

THE CHURCH HOME AND HOSPITAL, ORLANDO, SOUTHERN FLORIDA.

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THE SPIRIT OF MISSIONS.

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BENJAMIN STARK.

THE Hon. Benjamin Stark died at his residence in the city of New London, Connecticut, on October 10th, in the seventy-ninth year of his age, having just completed twenty-one years' service as a member of the Board of Managers of this Society. His active service in the missionary work of this Church was, however, nine years longer than that, he having been elected a member of the former Board of Missions by the General Convention on October 28th, 1868, and when the General Convention became the Board of Missions, he still remained a member by reason of the fact that he was and since has been a deputy from Connecticut in the larger body. When the Indian Commission was appointed on December 12th, 1871, by order of the General Convention, he became a member of it and continued in this relation until it was absorbed in the Board of Managers. When the Board of Managers was constituted by the General Convention which met in Boston in 1877, he was elected to membership therein. In all these relations he has been most helpful to the cause.

Mr. Stark's life was a very useful and eventful one. He was born in the city of New Orleans, although of New England origin. For ten years from 1835 he was employed in business in the city of New York. In 1845 he went around Cape Horn to California, then a province of Mexico, and subsequently made other voyages to the Pacific coast by way of the Isthmus of Panama. In October of 1845 he sailed up the Columbia river under the American flag with the first complete cargo of goods for trade exclusively with the settlers of Oregon. On one of his voyages, a year later, he carried in the news that by the treaty of 1846 (the present states of) Oregon and Washington had come under the undisputed rule of the United States. Two years after that he visited Hong Kong and came to New York by way of the Isthmus of Suez and the cities of Paris and London, and, returning to California, he engaged in trade and navigation between the Pacific coast and the Sandwich Islands. In 1850 he removed to Oregon and erected the first inhabited house on the ground now covered by the city of Portland. Having studied law, in 1852 he was a member of the first territorial legislature of Oregon, became Governor in 1860, and in 1861 a Senator of the United States in the thirty-seventh Congress to fill a vacancy caused by resignation. Since 1862 he has resided in New London. He was one of the corporate members of Trinity Parish, Portland, Oregon, and since his residence in Connecticut has been actively and officially interested in Church matters and charities. He represented his state at the International Prison Congresses at Stockholm in 1878 and at Rome in 1885. At the latter he also represented the Federal Government.

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CHURCH GROWTH AND LIBERALITY.

No previous year has shown such a record for Church expansion and liberality as that which has just closed. This is indicated by the fact that the number of missionary workers in the Domestic field as compared with the number reported a year ago, has increased by 120. The amount of money that has been expended under appropriations, is also greater. This, however, in view of the most urgent calls for extension in the present missionary districts and dioceses, to say nothing of the islands that have come to us just now, is after all but a call upon the Church for more earnest prayers, expanded ideas of duty and greater liberality.

It goes without saying that the Board of Managers is restricted in its appropriations by the amount of money it receives for disbursement. If it should exceed this measure at one time it must be adjusted at another, so that this statement is perfectly demonstrable when a term of years is brought under review. There is no duty that comes to the Board so trying as to be obliged to refuse the ap plications for more means, received from those whom the Church has sent out as her leaders in the work of extending her borders, and yet this constantly recurs. There are Bishops, as their reports will show, who receive in the aggregate much money from contributors in excess of what is paid to them through the Board. There are other Bishops who are rarely seen out of their jurisdictions save when they come to the General Convention, and it is feared that in many cases they are left to carry on the work committed to them with little or nothing beyond what the Board furnishes. This question of special gifts is one that has been under discussion for many years and it seems to be no nearer a solution than heretofore. The ideal condition would be for all the money contributed for Domestic Missions to be put into the power of the Board for equitable disbursement, and it is well understood by the members that most of the Missionary Bishops, if not all of them, favor this view. It is positively known that in another missionary society, having its headquarters in the city of New York, this rule obtains. A letter was brought to the Church Missions House during the past year written by the secretary of that society, the purport of which was to inform a certain one of their parishes that, inasmuch as it had not contributed to the general funds during that fiscal year, a special offering from them would be so applied by the treasurer, with the further information that when it had performed its duty with regard to the general cause it would then be at liberty to designate its offerings. Of course, no officer of this Board could assume such a position, since the Board has no such power and, further, it is particularly provided in the Constitution that contributions specially appropriated by individuals shall be received and paid in accordance with the wishes of the donors when expressed in writing. We are persuaded, however, that the aim of the secretary's letter referred to is right. It should be impressed upon all members of this Church, who, because they are such, are members of the Domestic and Foreign Missionary Society, that it is their bounden duty, as well as their Christian privilege, to first contribute to the work for which the Church has made itself responsible by the action of their representatives and, having met these just claims for missions at home and abroad, then, if their resources permit, to be liberal in other directions.

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The contributions for missions at home, including those supported by diocesan and city organizations, are estimated to approach a million dollars. To this may be added the statement that one million dollars would not be too large a sum for the Church to place at the disposal of its Board of Managers for what is technically known as Domestic Missions, including the work among the Indians and the Colored people of the South.

ONWARD MARCH OF CHRISTIAN MISSIONS.

It is estimated that since the opening of this century at least 4,000,000 souls have been brought out of heathen darkness into the glorious light of Christian truth. There are to-day 1,166,217 communicants; 4,542 native ministers preaching the Word of life to their own people, and 59,112 are employed as catechists, lay readers and helpers.

During the past year it has been computed that 62,442 souls have been born again into the Kingdom of God from among the heathen. The planting of the standard of the Christian religion in foreign lands has everywhere been followed by a higher civilization, a purer code of morals, and a superior type of manhood. The missionaries have always been the pioneers of civilization—establishing, in the very citadels of ignorance and vice, schools and colleges and churches that have reclaimed the lowest type of man, and made of him a citizen worthy of a place among the most honored of men. It is true, sadly true, that with the introduction of Christianity in heathen countries there have also followed the vices and corruptions of so-called civilized nations. This, however, is not the fault of Christianity, but of governments and traders. One has well said: "The seeds of blasting disease planted in the blood of the Hawaiian race by lust and license; the ruin of drunkenness spread through Africa by a flood of vile rum poured in by Christian nations at the rate of 2,600,000 gallons in the year at a single port, and 1,000,000 gallons a year from America; the moral fibre of the Chinese race rotted out by the consumption of nearly 6,000 tons of opium every year, imported from India at a profit of $32,000,000 to the English government—these facts tell the story of the decay of heathen races—these facts show the forces of evil against which the missionaries are fighting to build up a native Christianity, a native virtue, with almost incredible heroism, and, under God, with miraculous success." In spite of all these obstacles, however, no one who reads the progress of human history, and the great changes that have taken place in hitherto savage and semi-civilized countries, will say that Christian missions do not pay.

The world to-day is ten thousand times better off because of Christian missions than it was one hundred years ago. "Read," says a distinguished layman of Connecticut, "what Julian Hawthorne has just uttered of the missionaries in India; what Stevenson has written of them from his home in the southern seas; what Stanley has said of them in darkest Africa; what generals and ministers of state have affirmed over and over again; yea, even what some of their fiercest enemies have many times admitted."

When Commodore Perry of the United States Navy sailed into the bay of Yedo at the head of a great fleet of warships, nearly fifty years ago, to demand

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of the Government of Japan the opening of her ports to western civilization and to Christianity, that hermit nation was full of indignation, hating the foreigner and despising his religion. But look at Japan to-day—ready to take her place alongside the most advanced nations of the world in industries, manufactures, commerce, and modern equipment. In her late war with China her superiority was at once recognized. It may be truly said that Japan's present development and progress may be traced back to that memorable occasion when the western world, in the person of Commodore Perry, bade her throw open her fast-closed doors. Another has said: "A hundred years ago, China, Japan, Corea, Siam, were shut within walls of native bigotry and hatred; India barred by the opposition of the East India Company; Africa hidden behind a barrier of unexplored darkness. Now the walls are down; the gates are open; the way is clear." Yes, let us add more—upon every one of these countries the light of civilization is now breaking; in every one of them the Gospel is being preached by native ministers, and churches and school houses are being built by native Christians, and the highest type of culture earnestly inculcated and sought after.

"I assert it to be a fact," said Rear-Admiral George E. Belknap of the United States Navy, "beyond contradiction, that there is not a ruler, official, merchant, or any other person, from emperors, viceroys, governors, judges, counsellors, generals, ministers, admirals, merchants and others, down to the lowest coolies in China and Japan, Siam and Corea, who, in their association or dealings with their fellow-men in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries."

Consider for a moment what Christian missions have done for the Fiji islanders. When Queen Victoria ascended the throne, sixty years ago, the inhabitants of the Fiji islands were pagan cannibals of the lowest type. Not a ray of Christian religion or civilization penetrated that heathen darkness. To-day the whole race is lifted out of the horrible pit and miry clay. When the famine was raging so terribly in India, recently, these people raised a fund of £844, and sent it to the sufferers as an expression of their sympathy.

Again, read the testimony of Sir Bartle Frere concerning Christian missions in India: "I speak simply as a matter of experience and observation, and not of opinion, just as a Roman prefect might have reported to Trajan or Antoninus, and I assure you, whatever you may be told to the contrary, the teaching of Christianity among the 160,000,000 of civilized and industrious Hindoos and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of result are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

Let us then ask seriously: From what sources have all these great moral transformations arisen? Have they come from heathen genius, heathen ignorance, heathen superstition, or heathen degradation? The *consensus* of all nations, the common verdict of all history is one—Christian missions, Christian truth and civilization. Call it "the survival of the fittest," if you will; but the testimony of heathen nations, as read in the hearts and lives of the people thus rescued from the thraldom of their former estate, points to the missionaries of the Cross as the pioneers of their civilization, the real founders of their political

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and moral uplifting, the one force in the world's onward march which is more and more nearing the Kingdom of God.

Such is the Church's work to-day. It is God's work. It is His answer to our daily prayer, "Thy Kingdom come." Who will hinder it? Yea, rather, who will not "come up to the help of the Lord, to the help of the Lord against the mighty"?

JAMESTOWN.

THE pilgrimage of the General Convention to Jamestown, which has been so fully and ably described in the Church and secular papers, was of prime missionary significance, in that the whole development of the Church in this broad land sprang from the congregation founded nearly 300 years ago on that island near the mouth of the James river, and in that there the first missionary work was done among the American Indians, as is signalized by the baptism of the Princess Pochahontas, afterward Mrs. John Rolfe, whose blood today flows in the veins of the members of some of the notable families of old Virginia, not the least among whom may be mentioned the Right Rev. Dr. Randolph.

In that little Jamestown colony were instituted and maintained the first Christian services in the territory which later became the United States. How many of our fellow-citizens fail to recall this great missionary fact, when in singing "America" they speak of this country as the

"Land of the Pilgrims' pride."

THE WOMAN'S AUXILIARY.

THE triennial meeting of the Woman's Auxiliary that was held in Trinity Church, Washington, on the 6th of last month was probably the largest gathering of representative women of this Church that has ever been brought together. The church building was crowded in every part and many were standing in the aisles. It was an inspiration simply to look upon the sea of earnest faces that were all turned to the Bishop of the Diocese during the delivery of his most effective sermon, which was upon St. Luke xvii., 10. "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: We have done that which was our duty to do." The offering was in advance of that taken three years ago in the amount of $26,000, it having now reached the sum of $82,000. It filled the great alms basin of the General Convention, which is probably the largest in use in the Church anywhere, three other large alms basins and two collection plates. The large basin required two clergymen to carry it out of the church; it being too heavy with its contents for any one man to bear. There were 900 communicants, and the service, which was simply that of the Holy Communion with sermon, lasted three hours.

The National Rifles Hall had been engaged for the subsequent meeting, but its size was entirely inadequate for the number who wished to attend. Whereupon one good lady of Washington, at her own expense, threw open Convention Hall, the largest auditorium in the city of Washington. We only refrain from

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saying more about the great day because we feel sure that in the Woman's department of this magazine full particulars will be given.

The amount of the Triennial Offering was announced at the meeting of the Board of Missions on Tuesday, October 11th, when, on motion of the Bishop of Massachusetts, it was

Resolved: That the Board of Missions receive with gratitude the United Offering of the Woman's Auxiliary to the Board of Missions of over $80,000 for the missionary work of the Church.

The Board places on record its appreciation of the devotion of the women of the Church and hails with thanksgiving their increasing generosity.

THE NATIONAL DAY.

THE Board of Missions has passed the resolution that the Second Sunday after the Epiphany be kept by all the Sunday schools of our land sacred to the missionary work. It is our hope that on this day the schools may gather everywhere for a service which shall be the same for all, so that the same grand outburst of prayer and praise may go up to the same God and Father of us all, for the same rich blessing upon His family throughout the world.

We commend the keeping of this day most earnestly to the hearts and minds of our parish clergy, to superintendents and teachers, and hope that what was so happily begun last Epiphany in the Diocese of New York under the auspices of the Junior Auxiliary may spread until it shall be found in every diocese and missionary district of the Church.

RENEWED HELPFULNESS.

THE BROTHERHOOD OF ST. ANDREW.

AT its recent convention in Baltimore, amid great enthusiasm, the Brotherhood of St. Andrew took "a forward step in missions" by the adoption of the following:

Resolved: That the Brotherhood of St. Andrew, assembled in its thirteenth annual convention, accepting the responsibility involved in the inevitable expansion of its own work, hears with joy the cry for an enlarged and more aggressive missionary policy in the Church, and pledges to the Church its loyal sympathy therein.

And again:

WHEREAS, In the Providence of God this nation is now having its vision widened and the sphere of its influence enlarged, and, WHEREAS, The Church seems ready to hearken to the command of our Lord Jesus Christ for the redemption of all nations, and since ignorance is largely the cause of indifference to the claims of missions, and knowledge will lead to more prayer, and giving of substance and self, be it

Resolved: That the Brotherhood of St. Andrew, in Convention assembled, recommends the study of missions as a definite work for the individual chapters.

Resolved: That a committee be appointed by the Council to take charge of the matter.

THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

The Church Students' Missionary Association in the same line memorialized the General Convention in the following terms:

WHEREAS, The students in our schools and colleges represent the leaders of the

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Church in the future; and, WHEREAS, the time to interest these men in missions is during their scholastic course, *therefore*, the Church Students' Missionary Association, existing for this very purpose, and desiring to do more aggressive work, prays the General Convention to commend its objects to the Church, and if it should judge it to be expedient, to suggest plans by which the study of missions shall be introduced into the course of preparation for Holy Orders.

Whereupon, on the eleventh day of the session, the General Convention, by concurrent action of the two Houses, adopted the resolution hereto appended:

Resolved: That the General Convention commends to the sympathetic and prayerful interest and co-operation of the whole Church the endeavor of the Church Students' Missionary Association. And we urge upon the trustees and faculties of our several theological seminaries that they promote the purpose aimed at by this organization, and direct its intelligent progress, by arranging for the study of missions, and, so far as possible, also for the preparation for their missionary labors of those students who have determined to devote themselves to such a field, whether Domestic or Foreign.

MISSIONARY DISTRICTS AND BISHOPS.

WHILE at the General Convention just adjourned there was no increase in the number of Domestic jurisdictions, a very decided rearrangement was made of the delimitations of several of them. This was the outcome of action taken by the Board of Missions in 1895, when, upon the recommendation of one of its committees, it adopted the following resolution:

Resolved: That the Board of Missions requests the House of Bishops to commit to a special committee of its own number to report to the next General Convention the question of redistricting the whole of our Domestic Missionary territory, with a view to the most economical and efficient administration of our several missionary jurisdictions.

By the arrangement which follows, direct lines of travel are observed, and a Bishop does not have to pass back and forth across another's district to reach places in his own. The jurisdictions of Idaho, Nevada and Utah, Northern California, The Platte, Western Colorado and Wyoming as such no longer exist, but in lieu thereof have been set up the following missionary districts:

LARAMIE: Including all previously known as The Platte with the addition of all that portion of the State of Wyoming lying east of the west lines of the counties of Sheridan, Johnson, Natrona and Carbon. The Right Rev. Dr. Anson Rogers Graves to be the Bishop with the title, The Missionary Bishop of Laramie.

SALT LAKE: Including the State of Utah, with all that portion of the State of Nevada lying east of the west lines of the counties of Elko, White Pine, Eureka, Lincoln, Lander and Nye, together with that portion of the county of Uintah in the State of Wyoming, lying south of the forty-one and a half degree of latitude, and the former Missionary District of Western Colorado. The Right Rev. Dr. Abiel Leonard to be the Bishop with the title, The Missionary Bishop of Salt Lake.

SACRAMENTO: Including the late Missionary District of Northern California, with that portion of the State of Nevada lying west of the west lines of

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the counties of Elko, White Pine, Eureka, Lincoln, Lander and Nye. The Bishop to have the title, The Missionary Bishop of Sacramento.

BOISE: Including all that portion of the State of Idaho lying south and east of the southern and eastern lines of the county of Idaho and all that portion of the State of Wyoming lying west of the west line of the counties of Sheridan, Johnson, Natrona and Carbon, except that part of the county of Uintah, mentioned above. The Bishop to have the title, The Missionary Bishop of Boise.

SPOKANE: The present Missionary District of this name to be changed by the addition to it of that portion of the State of Idaho lying north of the south line of the county of Idaho, the name of the district and the title of the Bishop, the Right Rev. Dr. Lemuel H. Wells, to be as heretofore, the Missionary Bishop of Spokane.

By further action the Missionary District of Tokyo has been divided so that there are now two jurisdictions in Japan to be known respectively as the Districts of Tokyo and Kyoto. These are separated the one from the other by the English jurisdiction of North Tokyo. It is our hope to show this in an early number by a fine map.

By official information received from the Rev. Dr. Samuel Hart, Secretary of the House of Bishops, the Board of Managers is informed that the Rev. James Bowen Funsten has been duly elected Bishop of the Missionary District at Boise; the Rev. William Hall Moreland, Bishop of the Missionary District of Sacramento; the Rev. Samuel C. Edsall, D.D., Bishop of the Missionary District of North Dakota; and the Rev. Junius Moore Horner, Bishop of the Missionary District of Asheville. Also, that the Rev. Lucien Lee Kinsolving has been duly elected, in accordance with Article X. of the Constitution, a Bishop for the United States of Brazil. And, moreover, that the House of Bishops has placed the Missionary District of Kyoto, in the islands of Japan, under the charge of the Bishop of Tokyo.

MISSIONARY SERVICES.

BY arrangement between the Committee on Missionary Meetings and the Bishop of the Diocese, Sunday, October 9th, was observed all over the city of Washington and in its vicinity as "Missionary Day." The preachers in most of the churches were announced in our last number. We wish that we could have had a complete list, but it is probable that some of the engagements were not made in time. In the afternoon the public anniversary services of The American Church Missionary Society (a recognized auxiliary of the Board of Missions) were held in the Church of the Epiphany, the speakers being General Wager Swayne, the Rev. John G. Meem, of Brazil, and the Bishop of Kentucky, at which the church was full. The business meeting of this auxiliary was held at the Ebbitt House the next evening.

In the same church in the evening, after a brief missionary service, the triennial sermon before the Board of Missions was delivered by the Right Rev. Dr. Nichols, Bishop of California, whose text was taken from Ecclesiastes iii., 13: "To everything there is a season, and a time for every purpose under

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heaven." The Bishop spoke without notes. He has kindly undertaken to write out, for these pages, an abstract of it which we hope to publish hereafter. Upon the same evening a Missionary Meeting was held in St. John's Church, where the Right Rev. Drs. Whipple and Graves, and the Rev. Dr. Mackay-Smith were the speakers; the common topic being "Why we Believe in Missions."

A series of Missionary Meetings on the three Wednesday evenings during the Convention were held in St. Andrew's Church, the Right Rev. Drs. Graves, McKim, Millspaugh and Rowe, the Rev. J. L. Patton, and the Rev. J. G. Meem being the appointed speakers—two on each occasion.

Meetings in the interest of the American Church Building Fund Commission, The Church Society for Promoting Christianity amongst the Jews, and of missions in Mexico were successfully conducted on week-day evenings.

Several other voluntary meetings were held, of which unfortunately no particulars reached us.

The Sunday following was also a Missionary Sunday in that two great meetings, arranged by the committee before mentioned, were held in Ascension Church, which was thronged in the afternoon with the children of Washington and their friends, and well filled in the evening at the Missionary Rally.

For the children's meeting it was at first proposed to secure a hall, but, under advice locally received, the church was selected as more suitable and as large as any public building that was available. The question arose immediately after this gathering how the children could have been accommodated had not Epiphany school previously arranged to celebrate its anniversary on the same day, and had not another children's service for missions been held at the same hour in one of the Georgetown churches. Bishop Satterlee presided at Ascension Church, and in turn introduced the Right Rev. Drs. Rowe, A. Leonard and Tuttle. The first named gave a vivid description, greatly to the edification of the children, of the conditions and life of the Alaskans—Esquimaux and Indians, and of the work of the mission schools among them. The second, after congratulating the children upon the amount of the Lenten Offering for 1898, which, by a singular coincidence, was almost exactly the same in amount as the Triennial Offering of the Woman's Auxiliary, passed on to talk about the Indians in his jurisdiction. The third speaker greatly amused and edified the children by what he promised should be a seven and a half minute address, and which was concluded within thirty seconds of that time; he drawing a graphic picture of selfish and unselfish Christian workers.

At the evening meeting Bishop Gailor, acting for the Bishop of the Diocese, who was obliged to be elsewhere, presided. The speakers were Arthur Ryerson, Esq., of Chicago, the Rev. Dr. Greer and the presiding officer. The first speaker has been very successful in his participation in the arrangement for missionary work in his diocese and is an active member of the Board of Managers, very frequently riding nearly 2,000 miles (here and back) to attend meetings. He spoke of the general work out of his experience. The rector of St. Bartholomew's Church, New York, also of the Board, spoke, as the expression goes, "from the inside," and the Bishop of Tennessee was, as usual, masterful. We doubt if three better addresses were ever made on one occasion.

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We must not close this article without publicly returning our thanks to the Rev. Dr. McKim, Rector of the Church of the Epiphany, the Rev. Dr. Elliott, Rector of the Church of the Ascension, and their respective organists and choirs; to the Rev. P. H. Rhinelander, the Bishop's Secretary, and his associate the Rev. C. H. Hayes, for services cheerfully rendered, and to the Rev. L. G. Wood and the local Sunday-school Institute for making arrangements for the Children's meeting.

THE FIRST CLERGYMAN TO PORTO RICO.

