

A MISSIONARY IN THE DIOCESE OF MARQUETTE.

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THE SPIRIT OF MISSIONS.

VOL. LXIII. DECEMBER, 1898. NO. 12.

ADVENT AND EPIPHANY APPEAL, 1898-1899.

BELOVED BRETHREN OF THE CLERGY AND LAITY:

THE seasons of Advent and Epiphany are once more upon us, with their blessed reminders and solemn warnings. They recall to our minds the coming of Christ so long ago in great humility: but they also bid us remember that this same Jesus is to come again in glorious majesty to judge both the quick and the dead; and that in the meanwhile rests upon His Church the stupendous responsibility, not only of preparing herself, against that day, but of so spreading the knowledge of Him and His salvation that when He come a redeemed world shall be awaiting Him with its glad Hosannas.

The Church has made no mistake in making the season one of deepest and most solemn reflection, as well as of happiest joy; mingling with the echoes of angelic song the trumpet-call to her children to awake out of sleep, and, with new consecration, to throw themselves into the work which has been given them to do. In view of this call, and in prosecution of this work, we make our appeal once more to you, our brethren, for increased interest and co operation in the Church's missionary operations. It is your work as well as our work, nay, as we have seen, it is Christ's work, that you have put us here to direct and carry out. And if it is to be done at all commensurately with His demand, it will be by each one of His children, in these solemn hours, and in His presence, determining his own responsibility, and then gladly undertaking to fulfil it.

It may not be for us to judge the past, but if it has seemed sometimes as if the promise of His coming had failed, surely it could have been abundantly accounted for in the failure of His Church to do her part in the preparatory work. "He is not slack as some men count slackness, but is long suffering, not willing that any should perish, but that all should come to repentance."

It is safe to say that He has had *to wait* and *is waiting* still on the slow, half-hearted attempts of His servants to do His bidding. We pray that His Kingdom may come—we talk and sing of the great commission "to tell to all the world that God is light"; and yet, after all, how little we are really doing to bring in the Kingdom, to send on the light into the dark corners of the world.

Oh! that the Church might awake to the full measure of her responsibility! Oh! that we in this Church of ours might know and do our *duty* as never before!

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Do we realize ourselves what the coming of Christ into the world has meant to those who have received Him, the comfort, the peace, the strength, the deeper, wider life, the new heavens and so the new earth that have come to men from His coming to man! How He has bound up the broken hearts, proclaimed liberty to the captive, and the opening of the prison to them that are bound! And do we realize that what He has done already for us He can do for all those still in the bondage of sin and misery! Then surely we should hail it as a blessed privilege as well as our bounden duty to do all in our power, "to spend and to be spent" in furthering the cause which includes God's dearest purpose and man's brightest destiny.

The summons is not to the forlorn hope which it has been so often represented. It never could be under Christ's command and promise; and certainly it has never seemed less so than to-day. One has only to know the facts, coming from the fields themselves, to catch the glow of a new assurance and enthusiasm. The present century has witnessed a missionary enterprise and results far in excess of those of all the preceding centuries combined; while each new year only opens wider and more promising opportunities.

In view of all this the real question of the hour for each of us, one which each of us must answer for himself before God, is, whether he will gladly assume his share of the obligation laid upon all, or incur the risk, rather the certain condemnation, of shirking it in part or altogether.

God help us to answer that question rightly, to His glory and the salvation of the world

Your servants and fellow-laborers in the Kingdom,

W. N. McVickar,
Henry Anstice,
William G. Low,
} *Committee.*

Church Missions House,
281 Fourth Avenue, New York,
Advent, A.D. 1898.

DAY OF INTERCESSION FOR MISSIONS.

The Presiding Bishop has issued the following letter, calling the attention of the Bishops and clergy of the Church to the appeal of the S. P. G. for "a more earnest observance of the appointed day of Intercession for Missions":

The venerable Society for the Propagation of the Gospel, impressed by the increased openings and opportunities for the extension of the Kingdom of Christ throughout the world, asks for a more earnest observance of the appointed day of Intercession for Missions.

A copy of the Society's appeal is sent to me and to the other Bishops of this Church. It is a plea for united intercessions to the great Head of the Church, in which with one mouth we may ask for an outpouring of the Spirit of God, to kindle our zeal, to consecrate our lives, to enlarge our almsgiving. We, too,

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are impressed, as the Church of England is, by new responsibilities and openings of service, and hindered as she is by lack of men and means; the work, too, hers and ours, is one. I gladly ask, therefore, that the Bishops and clergy of this Church will assemble the people on St. Andrew's Day, or the Sunday nearest to it, and exhort them to continue instant in prayer to God for the missionary work of the Church throughout the world. And I venture to suggest that each Bishop will, in such manner as he may deem best, bring this matter to the attention of his diocese.

