA—**$8.25**

Albuquerque—St. John's, General..... 6 00
Eddy—Grace, Wo. Aux., General..... 2 25

NORTH DAKOTA—**$4.20**

Bathgate—Mission, Foreign..... 4 20

OLYMPIA—**$26.05**

Everett—Trinity Church S. S., General..... 5 45
Tacoma—Holy Communion S. S.,* General 20 60

SOUTH DAKOTA—**$21.00**

Lower Brulé Mission—Church of The Holy Name, Wo. Aux., Foreign..... 2 00
Church of the Messiah, Wo. Aux., Domestic..... 4 00
Church of Our Saviour, Wo. Aux., Domestic, $3; Foreign, $5..... 8 00
St. Luke's Wo. Aux., Domestic, $2.50; Foreign, $2.50..... 5 00
Santee Agency—Church of Our Blessed Redeemer, Junior Auxiliary, General..... 1 00
Church of Our Merciful Saviour, Wo. Aux., General..... 30
Rosebud Agency—St. Mary's School, Wo. Aux., Sp. for Mrs. Sowerby, for Chinese babies..... 70

THE PLATTE—**$4.00**

North Platte—Church of Our Saviour, Wo. Aux., General..... 3 00
Miscellaneous—Branch Wo. Aux., General. 1 00

MISCELLANEOUS—**$317.00**

Interest, Domestic..... 210 00
From gift of Mrs. St. George T. Campbell, Philadelphia, Pa., for "Virginia" scholarship, St. John's School, South Dakota 60 00
Through *The Churchman*, General, $22; Domestic, $5; Colored, $4..... 31 00
"Summer Blessings," Domestic..... 5 00
"Lay-reader," Foreign..... 1 00
"F.," General, for the deficiency..... 10 00

Receipts for the month of September..... $8,653 16

Deficiency, September 1st, 1893..... **$28,386 94**
Received toward the above in cash and pledges to November 1st..... **15,874 60**

Balance of deficiency..... **$12,512 34**

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The Evangelical Education Society.

OFFICE, NO. 1224 CHESTNUT STREET, PHILADELPHIA,

AIDS THEOLOGICAL STUDENTS

AND

DISTRIBUTES EVANGELICAL LITERATURE

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CHARACTER OF OUR MEN.

The Society has sent into the Ministry over 400 men. With rare exceptions they are doing efficient work in the Ministry. Many of them already occupy posts of large influence. Some are Bishops. Six are professors in Theological Seminaries. *Several are eminent missionaries.* A number are rectors of leading city parishes. Indeed, they are earnestly sought for, and gladly received wherever they go, and, as a rule, they are an honor to the Ministry and to the Church.

CONCLUSIVE TESTIMONY.

We select a few reports from Bishops who have charge of the larger portion of our graduates, Bishops who represent *widely separate sections of the country and various schools of churchmanship.*

BISHOP CLARK, of Rhode Island, says: "They are regarded by us all as *men of the highest ability*, and they have all been *most active and useful laborers* here. They have exercised their Ministry to the glory of God and the edification of His Church."

BISHOP PINKNEY, of Maryland, writes: "All of them stand high in the list of clergy. Most, if not all of them, give promise of distinction in after life. *They are Presbyters of whom any Diocese might be proud.*"

BISHOP CLARKSON, of Nebraska, writes: "As good men as we have in the West for zeal, piety, efficiency and usefulness."

BISHOP VAIL, of Kansas, writes: "Capital, excellent, faithful and true. *Above the average.*"

BISHOP WHITAKER, of Nevada, writes: "I am certain that the average ability, fidelity and fitness for usefulness of these men is higher than the average of the same qualities in any Diocese in which I am acquainted. *I only wish that the whole body of the clergy could become as good.*"

OUR POSITION.

We would by no means lift every burden from the student's back, or remove every obstacle out of his way; but *merely spare him that labor and effort which weaken both mind and body.*

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I give and bequeath to THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH Dollars Real Estate for the general purposes of the Society.

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