As will be seen by announcement on another page, a commission of the General Convention is to investigate the circumstances and to report to the Board of Managers their recommendations with regard to undertakings in our new possessions. Meanwhile, we are glad to say that by reason of the great interest of one of the daughters of the Bishop of New York in the Red Cross work, the Rev. Dr. Rainsford, rector of St. George's Church in this city, has given an extended leave of absence to one of his assistants, the Rev. Arthur Nelson Taft, who, with the endorsement of the Bishop of New York, has proceeded to San Juan, Porto Rico. His instructions are first to care for the spiritual interest of the soldiers, especially the sick, and afterward as he may have opportunity to serve all others who are willing to accept his ministrations.

THE BOARD OF MISSIONS.

WHILE the Board of Missions canonically meets upon the third day of the session of the General Convention, the keynote was struck in the Bishop of Missouri's sermon at the grand opening service in the Church of the Epiphany on Wednesday, October 5th. Although this able discourse will have wide publication we cannot restrain ourselves from publishing portions of it right here. It was the desire of many hearts that the spirit of the discourse might be the spirit of the Convention, in which case the prayer that was offered in all the churches of the land during the session of the Convention must surely be abundantly answered: "That Christ's Gospel may be truly preached, truly received, and truly followed in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour." We place extracts under words taken from the sermon itself. They are axiomatic and should become proverbial:

OUR DEAR LORD ENDOWED MISSIONS BY DYING FOR ALL MEN UPON THE CROSS.

We ought to stand for breadth. The Fatherhood of God—the Brotherhood of Christ—the Motherhood of the Church! Narrowness should have no clutch upon our thought of these. "As in Adam all die" is the sad dirge of the world's experience. "Even so in Christ" may "all be made alive" is the glad rebound of faith and hope. So the missionary spirit is said to be the real life of the Church. And so it is, most emphatically. Earnestly we are to look out, to help and to save. And we are to look wide, and to look far. Missions must be the elementary alphabet, and missions the crowning epic poetry of the living Church. Its Founder, our dear Lord, preached missions, in sermons

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upon the prodigal starving in a far country and the lost sheep bleating in the wilderness. He lived missions, in going about unweariedly doing good. He endowed missions, by dying for all men upon the cross. And the terms of the legacy, though spoken into the ears of heathen and bigots, were the tenderest this poor earth ever heard, "Father, forgive them," the Roman soldiers, the persecuting Jews, "Father, forgive them, for they know not what they do." In the lowest aspect of His Blessed Person He was a citizen of Jewry. It was Foreign Missions then that He endowed when He pleaded for the heathen Roman soldiers, and died for them, as for us and for all the world. . . .

Wide—aye, wide the work of the Church should be. Expansion is in the air for us Americans now. If we fall into line at its bugle blast it will be, some may claim, to our risk and harm; for that it is an unwonted call, an out-of-the-way call, an unfit call for such as we are. Be that as it may, the logic of events is a force not to be counted out, and it may make the sounding of bugle-calls and the rolling forward of chariot wheels of destiny things that we cannot stop if we would. All who think are startled and sobered and awed at the responsibilities devolved upon the nation. Now, if the things we are looking at as citizens are wide and far and deep, how shall we bear it if the Church is unheeding, and shrinks, and cowers, and draws back, and lies down?

Speak unto the Children of Israel that they go forward, said the Lord Jehovah of old. Speak unto the children of the Church that they go forward, may easily be heard now by the listening ear of faith. The anvil stands steady. Right good work that for the anvil. But we are not the anvil now. We ought to be, we want to be, the hammer and the arm driving it, to strike hard. Hawaii, Porto Rico—go forward and possess the land. The Philippines—if the flag we honor and love is to float sovereign there, go ye in there also. And if the forceful logic of events that we wot of lift the flag in unfurled permanence over other regions yet, go ye there, too, to bide and work and help and save. We may find China likely to be our neighbor, even in the ordinary sense of mundane locality. In the Blessed Lord's sense and the Catechism sense she has been our neighbor for years. We have tried to do a little something for her. There shall be an asking and a pleading and a demanding that we do great things for her. A huge, dark room of the earth's housekeeping area she is. But it is no good to get scores of men and set them to work to bale darkness out of a room with buckets. Let light in. So for China we shall be constrained more and more in heart and conscience to let Christ's Gospel light in. For Japan, a stage of awakening from her blindness is upon her. She now sees men as trees walking. The precious eye-salve which shall avail to complete her relief, we have in trust and commission. Give ye to her, and she shall see with eye of sense men as immortal souls forgiven, comforted, hopeful; and with eye of faith the Lord Himself who saves and blesses them. Africa is to be helped, and other peoples nearer home on our continent.

Then, for our own countrymen—shall this Church be content with any narrower aim than to be in zeal and love and outreaching sympathy the American Church? We need not the fact that we are gathered in the nation's capital to remind us how thick and fast are growing the nation's responsibilities which centre here. To meet them bravely, to discharge them well under the smile of Heaven and the plaudits of a world, our people must have God's truth, God's laws, God's guidance graven on their hearts and grafted into their lives. God's providence has lodged in this Church a fulness of grace, a completeness of power, and a balanced roundness of truth to help mightily in such graving and grafting. We are a feeble folk in numbers. We are sadly slow in rising to our privileges and opportunities. But we utterly refuse to be counted out as an element of national spiritual strength. We humbly claim we have helped a little in the obliteration of antipathies, North and South, and the softening of prejudices, East and West, which have culminated in the wonderful reunion of hearts and hands now so conspicuously witnessed and abundantly welcomed. And with our coney nest in the rock of such

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blessed union we sturdily insist on being cheery and hopeful, spite of straitnesses that press and crookednesses that perplex, in our steady work for the Master and His Church. . . .

We ought to be full of love. Then love would make work light. It would change missionary duty into pleasure. It would be kindly considerate, and cement a real brotherhood. It would cast envy and jealousy out of our hearts, and put there in their stead the sweetness and strength of forbearance and gratitude. "Christ loved us and gave Himself for us." "We ought also to love one another." "Another commandment give I unto you, that ye love one another." If in our hearts there be some love for Christ and some sharing of His love for men, then missionary love will make missionary life and no end of missionary work. If with love for our spiritual eye-glasses we shall see brethren in all who profess and call themselves Christians, and in a Christian brother's face shall see Christ's face, and in his hands Christ's hands, and in his feet Christ's feet, to do Christ's work of good, then somewhat of the peace which passeth all understanding may possess our souls in thought of the achievements of Christ's militant Church on earth. Thrice blessed quality of love! It blesses him who gives. It blesses him who takes. It is blest of Him who sees and knows. And a thrice blessed lengthening of the cords again, to take mercifully in and welcome lovingly the great, wide Church of faithful believers and holy livers, whereof our Prayer Book Church is a small, though I hope not a narrow, and I trust a loving—I pray not an envying—portion.

THE FIRST DAY.

On Friday morning, October 7th, the Bishops and Deputies with the delegates from the Missionary Jurisdictions and the members of the Board of Managers came together at about noon as the Board of Missions of the Church. At the opening of the session the Bishop of Minnesota took the chair, supported by the Rev. Dr. Morgan Dix, the President of the House of Deputies, and upon calling the meeting to order gave out hymn No. 253, "Fling out the banner," and offered suitable prayers. The church was overcrowded, so great was the throng, composed of members of the Woman's Auxiliary, and others who felt that the missionary work was the most important subject before the General Convention. The order of procedure heretofore published was adopted, with only two changes in the speakers; the Bishop of Maine taking the place of the Bishop of New Hampshire, who at the time was absent and ill, and the Bishop of New Mexico and Arizona gracefully resigning his assignment by permission of the Board to the Rev. Henry Forrester. The annual report of the Board of Managers was presented and read by the Associate Secretary. Whereupon the report itself and the reports of the several auxiliaries were referred to special committees.

The next business in order was the presentation of the scope of the Church's missions by representative speakers as follows: The Bishop of Maine's topic was Domestic Missions in the Original Dioceses. He explained that as he was speaking at short notice for another he could not take that extended view of the subject that he would have liked to do, and confined himself largely to the conditions existing in Maine and the neighboring states. The *Churchman* correspondent comments: "Bishop Neely brought a thoroughly characteristic note of old New England into the proceedings, a note that one would not willingly have missed there. There was in his words a shrewdness and a canny humor that was delightful and had behind it all an earnestness that had grown with

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thirty-one years of consecrated labor." He was followed by Bishop Graves of The Platte, whose subject was Missions in the Middle-West, which, for the occasion, was intended to include all the territory from the Ohio river to the Rocky mountains. His address made a most profound impression. He called attention to the fact that because of neglect on the part of the Church in the early days she was in some respects stronger now beyond the mountains than in the Mississippi valley. He was decidedly in favor of extension by a multiplied force in that region. More Bishops as leaders of the hosts were an absolute necessity, since some of the dioceses were so large that the work was impossible to a single leader and these should have under them more missionaries properly trained. He would have a professor of missions in each of our theological seminaries. The limit of time closed this address just as the Bishop was pleading for more thorough and complete lay organization.

At the afternoon session the Bishop of Albany, who had relieved the Bishop of Minnesota earlier in the day, continued in the chair.

By order of the House the names of those whose bequests for missionary work had been received during the last year were spoken, the members of the Board standing, and hymn 176, "For all the saints who from their labors rest," was sung. This was followed by the continuation of addresses by appointed speakers. The Right Rev. Dr. Barker, Bishop of Olympia, opened; his subject being Missions on the Pacific Coast. While he was not satisfied with them as true exponents of the work (he said) he had the statistics both actual and comparative at his tongue's end. He made most effective use of them. He spoke most lovingly of the venerable Bishop of Oregon who had labored so unremittingly in what is now his diocese and in the neighboring State of Washington that should he walk down the aisle of the church hardly one deputy in ten would know his face. He made a good point when he said that the Board of Missions ought not to be obliged to give so much time to collecting money, but rather to the disbursement of funds amply provided by the Church.

The work in Alaska was the next topic, but it was necessarily laid aside until the following session, since Bishop Rowe had not then arrived. He was heard, however, on Tuesday, October 11th, when he delivered a most effective address, abundantly demonstrating the wisdom of the Church in electing a Bishop for that far-off portion of this continent at the General Convention of three years ago.

The work among the Indians, not only in his own jurisdiction but throughout the West, was the topic assigned to the Right Rev. Dr. Hare, and it was remarked that in his admirable address he said so much about the work elsewhere that time did not serve for him to dwell with fulness upon that in South Dakota.

The Bishop of Georgia, than whom no one is more competent to do so, spoke in behalf of the Work among the Colored People of the South in his usual vigorous and convincing manner. He showed that we should be doing vastly more than the Commission, with the means at command, has ever been able to undertake. This completed the addresses with regard to the home field.

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On taking up the subject of Foreign Missions the Rev. Dr. Eccleston presented our work in the dark continent of Africa most lucidly; dwelling somewhat upon the fact that the Republic of Liberia had the right to look for nursing care and protection to this country and this Church, and yet showing that in all things save material resources the Church there was self-perpetuating, with its Liberian Bishop and staff of native and Liberian clergy.

Bishop Graves, of Shanghai, followed with a vivid description of the work the Church has set him to do among the 80,000,000 in the great Yang-tse valley; calling especial attention to the transitional state of China's present political condition, and begging that the Church would be ready to meet emergencies.

Next came the Right Rev. Dr. McKim, of Tokyo and Kyoto, now two jurisdictions, but as yet with the one Bishop, reciting what they had by way of working force, both foreign and native, but showing the need of its enlargement and dwelling upon the fact that the young Japan Church had already undertaken a mission to Formosa.

The Right Rev. Dr. Peterkin, who has been the provisional Bishop of the missions of this Church in Brazil, told of the remarkable growth and progress from the small seed sown but a few years ago, so that the missions were knocking at the door of the General Convention for the consecration of one of their own number to the Episcopate.

Almost by acclamation the Board of Missions had extended the time of its session so that the whole scope of the Church's missions might be laid before it before adjournment. This gave opportunity for the Rev. Mr. Forrester's account of his stewardship as the Presbyter of this Church appointed by the Board of Managers on the nomination of the Presiding Bishop to counsel and guide our brethren in Mexico, whose presentation of the subject seemed to be generally satisfactory. The writer in the *Churchman* comments: "He read a letter from a Priest that showed a power of sacrifice and abnegation that may well put laggard hearts to shame. Nothing could have better closed what many old deputies regard as the most stirring missionary day in recent memory."

THE SECOND DAY.

By request of the committee to make arrangements for commemorating Bishop Hare's twenty-fifth anniversary in the Episcopate, the Board of Missions had adjourned until this day, Tuesday, October 11th, as their arrangements could not be completed in time for the previously proposed meeting on Saturday, the 8th. At eleven A.M., the House of Bishops having appeared and taken their seats with their respective delegations in the House of Deputies, the Bishop of Minnesota took the chair. Whereupon, in a felicitous address, in which he recalled early memories during their school-boy days in the Episcopal Academy, Philadelphia, with Bishop's Hare's father as chief preceptor, Mr. George C. Thomas presented a preamble and minute, which was unanimously adopted by a rising vote, as follows:

Mindful that the Right Rev. William Hobart Hare, S.T.D., has but lately completed his twenty-fifth year of active service in the Missionary Jurisdiction originally known as Niobrara, but more recently as South Dakota, this Board resolves to spread upon its records the following

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MINUTE.

The Church's earliest indebtedness to Bishop Hare for missionary work antedates his consecration to the Episcopate. For some time previous to that event he had occupied the responsible position of Foreign Secretary to this Board, and it was doubtless due to the singular efficiency with which he was discharging the functions of that important office that he was found meet to be ordered to the higher duties of the Episcopate.

Recently Bishop Hare's jurisdiction has grown to include a large white population, but for the greater part of his quarter of a century of missionary life his work has lain among the Indian tribes of the frontier. To these he has been both friend in need and friend indeed. What Eliot was to the tribes of Massachusetts Bay, that Hare has been to the Dakota Sioux. The difficult task of mediating between the red man and the white he has discharged with consummate skill and tact. The education of the Indian youth, both boys and girls, has been his assiduous care. The old alliance of the school-house and the church he has made it a chief point to maintain. Never a sentimental apologist for Indian crimes, he has been always and invariably a staunch upholder of Indian rights. The people and the government have learned to trust him as one who could be depended upon to tell them the whole truth, and, to-day, the buildings of his jurisdiction stand as a witness to the generosity which personal confidence never fails to inspire. Bishop Hare's relations to this Board have from the beginning been marked by the utmost cordiality, while his course with respect to the special contributions made toward his work deserves no less an epithet than chivalrous. He has well earned our thanks. We assure him of our love.

Bishop Whipple, resigning the chair to the Bishop of Albany, rose to second the resolution, which, as a matter of fact, he forgot to do, but was not called to order until he had made a most effective speech, of which the following abstract appears in *The Church Standard:*

When the Sioux moved beyond Minnesota I nominated for the office of missionary among those poor red men, my brother, to-day the Bishop of South Dakota. He has been there twenty-five years, and you know the result brought about among the Sioux Indians, the largest tribe in the United States, and one which has been called the noblest race of wild men in the world. When my brother became the Bishop of Niobrara the race hated the white man; his name was the synonym of liar. But by his effort six thousand Sioux are now sitting at the feet of Christ.

The Bishop of New York, Chairman of the Board of Managers' committee to make arrangements for the occasion, rectified the parliamentary omission; embracing the opportunity of also speaking to the resolution. From the source mentioned before we draw the subjoined report of Bishop Potter's remarks:

When it was suggested that some appropriate action should be taken recognizing the completion of the twenty-five years of service of Bishop Hare, it was thought that it might be creating a precedent; but it was very justly answered that if that were so it was a good kind of precedent, because it was no ordinary thing for a Bishop to survive his hardships for twenty-five years. Bishop Hare had brought to his work not only courage and devotion, but an exceptional power of endurance. He would not attempt to speak of Bishop Hare's work. Referring to the remark of Mr. Thomas, that he had been a schoolmate of Bishop Hare, Bishop Potter said that he, too, might refer to those days, but there was possibly a good deal that Mr. Thomas and he would like to forget; at that time Bishop Hare was as good an example for Mr. Thomas and himself as he is to-day. But he would refer to one or two instances connected with Bishop Hare when he, Bishop Potter, was rector of a parish in the city of New York. One night, when he was sitting

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down at dinner, the servant came to the door and said that there was some one who wanted to see him and would not go away. This he characterized as a very common experience in the life of a New York rector. He went out into the hall with the natural impatience of a man interrupted at his dinner, and found there a man about thirty-five years old, dripping with the rain of the storm prevailing on that November night, and with his hat on. He saw that the man was dazed, and when he uncovered his head he saw one of the most remarkable faces that he had ever looked upon. This man was a clergyman of the Church of Ireland, who had been dragged down by the infirmity of drink, and who had been dismissed by his English Bishop from his cure, and had come to this country meaning to strive to recover himself if he might, but had fallen into evil company. He said that that day and the night before he had spent the hours in the street. Bishop Potter said that he spoke to him as one may be permitted to do in the face of such a history, and asked him if he believed he could get on his feet. By the grace of God, the man said he could, if helped to do so. He placed him under the oversight of one of the assistant ministers of the parish, and made him report every morning to us, and each day we asked the same question. He held out a week, two weeks, a month; and one day when Bishop Hare was in my study I told him about the man, and I said that the English Bishop refused to give me any letter whatever or any paper which would authenticate this brother to any American Bishop. I said, "What shall I do with him?" Without a moment's hesitation, and in fine indifference to canon law, Bishop Hare said, "I will take him." He took him to his jurisdiction and placed him in charge of an Indian mission, and there he labored and there he fell a martyr to Christ and his devotion to the Christian Indian work, saved by the love and broad character of my Brother Hare.

I put beside that, Mr. Chairman, an incident which happened during the Lambeth Conference, when my brother, the Bishop of South Dakota, in a foreign land, found himself next to a very charming woman at an entertainment, and on the other side of whom was an Anglican Bishop who has passed to appropriate obscurity. This lady, who had found in the Bishop of South Dakota what any lady would find in him, turning to the Anglican Bishop for information, said: "Who is this gentleman on my right?" The answer which the Bishop of South Dakota overheard was, "Only a Missionary Bishop." I confess, said Bishop Potter, when I heard that story there flashed into my memory that incomparable and dramatic story by Thackeray of Jonathan Swift, where he spoke of his having found a folded sheet of paper and on it the word "Stella," and then, underneath, describing the contents of that sheet of paper, "Only a lock of hair." And then Thackeray, with great pathos, repeats the words: "Only a lock of hair; only devotion; only consistency; only infinite patience; only the largest love; only the sweetest sacrifice." And so I say, "Only a Missionary Bishop; only heroism; only the most patient and devoted service; only the most constant compassion; only the most splendid and gracious illustration which our missionary service has given us of devotion to the cause of Christ and those who are forgotten of their fellowmen."

Before resuming his seat, the Bishop of New York presented to Bishop Hare, as an especially personal feature of the occasion, a large, heavy and beautiful silver loving-cup, on which was inscribed:

"The Right Rev. William Hobart Hare, Doctor of Divinity, from Friends who love and honor him. 1873–1898."

Whereupon the Bishop of South Dakota said (we draw from the same report):

Brethren, what means this noble, generous act of confidence—this noble *auto da fé* in which the fires of fatherly and brotherly love have been consuming me, their happy

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victim. What means it but this, that there pervades the Church the tender appreciation of the service of long tried servants? Just as the atmosphere is charged with moisture, and just as an electric shock will make the moisture coalesce and distil into a shower, so this anniversary of mine seems to distil the pervasive love of the Church. I feel that for the time being my individuality is lost and that in me are summarized and capitulated all those servants of the Church who have done long service. When I summon imagination to my aid, I see Bishop Williams, of Japan, who for more than twenty-five years has labored there; Archdeacon Thomson, of China, who for more than twenty-five years has labored there; Bishop Holly, of Haiti, who has labored there for more than twenty-five years; Bishop Ferguson, of Africa, who has labored there for more than twenty-five years, and Bishop Morris, of Oregon, my dear father, who for more than twenty-five years has labored there. And with them I would include all those dear men and dear women who have given long service in South Dakota, fifteen, twenty, twenty-five—twenty-seven years is no rare thing. Those dear men and women, my fellow-laborers and noble laborers, have lifted me aloft and put me here. I would remember that the dome of the Capitol, while most conspicuous, is not, after all, the most important part of the building, but that the structure which supports it is the more important; so it is with those who have supported me, the men and women that in my despondency have made me believe in myself—a very important thing to do—because I found that they believed in me. And yet, my dear friends and brethren, I must not detain you. In this case, as I am sure all of you would in circumstances of great emotion, I find some sweet comfort in the words of the Psalm—words which tell out all the pains of my poor body, all the sorrows of my heart during these twenty five years—all my hopes, all my thankfulness to my sympathizing brothers:

"Oh, what great troubles and adversities hast Thou showed me; yet didst Thou turn and refresh me, yea, and broughtest me from the deep of the earth again.

"Thou hast brought me to great honor and comforted me on every side.

"Therefore will I praise Thee, and Thy faithfulness, O God."

The writer of this having been associated with Bishop Hare since the day that he was elected Secretary for Foreign Missions, a generation ago, felt that he could truly say that his own cup was full of joy and thankfulness.

Following this testimonial to Bishop Hare was another most pleasing feature in that the United Offering of the Woman's Auxiliary having been formally presented to the Board of Missions suitable resolutions of appreciation were passed which appear in another connection in this number.

At this session also was delivered the address of the Bishop of Alaska already alluded to, and the two following resolutions were adopted, the former on motion of the Bishop-Coadjutor of Minnesota and the latter upon motion of the Treasurer of the Society:

Resolved: That in view of the growing requirements of the missionary work of the Church, the Board of Managers is requested to consider the wisdom and advantage of appointing such additional secretary or secretaries as may be needed.

Resolved: That the Board of Missions recommend that the Second Sunday after the Epiphany and the Monday following be set apart as special days when the missionary work of the Church shall be brought before the Sunday-schools, with a view not only to increase the interest in the Lenten Offerings for Missions, but to bring the whole subject of the missionary work of the Church and the duties in connection therewith more prominently before the teachers and scholars.

After the doxology and the benediction, pronounced by the Archbishop of Ontario, the Board adjourned to the evening of Monday, October 17th.

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THE THIRD DAY.

At eight o'clock the Bishop of Albany took the chair.

The Rev. C. E. Woodcock, of Connecticut, presented and read the report of the committee on the Woman's Auxiliary Report, which will be found in the Woman's department of this number.

The Bishop of Duluth presented the report of the Committee on the Church Building Fund Commission's Report, as follows:

The committee to whom was referred the Report of the American Church Building Fund Commission, have carefully examined the papers submitted to them, and desire to felicitate the Church on the wise, faithful, and economical management that has marked the administration of the Fund, and heartily to commend the purposes for which this Commission was created, and the methods by which its usefulness has been so happily demonstrated.