(Signed) J. WILLIAMS.

THE MEMORIAL ALTAR.

ON All Saints' Day the Altar erected by members of the Woman's Auxiliary in memory of the late General Secretary was solemnly dedicated by the Right Rev. Dr McKim, Bishop of the Missionary District of Tokyo, in the presence of a large congregation. An address was made by the Right Rev. Dr. Rowe, Missionary Bishop of Alaska Thus the memorial of the late General Secretary in the Chapel of the Missions House, which he, more than any other, was instrumental in building, was set apart for its holy use by Missionary Bishops representing the Domestic and Foreign fields. It was essentially a missionary service. After the opening hymn Bishop McKim, using the order which he had prepared, addressing the congregation, said :

Dearly beloved in the Lord together we are gathered here to set apart in solemn manner this Altar, the gift of faithful women, to the greater glory of God and in loving memory of William Spaight Langford, Priest and Doctor.

Acting under the warrant of the Holy Scriptures, after the example of God's faithful servants in all ages and agreeable to the Divine command, let us humbly ask God's blessing upon what we are about to do.

Our help is in the Name of the Lord.
Answer. Who hath made heaven and earth.
The Lord be with you.
Answer. And with thy spirit.

He then offered these prayers.

PRAYER OF CONSECRATION.

O Eternal God, who in infinite mercy to mankind didst send Thy only begotten Son to be a sacrifice for sins and the food of our souls ; the Author and Finisher of our faith and the Minister of eternal glory ; who also presents before Thee perpetually the eternal sacrifice once for all finished upon the Cross;

Be present now, we pray Thee, with us Thy servants. Bless, sanctify and consecrate this Altar which Thy handmaidens have provided for the celebration of Thy holy mysteries according to the command of Thy dear Son.

Grant that the oblations which shall be presented on this Altar may be acceptable unto Thee and become unto Thy servants a savor of life unto life.

Grant that all who shall partake of this Table may indeed hunger after the Bread of Life and the wine of the soul. Let no hand of any that shall betray Thee be ever upon this Table, but let all who come hither to receive these mysteries come with prepared hearts. Grant this for His sake who is the Priest and the Sacrifice, the Feeder and the Food ; the Physician and the medicine of our souls, our most Blessed Lord and Saviour Jesus Christ. *Amen.*

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The cup of blessing which we bless, is it not the communion of the Blood of Christ: the bread which we break, is it not the communion of the Body of Christ.

O Holy Father, who didst accept the awful Sacrifice which Thy dear Son offered upon the Cross to take away the sins of the world: accept we pray Thee the memorial of that sacrifice in which He bade us to show forth His death until he come; that in the Priests who minister at this Altar He may plead with Thee, in the prevailing power of His intercession, the merits of His precious death: Grant that they who receive Thy blessing in this place may go forth determined to bless and to make Thy salvation known throughout the world so that Thy Blessed Name may be forever and everywhere glorified and Thy Kingdom enlarged through the same Thy Son Jesus Christ our Lord. *Amen.*

At the close of the Office of the Holy Communion and immediately before the Benediction the Bishop said the following prayer:

Blessed be Thy Name, O Lord our God, that it hath pleased Thee to put it into the hearts of Thy faithful servants to present this Altar for Thy worship and service. Bless, we humbly beseech Thee, all those by whose care this work has been done; remember them concerning this kindness that they have shown for the worship of their God, and grant that all who shall enjoy the blessing of this place may use it thankfully to the glory of Thy Name: Through Jesus Christ our Lord. *Amen.*

The Associate Secretary and the Rev. Edwin B. Rice assisted in the service of Holy Communion. The hymns sung were "For all the saints who from their labors rest," "Ye servants of the Lord each in your office wait," and "Peace, perfect peace." We are indebted to Bishop Rowe for writing out his address on this occasion, which is printed beyond.

For those who are not likely to have an early opportunity of seeing this beautiful addition to the furniture of the Chapel we append a description written out by Mr. Frederick Clarke Withers, the architect, under whose direction it was erected:

"The design is intended to be in keeping with the architecture of the building. The front is divided into three bays, separated by buttresses terminating in carved pinnacles; the bay in the centre being filled with the 'Supper at Emmaus' carved in high relief, and those on either side with traceried panelling, richly ornamented."