It appears that in the eighteen years of its existence the Commission has made 359 loans, aggregating $410,196.92, of which $16,725 was loaned to ten parishes during the past year, and 128 gifts, amounting to $18,026, of which $3,050 has been distributed among twenty-three parishes within the last twelve months.

The committee are glad to call especial attention to the encouraging growth of the Fund since last General Convention, and notably during the past year.

On September 1st, 1895, the amount of the Fund was $275,077, and on September 1st, 1898, it had increased to $343,891, the average annual growth being almost $23,000, whereas from 1892 to 1895 the annual increase averaged only $16,279. This increase has been principally owing to the benevolence of contributors.

During the past three year, as the following statement shows, the contributions of 1896 amounted to $12,199; 1897, $11,339; 1898, $45,274; during these three years interest received, $35,766; total, $104,578.

We may well congratulate the managers of the Fund on the results that have attended their efforts during a period when financial depression has severely affected our country.

Your committee feel very strongly, however, that this most valuable agency for Church extension has by no means received from the Church at large the support which the importance of its work deserves. After eighteen years of effort the Fund is scarcely more than one-third of the amount which the Church set before it as its aim at the inception of the undertaking. It appears that at present, only perhaps one parish in twenty contributes to the Fund, and surely we cannot rest satisfied with this spirit of apathy on the part of our people regarding the great work of Church extension.

Your committee earnestly urge that all our churches, whether large or small, give an annual offering for the work of the Commission, that the resources may be placed at its disposal to fulfil the duty laid upon it by the Church.

Your committee observe that appeals have been made to the Commission to lower the rate of interest on loans. After careful consideration your committee approve the wise conservative policy of the Commission, and feels confident that in fixing its rate of interest on loans, and in its distribution of gifts, the Commission will deal as generously as a judicious and faithful administration of its trust will permit.

J. D. Morrison, George F. Breed,
R. M. Kirby, F. L. Stetson,
Committee.

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On motion of the Rev. Dr. Battershall, of Albany, the following preambles and resolution were adopted :

WHEREAS, The Executive Board of the American Church Building Fund Commission is a corporation chartered under the laws of the State of New York and is limited in its action by the terms of its charter; and WHEREAS, Acting in accordance with the opinion expressed by the Board of Missions, they have granted loans for the building of rectories; and WHEREAS, Their legal adviser has recently informed them that such action is beyond the power conferrred on them by their charter; therefore,

Resolved: That it is the opinion of this Board of Missions that the Executive Board of the American Church Building Fund Commission should apply to the Legislature of the State of New York for an enlargement or amendment of their charter, so that they may be empowered to grant loans for the building of rectories and other parochial buildings.

On motion of the Rev. Dr. Olmsted, of Central New York, the following resolution was adopted :

Resolved: That the Board of Missions, composed of both Houses of the General Convention, renews the recommendation made in 1880 that every parish of our Church contribute annually to the American Church Building Fund, until the full sum of $1,000,000 shall be secured.

The Bishop-Coadjutor of Arkansas, by permission of the House, addressed the Board upon the work recently committed to his charge.

After benediction by the Bishop of Missouri, the Board stood adjourned until Wednesday, the 19th.

THE FOURTH DAY.

The Bishop of Missouri took the chair at eight o'clock. Whereupon the Bishop of Georgia, chairman of the Committee on the Report of the Commission on Work among the Colored People, presented a report, the resolutions appended to which were adopted *seriatim.* This will be printed, if possible, in this number.

The Bishop-Coadjutor of Virginia, of the Committee on the Report of the American Church Missionary Society, presented the following report :

Your committee to whom was referred the thirty-ninth annual report of the American Church Missionary Society, beg leave to report that they have examined the statement laid before them and find it very satisfactory.

The American Church Missionary Society has done well in the past year both at home and abroad. Through the efforts of the society, and particularly the visits to our parishes of its foreign missionaries, the interest of the Church in Brazil and Cuba has been greatly increased, while the work in the Domestic field has not been seriously diminished.

We congratulate the Board of Missions on the efficiency of its auxiliary in evangelizing the nations, and commend the society for its zeal, enterprise and practical wisdom. The society supplements the Board ; the Board wisely gives the society its hearty endorsement.

In the mission field of the Church, if anywhere in all the range of human activities, the suggestion of our Lord to gather up the fragments of effort and religious interest should be obeyed, that nothing be lost.

The American Church Missionary Society impresses your committee as an organization possessed of great powers, both manifest and latent, and we think it cause of pro-

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found thankfulness to the God of grace and love that those powers are employed in such a spirit and manner that among the missionary agencies of the Church, general and special, canonical and voluntary, neither antagonism nor rivalry, but peace and harmony of purpose prevail.

ROBERT A. GIBSON, ALEXANDER H. VINTON,
E. T. PERKINS, WILLIAM A. ROBINSON.

The Bishop of Tennessee read to the Board a memorial from the Swedish clergy of the Church, acknowledging what had been done for their fellow-countrymen settled in this republic, asking for the development of this work, which in their judgment is altogether inadequate to their most pressing needs; reciting that a study of the statistics shows that those Swedish missions which have received aid are rapidly becoming self-supporting, and expressing their belief that the same happy result would follow like efforts in numbers of cases where the Swedish-speaking populations are eagerly asking for the services of the Church, etc., and begging that the Church as such should come to their aid through her general Board of Missions. This document was by resolution referred to the Board of Managers.

After singing and the benediction by the chairman, the Board adjourned until Friday, the 21st.

THE FIFTH AND LAST DAY.

The Bishop of Albany took the chair and called the Board to order at eight o'clock. Immediately thereafter the report of the Committee on the Board of Managers' Report, with Accompanying Documents, was presented and read by the Bishop of Tennessee. This is printed at length beyond.

By resolution, offered by the Bishop of Pennsylvania, the income of the Woman's Auxiliary Missionary Episcopate Fund (*i.e.*, the United Offering of 1895,) and so much of the income as necessary to complete the amount from the portion of the Enrolment Fund contributed by the women of the Church in 1892, was devoted to paying the salary of the Bishop of Alaska so long as he shall be a Missionary Bishop.

The Bishop of Marquette, representing a committee appointed by the Missionary Council at Milwaukee, reported their views as to the work of the Society for Promoting Christianity amongst the Jews. Whereupon, on motion of Mr. Thomas, the report of the committee (with the resolutions thereto attached) was referred to the Board of Managers to take such action in the matter suggested as in their judgment was deemed best. In the same connection, on motion of the Bishop of Pennsylvania, it was

Resolved: That the Board of Missions has heard with satisfaction that the present organization of the Society for Promoting Christianity amongst the Jews affords grounds for a reasonable expectation that the work and influence of the society will be largely increased, and, in the hope that these expectations will be realized, commends it to the sympathy and support of the clergy and laity for the next three years.

BRIEF MENTION.

THE frontispiece in this number represents the Church Home and Hospital, which is an incorporated institution of the Missionary District of Southern Florida, located at Orlando, of which the Bishop is president and the Rev. H. W. Greetham

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is the secretary and treasurer. The building in the trees on the left is the hospital for Negroes, with complete equipments, containing also a ward for white consumptives. The middle building is the girls' hospital, with rooms for the officers and attendants. That on the right is the "Administration House," including parlor, also used as a chapel, library and sitting-room, deaconess's bedroom, etc. The figures represent "the sister" and patients. The family about the tent, however, came in the wagon shown in the picture and brought one of the patients.

THE absence of Bishop Holly and Bishop Ferguson from the meetings of the House of Bishops and of the Board of Missions was noted by many persons. The former has just explained that it would have given him great pleasure, if it had been convenient, to be present, especially as these bodies met in his native city, and that he might have celebrated the twenty-fourth anniversary of his consecration on November 8th, 1874, in Grace Church, New York. The latter had previously written that he was prevented from leaving his jurisdiction because of the extensive building operations which are now going on there.

THE Rev. F. L. Hawks Pott, writing of the past year's progress at St. John's College, says: "This year is memorable in the history of our mission as being the Jubilee year of our educational work. Fifty years ago the first boarding-school of the mission was opened by the elder Bishop Boone. That school afterwards developed into two boarding-schools, which were in turn amalgamated into one institution by Bishop Schereschewsky, and became, nineteen years ago, St. John's College. St. John's has slowly developed until it has reached its present condition. During the fifty years it has sent forth many men who have proved themselves of value to the mission in the work of the Church, and also many who have won for themselves a creditable place in other walks of life. It should never be forgotten that the late Rev. Y. K. Yen, whose loss we feel so keenly, was one of the fruits of our educational work."

INTELLIGENCE has been received that Mrs. Selden and Mrs. Watt, who went up to Alaska during the last summer to join their husbands, have safely arrived at their respective destinations. Their boat having become fast on a sand-bar, they were taken off, and up the river, by a steamer of the Alaska Commercial Company, through the kindness of the agent, Mr. Weare.

REPORT OF THE JOINT COMMITTEE ON THE INCREASE OF RESPONSIBILITIES OF THE CHURCH.

TO THE GENERAL CONVENTION.

ON the third day of the session of this General Convention of the Church, a Joint Committee of three Bishops, three Presbyters and two laymen was appointed, to whom was "referred the question of the increased responsibilities devolved, or to be devolved, upon this Church, and also the question of the obligations to missions in Christian countries of the Western hemisphere with which this Church may be charged."

The committee was organized by the election of the Bishop of Missouri as chairman, and the Rev. A. W. Seabrease as secretary.

The committee gratefully recognizes in a resolution of the Brotherhood of St. Andrew, assembled in its thirteenth annual convention, referred to them, the ready sympathy existing among earnest Churchmen toward a response to the calls for an enlarged and more aggressive missionary policy in the Church.

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The committee have had under consideration various memorials, and information from several sources concerning the responsibilities of the American Church in Hawaii, Porto Rico, the Philippine islands, and Cuba, and also with reference to the English-speaking people in Mexico.

In regard to the present status of the Church in Hawaii, the committee would respectfully report that they have examined the various documents submitted to them, and find that the status of the Church in Hawaii is not the simple one that might be supposed to supervene upon the annexation of the Hawaiian islands by the United States. It appears that as a matter of good faith there should be recognized a joint relationship entered into by the late Bishop of California, the Right Rev. Dr. Kip, with the authorities of the Church of England, in the establishment of the Church in Hawaii. While not being in a position to express an opinion as to the extent of the present obligation of such joint relationship, or to forecast its adjustment to what the committee believes should be the ultimate, unqualified spiritual jurisdiction of the Church in the United States all over the territory of the United States, your committee feel that, in view of the said joint relationship, there should be conference with the authorities of the Church of England before taking any final and decisive action on the part of this Church. Having due regard for this and for other considerations involving careful and deliberate procedure, your committee have drafted a resolution touching this matter, which is appended to this report.

The committee find from written and personal information that the present political, social and religious condition in the island of Porto Rico is such as to warrant immediate action on the part of this Church. There is a church-building and congregation at Ponce under the control of the Church of England, and the supervision of the Bishop of Antigua, who has informed an officer of the United States army now stationed there that there would be no objection to the transfer of this congregation to the American Church if made on consultation between the ecclesiastical authorities of the English and American Churches.

It is reported that the educated classes have broken away from the Church of Rome and are antagonistic to its Priesthood. Seventy-five per-cent. of the population of the island is illiterate. There seems to be a general desire on the part of the people to adopt, as rapidly as possible, the institutions and customs of the United States. The liturgical worship of the Church would be welcomed by them, and, in the opinion of your committee, it would be wise to favor the early establishment of missions among them. A resolution touching such action is appended to this report.

Testimony comes to the committee from Cuba that the same condition is found there touching the fitness of this Church to meet in the best way the religious needs of the inhabitants. The committee understand that under the auspices of the American Church Missionary Society some help has already been ministered to the Cuban people.

After careful consideration of the increased responsibilities devolved or to be devolved upon this Church touching its missionary work, and in view of the manifest need of securing information and avoiding hasty action, especially in matters growing out of the relations of this Church to the Church of England, it has seemed best to your committee to advise the appointment of a joint commission, as provided for in one of the resolutions submitted herewith.

The second portion of the resolution under which your committee is acting, namely, " the question of the obligations to missions in Christian countries of the Western hemisphere, with which this Church may be charged," seems to invite consideration of such efforts of missionary enterprise and support as have been made

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in Haiti, Mexico, Cuba, and Brazil. Cuba is here mentioned, because whatever may be the relations of sponsorship now actually exercised by our own nation in that island, it may, after a time, settle itself into an independent, self-governing country.

These, therefore, are nationalities independent of the United States. And they are Christian countries, not heathen. The standard of the Cross was set up in them centuries ago. Your committee entertain no doubt that in them the Historic Episcopate will be found to be an established institution.

When this Church, or any portion of it, is asked to send clergymen to these countries, or to support missions in them, what answer should be given?

It seems to your committee that it would be wise in this Church carefully to consider, before venturing on a line of action in violation of primitive, catholic discipline. A Nicene prohibition forbade a Bishop to exercise his authoritative episcopal functions within the limits of the diocese of another Bishop.

Where the Historic Episcopate exists in active exercise, the entering in of an extraneous Bishop to act, or of a collection of extraneous Bishops as of some other national Church, could only be justified, it would seem, by the gravest of reasons. Yet such gravest of reasons may be considered to be apparent if by the Historic Episcopate, wherever existing, unscriptural terms of communion are exacted, departures from primitive, catholic doctrine which are unauthorized, and unsound, or inculcated, unhistoric domination of an alien Episcopal authority is imposed, and unwholesome and immoral practices in the discipline of daily life are permitted and encouraged. If believing souls call aloud for relief from such encompassing error and wrong, then the entering in for help would be rather a rightful catholic protection of oppressed orthodoxy, than an uncatholic intrusion into a prohibited cure.

The practical aspect of the matter, in the opinion of your committee, would make the rightfulness of the seeming intrusion to hinge largely upon the question of the number of souls seeking relief.

If a considerable number protesting against usurpation, tyranny, error and sin join together and seek to reform their own lives and their Church on Scriptural and primitive lines, then it would seem to your committee that this Church is charged with obligations of duty to extend help.

In the action of this Church in past years in the cases of Haiti and Mexico, and in the present session of the House of Bishops, in the case of Brazil, the mind of the Church seems to proclaim itself satisfied that there are times and circumstances in which it is right and proper, and, indeed, a duty, to enter for missionary work, though it be an apparent intrusion into fields already occupied by the Historic Episcopate.

Begging leave to present these observations upon the question submitted, your committee do not feel called upon to suggest any resolution for adoption by the General Convention in a matter wherein action already taken suffices for a rule of determination.

The committee recommend to the House of Bishops the following resolutions for adoption:

1. *Resolved:* The House of Bishops concurring, that the present situation of the Church in Hawaii is such as to render it inexpedient that the Church in the United States should interfere at this time with the existing status; and the consideration of spiritual jurisdiction therein should be postponed until conference shall be had with the authorities of the Church of England.

2. *Resolved:* The House of Bishops concurring, that, in behalf of Porto Rico, the Board of Managers of the Board of Missions be requested to take such action,

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as, after conference with the Bishop of Antigua, may be deemed practicable and desirable.

3. *Resolved:* The House of Bishops concurring, that the matter of the care of English-speaking people in Mexico be referred to the members of the Joint Commission (Bishop of Chicago and Bishop of New York), who are members of the Provisional Committee for Church Work in Mexico, with instructions to bring the subject to the notice of said Provisional Committee.

4. *Resolved:* The House of Bishops concurring, that a joint commission, to consist of three Bishops, three Presbyters, and three laymen, be appointed, to whom shall be referred the question of responsibilities growing out of increased territory, assumed or to be assumed by this Government, with instructions to ascertain by correspondence, and, if practicable, personal visitation, all available facts in the case; and to report to the Board of Managers of the Board of Missions such facts; with any recommendations which they may think it expedient to make.

The resolutions attached to this report were duly adopted by concurrent action of the two Houses.

REPORT TO THE BOARD OF MISSIONS OF THE COMMITTEE ON THE BOARD OF MANAGERS' REPORT.

YOUR committee, to whom was referred the report of the Board of Managers to the Board of Missions, together with the annual reports of the same Board to the Missionary Councils of the years 1896 and 1897, and the annual reports upon Foreign and Domestic Missions, the annual report of the Treasurer, of the several Missionary Bishops and of Diocesan Bishops receiving missionary aid, and of recognized Auxiliaries, respectfully submit the following report:

We would first of all praise God, our Father, for the manifest evidences of His power in quickening the hearts of our people with new zeal for the spread of His Kingdom ; so that in a time of vast and unexpected increase of responsibility, for the Church and the nation, the reports show a steady and determined advance, both in gifts and offerings, and in capacity for using them wisely in the spirit of Christ.

The Foreign missionary field presents opportunities for Christian work never before equalled in the history of the Church. The continents of Asia and Africa, and the islands of the sea, are astir with new life and their people are waking from the isolation of ignorance and barbarism to the new thought of membership of humanity, and the weighty problems that such membership involves. In the very heart of darkest Africa there are to-day 545 churches and mission schools and more than 119,000 Christian converts, gradually extending their influence to the western coast, where our own Bishop Ferguson, with his faithful staff of native clergy, is laying the foundations of a Christian civilization for the new day that is surely dawning upon that ancient and almost despaired-of land—Japan, which has been called "the strategic point in the development of the Christian civilization of the world," and whose singularly whole-hearted and successful assimilation of western ideas and usages has been the wonder of modern times, has more than once acknowledged in the expression of its public opinion the immense moral force and trustworthiness of a civilization based upon Christian principles. As an illustration of this, it is reported that one of the most influential newspapers in Japan, in commenting upon the political issues involved in the cession of Hawaii to the United States, declared that its information on the subject was entirely reliable, because it was derived from Christian sources. China also, with her cold distrust of strangers and her self-sufficient isolation, seems to have awakened from her sleep and to be in the throes of a revolution both of class control and public sentiment, the result of which must be the slow but certain dissemination of Christian ideals and standards among her teeming millions. It marks the beginning of a new era when a

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Chinese student in Pekin writes a thesis for a degree on "The Great Code of Laws of the Western Nations," and chooses the Ten Commandments as his theme ; and when the knowledge of the Holy Scriptures in the Old and New Testaments is required by law of students in Chinese state examinations.

The time has come at last when the missionary work among heathen peoples must be recognized as a tremendous and real factor in the world's progress; and when the men in Christian countries, who decry Foreign Missions, must confess that they are lagging behind the thought and spirit of the age. American civilization and American ideals and institutions, with American power to uphold and extend them, have moved on, in the providence of God, to the islands of the Pacific, aye! onward to the peoples and kingdoms of the far East, and soon we shall have no more talk of *Foreign* Missions, for every Christian man, in every land, will realize that humanity is one, as Christ is one; that the one Gospel is the only Gospel of salvation for mankind. The study of geography has a new meaning and value in our time. Modern commerce boasts that with the aid of science it has penetrated the wilderness; that it has broken down the barriers of caste and custom and racial prejudice; and that it has brought the peoples of every land into closer contact. And this is true. Let us not forget, however, that the Christian missionaries in the Foreign field have been the pioneers of God in bringing about this vast change of conditions and sentiment. Since the beginning of the century it is estimated that 4,000,000 souls have been brought out of heathen darkness into the light of Christ, and to-day there are in heathen lands nearly 5,000 native ministers of the Gospel and more than 59,000 catechists, lay readers and other helpers. From India and China and Japan and Siam and Corea and Africa, and all the islands of the southern seas, the message comes—the challenge to all the pessimism and selfishness and atheism that have tried so hard to belittle and to misrepresent the heroism of our mission work—the message that still proclaims and demonstrates, by the record of changed and consecrated lives, that "this is the victory that overcometh the world, even our faith." And the people of this Church are responding to it. In every part of our missionary field the increase is marked and the promise of the future is most bright. The number of parishes that contributed to Foreign Missions last year was larger than ever before in our history. The various auxiliaries to this Society have done noble work. The Woman's Auxiliary, the American Bible Society, the New York Bible and Common Prayer Book Society, and the American Tract Society deserve special mention, as do the alumni of the Cambridge Theological School and the Church Students' Missionary Society for the support of workers in the field. The special efforts that were put forth during the last Lenten season, by the Sunday-schools of the Church to make an Easter offering as a memorial of the late General Secretary, Dr. Langford, were so successful that 3,031 Sunday-schools contributed $81,761.09, being an increase of 401 in the number of Sunday-schools contributing, and of $18,599.99 in the money raised.

Your committee trust that the time is coming soon when every parish and every Sunday-school, without exception, in this Church will regard the offerings for Foreign and Domestic Missions as the absolutely unfailing offering of the year.

Your committee have examined the reports from the Domestic missionary field, and find abundant cause for thanksgiving. On every side there is sure and steady progress. The number of missionaries in this field has increased by 120 during the past year, and the contributions have always been considerably larger. This, your committee feel bound to say, is chiefly due to the wise and energetic and unselfish devotion of the Treasurer, Mr. George C. Thomas, and to the untiring labors of the Rev. Joshua Kimber, the Associate Secretary, and the other members of the general staff of workers of the Missions House, who, though bereft of their leader in the

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death of the Rev. Dr. Langford, have shown a zeal and efficiency that is beyond praise.

Your committee note with satisfaction the reports of the special work among the Deaf Mutes; the remarkable growth of interest and activity in the Swedish Mission, the healthy growth of the work in Mexico under the wise care of the Rev. Henry Forrester; and the steady expansion of educational and parochial provision for the Indians in the West and South. Above all, they would call attention to the report of the Commission for Work among the Colored People of the South; the earnest and persistent efforts of that Commission in the face of much indifference and misconceptions; and the value of the Commission as a continual witness and reminder to the people of the Church of the great obligation resting upon them to do something for the moral and spiritual welfare of the 7,000,000 Negroes to whom they have given the rights and responsibilities of citizenship.

Your committee believe that every indication points to this Prayer Book Church of ours as the true and capable agency for the permanent uplifting of this kindly, docile, but emotional race; and we are impressed more and more with the necessity of concentrating our efforts upon a broad and well-systematized plan of education as the surest means of accomplishing this result. We are thankful to see that opportunities for academic, industrial and collegiate education for the Negro, under the direction of this Church, are rapidly increasing. We need, however, more unity of co-operation in this respect. We should avoid everything that in any form or degree suggests the waste of means by competition of separate diocesan schools. Again, we must not be impatient of results. If, for the next ten years, we work with mutual sympathy and mutual interest, under a well-defined plan, for the Christian education and training of the Negro, the results, we believe will, by God's help, exceed our highest hopes.

Your committee would, finally, express their gratification at the really great opportunity for Christ, which, by the grace of God, was accepted by the Church, when a Bishop for Alaska was elected at the last General Convention. It seemed, at that time, to many, to be a practically useless and unnecessary expenditure, but God, who put it into our hearts, has since demonstrated to every mind that that venture of faith was the prophetic anticipation of glorious service for Jesus Christ. And while our hearts are filled with thankfulness by Bishop Rowe's report of the blessed and opportune ministry of our dear Church in that far-off, frozen land; and while we are tempted to congratulate ourselves upon having covered, with Episcopal organization, the whole territory of the United States, the message comes to us that the limits of our Domestic Missions have not been touched, that Hawaii and Porto Rico and perhaps the Philippines, are to be within our borders, and that this Church must, in the Name of Christ, move onward and outward to meet its responsibilities. It is God's way of bringing home to us, as a people, the fact that the field—our field—is the *world*.

It is a ringing call to every baptized member of this Church, to more sincerity of faith, to more enthusiasm of love, to more reality of service; to come to the help of the Lord against the mighty; to give something—time, money, interest, prayer—something, though it be the smallest offering out of an honest and good heart, to proclaim the good tidings of the Gospel and to spread the Kingdom among men.

Your committee present the following statistics of contributions, and append the following resolutions:

[Here followed statistics which have been published in the Annual Reports.]

RESOLUTIONS.

Resolved: (1) That the Chairman of the House of Bishops be requested to incorporate into the closing service of this General Convention prayers of thanksgiving to Almighty God for His blessing vouchsafed upon the missionary efforts of

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this Church during the past three years, and prayers for the special gift of His grace to us at this time, that our people may, with love and fortitude, meet and discharge the new responsibilities that are laid upon them.

(2) That, whereas, it appears that the expense of administration of the business of this Board of Missions is exceptionally small, that the Board of Managers be respectfully requested to take into consideration the advisability of increasing the number of workers in the New York office; of electing two or more Secretaries instead of one ; of widening the scope and plan of THE SPIRIT OF MISSIONS into something more approaching the character of a magazine of national importance.

(3) That this Board, by formal vote, express its glad confidence in the missionaries in the Domestic and Foreign fields, and its grateful recognition of the splendid, heroic work that they have done, and are doing, for the cause of Christ.

The foregoing resolutions were formally adopted by the Board of Missions.

REPORT OF THE BOARD OF MISSIONS COMMITTEE ON THE COLORED WORK.

The Bishop of Georgia, for the Committee on the report of the Commission on Work among the Colored People, presented the following report, the resolutions appended to which were adopted *seriatim:*

As is known to some members of this body, the Church Commission is a creation of the Board of Missions, and came into existence in 1886, October 21st, 22d. The duty assigned was the promotion and aid of a department of Church work which seemed to demand specific attention, and for which a carefully selected body of fifteen members was appointed. Of those originally chosen, four are still in active membership of the Commission, and have served with noteworthy fidelity and patience up to the present hour.

It is interesting to note how arduous have been the efforts of this Commission, how full of difficulties and of discouragements, and yet how free from complaint, where many times there have been lack of sympathy and unenlightened unconsciousness of the tremendous task which is laid upon this special committee.

THE FIELD.

For the first year fifteen dioceses received its aid ; that number has been increased by addition and division to twenty-four, including the mission in Cairo, Diocese of Springfield. The number of clergy supported by the Commission was, in 1886, thirty-nine ; is in 1898, seventy-five. But these figures are insufficient to impress upon you the largeness of the field. May we be permitted to remind you that the question ever present in the minds of this committee is how to impart the Christianity of this blessed Church in all its completeness for the elevation of morals, intellectual growth, spiritual development, to one-tenth of the population of the United States of America ? Setting out with an annuity of $18,000, energetic presentation of the needs and gradual enlistment of appreciative interest has raised this sum to nearly $55,000, or an average of $40,000 per annum for twelve years past.

There are not a few who have looked on at these puny efforts as hopeless, and hence worthless ; yet never a word of despondency has been heard from this Commission. Men have resigned, changes have occurred through various causes, but your faithful servants bear their burdens bravely, and the results when carefully examined are surprisingly large. The Commission has never been able to apply its resources to anything but the support of men and women in the field. For churches, schools, hospitals, orphanages, and the heavy costs of the machinery of missions, the Commission has had no means. These indispensable needs have been supplied in a limited degree through the Leagues of St. Augustine and St. Monica and the Woman's Auxiliary ided by the voluntary contributions of indi-

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viduals specially solicited for the several purposes named. Without such sustenance the work would have been simply impossible ; through them the life of the missions has been continued with some gains in the number of the stations.

THE OUTLOOK.

But the Commission plainly declares that if we are to do more than hold what we have gained, there are two necessities: (1) An increased appropriation of the Board. And (2) the application of the principle of self-reliance wherever feasible.

It is but fair to the Commission to direct attention to the fact that for three years past it has continued to fulfil its tasks with receipts less by $15,000 per year than the annual grant made to it by the Board of Missions in 1895, and is thus nearly one year behind its guaranteed receipts.

On the other hand, it is a fact of the highest importance and of increased hopefulness that last year the collections from the churches and missions, under the Commission, reached the considerable sum of $24,864.92; that is, the missions themselves contribute to their own support one-third of of the gross amount expended and nearly one-half as much as is furnished them through the Commission.

Fifteen hundred baptized, 800 confirmed annually, a roll of 8,000 communicants, a Sunday school average of 7,000 and day-schools with over 4,000, attest the success attending a most economical outlay of $55,000, or $2.50 *per caput* for those immediately affected by the labors of the Commission, not to speak of the unnumbered thousands to whom the testimony of a pure Gospel is continually borne, and who are enjoying every day some blessings through this agency.

The Commission modestly directs attention to the steady growth toward permanence of the Church institutions in the South, which are the nurseries of clergy, teachers, and leaders, and training-schools for the instruction of the youth of both sexes in those manual acts which increase their competency for self-support and fit them for taking a noble if an humble part in the duties of citizens and Christians.

"It is impossible to overestimate their importance" from the point of view of intelligent Churchmen, productive citizens, or factors of the social fabric. The list includes (1) a large number of parochial schools, to many of which industrial features are annexed; (2) the high grade literary and manual schools of St. Augustine, Raleigh, and St. Paul's, Lawrenceville, with over 300 pupils each: Hoffman Hall, Nashville, a collegiate house; the Bishop Payne Divinity and Industrial School, Petersburg, and King Hall, theological, Washington. These schools show one and all fruits commensurate with their equipment and support. We do not believe there are in existence any better of their class.

And yet with the claims of the Church naturally appealing to us all, obvious results constantly manifest, a Commission with the Church's pledge behind it, faithful service and excellent fruits easily recognized, your agents are cut off from reasonable aid and rightful sympathy, while right alongside "purely secular or alien institutions" are supplied with means to prosecute their work out of the pockets of Church people.

Is it glory, or success, or some fascinating influence, which deprives your Commission of access to the ears and hearts of the wealthy, and leaves it without humane consideration ?

A comparison occurs to us in which a struggling institution is doing its faithful and honorable part in industrial training upon $4 per annum *per caput*, while another school is being sustained at $16 *per caput*. Not including the cost of equipment, upon which is expended $35,000 per annum, $16,000 goes to the training; while the former, with one-tenth of the number of pupils, has an annual income from all sources of a little more than one-fiftieth of the annuity supplied the larger institution.

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If such discrimination is made against the Church by her own members, it is small wonder that there is nothing greater to show.

THE GREAT NEED.

The Commission rightly reminds us of a resolution passed in Minneapolis in 1895 looking to the establishment of an industrial school on a large scale for Colored youths. As a pressing need its importance has not decreased, because nothing further has been done about it; nor will duty have ceased even if such a school be established. The time has come when the Church should have in the heart of the South a college as large as and better than any now in operation. Your committee heartily endorse the plea which we understand is to be made in this behalf in the form of a memorial.

The Commission directs attention to the fact that of the million dollars or more contributed in the North and East for Colored educational institutions the Church's proportion is less than $20,000, or one-fiftieth part, a sum which is not unfrequently given by northern or eastern Churchmen to some institution claiming to be undenominational, but which in every case known to us has a distinct sectarian bias, although not controlled by any ecclesiastical board of managers.

Your notice is invited to the Capon Springs conference of this year, the published proceedings of which form a valuable contribution to the literature of the subject.

THE WORKING FORCE.

Each year of the life of the Commission more care and system have been exercised in the preparatory training of the men and women engaged in its service, and a higher standard of examinations has been maintained. As a consequence greater efficiency is observable in our workers and their methods.

It must surely be accepted as a hopeful sign for progress that the tide of public regard has turned somewhat toward the Church instead of away from it. Antipathies have been removed, prejudices are weaker, persecution less rife, the services of the Church are, if not welcome, at least more tolerable—achievements fairly ascribed to the intelligent, disinterested sympathy and activity of the mission workers. And wherever the Church is strongly rooted, her influence for moulding character and ennobling motives and purposes is so patent that her ministers no longer have to beg a hearing, but are cordially received as desirable members of a community.

The only people who seem not to realize the needs of our work, the value of the sacrifice in time and attention, the splendid devotion of our missionaries, are Churchmen who have large wealth to distribute, but look beyond the Commission in their gifts. Let them understand that others are spending and laboring for this cause for Christ's sake, and perhaps their hearts will be touched. As an instance, the worthy Secretary of the Commission, during his whole tenure of the office, which he now resigns, has never drawn a dollar of salary, thus saving the Commission $2,500 per annum, a sum which represents little more than half of his actual outlay for this object. Are there not others who, if they will not like him labor with us, will at least furnish us the ability to prosecute energetically the most beneficent work of "leavening the huge mass of neglected and ignorant people at our doors"?

The Commission ends its yearly report with the conclusions that the work entrusted to it has been performed as completely as has been possible under its limitations (who can for a moment doubt this proposition?) and that the opportunities are many, but the laborers are few and the material support inadequate.

The experimental period of this agency of yours would appear to be over. What it has demonstrated, strength or weakness, this Board should now be in a position to decide; and upon its decision either discharge the Commission, change

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it for something more efficient, or, which is probably the best disposition of the question, increase its ability to handle the trusts committed and provide such other officers and subsidiary organizations "as may effectively arouse the flagging interest of the Church."

Upon careful consideration of the report of the Church Commission, with such other facts and figures as are furnished us, your committee propose for your adoption, the following resolutions:

"1. *Resolved:* That the Board of Missions regards with entire satisfaction the work of the Church Commission on Work among the Colored People for the past twelve years, and recommends that the Commission be continued.

"2. *Resolved:* That the appropriation for this work be continued at $70,000, and that the Board of Managers be urged to include this sum in its annual budget.

"3. *Resolved:* That the time has arrived when the Board of Missions should make provision for the establishment of a school of suitable equipment at some central place in the South for the religious, literary and industrial training of Colored youths.

"4. *Resolved:* That the Woman's Auxiliary be requested to make special provision for women workers, Bible women and home teachers in this field of the Church's missions; and your committee recommends, and suggests, that the Bishops in whose dioceses missions to the Colored people are established or forming, will, as far as practicable, accommodate our Liturgy to their needs, by the provision for their use of brief and simple services, embodying the chief things of divine service, the Creed, the Lord's Prayer, and the Ten Commandments, while allowing all possible latitude in consideration of illiteracy and unfamiliarity with our forms and observances."

All which is respectfully submitted.

CLELAND KINLOCH NELSON,
Bishop of Georgia, Chairman.
R. J. MCBRYDE,
H. H. WATERS,
JOHN H. STOTSENBERG,
JOHN WILKES,
Committee.

THE BOARD OF MANAGERS.

ATTENTION is called to the list of elected members of the new Board of Managers, which is, in some respects, different from that of the last Board; Bishops McVickar and Brewster returning to seats which they had previously occupied as Presbyters, and Bishop Gailor taking the place of Bishop Randolph, who found himself unable to attend the meetings. The only other change was the substitution of the name of Henry E. Pellew, Esq., in the room of the Hon. Benjamin Stark, deceased. Mr. Pellew, however, has declined the election because of the unsatisfactory state of his health.

REPORTS FOR DISTRIBUTION.

UPON application the following reports submitted to the Board of Missions in Washington may be had: The Triennial Report of the Board of Managers (single copies), the Report on Domestic Missions, with reports from the Missionary and Diocesan Bishops receiving appropriations from the Society, and the Report of the Commission on Work among the Colored People appended, and the Report on Foreign Missions, including the reports of the several Foreign Missionary Bishops and the Bishop of Haiti. The Domestic and Foreign Reports may be had for distribution. Address Secretary, 281 Fourth Avenue, New York.

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DOMESTIC MISSIONS.

FORM OF 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.

FROM THE REPORT OF THE MISSIONARY BISHOP OF ALASKA.

DOUGLAS ISLAND—ST. LUKE'S.

THIS mission has been without a missionary since Dr. Campbell left to devote his full time to Ketchikan, but Mr. Beer kindly visits, from time to time, the members of our flock. There have been many changes here in the population, due to the great attraction of the Yukon. I suppose there must be nearly 1,000 men employed in the mines, and there is a great work to be done by a clergyman able to adjust himself to the multiform conditions, and I continue to hope for the appointment of the same before many months, but unless we find such a man, it is as well to leave it vacant.

KETCHIKAN.

The next mission visited was Ketchikan. I landed here on the night of December 30th, and was met by the missionary, the Rev. Dr. Campbell. This is a small village, the home and centre of the scattered Thlinkit Indians of this part of south-eastern Alaska, most picturesquely situated on the beautiful Tongas narrows. It is not very far from Prince of Wales island, and the missionary at this point is able to meet and get in touch with the Hydah Indians of the island. This he is doing. From the many "finds" of quartz-gold, discovered in these parts, I entertain the opinion that Ketchikan will, in time, become the centre of a largely developed mining station. The establishment of our mission at this place is a wise one. About three months before my visit, Dr. Campbell came here. Four acres of ground were given us if we would begin a mission and school. The doctor bought a cabin for about $200, which, when he had improved by an outlay of $175 more, has given us a commodious, neat, and suitable building for school and services, which stands on a rock commanding a full view of the narrows. One object of my visit was to ordain Dr. Campbell to the Priesthood by request of the Bishop of Olympia. The Rev. F. H. Church, rector of St. Luke's, Tacoma, accompanied by his wife, joined me here. The ordination took place on Sunday, January 2d, in the presence of the doctor's flock, and was a very impressive service. At a later service the missionary baptized twenty-seven Indians and presented nine for Confirmation. In addition to his other duties, the missionary conducts a school which I visited and found enrolled forty seven children, Thlinkits and Hydahs, and was surprised at their progress, for a few months ago they were heathens, ignorant of a word of English, and already they could sing several hymns, recite the Lord's Prayer and Creed, and were reading fairly well. To me it was a great wonder and lesson to see this veteran missionary who—in the course of a ministry of twenty-five years as a Presbyterian, had ministered to large and cultured congregations—having recently received Confirmation, and Apostolic ordination, was now teaching these poor, heathen Indian children their "A B C" patiently and kindly; and I thought, "How much this is in the spirit of the divine Lord,' who came

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not to be ministered unto, but to minister and to give His life for the world. In this work the missionary is greatly aided by *Orah*, a Thlinkit girl, who has received some education, interprets, etc. She was one whom I confirmed and to whom, as to the rest, I presented one of the crosses, which Miss M. R. King had made for Alaska. Sometime after she told Dr. Campbell that "being tempted to do evil, she took out the Bishop's cross, and remembering what it meant, the evil was at once put aside." The missionary, we found, was anything but a model housekeeper! While Mr. Church was with us he divided the task with me of the sweeping and cooking, etc. Upon his return he, upon my request, succeeded in prevailing upon Miss Edmond to come to Ketchikan and relieve Dr. Campbell of the school and his housekeeping. Happily she came and her services have been most profitable and encouraging.

The Indians, to the number of about 200, were holding a "pot-latch" and invited me to visit them. I did so and spoke to them, being replied to by several chiefs. They thanked us with many words that we had come to teach them and their children and hoped we would not leave them. Cape Fox John, of Fort Tongas, whom I confirmed, said that he had asked God to send some missionaries to teach their children, knew that God would do so, and now his heart seemed full of light and joy. The Indians are disposed to gather round the mission, build homes, etc., for they are anxious on account of their children. I am very thankful that God has led us to minister to these poor, scattered Indians who had begun to feel that "no man cared for our souls." The expense of this mission has so far been very slight. Dr. Campbell has bought a second cabin for a residence within which was a huge *totem* on which was carved the hideous features of one supposed to drive away the evil spirits. After staying here one week, and being unable to find a boat by which I could reach Prince of Wales island, the weather being also very bad, I caught a steamer and visited Mary island and Fort Wrangel, holding a service and addressing some 200 men who were on their way to the Yukon.

SKAGUAY.

Skaguay is a mission only a few months old. In fact, it only began an existence as a village some twelve months ago. The published accounts of the rich "finds" on the Klondyke and the quantity of the material itself brought out last year created a wave of sensation throughout the land and thousands were speedily on their way to this land of gold. Men who could not pay their transportation reached Alaska as "stowaways." The result of this influx was seen in the sudden rise and growth of Dyea and Skáguay as if by magic in the wilderness. Unknown and unheard of when when I left last June for the Yukon, upon my return in October they were towns containing some thousands each. Unable to visit them immediately thereafter, I asked the Rev. Mr. Beer to do so. Some time later, when I heard of the stories of much mortality and distress, I asked Dr. Campbell to go there at once and minister to this great necessity, as he was well fitted to do. To hear, was to obey with him, although, so far as we knew, it meant the sacrifice of his own life in that epidemic. Three weeks later I followed. There I found him, the only minister of Christ at that time in Skaguay, busy and strongly entrenched in the affections of the people. The distressing state of things had moved many hearts, and the outcome of this moving was the erection of a Union Hospital. With the hope that this work might be more beneficently and more permanently carried on, the trustees conferred with Dr. Campbell with a view to transferring it to our Church. He encouraged them to do this, and when I arrived the transfer was effected. Into our hands was thrust this great trust. I felt it was by the will of God, and with His help, I would endeavor to fulfil it. By this transfer we had conveyed to us property worth, perhaps, $2,000. The building was a log one, of two rooms, a kitchen below and a ward above. In the ward several patients were convalescing, several were in the wild delirium of meningitis, a few were sinking into the sleep of death. I saw the need of more and better accommodation, and arranged at once to build an addition. This was done within ten days. In the presence of many distressing cases, with mind previously worked up, I made a strong appeal to the Church at large, perhaps emphasizing the need, etc., in stronger colors than I would have done later on, yet the need was great, with the result of which you have been fully informed. I

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visited the hospital daily, and it was pitiful to see these strong men, far from home and dear ones, sick and dying. As I bent over one man, who died shortly after, I lifted his head, he took my cross in his hands, kissed it and sank back with a look of resignation and peace glowing upon his face. The physicians of Skaguay most kindly and willingly gave their time and skill to the cases in the hospital. I took over the old staff —Miss Dickey, the nurse—and a most competent one—assisted by two men. I asked Captain Wise, a Churchman, and a man most loyal and faithful, to act for me as secretary, treasurer and manager. Miss L. Heywood was also sent to help in the work and continues to fill a needful place.

Seeing that Dr. Campbell needed a change I sent him back to Ketchikan for three weeks, delayed my departure to the interior, and spent four weeks—three all alone—in conducting services, visiting the sick, and burying the dead. Our services were conducted in a "union building," which the people of Skaguay had built under the energetic work of the Rev. Mr. Dickey, a young Canadian Presbyterian minister. Mr. Dickey had spent the winter here, and was beloved by all for his own sake as well as for his appreciated services. But his objective mission was Dawson, and he was glad to welcome Dr. Campbell, to whom he practically resigned his place and work. Our services were very largely attended. The first offices of the Holy Communion and Baptism were held by us. In the congregation were many kind friends, willing hearts, who came to our aid in all the works we had to do. I held a Confirmation before leaving for the Yukon. Upon Dr. Campbell's return, April 26th, I left Skaguay upon my long journey—left it and a work which had got hold of my heart, partly fearing as to how it would go on in my absence, yet willing to trust it, because I believed it to be God's work, not mine, and He could take care of it. It is an important mission, and was bright and full of promise; I pray God that He may cause the same to be fulfilled. Since then the Board has sent the Rev. L. J. H. Wooden to take charge of the work both here and at Dyea. I would give all the credit to the Rev. Dr. Campbell for the commencement of this promising mission, who, in the spirit of a true missionary, responded to my call, left his own mission and bent himself to the new and trying work at Skaguay, displaying indomitable zeal and energy, and, at the same time, great wisdom and tact.

DYEA.

Dyea is a place of 4,000 people. It is a rival of Skaguay and a point of departure for the Yukon. The work at Skaguay occupied all our time and attention, and we were unable to do anything in Dyea. However, the place was visited, some services were held and the situation was taken in. All that we will be able to do here for a time must be done by the missionary from Skaguay.

ON THE TRAIL.

On April the 26th, accompanied by Mr. A. A. Selden, with small packs on our backs, we started from Dyea on the trail to the interior. For nine miles we followed the windings of the Dyea river until we came to the mouth of the canyon, and here we found a camp of some 300 people. We continued our journey up this five-mile canyon, which we found in a very bad condition. The ice in places had given way; the river, pouring through this narrow chasm, walled in on both sides by high, precipitous rocks, had swollen, obliging us at times to cross a log or swing ourselves around the face of some cliff, making this part of our journey wearisome, if not dangerous. We reached Sheep Camp—fifteen miles from Dyea—at night. I had to spend three days here in order to get my outfit packed to the summit. Sheep Camp was a heterogenous place. Tents, cabins, tables of hucksters, "sure-thing men," lined the winding trail on both sides for a mile or more up the hillside, while all along the trail itself one was ever stepping on dead mules, dogs, etc. The time spent here was not lost. I was able to be of some help to one poor fellow who was very ill and without means, finally arranging to send him to our hospital at Skaguay. I also got close to many men. On the third day we headed for the Summit, Chilcoot Pass. After a climb of three miles we came to the place where a few weeks before some seventy men had been buried under an avalanche; but as it was storming I avoided this narrow gulch and kept well up the steep side of the mountain. About 2 P.M., after an eight hours' climb, we stood safely on top of Chilcoot.