The memorial inscription was written by the Bishop of Albany. It is engraved upon a brass plate placed on the Epistle side, and is as follows:

"To the glory of God
And in loving gratitude for the life and service of
William Spaight Langford, Priest:
General Secretary of the Board of Missions
A.D. 1885–1897:
His fellow-workers in the Woman's Auxiliary
Place this Altar
In the Chapel where 'he executed the Priest's Office
Before God.'
'How long, O Lord, holy and true.'"

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THE BOARD OF MISSIONS.

Our attention has been called to a serious omission in the abstract of the proceedings of the Board of Missions in Washington, published in the last number. It is apparent to anyone who observes, that the conclusion is not there, since the account stops short with a resolution. Direction was given that the following resolutions of the fifth and last day should be included in the abstract, but by accident they were omitted :

"On motion of the Bishop of New York, the following resolutions were adopted :

"*Resolved :* That the work of the Mexican Episcopal Church, under the provisional care of our Presiding Bishop, is entitled to the largest measure of commendation and help in view of its evident increase in stability and efficiency; and to this end the Board of Managers be requested to consider the advisability of forming from its members a committee on the work of our brethren in Mexico, who are striving to propagate the principles of pure religion among their countrymen;

"*Resolved :* That the wise and manifold labors of the Rev. Henry Forrester as counsellor and guide of our brethren in Mexico, in their missionary, educational and charitable work, have our hearty commendation;

And that the Board of Managers be instructed to appoint and provide for the support of such Presbyter as may be nominated by the Presiding Bishop, and to the extent of special contributions received for that purpose for the support of the work done in the Republic of Mexico, under his guidance."

"On motion of the Bishop of Shanghai, it was

"*Resolved :* That the Board of Managers be charged to provide that, at the next General Convention, the meetings of the Board of Missions be so arranged that the mission work of the Church may receive the attention that its importance deserves."

A somewhat similar resolution was adopted at the previous session, on motion of the Bishop of South Dakota, *viz.:*

"*Resolved :* That the Committee of Arrangements for the meetings of the Board of Missions be requested in making out their scheme of meetings to fix and publish definite dates, that the members of the Board may be able to avoid making conflicting engagements."

The following resolution was presented by the Bishop of Montana, and, on motion of the Bishop-Coadjutor of Minnesota, was referred to the Board of Managers :

"*Resolved :* That the apportionment plan of the Board of Managers for raising money for the general missions of the Church has the approval of the Board of Missions."

"With the singing of the Doxology, and the apostolic benediction, the Board adjourned *sine die.*"

A NOBLE GIFT.

One of the very pleasing incidents of the last meeting of the Board of Managers was the announcement that the Rev. Dr. Charles L. Hutchins, Secretary of the House of Deputies of the General Convention, having sold 100,000 copies of his well known and popular musical edition of the hymnal, had felt moved

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to present, through the Board, to the missions of the Church, 1,000 copies of the book. The distribution is to be made to the Bishops, diocesan and missionary, who receive aid through our treasury, and in relative proportion to the appropriations. In this instance, the gift necessarily becomes known by reason of its size and comprehensiveness, but there are, as we happen to know, numberless liberal and helpful acts to the credit of Dr. Hutchins that none know the particulars of, save the poorer clergy who have received the books. We who are more comfortably situated cannot fully appreciate what the reception of a few copies of the "Church Hymnal" means to a weak parish or mission. At this moment a letter comes before us which says, "Possibly you could get me six hymnals with music for the mission at ——. At present the choir is singing chants from a slip which I wrote out and hymns from the Presbyterian Hymnal."

Surely this tells the story of the need and timeliness of Dr. Hutchins's generous action.

BRIEF MENTION.

ONE might well think that our frontispiece was an Alaskan scene, except that the sleigh looks a little too much civilized. As a matter of fact, it presents a likeness of the Rev. William Poyseor, missionary in Marquette, who with his dogs and sleds travelled over 360 miles last winter among the lumber camps and villages of Northern Michigan. Services were held constantly in these camps, in village school-houses, and in cottages. Mr. Poyseor also made a point of distributing good literature among the lumbermen. Doubtless by the time this number appears he will be starting off again on his useful travels.