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After going down some distance, we came to a sheltered plateau, and here a wonderful scene presented itself to our eyes. Over a thousand men and dogs moved to and for amid the piles of outfits accumulated here. Men stood in line, each at head of a loaded sled to which was attached a "G" pole, waiting for the forward man to make the descent before moving on, while the man descending the steep incline was watched as now he flew down, guiding his sled, or more often guided by it, until at last the bottom was reached with man, sled and outfit so tangled up that it was difficult to find the man. After paying duty to the Canadian customs officers stationed at this point, our turn came. Selden went down as a toboggan goes, and reached the bottom with bleeding hands and part of his clothes in a forlorn condition. On this side of the Summit there were, probably, 2,000 men. We camped at Lake Linderman and found about 8,000 men there in tents. On we went to the head of Lake Bennett, and here we found a camp of 15,000 men. I spent Sunday at this place, knocked around among the men, met travelling companions of two years ago, and held services, preaching to a congregation of 150 men. Though the ice was considered unsafe, yet on Monday at 5 A.M., with a sled load of 450 pounds, we toiled on down the lake, passing camps and boat-builders strung all along one shore, seeing several slides tearing down the mountain side, and so it continued until we reached the foot of Takish lake—a distance of fifty-five miles made in three days with heavy loads—and here we decided to camp and build our boat. Boats sold at $250 each, lumber was twenty-five cents per foot, which expense I could not afford, therefore we sawed out lumber and built our own boat, which cost but time and muscle. It is almost impossible to describe the vast number of the men on this trail. I estimated it at 20,000, but 40,000 would be more correct. I chose this way of going in for this reason: It gave me an opportunity of getting close to these men, as I could get in no other way, and I think I fairly succeeded. It was a surprise to them that I should be sharing their life, and for no other object than to tell men the story of God's love. I find in my experience that the only way of reaching men and preparing them to receive God's message is to reach, with a brother's heart of interest and sympathy, the individual man. Many of these men would find their way into our territory, where this Church of ours almost exclusively is ministering the Word of God and the Blessed Sacraments, and to meet them, know them, was an important preparatory step; so working by their sides, talking to them around their camp-fires or in their tents, and holding services, I sought these men for Christ's sake; and some of these scenes will live long in my memory. One such occurs to me. We were camped in the midst of many others waiting for the ice to break. From many points on the river men visited my tent and invariably asked, when leaving, "What time on Sunday will services be held?" As the hour approached men came from their tents, dropped down in their boats, or sat on logs outside my tent and waited. Selden rang the bell—the "gold pan." The service-books, compiled by Bishop Barker, were distributed, hymns selected, and the service went on. Sing! I never heard such a choir! We had seven hymns. Into the steady gaze of 150 men I looked and preached the Word of God. With tears in their eyes, men stepped up and thanked me—men from many states, from England and distant New Brunswick—and said it recalled home and the dear ones, and they had never expected on the trail such a happy privilege!

Our boat was duly built and we proceeded on our journey. Some days we had to fight our way through ice-floes—the Bishop nearly always in the lead—and sometimes we had to haul our boat on sleds over the ice. We ran the canyon and White Horse rapids in safety. But many poor fellows were not so fortunate; boats were wrecked, outfits lost and in too many cases, alas! lives were lost. Near the Takkeena river we found the floating body of one poor fellow and bore it to the river's bank, where we dug a grave and read over it the solemn service for the dead—twelve miners in the company—and marked the lonely resting-place with a wooden cross.

We proceeded quickly down the mighty Yukon, now in the full height of its flood, ran safely through the perilous Five Fingers and Rink rapids, meeting with no adventure until within forty-five miles of Dawson. Here, at 5 A.M., our boat was caught

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in some "boilers" and cross currents which, in spite of our greatest exertions, swept us under three "sweepers"—trees undermined by the flood and leaning within a foot or so of the water—from which I never expected to come out alive. I saw the danger, realized it meant death, told Selden so, and prepared for the dread moment, but in some extraordinary way we passed under and came out alive. God in His merciful providence had brought us safely through this peril because He still had some further purpose for my life. May His will be done, and may I have grace to perform His purpose! We reached Dawson, which was a foot or so under water, on Saturday, at 2 P.M., and here, exhausted in mind and body, we spent five days to rest. I was able to assist in the services on Sunday, June 4th, and preach twice, but on Monday was in a state of collapse. Almost afraid to trust myself to the Yukon again, in its then flooded condition, yet hearing that Bishop Bompas was dangerously ill with scurvy, I started for Forty Mile on June 9th, reaching it that night. I found the Bishop very ill, but slightly better, stayed with him five days, holding Sunday services, and, as he then was fast recovering, we turned our boat once more down the Yukon.

A PRESSING NEED IN WYOMING.

THE Rev. F. R. Bateman, Secretary of the Convocation of Wyoming, calls attention to the following article in the *Wyoming and Idaho Mission*, and writes: "Mr. Kane, our representative, is a business man and is holding the field there with splendid gallantry. He has been at Dixon many years, and what he says may be relied upon. Mr. Kane is a member of this parish and under my direction in his work." Mr. Kane's article is as follows:

There is a large class of people in Wyoming whom the Church never reaches. I refer to the sheep-herders and prospect miners who are scattered around through the ranges in Wyoming, continually moving from point to point with their herds of sheep, and miners travelling from place to place in the mountains with their pack outfits in search of minerals. When they happen to be near a town they cannot leave their sheep to attend church, and even if they were able to go, they are scarcely ever near enough to make it possible for them to do so. I would advocate their claims on the Church through the medium of our paper.

The number of men employed in this business, not to mention their families, is very large. At the lowest computation I would say there are at least 1,000 or 1,500 men engaged in looking after sheep at present, and the number engaged in mining or prospecting would, I believe, far exceed this estimate. On these the light of the Gospel never shines. The glad tidings of a Saviour's birth is scarcely ever proclaimed to them. These different camps are scattered all over Wyoming from Cheyenne to Evanston, east and west, and from the Montana line to Colorado north and south. In winter they move down from the mountain ranges to what is known as the Western Desert, where they remain with their sheep till spring, moving from place to place, living in tents and covered wagons and exposed to weather sometimes almost Arctic in its severity.

I am writing this article because I feel sure that there are many generous Churchpeople in the East who would gladly respond to an appeal on behalf of these if they only knew of their condition.

The only possible way of reaching them is by what I would call a travelling mission; I mean a missionary who would go around from camp to camp, holding services and distributing good and pure literature among them at the different camps he visited. He would need for the purposes of his mission a pair of horses, one set of double harness, a sleigh in winter, and either a one-horse or two-horse buggy in summer, also a saddle and bridle, bedding, and some other miscellaneous articles. The probable expense would be, at a rough estimate, about $315. I leave the salary of the missionary out.

My dear friends, I would earnestly advocate the cause of these our fellow men, whose cry reaches to Heaven

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As members of the Holy Catholic Church, is it not our duty to bring the light of the glorious Gospel of Jesus to them? Will not that Saviour who is our merciful Redeemer, but who will, in that last and awful day, be our Judge, ask us when we stand before His Throne, "Have you tried to help your Western brethren? Have you who have had the unspeakable blessing of the Gospel at your very doors, endeavored to bring My Church to them?" O my dear and Christian friends, let not the words of our Saviour be a rebuke; but rather let them be, "Come, ye blessed of My Father, . . . inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

MISSIONARY INTELLIGENCE.

COLORADO.—For nearly a twelvemonth a Sunday work has been going on among the children of "The Little Mission." Their only place for instruction and for worship is a tent-shaped building, "not," says the *Colorado Churchman*, "in Alaska or Manila, but in the highlands of Colorado, as good a missionary field for the Church as either of those more distant fields," and further says: "This 'tent' is very low-pitched, with but a single board—neither ceiling nor plaster—to protect the children from the weather. In summer they swelter, in winter they shiver. Not only does the wind whistle through it, but, with doors and windows down, the dust drifts through the cracks and renders it impossible to keep the place clean. In this immediate neighborhood, more than a mile from any Episcopal church, with the simplest kind of a hall that could be made comfortable, a Sunday-school of from 100 to 150 could easily be built up, and many young people be taught the beautiful service of the Church, and brought and kept within its fold. Under the great disadvantages of a 'meeting place' hardly fit for a stable for a good horse, an earnest band of faithful Churchpeople have assembled for the past twelve months and drawn from fifty to seventy-five children to learn the Church Catechism, their duty toward God, and toward their neighbor.

"On a Sunday, not long since, after dismissing the scholars, the teachers got together and resolved that it was the duty of every good Churchman and Churchwoman to begin at once to take such steps as would result in the building of a small Sunday-school in which the surroundings would at least be seemly for the teaching of the Word of God. Such a building, about 20x60, and only fifteen feet high, costing $300 or $400, would serve our purpose admirably. We shall begin work at once ourselves, though without outside assistance it will be impossible to erect even so modest a building as described above."

WYOMING.—The Rev. Sherman Cooldige writes: "There have been regular services held at the new Mission Chapel among the Arapahoes, where the new mission service book in the Arapahoe was used lately for the first time. This most useful service book was translated by the Rev. John Roberts and Fremont Arthur, our native evangelist; it was printed for us by the Woman's Auxiliary. On the evening of August 24th, St. Bartholomew's Day, Bishop Talbot held a service at our comely little mission church and gave an inspiring address to the new congregation. Eastern friends helped in the completion of our 'House of Prayer.' We are more grateful than we can express in possessing it. Up to this time we have held our services in *tepees* or log cabins, and sometimes out of doors. Fremont Arthur and other native members of the St. Andrew's Brotherhood aided with their labor in putting up the building. These boys are trying to do their share in the spread of Christ's Kingdom. Our ambition is to see these Shoshones and Arapahoes civilized and Christianized, but we realize that it cannot be done all at once. It takes time to uproot from their deep foundations the heathen doctrines, superstitions, and traditions of any ignorant pagan people."

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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.

YUNG KIUNG YEN.

IN the *Church in China* for July–August, we find a tribute to the memory of the late Rev. Yung Kiung Yen, by Dr. Suvoong, his fellow-schoolmate in the early days of the elder Bishop Boone's mission school, and his life-long friend, from which we make extracts:

"On arrival in Shanghai, Mr. Yen at once took up his duties in the mission, and began a course of study preparatory to his ordination. But the effect of the civil war in the United States at the time had reduced the funds of the mission to their lowest ebb, and in that exigency the good Bishop [Boone], no doubt with a trembling heart, consented to Mr. Yen's acceptation of the post of interpreter to the Shanghai municipal council north of the Yang-king-pang. Mr. Yen, however, proved himself to be what his name metaphorically represented, *i. e.*, Yung Kiung, 'Always Gold.' While on the municipal service he never misused his office nor soiled his hands with unjust gain. By economy with his salary, and the lawful perquisites of his post, and a gift of *taels* 1,000 from the Shanghai Taotai for negotiating for them a successful loan, he made up a small competence, and with this he returned to the mission, to leave it no more until he ascended to receive the approval of his Master on high.

"While in the municipal employ he was still keeping up his theological studies with Mr. (now Bishop) Williams and Mr. Nelson, and shortly after having given up his secular work was ordained Deacon. Afterward, being ordained Presbyter, he was appointed pastor over the mission in Hankow, and, later, was dean of the faculty of St. John's College, Shanghai. Under his untiring management and faithful teaching for some years, that institution waxed in strength and dignity. Resigning the deanship, Mr. Yen came back to the pastorship of the Church of Our Saviour in Hongkew, and retained its incumbency to the last. . . .

"Mr. Yen was not a recluse who only reads off a sermon on Sunday. He was an active member of many benevolent societies, and was constantly on committees of one sort or another. His mind on weighty matters being well balanced, his judgment was often sought. . . . He effected all the loans for the mission building purposes on terms easy for the debtor and equitable for the private lenders. His mathematical mind was exact to the smallest fractions.

"In January, 1894, Mr. Yen left Shanghai for England on behalf of the Anti-Opium Society. The English Government had sent a commission to India to inquire into the actual merits and demerits of that vexed question: Is opium injurious? It was surmised that upon the report of the commission much would depend as to the future action of the government in regard to opium in India. . . . It was to show that Britain had a conscience that the Anti-Opium Society asked for a reliable Chinaman to go over to England to tell all the truth on the opium question. Mr. Yen was selected to go, and no better choice could be made. When he arrived there he received a warm welcome; wherever he went the audience greeted him as the mouthpiece of suffering humanity. The speaker was eloquent, and the hearers were sympathetic. What he told were actual facts, things which he had seen with his own eyes. . . .

"Mr. Yen was a faithful servant of his

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great Master. He was true to his friends, loving to his family and kind to all. He was fond of reading and well abreast with the great questions of the day. He was acquainted with the ideas and arguments that are stirring the ranks of the orthodox, but was firm in his faith and consistent in his teaching. The day before his death, when almost unconscious, a friend whispered in his ear, "Trust in God," and his face immediately brightened up; raising his clasped hands, he murmured something, as much as to say, "I know that well, thank God!"

"Are Christian missions failures, if they can train up men like Mr. Yen?"

ANNOUNCEMENTS.

China.—Information has been received that the Rev. L. B. Ridgely and wife, who sailed from San Francisco with Mrs. Henry W. Boone, Mrs. Ogden (Mrs. Ridgely's mother) and Miss Fanny S. Stewart on August 13th, reached Shanghai September 7th and arrived at their destination, Wuchang, September 19th. Mr. Ridgely was entertained at Honolulu by Bishop Willis. At Tokyo they were the guests of Bishop and Mrs. Scherechewsky for a day, and at Nagasaki he called on Bishop Evington.

—The Rev. Messrs. F. E. Lund and C. F. Lindstrom, who sailed from Vienna by steamer "Darmstadt," August 24th, reached Shanghai September 26th, after a very pleasant voyage. They proceeded to Hankow for a visit after which they were expecting to return to their own stations, the former to Wuhu and the latter to Ngan-king.

—The Rev. S. Harrington Littell and Dr. Robert Borland and wife sailed from San Francisco for Shanghai by steamer "Gaelic" on October 11th.

Japan.—Miss Emma Verbeck, returning to Tokyo after a leave of absence, sailed from San Francisco for Yokohama by steamer "Gaelic" on October 11th.

Haiti.—Information has come that on the 17th of August, during the annual session of the Convocation of the Haitien Church, in Holy Trinity Church, Port-au-Prince, the Rev. Saturnin Ulysses Luc Bastien was advanced by the Bishop to Priest's Orders.

GREECE.

FROM MISS MARION MUIR'S LAST LETTERS.

"I HAVE had an estimate taken upon the old school property by a well-known French architect, a resident here, who puts the value of the property at 71,000 drachmas. As the buildings are in good condition for our school purposes, he claims 19,000 drachmas as indemnity for the inconvenience of taking them down and reconstructing the school elsewhere, so that brings the value of the property to 90,000 drachmas. . . . This new quarter of the city is fast rising into importance. Even the little old Church Prophet Elias is being reconstructed, and drawing crowds to its services every Sunday.

"Our trees and garden show what can be done with labor and care. Our well is invaluable, with plenty of water in it, but deep.

"We are now preparing for our examinations."

In a later letter, Miss Muir wrote: "The affair of the school property is now in the hands of the Archæological Society. The condition of the city is very bad at present; for months the water-supply has been short. All the wells around here are dry. I am thankful to say that ours still holds out."

TESTIMONIAL TO MISS MUIR.

The teachers of the American school at Athens have addressed a memorial to the Board of Managers, in which occurs the following testimonial to Miss Muir:

"*Honored Gentlemen of the Board of Managers:*

"The teachers of the American School for the Poor being assembled together express their sincere condolences to you upon the death of their revered directress, Marion Muir, who worthily represented you in this school in Greece and in which as a great apostle she educated so many thousand girls in the true teaching of

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Christ, being herself a living example by her great soul and the true wisdom with which her faith in Christ inspired her. But to whom also should these sincere condolences for the death of our beloved directress be addressed, which deeply wounded a whole nation and deprived poor children of her love and care, which she gave so freely for more than thirty years? These condolences should be addressed to the Greek nation, to the Greek families and to us, the orphan teachers, who were formerly pupils of this school and whose lives are bound up in it and our sweet directress.

"Miss Marigo Vlakou,
Miss Irene Vlakou,
Miss Arestia Vlakou,
Miss Urania Frankidon,
Miss Ernestina Xanthopoulu,
Miss Cariclea Moraitani,
Miss Moscoula Athanasian,
Miss Marika Louisou,

"The teachers of the American School for the Poor.

"Athens, Greece, 29 August, 1898."

AFRICA.

REPORT ON THE CROZIERVILLE STATION.

Our work is carried on here at this station and services are regularly kept up, except when causes over which I have no control arise; in such cases the lay-reader holds service.

The Bishop visited us from the 19th to the 21st of December, 1897. On the 20th he held several important services, at one of which the holy rite of Baptism was administered to a native girl who requested baptism at my hands. And I was very glad, and doubtless she felt happy at enjoying the privilege of receiving the holy rite at the Bishop's hands, I being sick at the time. The rite of Confirmation was administered to two persons on the same occasion, and a Liberian infant was admitted into the fold of Christ's Church by Baptism; also the Holy Communion was administered to a goodly number. In all of this I was unable to take any part except the presentation of the candidates for the "laying-on of hands" by the Bishop. He held a public examination of the parish day-school. I could not attend, being prevented by illness. Bishop Ferguson was pleased to meet the vestry and settled several important points, giving us the helping hand by assuming the debt that had been standing for some time past, and a further promise to complete the vestry-room. For all this we were grateful and very thankful, because we desire to have the church consecrated, which could not be done without its being cleared of debt. On account of the reduced price of coffee the congregation could not pay this. Our Sunday-school is not in as flourishing a condition as I would like to have it, but is doing as well as can be expected under the circumstances. The day-school, under the tuition of Mr. G. S. Padmore, has just closed the term with an attendance of seventeen. The following branches have been taught: English grammar, geography, arithmetic, reading the Bible, Book of Common Prayer, Church Catechism (recited by heart), Barnes's Readers, writing, and the alphabet.

The Ladies' Church Aid has done its part in assisting in the repairs, and raising funds to aid in defraying expenses of the general convocation; and has planted out a quantity of coffee-scions to carry out what they have in mind to do.

Edward Hunte.

FROM REPORT ON THE CAPE MOUNT SCHOOLS.

The Brierley Memorial Hall, begun by Dr. Walrath, to be used as a school and dormitory for girls, is not finished. The workmanship is so bad that the Bishop upon his last visitation suggested the discontinuation of the same, at least until further order be given. The Irving Memorial Chapel has progressed splendidly. The main wall is finished. The vestry and gable ends are to be finished upon return of the masons, who have gone home to Sierra Leone for the rains. The work is excellent so far.

The prospective school and dormitory for boys is not to be begun until December or later. Sand and stones are now being gathered for the same. This building is to be erected on the very site of the boys' old dormitory attached to the old school; the old dormitory having been removed and the materials thereof used for a temporary dor-

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mitory, with earthern floor, until the prospective school and dormitory is finished. The lack of books has considerably impeded our progress this year. For instance, in Class B, numbering fifteen pupils, there are only two books of each kind. Teachers are obliged to prepare original lessons, copies of which are made in the evenings for the use of classes on the day following.

The war in Gallinas, the British possession, has placed us in a very embarrassing position. The Colonial government of Sierra Leone passed an ordinance two years ago to the effect that an annual taxation of four shillings be paid on every hut in the protectorate. The native chief begged His Excellency, the Governor of Sierra Leone, to repeal the law totally, or even to put the tax down to the amount of two shillings; but no audience could be had. So from the *Timni* country to the Manoh river the natives not only refused to pay, but waged war upon Her Majesty the queen's subjects, slaughtered many people, and plundered and burned all villages loyal to Her Majesty the queen. Until to-day [July] the work of blood goes on!

The bombardment of Manoh-Salijah by H. M. S. "Fox" has brought about a general expatriation. As a result, the streets of this village are full of homeless and half-starved people, most of whom found shelter under our roof, and are still cared for by the mission. The sad looks of the women and children, who came about picking bones and crumbs from the gutters, are pitiable in the extreme. It is these women that beg us to receive their children into school. They must be saved by being received by us or die of starvation. This is unmistakably the Finger of God pointing the Church to the children of Gallinas. It is also a splendid opportunity for the Church to offer a helping hand to Gallinas by receiving many more of her sons and daughters into school.

We have at present eighty-nine boys in school and more than fifty applicants for admission. Yours for Africa,

MOMOLU MASSAQUOI.

CHINA.

UNDER date of September 28th, the Rev. C. F. Lindstrom writes as follows: "I am thankful to say that we had a very pleasant voyage all through. After our arrival in Shanghai we went up to St. John's College where the brethren gave us a hearty welcome. Here we received our orders. We are to go to Hankow for a short visit to study the Rev. Mr. Ingle's work there. Then I proceed to Ngan-king. We go on board the river steamer 'Ta-tang' to-day and hope to be in Hankow by Sunday. Our 'talks' since we arrived have been mostly of present affairs in China. Contradictory rumors are circulating respecting the truth of the murder of the young emperor. If he has been poisoned, as some seem to believe, it will be a hard blow to the reforming party, as the emperor has used all his energy for the advancement and good of his country. Whether or not the young emperor has been put away by his enemies, no one knows; but we know that He who holds the destinies of nations in His hands will lead this great empire through the present crisis. The Church of Christ has a great opportunity to exert her influence upon the affairs of China. May we pray more earnestly: 'Thy Kingdom come, Thy will be done.'"

The Rev. F. E. Lund also writes under same date: "To-night we leave for Hankow, where we hope to learn the mystery of the great success which, for some time past, has attended the work of the Rev. Mr. Ingle. I feel sure that it will be very instructive to us to see the way in which the work in our large Wuchang district is carried on; and it will be a pleasure to us to meet with some of our old friends, both Chinese and foreign. We intend to stay a week or so and then we return to our respective stations—Lindstrom to Ngan-king and I to Wuhu."

JAPAN.

FROM MISS LEILA BULL'S REPORT ON THE LADIES' INSTITUTE, OSAKA.

THE year which closed June 30th completes the tenth year of my service in Japan. Daily religious exercises were regularly introduced at the institute October last, consisting of singing, reading, and explaining the Gospels and Acts of

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the Apostles in course, and prayer. These services, though voluntary, are attended by forty of the students. The entire number of pupils is sixty-two; of these five are our largest girls at St. John's Orphanage, who, of course, are receiving regular daily Christian instruction at the orphanage; eight are boarding-pupils at the institute, who, with three others domiciled in my own house, gather daily around our family altar for Evening Prayer and Bible study. These all attend Sunday-school and services at St. John's Church. But the day-pupils of the institute have until now been nearly untouched by our evangelistic efforts, not more than six or seven of them ever appearing at the Bible-classes held at the institute on Sunday afternoons. So it is a great encouragement to us that so many of the day-pupils attend the morning Bible lesson at the school; and also that the introduction of the exercises seems not to have prevented new pupils from coming to our school at the beginning of the next term in April. Indeed, we never have had so large an addition of new pupils before.

I can see that Christian teaching is transforming the thoughts and aims of our boarding-pupils, and I earnestly pray that as they grow older the way may open for them to confess our Lord before men.