WE take great pleasure in calling attention to Bishop Ferguson's account, in the Foreign department of this number, of his episcopal visitation of the Cape Palmas district, in which he tells of the confirmation, on the first Sunday in October, of sixteen persons at Rocktown, the service being held in the open air under a large cluster of mango-trees, the church edifice having fallen a prey to the ravages of white ants and the weather. At Cavalla station six young men and an equal number of young women were confirmed; at St. Mark's, Harper, the rite was administered to a class of sixteen, of whom fourteen were pupils of Epiphany Hall; in the afternoon of the same day sixteen others were confirmed at St. James's, Hoffman station, and, a few days later, one at Mt. Vaughan Chapel, making in all sixty-one in the seaboard stations only.

A FAREWELL Service was held in the Chapel of the Church Missions House on the morning of November 18th, upon the occasion of the departure of Dr. Mary V. Glenton (formerly a missionary in Alaska) and Miss Annette B. Richmond for China. An address was made by the Rev. Dr. T. Gardiner Littell, whose son is a member of the mission, and the Holy Communion was celebrated by the Associate Secretary.

IN our article in the November number upon the meeting of the Woman's Auxiliary in Washington, according to information that we then had, we stated that, the National Rifles Hall proving too small for the general meeting on October 6th, a good lady of Washington at her own expense threw open Convention Hall. This was a mistake. We now know that the lady who so generously pro-

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vided needed space for the meeting was a Philadelphian. We feel in duty bound to make the correction.

FROM Racine, Boone county, West Virginia, comes the following expression of thanks to the friends who have aided Christ Mission Sunday-school, from Mr. and Mrs. J. N. Barcus: "To those who have sent us books and papers for our Sunday-school we hereby extend our thanks. We have received some of the best of books, and a remarkable fact is that there are no duplicates. The books have been coming in during this month (September), but the demand is not yet met. We have received also $26 in money. Thanks are due to a lady in Albany, New York, for $1, and to an unknown person in Springfield, Massachusetts, for $25. We need at least $100.

A LADY in renewing her subscription, just now, writes: "THE SPIRIT OF MISSIONS has been such a help to me. I never before realized my obligations to the great work which it advocates. I think that if it were in the hands of every Churchman and Churchwoman many of the pressing needs of the work would soon be supplied."

WHO WILL DO LIKEWISE?

A WESTERN clergyman writes: "As I cannot go to China myself, I send you my check for the support of a native worker for one year, as my substitute." What a noble example! How it breathes the true missionary idea, and bespeaks for the giver the conscious appreciation of his Lord's command: "Go ye into all the world and preach the Gospel to every creature." In the providence of God it often happens that a Christian soul, fully alive to the needs of the heathen world, and longing to go to those far distant lands to unfold to those sitting in darkness and gross ignorance, the knowledge of the Gospel of the Son of God, finds it impossible, owing to the ties and relations that bind him to his native shores. Others may be able to go, but he cannot. Under such circumstances what service could possibly be more acceptable to God than the furnishing of funds to further the work of missions in those benighted lands? Would that many others might follow the good example of this western clergyman, and establish "substitutes" in the mission work of the Church, in whose name God's work may be carried on, and souls for whom Christ died saved unto life eternal.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

——THE Board convened for organization at the Church Missions House on Wednesday, November 2d, at 2 P.M. There having been submitted a list of members elected by the General Convention for the following three years and those selected as members of the Missionary Council for the same term, the Right Rev. Dr. Dudley was called to the chair. The following were present: The Bishops of Albany, Pennsylvania, Kentucky, New Jersey, and West Virginia; the Rev. Drs. Hoffman, Eccleston, Smith, Huntington, Applegate, Anstice, Christian, Alsop, and Perry; and Messrs. Low, King, Mills, Whitlock, Chauncey, Marvin, Thomas, and Goodwin. The Bishops of Springfield, Western New York, East Carolina, Spokane, New Mexico and Arizona, and Louisiana, *ex-officio* members, were also present.

——The Associate Secretary announced the death on the 10th of October of the Hon. Benjamin Stark, who had just completed twenty-one years of service as a member of the Board, and who for a longer period had actively served the Church

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in her missionary work as a member of the former Board of Missions and of the Indian Commission; whereupon the chairman offered the Collect for All Saints' Day and other suitable prayers.

——The Right Rev. Dr. Doane, Vice-President, appeared and took the chair.

——A letter was presented on behalf of Henry E. Pellew, Esq., declining his election to membership because of infirm health, and Mr. Burton Mansfield was unanimously chosen in his room.

——A letter was read from Mr. Cornelius Vanderbilt, speaking of his greatly improved condition and hoping, after his early return to New York, to be present at the future meetings of the Board.