Among the seven pupils confirmed by the Bishop at his last visitation, there were two from St. John's Orphanage, a boy and a girl, who are both anxious to devote their lives to Christian work. The boy is now studying at the Church Missionary Society high school, the authorities kindly remitting tuition fees, and the girl is in the first year of the regular course at the institute. Another of our orphan girls was a pupil at the institute; but she faded away and died of quick consumption, early in the spring, trusting in the Saviour of whom she had been taught since she entered the orphanage five years ago. At the orphanage are twenty-six children, of whom seventeen are supported by scholarships from America, and three by missionaries. A source of anxiety to the orphanage is the fact that while prices of necessaries and taxes have greatly increased, the amount received in gifts for the support of the children has decreased. Only four of the children are above twelve years of age, and are consequently unable to do much for themselves. Yet in two years some of these little ones have earned altogether about fifty *yen* by picking lint and pasting envelopes. The bountiful gifts which have come from America have kept our receipts greater than our expenses until the present year. I trust that God may raise up more friends for us in time to prevent suffering.

The five girls who are studying at the institute are gradually becoming a little skilful in Japanese sewing, and we hope soon to add that occupation, and perhaps washing and making over Japanese garments, to those already pursued at the orphanage. But it will be certainly four or five years before the majority of the children will be able to support themselves, and we must care for them until then, as we have been doing.

Last fall I consented to give lessons in the English Bible to a teacher in one of the high primary schools of Osaka one or two evenings in a week. Soon one of his friends asked admittance to the class, then another, until now it has increased to five, one gentleman coming in from the *Chu Gakko* in Ibaraki, another from a town in Kawachi. Having been for so many years a teacher myself, and knowing what a powerful influence a true teacher has over her pupils, I long to help the teachers of Japan to find the true "beginning of wisdom," the knowledge and fear of God, and of our Saviour. My intercourse with this class of teachers shows me that God's truth is working quietly, but none the less mightily, among them. Most of them seem to have gained their knowledge of it by intercourse with missionaries in attempts to improve their English. At heart many of them believe in the truth of Christianity. One of my teacher-pupils says: "I believe in Christ; but there are reasons why I cannot yet become a Christian." Another: "I believe; but the time has not yet come when I can profess my faith." One has begun to attend the Sunday evening service at St. John's Church. Doubtless their faith is still very imper-

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fect; but the Holy Spirit can add that which is lacking, and for this I constantly pray. Among the obstacles to the profession of their faith are the fear of losing their positions in the schools and of opposition from their parents. As nearly all my class are married men with families of little ones, such reasons would be very weighty.

It should be mentioned that the Rev. Mr. Minagawa has continued to hold one of his cottage Bible-classes one evening a week at my house. Except the boarding pupils at the institute, most of the regular attendants at this Bible-class have been the Christians of St. John's congregation. At Mr. Minagawa's request, I have been training them in church music, at the close of the Bible lesson. The growth of the Kyoto Branch of the Woman's Auxiliary and the establishment of a Junior branch have been causes of great encouragement. It has been my privilege to help both, in some measure, by advice and direction; but I feel that the gratifying progress made by the Auxiliary is due more to the earnestness and devotion of the Japanese workers themselves, than to what has been done for it.

The mornings of five days in the week, with an occasional hour in the afternoon, are occupied with teaching English and music at the institute; about an hour in the evening is devoted to the daily Bible-class, and another hour on Sundays to the Bible-class at the institute Sunday-school. In connection with the work at St. John's Church, I have taught the infant-class at the Sunday-school, acted as leader of the Junior Auxiliary, served on the board of directors of St. John's Orphanage, and given a series of talks on the Prayer Book at the monthly meetings of the woman's society. I have great faith in the power of the Word of God, and those who come within hearing, whether their motive be to learn singing, or English, or to seek for religious truth, must be affected by it. Many of the converts at St. John's Church have been brought in primarily through Mr. Minagawa's cottage Bible-classes.

Pray that more wisdom and strength may be vouchsafed to me that during the year to come I may be enabled to do more efficient work for our Lord and His Church.

For St. John's Orphanage the receipts for the year were, *yen* 909,672; expenditures, *yen* 650,321; specials received, *yen* 116.09.

The Rev. Isaac Dooman, under date of September 5th, writes as follows of his mid-summer visit to some of the out-stations: "Six persons were baptized at Kanazawa and two at Tsuruga. For the last two years, as far as I know, there have been no baptisms at the latter place, therefore the catechist, Mr. Ota, a very active young man, is greatly encouraged now. While I was there, the leading Christian of the town, Mr. Miyamoto, who gave us the church, died. We held a very impressive Christian funeral service, I believe the first in the city. The Rev. Mr. Minagawa, rector of St. John's Church, Osaka, came and preached the sermon. After him I spoke on the heroism of the early Christians, and how the same spirit still exists and often manifests itself, citing the case of Mr. Miyamoto as an example. He had been one of the bitterly persecuted Christians; still he held to his new faith. After the service we all marched through the streets to the grave. The people were attentive and quiet. I am sure the occasion will be a means of furthering Christian influence in Tsuruga, which is one of the most difficult places in Japan."

Mr. Dooman again sets forth the need of a small house in Fukui for a preaching-place, as, up to the time of writing, no house could be rented for such purpose, and says: "'This city is the capital of the province of Ichizen, and the place is too important, believe me, to be abandoned for lack of a few hundred dollars."

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MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l., 1.

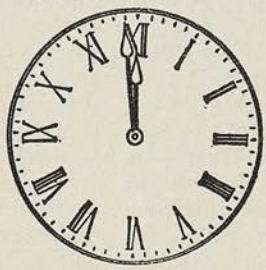
Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. *Psalm* ii., 8.

* * *

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the threefold vision of the ingathering of the Gentiles.



THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

PRAYER.*

O GOD, whose providence ordereth all things in heaven and earth, and whose will controlleth the issues and events in the life of nations, we acknowledge Thy goodness, which has guided and blessed the councils and the arms of our nation to the relief of an oppressed people and to the victories of peace. Fill us with the spirit of wisdom and of Thy holy fear. Humble us under the burden of the new duties with which our Government is charged. Strengthen the hands and sanctify the hearts of those upon whom must come the solemn decisions of this hour. And in the new countries and among the alien races to which on this day, and from this day, our rule is to extend, grant us grace to establish upon the best and surest foundations the sovereignty of good government, true liberty, justice, and righteousness, and love, that, seeking in all things to do Thy Will, we may be instruments of Thy glory, through Jesus Christ our Lord. *Amen.*

* On St. Luke's Day, October 18th, the General Convention attended a service of Holy Communion held in St. John's Church, Washington, at 7:30 A.M., that being the day on which the island of Porto Rico became United States territory. This prayer, prepared and set forth by the Bishop of the Diocese, was used immediately before the benediction. We are persuaded that our readers will find it helpful for some months to come and until the political relations of each of the islands now the subject of consideration by the Peace Commission in Paris is determined.

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ADMIRATION FOR MEDICAL MISSIONARIES.

THE annual meeting of the Medical Mission Auxiliary to the Church Missionary Society was presided over by a very eminent representative of the medical profession, Sir William Broadbent. This gentleman paid a great tribute of personal admiration to missionaries in general, and particularly those of his own profession. We quote one or two passages from his address: "One is struck with the enormous amount of good that is being done at this comparatively small cost of 6,000*l.* a year. One reads of 1,250 beds of patients, one reads of forty-seven medical missionaries; and the expense of that is something like a little over 6,000*l.* . . . Accustomed, as one is, to hospital expenditure here, one is filled with astonishment at the statement. . . . I think very few would refuse a tribute of admiration to the men who devote their lives to this purpose. Some of them have educated themselves as medical men entirely for the purpose of making use of their knowledge as missionaries. Others have qualified as doctors, and then have received a call to devote their services to this great work. And we must remember that there is no room here for ambition of a worldly kind, no opportunity for making material gain, no low chance of anything like distinction, or fame, or renown. Any reward that they have must come from within and from above, from the consciousness of doing good and obeying the Divine command, and from the conviction that they are working in the Divine service. . . . So far from considering missionary effort as wasted energy, it seems to me that the missionary spirit is the greatest evidence of vitality in the Church, certainly the most convincing evidence of its vitality."

A FRUITFUL HARVEST.

I COULD stand here to-day and give you instance after instance of the good work being done by missionaries in general, and by our own Church Missionary Society in particular, in various parts of the world. I know that the seed has been sown, and that it is already growing into a fruitful harvest—the seed of conscious missionary effort, in most of our colonies, not only in Australia and Canada, but, as we have seen—as I, at any rate, have seen—in South Africa. I will merely allude to two provinces in which our imperial ascendency has great effect. Bishop Ingham is responsible for one of these allusions, because I visited him when he was doing that noble work he accomplished in the terrible climate and the awful surroundings of the West Coast of Africa. I went there in my yacht; I went for the purely political purpose of finding out what foreigners were doing, and especially, if I might mention it at this meeting, to study for myself what was the bottom of the facts of that liquor traffic with the natives—which now I am foremost in condemning.

We arrived at Sierra Leone, and we knew—my wife and the two ladies who were with us—that the Week of Prayer was just beginning. We went ashore one morning, and we had to be there by seven o'clock, though I fancy we were a little late. The Wilberforce Hall is an enormous building, standing on columns. When we got into the basement, we found the spiral staircase was crowded, and the upper hall was entirely filled. But we were two white men, accompanied by three white ladies, and the Negroes, who, of course, were Christians, politely made way for us. But I must confess that, when we reached the top of those steps, we were greatly amazed, for we found ourselves in a hall as large as this, and densely packed with nothing but Negroes and Negresses—with the single exception of two white clergymen of the Church of England on the platform. And I do say this: I have been at many services myself, and I never saw—and I am sure my wife, who is present, will contradict me if I do not speak the truth—that neither she nor I ever saw anywhere so enthusiastic and so truly religious an assemblage as there was at that meeting, organized by Bishop Ingham under the auspices of the Church Missionary Society. But I allude to this because I for one feel that the terrible political troubles that have now come upon Sierra Leone, as they have come

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upon Uganda, are, I fear, in no small measure due to the fact that the political administration of our empire is not as yet permeated so strongly as it should be by a true knowledge, and a true recognition of, the real religious needs of these natives who come under our control. And I do hope that these severe lessons will be brought home, and that those who are present now will, inwhatever influence they can exercise on politics, certainly endeavor so to influence our administrators that these great truths of Christianity shall be the foremost plank in the political platform, in the administration of our empire.—*Sir George Baden-Powell, M.P.*

THE FOUNDER OF ISLAM.

MR. JOHN FERGUSON, in a paper read at Colombo, Ceylon, and given in the *Church Missionary Intelligencer*, writes as follows concerning the founder of Islam: "At first he was alone and was persecuted for his notions of religion; then came great gatherings of followers and success—and success ruined Mohammed's character. It seems to me that Mohammed distinctly yielded to the temptation which Jesus Christ, sinless and Divine, cast from Him. 'All these things,' says Satan, 'I will give Thee if Thou wilt fall down and worship me.' And Mohammed did *not* say, 'Get thee behind me, Satan!' He had been a prophet teaching faith in God, submission to His will, trust in His Providence, and good-will to His creatures with prayers and alms; but now he became a politician, head of a party, and carried fire and sword to his enemies. He put one merit or virtue before his followers, *fighting*; he promised them a sensual paradise; and this was secure for every one who died fighting and calling out: 'There is but one God (Allah), and Mohammed is His prophet!'—more properly, 'apostle.' He grew to be a robber, assassin, and murderer of the most cruel type, treating all Jews (the nearest creed to his own) with vindictive cruelty. He was a man of evil passions, sanctioning polygamy and facile divorce, and himself taking eleven wives, although his own Koran gave the limit at four. Whereas Jesus Christ liberated and exalted women as no other religious teacher had ever done, Mohammed deliberately degraded woman to an animal; and in many places Mohammedan women still believe they are like the beasts that perish. In Morocco they tell Christian missionaries, 'Why preach to us? We have no souls; you may as well preach to the cows.'"

UNITY OF ISLAM.

THE unity of Islam is often held up as a rebuke to divided Christendom. But Mohammedans would not be grateful for this conspicuousness. They say: "The Magians are divided into seventy sects, the Jews into seventy-one, the Christians into seventy-two, and the Moslems into seventy-three, as Mohammed had foretold." Even in schism Islam claims precedence. Moreover, its devotees have passed beyond Christendom in this, that in their view only one sect is entitled to salvation; each sect holding the others to be in deadly error.—*From Missions and Politics in Asia, by Mr. Robert E. Speer.*

COUNT OKUMA ON FOREIGN RELATIONS.

THE present Prime Minister, Count Okuma, has lately expressed to a foreign interviewer his opinion on the prospect of an alliance between Great Britain, the United States of America, and Japan. Quite naturally the minister took care to insinuate that "Japan is essentially a peaceful nation and the government desires to maintain friendly relations with all countries. At present we have no enemy to fight with. But," the count added, "no one can be sure that our country will never be obliged to fight with one or more Powers. When we are encountered by an enemy or enemies, it may be necessary for us to seek an ally or allies." After making the above general statement, Count Okuma went on to say that our relation with the two Anglo-Saxon nations is especially an intimate one. In the first place, Great

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Britain showed a sympathy toward us at the time of the revolution of 1868, culminating in the establishment of the present *régime*, and the opening of the country. Next, she consented to treaty revision before all other nations. In all this we recognize the good-will and particularly friendly disposition of the British nation. Besides, political institutions of England are most admired by our people. As to the United States of America, it is needless to say that the memory of Commodore Perry is entertained by us with a sense of profound gratitude. "Our American neighbor," as the count calls the United States, has introduced the Japanese nation to the world at large, and the intercourse between the two peoples has been most extensive and cordial. A multitude of Japanese young men have been educated in America, and the majority of missionaries, who have made a remarkable contribution to the progress of our people, have come from the United States. Christianity, indeed, is a boon we have received at the hands of those missionaries. The American idea of liberty is what the Japanese nation highly esteems. The fact that the English language is most widely studied by our people also facilitates the growth of an intimate relation between Japan and the Anglo-Saxon nations. For these reasons Count Okuma thinks an alliance between the three countries is a possibility.—*The Kokumin Shimbun, Tokyo, Japan.*

MR. SPEER'S LATEST BOOK.

MR. ROBERT E. SPEER, one of the secretaries of the Presbyterian Board of Foreign Missions, has published, through the Fleming H. Revell Company, a work entitled, "Missions and Politics in Asia." It consists of studies of the spirit of the Eastern peoples, the present making of history in Asia, and the part therein of Christian missions. The lectures composing the volume were suggested by the studies and observation of an extended tour in Asia, in the years 1896 and 1897. They are printed substantially as they were delivered to the faculty and students of Princeton Theological Seminary in February, 1898.

FRAGMENTS.

——Five times more people on the Philippine islands await a knowledge of the truth than were in the American colonies when Washington led his patriotic supporters into battle and into independence beyond the battle. The islands are scattered far north and south in line with Japan and Formosa and other islands.—*Northwestern Christian Advocate.*

——A poor parish in the west of London, which last year contributed the largest amount it ever sent up to the C. M. S., £104, has experienced the truth that "there is that scattereth and yet increaseth." The parochial statement for the year showed that the finances were in a more satisfactory condition than for some time past, since there was balance in hand in every parish account but two, and in them the deficiency was very small. These facts should be brought under the notice of churchwardens who are afraid of deficits on parochial funds if "money is sent out of the parish."—*Intelligencer.*

——At the stated meeting of the American Bible Society an advance step was taken in respect to Bible distribution in the Philippine islands. In view of the prospect that in the near future these islands may be open for new forms of Christian work, the secretaries were authorized to request the Rev. John R. Hykes, D.D., the society's agent for China, to visit Manila for the purpose of inquiring into existing facts and conditions, as a help to prompt and vigorous action in case there should be fit opportunities for circulating the Scriptures. To meet the expenses incident to his journey and to such preliminary work as may seem advisable, an appropriation of $1,000 was made. It was also decided to inaugurate Bible work in Porto Rico at the earliest practicable moment, and to resume the operations in Cuba which were suspended two years ago on account of the disturbed condition of the island.

——Womankind is represented in the Foreign field by 116 medical missionaries, who are scattered far and wide through eleven countries, China and India each having about forty.—*Missionary Review.*

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THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.
MISS JULIA C. EMERY, *Secretary.*

TO DIOCESAN OFFICERS.

THE November Conference of diocesan officers with the general officers of the Woman's Auxiliary will be held in the Auxiliary room at the Church Missions House, on Thursday, the 17th, directly after noon-day prayers in the Chapel.

TO THE ADVISORY COMMITTEES.

THE Advisory Committees of the Woman's Auxiliary, appointed by the Board of Missions on the second day of its session, are asked to meet with the Secretary and Honorary Secretary of the Auxiliary at the Church Missions House on Thursday, November 17th, at 10:45 A.M.

THE GENERAL MEETING.

THE General Meeting of the Woman's Auxiliary, to which some of its members have been looking forward ever since that of 1895, held in Minnesota, took place in Washington on Thursday, October 6th.

In the early morning, at some churches at seven o'clock, in others at 7:30, quiet groups of worshippers assembled for the Holy Communion; but at 9:30 Trinity Church was thronged with those who gathered there, filling the floor and galleries, finding seats in the aisles, standing at the doors and against the gallery walls; while others remained outside, or turned away, disappointed that they could not share in the service for which they had come so far.

The day was bright and warm, the church, renovated and adorned during the summer, showed the thoughtful care with which rector and people had prepared a welcome. The choir were present to lead the singing; the young clergy of the diocese and members of the Brotherhood acted as ushers, and the Bishop of Washington spared the morning hours from his busy day to be there, giving wise counsel from the words, "When ye have done all, say, We are unprofitable servants; we have done only that which was our duty to do," receiving and offering the united gift, and administering to the communicants, numbering over 900, the Blessed Sacrament.

As three years ago, the hymn, "Holy Offerings," was sung as the gifts, brought from so many different and such distant places, were gathered, and the offering itself was thus described by the Assistant Treasurer in sending it to the treasury in New York:

I sent you a telegram at 4:30 this afternoon that I had just sent you by U. S. express the United Offering to keep safely until my return. It amounted to $80,455.36. The General Convention alms-basin could not begin to hold it. Six or eight others were filled besides; and it was very heavy, as there was a great deal of coin. There were four clergymen with Bishop Satterlee in the chancel, and they all had to help in carrying it down the church, Mr. Thomas and I following close behind and relieving Bishop Satterlee and Mr. Kimber, who were carrying the large

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alms-basin between them, at the church door. Mr. Thomas and I began counting at 12:15, and it was 4:15 before we finished.

At the close of the service the Auxiliary adjourned to National Rifles Hall, which committees of the Washington Branch had taken unwearied pains to make a happy meeting-place.

Flags draping the walls, poles bearing the names of dioceses set at intervals to mark the seats, a generous platform, chairs filling all available space, showed how the comfort of the Auxiliary had been in the minds of the committees. But the numbers assembling for this meeting so far exceeded all previous experience that it was soon seen the hall could not accommodate those eager to attend. The Bishop of Washington read the opening prayers, Miss Wilkes gave the warm welcome of the Washington Branch to the Auxiliary, and the wife of the Bishop followed with a most kindly and gracious welcome to the diocese; after which Bishop Satterlee announced that Convention Hall had been secured, and asked those in the hall to express by vote if they would yield their own comfort for the benefit of those without, and adjourn there for the remainder of the meeting. This was unanimously decided, and with the singing of the 196th Hymn the morning session was concluded.

A bountiful luncheon, prepared by the kind hospitality of the Washington Branch, occupied the intermission, and soon after 2:30 the afternoon session opened.

Convention Hall, although so large that it had been thought altogether inadvisable to hold the meeting there, at least afforded ample space for those who had come with such earnest desire to this triennial gathering. The policeman at the door thought that 5,000 women assembled there that afternoon, the manager of the hall more modestly estimated the number at from 2,000 to 2,300.

On account of the shortness of time, with much regret it was decided to omit the roll call, and to proceed at once to the farther order of the day. Visitors and missionaries being introduced, the Bishop of Tokyo read for Mme. Watanabe, who, with Miss Tsuda, was the guest of the Auxiliary from Japan, and also a member of the Japan Auxiliary, a paper which will be printed next month.

The Secretary made briefly the Triennial Report, and presented the following greeting from the Woman's Auxiliary of the Church of England in Canada:

DEAR MISS EMERY:

The Woman's Auxiliary of Canada wish to convey to the mother Auxiliary of the United States a most loving greeting on the occasion of their General Convention.

We have recently had the great pleasure of welcoming your Honorary Secretary to our Triennial Meeting, and much appreciated having her with us.

We earnestly pray that all done and said at your meeting may be for God's glory, and that the Holy Spirit may "tabernacle" amongst you and fill you with His fulness now and ever. Your grand numbers and large figures must have made our meeting seem very insignificant to dear Mrs. Twing, but we are only half your age and trust to grow nearer our mother's magnitude some day.

Again wishing you every success and God's choicest blessings, I remain yours, in the name of the Woman's Auxiliary,

L. H. MONTIZAMBERT,
Corresponding Secretary Provincial Woman's Auxiliary.

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Mrs. Lewis, wife of the Metropolitan of Canada, and honorary president of the Canadian Woman's Auxiliary, then gave an earnest address upon "Personal Consecration," based upon St. Paul's teaching in the second chapter of the Epistle to the Ephesians. Miss Tsuda, teacher in the Peeresses' School, Tokyo, followed with a paper upon "The Education of Woman in Japan." Having lived many years in this country and being a graduate of Bryn Mawr, Miss Tsuda's paper and her manner of reading it were as free from foreign style or accent as though given by an English woman or American. Her native dress, however, and that of Mme. Watanabe, marked them as from another land, and their presence at the meeting and the part they took in the proceedings were among the most interesting and inspiring features of the day.

Mr. Wood, the secretary of the Brotherhood of St. Andrew, and the Rev. Charles H. Brent, of St. Stephen's Church, Boston, then addressed the meeting on the subjects: "The Laity a Body of Missionary Volunteers," and "The Priest and His People at Work for Missions," in words which it is hoped can be put into print at an early day for the benefit of the whole Auxiliary.

In Bishop Rowe's unavoidable absence, the Bishops of Indiana, Spokane, Shanghai and Georgia spoke upon "Woman in the Mission Field," as, The Missionary's Wife, the Missionary Teacher, the Medical Missionary, and the Missionary Evangelist. These addresses were interrupted by the appearance of the Treasurer of the Board of Managers, who announced the amount of the United Offering, which was greeted with thankfulness, and again offered to God in the singing of the Doxology.

Mrs. Ames, of Rhode Island, seconded by Mrs. Lawver, of California, moved the heartfelt thanks of the Woman's Auxiliary to the Washington Branch and all associated with them for their abounding kindness and hospitality; which motion was adopted by a rising vote.

Frequent hymns were sung in the course of the meeting, which closed with the 396th, and the benediction, given by the Bishop of Georgia.