——The Rev. Dr. Anstice, Assistant Secretary of the House of Deputies, presented certified copies of the changes in the Constitution of the Society (Title III., Canon 7 of the Digest): And the Associate Secretary was by resolution instructed to notify the Bishops concerned of the addition to Article VI., requiring those in missionary districts, both Domestic and Foreign, to report to the Board of Managers concerning the titles to all Church property not distinctly parochial and filing copies of all deeds conveying or affecting such property or funds, and moreover to report annually all contributions for the work except such as shall be received by the Bishop through the Treasurer of the Board. The Rev. Dr. Anstice furthermore submitted the action of the House of Bishops rearranging certain missionary districts in the Domestic field and erecting the new District of Kyoto in Japan, and the proceedings of the Board of Missions; and the Associate Secretary submitted communications from the Secretary of the House of Bishops certifying to the Board the election of four Missionary Bishops, and that the Bishop of Tokyo had been officially placed in charge of the Missionary District of Kyoto also. Moreover, that the Rev. Lucien Lee Kinsolving had been duly elected, in accordance with Article X. of the Constitution, a Bishop for the United States of Brazil.

——By resolution the By-Laws of the previous Board were adopted save that with reference to the article referring to the time of stated meetings it was determined that it should take effect upon the first of December proximo (to avoid the necessity of a meeting on Election day). The committees existing at the time of the September meeting were reconstituted, and attention was called to the announcement in the Board of Missions of the United Offering of the Woman's Auxiliary in Trinity Church, Washington, in October, and its purpose. It had already been formally accepted by the Board of Missions.

——All the resolutions of the Board of Missions requiring consideration by the Board of Managers were read. The resolution of President Smith with reference to a training school or college for the special education of missionaries; the resolutions referring to the employment of additional Secretaries and an increased staff at the Church Missions House; to the future status of the Society for Promoting Christianity amongst the Jews; to appointing a committee of the Board with regard to the work in Mexico, and the memorial from the Swedish clergy in the United States, were all referred to appropriate committees for consideration and report; and a resolution proposing a field secretary for the Colored work was referred to the Commission. The resolutions of the Board of Missions with regard to the United Offering; with respect to the appropriation for Colored work, etc., were referred to the Advisory Committee of the Board of Managers for their consideration, as were also certain applications from Bishops for appropriations out of the said United Offering. By resolution of the Board of Missions, the income of the United Offering of 1895 and the income so far as necessary of the United Offering of 1892 was ordered to be used for the salary of the Bishop of Alaska so long as he remains a Missionary Bishop. Two resolutions of the Board of Missions were read,

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recognizing all Sunday-schools contributing to the Lenten Offering as the Sunday-school Auxiliary, and recommending 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. [These two resolutions were published on pages 529 and 570 of the November number.] The proposed changes in the Constitution looking to an increased number of meetings of the Missionary Council, referred by the Board of Missions to the Board of Managers to report at the next General Convention, were sent to a special committee for deliberate consideration. With regard to the matter that is in the minds of all our Churchpeople, namely, the undertaking of work in the new territories that have been added to the United States, there was submitted to the Board of Managers the resolutions adopted by the General Convention, which have already been published, together with the report.

——A Commission on Work among the Colored People was appointed, with the Rev. Drs. Mackay Smith and Greer added to take places that were vacant ; but leaving the vacancy caused by the death of the Rev. Dr. Crummell unfilled, subject to nomination by the Commission of a clergyman of the Colored race.

——A letter was submitted from the Rev. Dr. Hutchins, donating to the Board of Managers 1,000 copies of his "musical edition of the Hymnal which has been so kindly received in our Church, to be distributed amongst the dioceses and missionary districts (subject to the wishes of their respective Bishops) receiving aid from the Board." Whereupon the Associate Secretary was instructed to write to the Rev. Dr. Hutchins expressing the appreciation and thanks of the Board and accepting the gift.

——A memorial from the Bishops in Minnesota with regard to Swedish work in that state, and asking for $1,500 appropriation for it, was referred to the Advisory Committee.

——By invitation the Bishops of East Carolina, New Mexico and Arizona, Louisiana, and Spokane, addressed the Board with regard to the work in their respective jurisdictions. Communications were at hand from eight Domestic Bishops with regard to appointments of missionaries, their stipends, etc , which were favorably considered. It was resolved that the payments for the first quarter of the fiscal year to individual missionaries were to be made as if there had been no readjustment of some of the missionary districts, and the Advisory Committee were instructed to consider the proper apportionments among such districts of appropriations already made with respect to their payment in the future.