Thus ended the General Meeting of 1898, by far the largest the Auxiliary has ever known, showing, we fondly hope, increased knowledge and enthusiasm, which shall work itself out in the next three years in a steady and continuous gain in prayer and zeal and loyal devotion and activity in the missionary work of the Church.

THE OFFICERS' MEETINGS IN OCTOBER.

On the afternoon of Wednesday, October 5th, the general and diocesan officers of the Woman's Auxiliary met in National Rifles Hall, Washington, D.C. On nomination of the Secretary, Miss Wilkes, president of the Washington Branch, presided. After prayers, the roll was called by dioceses, showing the following representation: Alabama, one officer; Albany, seven; Arkansas, one; Asheville, one; California, two; Central New York, four; Central Pennsylvania, five; Chicago, six; Colorado, one; Connecticut, fifteen; Dallas, one; Delaware, six; Duluth, two; East Carolina, one; Easton, four; Florida, one; Georgia, four; Indiana, one; Iowa, one; Kansas, two; Kentucky, one; Lexington, two; Long Island, four; Los Angeles, four; Louisiana, three; Maine, four; Maryland, fourteen; Massachusetts, seven; Michigan,

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four; Milwaukee, four; Minnesota, two; Mississippi, one; Missouri, six; Montana, two; Nebraska, one; Newark, four; New Hampshire, two; New Jersey, four; New York, eleven; North Carolina, six; Ohio, four; Oklahoma and Indian Territory, one; Oregon, three; Pennsylvania, fourteen; Pittsburgh, seven; Quincy, two; Rhode Island, eight; South Carolina, one; South Dakota, one; Southern Florida, three; Southern Ohio, one; Southern Virginia, four; Spokane, one; Springfield, two; Tennessee, two; The Platte, one; Vermont, one; Virginia, three; Washington, seven; Western Michigan, three; Western New York, seven; Western Texas, two; West Missouri, two; West Virginia, four; Shanghai and the Yang-tse Valley, one: 237 officers, representing sixty-five dioceses and missionary districts.

The Secretary called attention to the twenty-seventh annual report of the Auxiliary, and dwelt upon the two matters of special importance to come before the meeting; the nomination of the Advisory Committees for 1898–1901, and the object of the next United Offering, urging only with regard to this object, that it be one of wide interest and importance, calling out the zeal and effort of all branches of the Auxiliary, and that the care of the gift be placed in the responsible hands of the Board of Missions The Honorary Secretary referred to her printed triennial report, and expressed her earnest hope that the United Offering of 1898 might not only be larger than any previous gift, but also be accompanied by the gift of women themselves offering for missionary work.

Reports were presented from the Advisory Committees: On Systematic Giving, by Mrs Clark, of New Jersey; on Missionary Publications, by Mrs. Tuttle, of Missouri; on Missionary Workers, by Miss Loring, of Massachusetts; and on the Junior Auxiliary, by Mrs. Rochester, of Southern Ohio.

The branches were then called upon, and each in turn, through one representative officer, made a report, which bore chiefly upon the object of the United Offering of 1901, some expressing the wish of their branch, others that of the diocesan officers, and others individual preference only, while some had no wish to express, but were contented to abide by the decision of the majority.

When each diocese had been heard from, the Secretary read a communication from the Woman's Auxiliary of the Conference of Workers among Colored People, submitting the following for consideration:

Resolved: That the Woman's Auxiliary to the Board of Missions be earnestly requested to seriously consider the advisability of giving the United Offering three years hence to the work among Colored people.

After the singing of the Doxology, the meeting adjourned to Monday, October 10th, at 10:15 A.M., in St John's parish hall.

ADJOURNED MEETING.

St. John's parish hall being found too small to accommodate the officers on Monday, they adjourned again to Trinity parish hall, where the meeting was called to order at 10:40 A.M., Mrs. Ames, president of the Rhode Island Branch, presiding. After prayers, the roll was called, and sixty four dioceses were found to be represented by 215 officers. The minutes of the last meeting were read and, after correction, approved.

It was moved that the remarks made be limited to three minutes.

The Secretary set the business of the meeting before the officers, viz., the

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object of the United Offering of 1901, and the nomination of the Advisory Committees.

It was moved that the consideration of the United Offering be made the business of the day at 11:45.

It was moved that the nominations for the committees be made, as heretofore, by the Secretary.

These nominations were made as follows (with one change of place on the list, subsequently made at the urgent request of the officer named as chairman):

On Systematic Giving: Mrs. Cochran, New York; Mrs. Clark, New Jersey; Mrs. Neilson, Pennsylvania; Mrs. McIlvaine, Delaware; Mrs. Satterlee, Washington; Mrs. Worthington, Nebraska; Mrs. Knickerbacker, Central New York; Miss Taylor, Southern Virginia; Mrs. Thomas, Pennsylvania.

On Missionary Publications: Mrs. Giraud, Connecticut; Mrs. Tuttle, Missouri; Mrs. Baxter, Minnesota; Mrs. Sioussat, Maryland; Mrs. Lawver, California; Mrs. Curtis, New York; Mrs. Hicks, Albany; Mrs. Upton, Rhode Island; Miss Jarvis, Connecticut.

On Missionary Workers: Miss Jay, New York; Miss Loring, Massachusetts; Miss Stuart, Virginia; Miss Coles, Pennsylvania; Mrs. Thayer, Massachusetts; Mrs. Meacham, Chicago; Mrs. Roberts, New Jersey; Mrs. Cox, Long Island; Miss Maynard, Olympia.

On the Junior Auxiliary: Mrs. Mottet, New York; Mrs. Whitaker, Pennsylvania; Mrs Morrison, Duluth; Mrs. Stiness, Rhode Island; Mrs. Westcott, Central New York; Mrs. Lane, Newark; Miss Hart, Western New York; Miss Knight, Milwaukee; Miss Snowden, Maryland.

These nominations having been approved, it was moved that the vote on the next United Offering be made by ballot, a two-thirds majority being necessary to a decision.

Miss Coles, of Pennsylvania, Mrs. Miller, of Georgia, and Mrs. Lyman, of Chicago, were appointed a committee on all other resolutions than those pertaining to the United Offering. Resolutions on this subject were then offered and discussed, and after two ballots the following, moved by the Connecticut Branch and seconded by Albany, was adopted:

Resolved: That the United Offering of the Woman's Auxiliary in 1901 be given to the Board of Missions, with the request that it be divided into equal parts; one part to be given to each of the Missionary Bishops who shall be in charge of Domestic or Foreign jurisdictions at the time, and one equal part be given to the Commission for Work among the Colored People, to be used at their discretion; the offering in each case to be reckoned as a special, and in addition to the appropriations made by the Board of Missions.

The movers of this resolution wish it distinctly understood by the Auxiliary that their meaning in this resolution is not that the Colored Commission shall receive one-half of the entire offering, but only a share equal to that which one Missionary Bishop shall receive.

The following resolutions were then offered through the Committee on Resolutions, and were carried:

Resolved: That each Branch of the Auxiliary recommend that an annual grant of money be given to the (Junior Auxiliary Publishing) Company, to assist in the printing of its publications, with the understanding that one-half the value of this grant be returned in publications, to be distributed in the poorer parishes for the encouragement of the study of missions.

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Resolved: That from each board of diocesan officers a member be elected to serve on a committee which shall meet with the officers of the Publishing Company once in three years, and at the time and place of the General Convention.

WHEREAS, the Woman's Auxiliary was created by the Board of Missions, October, 1871, to assist it in meeting its regular appropriations, and to aid all missionary work of the Church in any direction, etc., and

WHEREAS, the *great* opportunity the women of the Auxiliary have, to attend meetings of the Board of Missions, is during the sessions of the General Convention, triennially;

Resolved: That the Board of Missions be respectfully requested to have set apart, in the gallery, or elsewhere, at all future meetings of the Board, during this present, if possible, or any future Convention, seats sufficient to accommodate at least the diocesan officers of the Woman's Auxiliary in attendance.

Resolved: That a copy of this resolution be transmitted by the Secretary of the Woman's Auxiliary to the Board of Missions.

[The Secretary of the Auxiliary was forestalled in making this request by the kind and considerate action of the Board of Missions.]

Resolved: That a rising vote of thanks be extended the Washington Branch for their kind hospitality.

The diocesan officers wish to reiterate the thanks expressed by the general meeting on Thursday to the Washington Branch for its gracious and unstinted hospitality to all the Auxiliary, and they desire to express the opinion that the time has come for a change in our methods. In view of the growth of the Auxiliary, and the increase in interest in the triennial meetings, which we would gladly encourage, the Society is becoming a body whose entertainment would tax the most lavish hospitality; we, therefore, with deep appreciation of all the delightful occasions of past years, would respectfully

Resolve: That in future the luncheon to the General Auxiliary be dispensed with, and the afternoon session of Thursday begin at 2 P.M.

Resolved: That the report of missionary workers be printed and sent to each Bishop and diocesan officer.

Resolved: That the diocesan officers at this meeting express to Miss Stuart, president of the Virginia Branch of the Auxiliary, their deep appreciation of the beautiful and impressive service in the historic church of Alexandria, and their heartfelt thanks to all of the members of the Virginia Branch for the kind hospitality shown to them.

Resolved: That the women of this Auxiliary, in conference assembled, who owe so much of assistance and inspiration in their work to the late Rev. Dr. W. S. Langford, General Secretary of the Board of Managers, express their deep sense of his loss to the Church on earth in general and to this Auxiliary in particular. Though gone to his well-earned rest in the Paradise of God, the influence of his life of loving, consecrated service is immortal in our hearts.

"But there is more than we can see,
And what we feel must leave unsaid,
Nor speak it, knowing death has made
His darkness beautiful with thee."

With the Doxology, the meeting adjourned.

THE AUXILIARY HEADQUARTERS.

WHEN the Woman's Auxiliary met in Minneapolis, three years ago, it was suggested, for the first time, that headquarters should be provided for its use, and rooms in St. Mark's parish house were most kindly given for this purpose. The officers' meetings were held there, and a few other informal gatherings of

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the members of the Auxiliary, to discuss its work, or to hear from some of our missionary workers. On coming to Washington the suggestion was again made, and throughout the session of Convention it was put into effect in the most kind and generous manner. The authorities of St. John's Parish placed the parish hall at the disposal of the Auxiliary, and the Washington Branch gave time and effort unstintedly to make it a delightful meeting-place. The hall was draped with lavender and white and kept sweet and bright with palms and flowers. Every day, from nine to six o'clock, members of the branch relieved each other in welcoming all who came, and from four to six each afternoon gracious and hospitable hostesses served tea to their guests, and gave them a pleasant social hour. A registry was opened on a stand near the door, where visiting members registered their names and addresses while in Washington. In the inner room a table was set for the Secretary, with bountiful provision of writing materials, and another large table displayed leaflets, reports, hand-books, J. A. P. C. publications, etc. Photographs from different mission fields, Indian dolls from the Oneida, Onondaga, Sioux and Alaska missions; maps, and two large and beautiful volumes on China and Alaska, prepared by the Juniors of Lynchburg, Southern Virginia, bespoke the missionary character of the place, while the bags from the different dioceses, which had held the United Offering, adorned the wall and attracted much attention. The green box whose gold lettering told that its contents were a part of the offering of the Auxiliary in Brazil was kept in the sight of all, and on a small stand were set out specimens of crochet work, etc., whose story is given in the following words:

These articles are made by the Blind People's Auxiliary and are for sale, the proceeds to be devoted to the United Offering. The Blind People's Auxiliary was organized in October, 1897, with three members in West Missouri and one in Indiana. On the first Sunday in each month these women set aside one penny for the United Offering. They try to work one hour each Friday for the Auxiliary, and would like, through Miss R. J. Turner, Box 463, Brookfield, Missouri, to correspond with any blind persons who are, or may be, interested in missionary work.

They will take orders for crochet work in wool or cotton. They can read and write either of the point systems, and would be pleased to know of any blind communicant to whom they can write of their work for missions.

This brief description may give some idea to those not privileged to enjoy it of the charm of the Auxiliary's home in Washington. That it was found attractive was shown by the constant succession of daily visitors, who gained not only pleasure but help for future work in their visits. A bulletin in the vestibule kept them informed from day to day as to what was going on; and it came to be an understood thing that each morning, at 9:45, something worth hearing would be said, while often in the afternoon the social hour was prefaced or interrupted by the words of some missionary guest. Thus, on the day of his twenty fifth anniversary celebration, Bishop Hare gave his friends in the Auxiliary an opportunity to offer their good wishes also, and bringing his loving-cup to show them, had it returned into his hands filled with provision for a chapel, a font, two cassocks, and other promises and gifts, which added to the joy of all. On another occasion, Bishop Morris, of Oregon, kindly consented to give a little talk, and won from his interested hearers the promise of two or three boxes of books for his reading-room in Portland.

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One morning Bishop McKim came to the hall, with his missionaries and helpers, and those assembled heard not only from him, but from Archdeacon Page, Mr. and Mrs. Patton, Miss Williamson, Miss Tsuda, Mme. Watanabe, and Miss Storer, who had lived for years in Japan, the beloved friend of missionary and Japanese. Mr. Osuga's presence and words at this time gave zest to those who took pleasure in pledging some $500 for the reduction of the debt upon his orphanage.

Another day Bishop Kendrick told of Miss Thackara's work in the Indian hospital at Fort Defiance; and again Bishop Leonard, of Salt Lake, was heard from, followed by Dean Halsey of St. Mark's Cathedral there. Bishop Morrison and Bishop Rowe, Bishop Leonard of Ohio, Bishop Barker and Bishop Brooke, Bishop Gray and Bishop Graves, Bishop Johnston and Bishop Millspaugh, all addressed these small and informal but representative gatherings; while Archdeacon and Mrs. Thomson, of Shanghai, Miss Graves, for twenty years in South Dakota, Mrs. Hunter, of St. Augustine's, Raleigh, Mrs. Wetmore, of Asheville, and Mrs. Wilkes, of North Carolina, Mrs. Gray, of Southern Florida, Mrs. Morrison, of Duluth, Mr. Beecher, of Laramie, Mr. Forrester, of Mexico, Mr. and Mrs. Meem and Miss Packard, of Brazil, and Mr. Shimmon, of Persia, all had some story to tell of mission enterprise and endeavor, and of need.

These stories sometimes brought immediate fruit, large or small, but chiefly were stored away to be taken to the branches at home and retold there for the future benefit of both Auxiliary and mission.

Again, on other days, the work of the Auxiliary was discussed. One morning Miss Hart and Miss Church presented a report of the Babies' Branch and Mrs. Mottet told of the national day for missions. Sometimes two little meetings would be going on at the same time, as one on mission study in the front room, and another on altar society work in the inner one. Officers and members of the Auxiliary, present from all parts of the country, united in contributing their share of helpful suggestion gained by successful experience. Mrs. Tuttle, of Missouri, Mrs. Baxter, of Minnesota, and Miss Wade, of California, speaking upon missions study-classes, Miss Parkhill, of Southern Florida, upon systematic giving, were a few among many to give their aid in conducting these instructive and useful talks.

And when the more formal conferences were over, the members would gather in little groups to talk farther on the subjects which interested them most, while some examined the leaflets and selected such as would be most useful to them, and others planned for visits from the missionaries, and brought to the Secretary belated contributions toward the United Offering. At one table the Honorary Secretary kept guard over the nuggets from Alaska, and the silk scarf from Brazil, realizing finally $171.50 from the former and $25 from the latter; and as each day drew to its close, some Bishop on his way from the House of Bishops, or some deputy from his long day's attendance upon his duties in the other House, would come in to spend a few minutes of social pleasure and refreshment at the Auxiliary's headquarters, for which, in a hundred ways, the members of the Auxiliary constantly showed their appreciation and gratitude to the Washington Branch.

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VIRGINIA'S DAY.

THE Virginia Branch of the Auxiliary, with General Convention and the Woman's Auxiliary so near its borders, could not content itself without a share in the loving hospitalities of the occasion. Regretting that want of space alone forbade a more general invitation, on Saturday, October 8th, through its secretary, the branch invited the diocesan officers of the Auxiliary to a missionary service in old Christ Church, Alexandria, the parish famed in the history of the country, and famed also in Auxiliary history as one of the earliest parochial branches of the Auxiliary, whose secretary is now the loved secretary of the Virginia Branch.

On this sweet and bright October morning a brief service was held, the Rev. Berryman Green, rector of the parish, officiating, assisted by the Rev. W. H. Burkhart, of St. Paul's Church, Weston, West Virginia. Bishop Gibson, Bishop-Coadjutor of Virginia, then introduced the speakers: Bishop Whipple, of Minnesota; Bishop McKim, of Tokyo; Bishop Graves, of Shanghai, and Bishop Brooke, of Oklahoma and Indian Territory. The congregation listened eagerly to their earnest words, and gladly gave an offering for the work of the three Missionary Bishops.

A delightful reception followed in the parish house; the guests examined the old church and its interesting relics, and strolled under a sun warm almost as that of summer, in the quiet churchyard, and after a bountiful luncheon, with many expressions of pleasure and gratitude, returned to Washington, carrying with them the most charming and inspiring memories of this day on Virginia soil.

THE UNITED OFFERING OF 1898.

THE United Offering of 1898 was made on October 6th, for the training and support of women as missionaries. In December we hope to give a more complete and accurate report, but state now that at present (October 31st) it exceeds $82,000. Various contributions have been received since it was offered in Trinity Church, and others may still come in. But whether a small and unworthy gift, as some deem it, or a large and bountiful one, as it appears to others, we trust it is a very loving offering, and one which will enable the Board to make a quick advance in placing many new workers in the field.

No truer word was spoken to the Auxiliary, during its three weeks spent together, than that by Bishop Graves, of Shanghai, in Christ Church, Alexandria, when he gave the well-merited rebuke to us who, in the twenty-eighth year of our association, still continue to set money before the service of the life and spend our hours in conference as to our United Offering, rather than in the consideration of which of the officers and members of the Woman's Auxiliary are the women to go themselves into the mission field.

At the first officers' meeting, certain officers did report that a few of our young women are ready for this work. Chicago knows of three desiring such service; Los Angeles has one; Massachusetts has one in training and two offering for work; Michigan has one; Oregon, one; Southern Virginia, three; but these young women are not, generally, among those who have taken an active part in the work of the Auxiliary, nor has the Auxiliary seemed to influence them in making this choice. Will it not be well for us to consider seriously, in this year 1898–99, the reason of this defect in our working system, and prayerfully to question why it is that women active in Auxiliary work, who can do so if they will, are not more often among those who offer themselves for service in the mission field?

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OUR ANNUAL WORK.

WE would earnestly remind the Auxiliary that the United Offering is not its only object of interest. There is much of present work to do in this present year, to meet present need. Read the reports of the Board, of the Auxiliary and of the Bishops, just published, and to be had freely from the Missions House; listen to the missionaries now among us; study THE SPIRIT OF MISSIONS as it appears from month to month. Remember that missionary boxes are to be filled for missionaries and missions; remember that stipends are to be paid and scholarships sustained; remember that every spiritual and mental help gained at the beginning of this new year must serve to make this year one rich in blessing on *this year's* opportunities; and that in looking forward to a future that to some of us will never come, we must not fail to use the present, which is ours to use for God.

THE UNITED OFFERING OF 1901.

THE offering of 1898 has been made, the offering of 1901 now stands before the Auxiliary as an object of endeavor. Again we would encourage the method of systematic giving to effect it, and would remind the Auxiliary of the boxes which can gather in their daily or weekly contributions. Labels for the old boxes, and new boxes for those who have none, are at the Church Missions House, and should be called for at once.

THE CHILDREN'S MISSIONARY SERVICES IN BALTIMORE.

BY THE PRESIDENT OF THE MARYLAND JUNIORS.

THE special services for children were held on the afternoon of Sunday, October 16th, at four o'clock, in three churches, Emmanuel, St. Paul's and the Messiah. This was the work of the Junior Auxiliary of Maryland, who hoped to bring a little of our great Convention to the children by securing some of our Bishops to be their teachers. The three rectors, the Rev. Drs. Eccleston and Hodges and the Rev. Mr. Worth, entered thoroughly into the spirit of the occasion, and we owe most of the success of our efforts to their sympathetic co-operation. Every Sunday-school, city and suburban, was invited, with its rector and teachers, and was detailed to one of the three churches. Five hymns were selected—"Onward, Christian soldiers," "O Zion, haste," "Fling out the banner," "Our fathers' God, to Thee," and "Stand up, stand up for Jesus"—which all had been asked to practise, in order to insure hearty singing.

At Emmanuel Church the Bishops of Minnesota and Kansas were the speakers; at St. Paul's, the Bishops of Mississippi and Georgia; and at the Church of the Messiah, the Bishops of Dallas and Oklahoma and Indian Territory. It was a source of regret that it was impossible to have our own Bishop of Maryland, but his engagements prevented his attendance. The rector in each case greeted the Bishops, and with cordial words introduced them. Each church was filled with a great band of children, who listened with close attention to the accounts which the Bishops gave of their missionary work, and how children can help and encourage them. The music was most beautiful and inspiring, and the stimulus was very certainly great, not only to the children, but to their elders. The general appearance of the congregations as they filed out was happy and alert, showing the enthusiasm awakened. It is a matter for congratulation that services of this kind will be held on a fixed date every year, because it will be something to anticipate after this practical illustration of the interest with which they may be attended.

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THE REPORT OF THE COMMITTEE ON THE REPORT OF THE WOMAN'S AUXILIARY.

YOUR committee to whom was referred the twenty-seventh annual report of the Woman's Auxiliary, together with the fifth annual report of the Honorary Secretary, beg leave to submit their comments thereon, together with appended resolutions :

We are impressed as never before with the marvellous reach of woman's work for the cause of missions. In every line appertaining to the work of the Auxiliary there has been steady progress. More women have become interested, more parochial branches formed, more money received, more plans for aggressive work formulated and put in motion. As never before, through the medium of the Auxiliary, the mind of the Church is becoming enlightened by the study of missions and mission work. Mission classes have been formed in a large number of the parishes, and the enthusiasm created by the knowledge therein obtained has displayed itself in increased activities in work for missions.

Some of us can remember when the Woman's Auxiliary almost timidly apologized for its right to exist; now the parish or mission which has not a branch of the Auxiliary is trying to explain the reason therefor.

The story of the Auxiliary is the story of a great awakening. The chords of sympathy and generosity have been touched by the loving fingers of earnest women, and have vibrated into an uplifting harmony.

Prayer and work have been linked together and made mighty forces of the Church's progress. How have the results, as they appear in the report of the Secretary, been accomplished ? What agencies have been employed ? First we must name the work of the Junior Auxiliary:

Your committee take great pleasure, at this point, in calling special attention to one of the recognized agencies of the Board of Missions, namely, the Junior department of the Woman's Auxiliary. No one who reads the results of the work as set forth by the Secretary of the Woman's Auxiliary to the Board of Missions, can, for a moment, doubt the importance of this branch of missionary effort.

It is due to this department to speak with great respect of what has already been accomplished—a record of which we may be justly proud, and to which we refer with sincere appreciation. But beyond what has already been accomplished, which we neither overlook nor underestimate, we cannot omit the mention of what seems to your committee to be the most promising feature of this undertaking. This reference is to the educational work carried on in the training of the children in the Junior Auxiliary as to the meaning of missions. Too much cannot be said in this regard. For it is learned by experience that what is so often called lack of interest is only lack of knowledge. It may explain lack of interest, but it can never excuse it. It is not so much indifference as it is ignorance. If suffered to continue it is sure to result in lack of response. Give to the child a meaning in his work, give him an opportunity, exalt the obligation above a formal duty, and make it a personal service, a holy privilege, and you thereby save missions from uncertainty, yes, far more, from its gravest danger in some minds—unholy unreality.

This is precisely what the Junior Auxiliary department aims to do, and, doing this, the outcome is not only in gifts, already commended, but in aroused and developed personal power, in a personal mission, as a personal agent in the Church's first and greatest work, the spreading of the Kingdom of God among men.

It should be mentioned that this object has been largely attained through the

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aid of another recognized auxiliary, the Junior Publishing Company, whose productions are deserving of highest praise.

Your committee call attention to another matter which would, in their judgment, save some confusion in the reports of the Children's Missionary Offering. It is this: To separate the Sunday-school Lenten Offering from the offerings of the Junior Auxiliary, and give to the Lenten Offering a special designation. Such a course is not intended to prevent a Sunday-school from becoming a Chapter of the Junior department, if that is deemed desirable, but would keep all Sunday-schools free to engage at the same time in the same work. This, it is believed, would afford a more accurate report of the Junior work, and also distinguish, as it surely merits, the special effort of the Sunday-school Lenten Offering. Your committee would therefore offer the following resolution and move its adoption:

Resolved: That the Board of Missions desires and does hereby express its deep and sincere appreciation of the work and assistance of the Junior department of the Woman's Auxiliary.

Referring to the suggestion of the Secretary (page 4 of her report) of a change of style of the Junior Branch of the Auxiliary, your committee is of the opinion that that is inadvisable, but in recognition of the co operation of the Sunday-schools of the Church in the Easter Offering, to which reference is made by the Secretary, the committee offer the following resolution:

Resolved: That in view of the great interest shown in the missionary work of the Church by so many of the officers, teachers and scholars of the Sunday-schools, especially in the Lenten Offering for missions, which has culminated this year in presenting over $81,000 as a memorial of the late General Secretary, and which passed into the Treasurer's hands without any special designation of consequence, the Board of Missions hereby recognizes all schools contributing to the Lenten Offering as THE SUNDAY-SCHOOL AUXILIARY TO THE BOARD OF MISSIONS.

When three years ago, at Minneapolis, the General Convention gratefully hailed the fact that the United Offering of the Woman's Auxiliary had reached the sum of $55,000, nearly three times as large as that given by them at the preceding General Convention, it was perhaps doubted whether even such an organization as the Woman's Auxiliary could ever exceed in a single offering that splendid gift. But those women immediately passed a resolution that their Auxiliary set before itself as its object for the next three years, the raising of a still larger sum. When it is remembered that this United Offering was in no way to interfere with the ordinary objects of the Auxiliary, but was to be superadded to that work, the significance of this resolution will be fully understood. Most perseveringly have these women labored to attain their noble object, and they send us greetings announcing that their United Offerings for this Convention aggregate $80,755.30.

We most heartily congratulate the Woman's Auxiliary upon this glowing result of their faithful, persevering labors, and we offer the following as the sense of the Convention:

Resolved: That in the United Offering, so much larger than ever before, we gladly recognize the zeal and devotion of the women of the Church, and we place upon record our most grateful acknowledgments of their loyalty and their love for her missionary work.

Your committee desire to call special attention to the fifth triennial report of the Honorary Secretary of the Woman's Auxiliary, on the training and systematized service of women in the work of the Church. This valuable and interesting report gives a history of the gradual development of Christian work among women, and of the efforts made, and methods adopted, in our branch of the Church, to direct, develop, and utilize such efforts. It records early and sporadic movements

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in this direction made before the work was formally recognized and authorized by any legislation.

In this report, which all who are interested and would be informed on the subject should read, the experienced and gifted Secretary calls attention to differences between sisterhoods and deaconesses, and to the distinctive work for which each is peculiarly fitted, showing that while each has its place and function, and that there need be no rivalry between the two, sisterhoods seem to be better adapted to work in organized parishes, and have not yet established themselves in any missionary jurisdiction, either at home or abroad. Those who are set apart as deaconesses are found both in organized parishes, and in frontier missionary fields, and have shown themselves to be efficient in both. They aid a city rector in organizing and directing parochial agencies, in ministry to the sick and poor, entering and influencing desolate or degraded homes, bringing religion into renewing contact with home life as only women can, relieving busy rectors of details which can be as well done, and, in many cases, better done by women. Their usefulness should be measured not only by the direct result of their labors, but also by the enthusiasm which they impart, the increased intelligence and efficiency, and the spirit of self-consecration which they bring into a parish and communicate to volunteer and untrained workers. The need of such trained women in missionary fields is emphasized by our Missionary Bishops, both Domestic and Foreign, and the value of their services is gratefully acknowledged and attested by those under whom they are laboring.

Wisely and opportunely, therefore, has the Woman's Auxiliary appropriated this Triennial Offering for the teaching, training, and equipment of women workers. Agencies to furnish such training are already provided in the "Deaconess and Church Training-Houses" which are established in several dioceses. They offer opportunities for instruction, not only to those who can give their whole time, and who purpose to be set apart for this work, but also to such women as can take from other duties and cares a portion of time to devote to religious activities. Sunday-school teachers, district visitors, and other parish workers can attend such instruction free of cost, and thus be better qualified for the work which they have undertaken in their several parishes, learning the best method and most tactful way of reaching those to whom they are trying to minister.

We may hope that the appropriation made of this Triennial Offering will not only aid these training-houses to do their work more efficiently, but will also help to send to them more of those whom God has blessed with ample means of support and has endowed with gifts of mind and character, and with grace of person and of manners, that, as of old, the first-fruits and best of the flock were set apart for Him, so may be consecrated to Him those women who are most richly gifted and most meet to be fellow-workers with those ministering spirits who are sent forth to minister for the heirs of salvation.

Resolved: That the Triennial Offering made by the Woman's Auxiliary to train and equip women for work in the Church be gratefully received.

That the appropriation of woman's offerings to increase the efficiency of women workers in the Church be commended as peculiarly appropriate, and

That "the Church Training and Deaconess Houses" be encouraged by this Board as efficient agencies for giving such training and equipment and as valuable aids in our missionary work.

The resolutions included in the foregoing report were all adopted.

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FINANCIAL.

Offerings are asked to sustain missions in twenty-two missionary jurisdictions and in the Haitien Church, and in forty-one home 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 twenty-one Bishops and stipends to 1,478 missionary workers and to support schools, hospitals and orphanages.

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

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 C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from September 1st, to October 1st, 1898:

* Lenten and Easter Offering In Memory of the Rev. Dr. Langford.

ALABAMA—$5.00

Eutaw—Mrs. Anna Watkins, Foreign..... 5 00

ALBANY—$19.45

Green Island—St. Mark's, Wo. Aux. (of which Miss Mailes Bible-class, $1.50; Camera Fund, $6.50), General..... 8 00

Ilion—St. Augustine's, Domestic and Foreign..... 1 45

Richfield Springs—"L. M. A.," Domestic, $5; Foreign, $5..... 10 00

CALIFORNIA—$22.50

Berkeley—Foreign Committee, Wo. Aux., Sp. for Mrs. Boone, China..... 10 00

San Francisco—"M.," Domestic, $5; Foreign, $5; Sp. for church at Cape Mount, Africa, $2.50..... 12 50

CENTRAL NEW YORK—$30.00

Miscellaneous—Branch Junior Aux., Third District, Sp. for Sylvia Burnham Green, St. Mary's Orphanage, Shanghai, China 30 00

CENTRAL PENNSYLVANIA—$17.35

Leacock—Christ Church, $4.51; S. S., for Langford Memorial, 60 cts., General.... 5 11

Lykens—Christ Church S. S., for Langford Memorial, General..... 2 50

Nickel Mines—Grace (of which S. S. for Langford Memorial, 77 cts.), General.. 3 34

Paradise—All Saints' S. S., Langford Memorial, General..... 3 00

Pittston (West)—Trinity Church S. S., Langford Memorial, General..... 3 40

CHICAGO—$163.59

Chicago (Woodlawn)—Christ Church, Sp. for Bishop McKim, Japan..... 13 02

Grace, for Bishop McKim's work, Japan, $64.57; Wo. Aux., for "William" scholarship, St. John's School, South Dakota, $60; Sp. for "Lillian Buckingham Memorial" scholarship, St. Augustine's School, Raleigh, North Carolina, $25..... 149 57

St. Barnabas's, Sp. for Bishop Whipple, to aid in repairing damage to his farm school, Wilder, Minnesota..... 1 00

COLORADO—$31.00

Colorado Springs—St. Stephen's, General.. 31 00

CONNECTICUT—$389.19

Hartford—Trinity Church, Sp. for Bishop Graves, China..... 67 19

Ridgefield—St. Stephen's, Domestic, $161; Foreign, $161..... 322 00

EAST CAROLINA—$10.00

Miscellaneous—"A. G.," General..... 10 00

FOND DU LAC—$10.00

Fond du Lac—"J. B. P.," General..... 10 00

GEORGIA—$5.00

Macon—Christ Church, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.. 5 00

IOWA—$39.47

Emmetsburgh—Trinity Church, Wo. Aux., for Miss Babcock's salary, Japan..... 5 00

Independence—St. James's, Foreign..... 5 00

Mooar—St. Andrew's, Foreign..... 29 47

KANSAS—$71.82

Cawker City—Grace, Wo. Aux., General... 1 70

Coffeyville—St. Paul's, Wo. Aux., General 1 25

Dwight—St. Paul's, Wo. Aux., General.... 1 30

Girard—St. John's, Wo. Aux., General..... 89

Lawrence—Trinity Church, Wo. Aux., General..... 4 23

Marysville—St. Paul's (of which Wo. Aux., $1.16), General..... 2 95

Topeka—Bethany, Wo. Aux., for "Bishop

NOTE.—The items 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.

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Vail" scholarship, St. Margaret's School, Tokyo, Japan..... 50 00
Winfield—Grace, "A Thank-Offering," General..... 9 50

LONG ISLAND—$125.60

Brooklyn—St. Augustine's S. S.,* General.. 5 00
Great Neck—Miss Ellen King, for "Alice Rives" scholarship, St. Elizabeth's School, South Dakota..... 60 00
Massapequa—Grace, Domestic and Foreign..... 22 21
Ravenswood—St. Thomas's, General..... 2 00
Rockaway—Trinity Church, Foreign..... 36 39

MAINE—$27.00

Portland—St. Luke's Cathedral, General.. 27 00

MARYLAND—$60.87

Baltimore Co. (*Catonsville*) — St. Timothy's, Branch Wo. Aux., Domestic, $1; Indian, $1; Colored, $1; Foreign, $1... 4 00
(*West Arlington*)—Transfiguration, for Alaska, $4.06; China, $4.06..... 8 12
Frederick Co. (*Frederick*) — All Saints' Parish, Wo. Aux., five-cent collection, Indian, $6 75; Foreign, $10.75; Mexico, $6.25..... 23 75
Howard Co. (*Dorsey*)—Trinity Church, for China..... 25 00

MASSACHUSETTS—$177.77

Boston—Advent, "A Parishioner," Domestic, $5; Foreign, $5..... 10 00
Trinity Church, "A Member," Wo. Aux., for salary of Rev. H. Forrester, Mexico 10 00
Cambridge—Christ Church, Wo. Aux., for "Alaska" scholarship, Anvik..... 15 76
Concord—Trinity Church, Wo. Aux., for "Alaska" scholarship, Anvik..... 5 40
Greenfield—St. James's, Domestic, $13.28; Colored, $1; Foreign, $4.58..... 18 86
Haverhill—Trinity Church S. S., St. Elizabeth class, Sp. at discretion of Bishop McKim, Japan..... 5 00
Melrose—Trinity Church, Wo. Aux., for "Alaska" scholarship, Anvik..... 1 00
Springfield—Christ Church, "A Member," Sp. for Miss Suthon, Kanazawa, Japan 30 00
St. Peter's, Wo. Aux., Sp. for Bishop Talbot's Clergy Fund, Wyoming..... 10 00
Watertown—Church of the Good Shepherd, Wo. Aux., for "Alaska" scholarship, Anvik..... 2 00
Worcester — All Saints', Wo. Aux., for "Alaska" scholarship, Anvik, $2; "A Member," for "Edward Read Pratt Memorial" scholarship, St. Elizabeth's School, South Dakota, $60..... 62 00
Miscellaneous—Through Wo. Aux., "G. E. O.," $2, "A. B.," $3.75, "C. H. U.," $2, for "Alaska" scholarship, Anvik.. 7 75

MICHIGAN—$86.25

Detroit—Emmanuel Church S. S., Sp. for Miss Bull, St. John's Orphanage, Osaka, Japan..... 24 00
St. Andrew's, St. Agnes's Guild, Sp. for support of "Agnes Andrews," St. Mary's Orphanage, Shanghai, China... 24 00
St. John's, Rev. Wm. Prall, D.D., General..... 15 00
Jackson — St. Paul's, Friendly Society, Foreign..... 5 00
Miscellaneous—Branch Junior Aux., Sp. for Bishop Rowe, Alaska, $12.25; Sp. for Bishop A. Leonard, Nevada and Utah, $1; Sp. for Diocese of Marquette, $5..... 18 25

MISSOURI—$5.00

St. Louis—Charles U. Holmes, Domestic.. 5 00

NEWARK—$44.25

Jersey City—Holy Cross, for China..... 39 00
Madison—"H. E. P.," Foreign..... 4 00
Orange—All Saints', Foreign..... 1 25

NEW HAMPSHIRE—$128.28

Charlestown—St. Luke's, Foreign..... 3 38
Jefferson—Holy Trinity Church, Sp. for work of Rev. S. H. Littell, Wuchang, China..... 84 67
Keene—St. James's, Wo. Aux., Domestic, $5.54; Foreign, $5.54..... 11 08
Sanbornville—St. John Baptist, Domestic and Foreign..... 19 20
Tilton—Trinity Church, General..... 10 00

NEW JERSEY—$105.65

Camden—"C.," General..... 4 00
Merchantville—Grace, Wo. Aux., Domestic 11 65
Moorestown—Trinity Church S. S., for "Rev. H. Hastings Weld Memorial" scholarship, St. John's Mission, Cape Mount, Africa..... 25 00
Somerville—St. John's S. S., Foreign..... 25 00
Vineland — Mrs. Charles H. Graff, for "Charles H. Graff" scholarship, High School, Cuttington, Africa..... 40 00

NEW YORK—$178.60

Matteawan—St. Luke's, Wo. Aux., Sp. for Miss Thackara, Arizona, for work among Navajo Indians, $20; Sp. for Domestic insurance, $2.50..... 22 50
New York—Church Missions House Chapel, St. Matthew's Day, Wo. Aux., General, $2; Farewell Service, for China, $18.20..... 20 20
Grace, "Thank-Offering," Wo. Aux., for "William R. Huntington" scholarship, St. Mary's Hall, Shanghai, China 12 50
Holy Apostles', "A Member," Wo. Aux., Sp. for Christmas gifts for Japan and China..... 10 00
St. Luke's Hospital, General..... 19 90
St. Mark's, "A Communicant," General. 8 50
Arthur L. Brown, General..... 4 00
John E. Roberts, General..... 25 00
Rye—Christ Church, Wo. Aux., Mrs. U. D. Eddy, for "Arthur Lothrop Eddy" scholarship, Boone School, Wuchang, China..... 40 00
Yonkers—"Trust," Domestic..... 10 00
Miscellaneous—Society of Busy Workers, Sp. for Turtle Mountain Indians, North Dakota..... 6 00

OHIO—$37.20

Kinsman—Grace, General..... 3 00
Toledo—Trinity Church, Domestic..... 34 20

OREGON—$10.00

Eugene—Prof. John D. Letcher, Domestic, $5; Foreign, $5..... 10 00

PENNSYLVANIA—$373.08

Bala—St. Asaph's, Domestic..... 70 27
Ithan—St. Martin's Chapel S. S., for China 5 00
Philadelphia (*Germantown*)—St. Luke's, Indian..... 39 57
(*Chestnut Hill*)—St. Paul's, Domestic, $159.61; Colored, $50..... 209 61
St. Simeon's, Parish Guild S. S. Chapter, Sp. for Rev. E. A. Dodd's work, New Castle, Wyoming..... 20 74
(*Oxford*) — Trinity Church, Wo. Aux., General..... 17 89
"A Friend," Sp. for building chapel at St. Libory, The Platte..... 10 00

PITTSBURGH—$202.56

Miscellaneous—Branch Wo. Aux., Domestic, $101.28; Foreign, $101.28..... 202 56

QUINCY—$9.15

Peoria—J. A. and N. Dickinson, Domestic and Foreign..... 2 00
Rock Island—Trinity Church, Missionary Guild, General..... 7 15

RHODE ISLAND—$48.89

Lonsdale—Christ Church, Foreign..... 48 89

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SOUTH CAROLINA—$53.00

Sumter—Holy Comforter, Wo. Aux., General..... 3 00
Winnsboro—"A Friend," General..... 50 00

SOUTHERN OHIO—$1.00

Urbana—Epiphany, General..... 1 00

SOUTHERN VIRGINIA—$10.00

Bedford Co. (*Bedford*)—St. John's, Junior Aux., for "Lucy Griffin Memorial" scholarship, Miss Sabine's School, Alaska..... 5 00
Wythe Co. (*Wytheville*)—St. John's, Wo. Aux., Sp. for Miss Suthon, Japan, for S. S. work..... 5 00

TENNESSEE—$14.41

Franklin—St. Paul's, General..... 1 91
Sewanee—St. James's, Branch Ministering Children's League, Sp. for support of a child in Mr. Osuga's Orphanage, Japan 10 00
Spring Hill—Grace, General..... 2 50

VIRGINIA—$94.00

Fauquier Co. (*The Plains*)—Whittle Parish, Foreign..... 42 00
Frederick Co. (*Winchester*)—Christ Church, General..... 40 00
Hanover Co.—St. Martin's Parish, Church of Our Saviour, Sp. for "Hanover" scholarship, in Mr. Osuga's Orphanage, Japan..... 2 00
Henrico Co. (*Richmond*)—St. Paul's, "A. B.," Domestic, $5; Foreign, $5..... 10 00

WASHINGTON—$15.00

Washington (*D. C.*)—Washington Parish, Domestic, $7.50; Foreign, $7.50..... 15 00

WESTERN MICHIGAN—$17.33

Harbor Springs—St. John's, Domestic, $8.67; Foreign, $8.66..... 17 33

WESTERN NEW YORK—$212.48

Brockport St. Luke's, Wo. Aux., for Miss Mann's salary, Japan, $5; Sp. for "King Hall" scholarship, Washington, D. C., $5..... 10 00
Buffalo—St. Thomas's, Wo. Aux., for Miss Francis's salary, South Dakota, $5; Sp. for "King Hall" scholarship, Washington, D. C., $5..... 10 09
Geneva—St. Peter's, Wo. Aux., for Miss Francis's salary, South Dakota, $5; Church Training House, for China, $5.. 10 00
Lockport—Grace S. S.* General, $100; Sp. for "Logan" scholarship, Utah, $40.. 140 00
Lyons—Grace, Wo. Aux., Sp. for "King Hall" scholarship, Washington, D. C.. 4 50
Pittsford—Christ Church S. S., General... 5 10
Rochester—All Saints' S. S.* General..... 2 88
Epiphany, Wo. Aux., for Miss Mann's salary, Japan, $10; Sp. for Miss Taylor's salary, Nevada, $5; Sp. for "King Hall" scholarship, Washington, D. C., $5..... 20 00
Mrs. Halsey, Wo. Aux., Sp. for Domestic Contingent Fund..... 10 00

WEST VIRGINIA—$36.58

Ripley—St. John's, General..... 1 50
Shepherdstown—Trinity Church, Foreign.. 15 08
Wheeling—St. Luke's, Wo. Aux., for "Henry Hobart Morrell" scholarship, St. Mary's Hall, Shanghai, China..... 20 00

ASHEVILLE—$19.50

Biltmore—All Souls', Indian, $8; Colored, $7.42..... 15 42
Rockwood—Church of the Redeemer, Domestic, $1.05; Foreign, $1.86; S. S., General, $1.17..... 4 08

NEVADA AND UTAH—$15.00

Nevada.

Reno—Trinity Church, General..... 10 00

Utah.

Ogden—Church of the Good Shepherd, "A Thank-Offering," General..... 5 00

NEW MEXICO—$87.50

Eddy—Grace, General..... 87 50

NORTH DAKOTA—$3.68

Grand Forks—St. Paul's, General..... 3 68

OKLAHOMA—$4.10

Anadarko—Wo. Aux., General..... 2 50
Perry—St. Mark's S. S.,* General..... 1 60

SOUTH DAKOTA—$28.79

Rosebud Agency—Church of Jesus, Domestic, $7.74; Foreign, $3.54..... 11 28
Ephphatha, Domestic, $4.25; Foreign, $1.09..... 5 34
Church of the Mediator, Domestic, 50 cts.; Foreign, 50 cts..... 1 00
Calvary, Domestic, $2.52; Foreign, $2.53. 5 05
St. James's, Domestic, 71 cts.; Foreign, 71 cts..... 1 42
St. Philip's Station, Domestic..... 95
St. Andrew's, Domestic..... 05
Holy Innocents', Domestic, $1.63; Foreign, 84 cts..... 2 47
St. Thomas's Chapel, Domestic, 58 cts.; Foreign, 65 cts..... 1 23

SOUTHERN FLORIDA—$1.12

Cassia—St. Luke's, Foreign..... 1 12

MISCELLANEOUS—$2,673.11

Interest, Domestic, $1,263.32; Foreign, $849.79; General, $10; Special, $150.... 2,273 11
Cash, through the Treasurer, General..... 250 00
Miscellaneous, Domestic and Foreign..... 150 00

FOREIGN—$25.00

Japan—Bishop and Mrs. McKim, General.. 25 00

LEGACIES—$10,963.58

Conn., Stamford—Estate of Miss Julia H. S. Lea Wolf, Domestic..... 10,490 63
So. Va., Augusta—Estate of Catharine Crist, Domestic, $236.48; Foreign, $236.47..... 472 95

Receipts for the month..... $16,709 70

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