——With regard to the Foreign field letters were submitted from all the Missionary Bishops and several of the missionaries. The Rev. E. H. Thomson, who has been a missionary in China continuously since 1859, after leave of absence in this country is about to return to duty. [For appointments, etc., to the Foreign field, see page 603.] An appropriation of $2,500 was made for the erection of a residence for the Bishop of Shanghai on the St. John's College property, and another of $4,000 for the purchase of a plot and the erection of a missionary residence in the city of Nara, Japan. The Treasurer was by resolution authorized to make the settlement proposed by the United States Consul and Miss Reymond with the teachers of the Greek Mission School who had been re-employed by Miss Muir before her death, and provision was made for properly marking and protecting Miss Muir's grave in the English cemetery in the same city.

——The reports of several auxiliaries not heretofore received were submitted, as were the reports of several Missionary Bishops, Domestic and Foreign, that have come since the September meeting.

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——Looking forward to the Sunday-school Lenten Offering for 1899, the following resolutions were adopted :

"*Resolved:* That in view of the interest manifested in the last Lenten Offering of the Sunday-schools of the Church by the American Church Sunday-school Institute and the various diocesan associations and institutes, the Board of Managers invites and appeals for their continued and hearty co-operation in the Lenten Missionary Offerings of 1899.

"*Resolved:* That the Associate Secretary be instructed to correspond with these institutes and associations to carry out the object desired.

"*Resolved:* That the Board has heard with great gratification there is a probability that the Rev. H. L. Duhring, who so satisfactorily represented the Society in a special visitation to the schools of the Church, may repeat the same previous to the coming Lent, and that he be authorized to represent the Board again, with its best wishes for the success of his efforts."

A special committee was appointed to prepare and publish to the Church the usual Advent and Epiphany Appeal.

TRIENNIAL SERMON

BEFORE THE BOARD OF MISSIONS, DELIVERED IN THE CHURCH OF THE EPIPHANY, WASHINGTON, D. C., SUNDAY EVENING, OCTOBER 9TH, 1898.

BY THE

RIGHT REV. WILLIAM FORD NICHOLS, D.D.,

BISHOP OF CALIFORNIA.*

"*To everything there is a season and a time to every purpose under the heaven. . . . A time to build up.*"—ECCLESIASTES iii., 1, 3.

ECCLESIASTES, like *Ecclesia*, is a word for which it is not easy to find an exact equivalent in our tongue. The late Dr. Hort, feeling this difficulty, transferred *Ecclesia* bodily into the title of his treatise. "The Christian *Ecclesia*" he found more precise for his purpose than "The Christian Church," and so with the title of the book from which my text is taken. The original Hebrew title *Koheleth* was translated into the Greek *Ecclesiastes* of the Septuagint. There the attempt to translate it stopped. The Latin of the Vulgate simply passed the title on as it found it. So did our English translators, and *Ecclesiastes* it stands to-day. Strangely enough, the very last equivalent a scholar would be likely to give it as used in the title of this book, would be our nearest reproduction of the word in our English *ecclesiastic*. The title is, however, so good a guide to the meaning of the book, that it has been found worth the while of every commentator upon it to make some point of the name. Indeed, some who miss the point of the name seem thereby to miss much of the point of the whole book.

It is fair to take for granted in this hearing familiarity with Dean Plumptree's rendering—"The Debater." The book Ecclesiastes is a sketch of one debating with himself upon a wide experience of the world. Out of that experience various voices are speaking, "heard in strange alternation, now one, now another uttering itself, as in an inharmonious discord to the very close of the book." So in world-experience *medley* is almost the anagram out of which the human heart may rise to spell *melody*. Voices which ask "Is life worth living?" in the pessimism of "Vanity of vanities," or which say: "Let us get all the worth of worldly pleasure out of it now," in the spirit of Epicureanism, afford the very missionary opportunity. It is the very time to build up, the very time for the

* This sermon was preached without manuscript. The Bishop of California has kindly written out the abstract here printed.—[ED.

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voice of an assuring and satisfying faith in God to enter the debate and to contribute the true decisive factor. "The Ecclesiastes sought to find out acceptable words ; and that which was written was upright, even words of truth. . . . Let us hear the conclusion of the whole matter : Fear God and keep His commandments, for this is the whole duty of man."

But if on the simple plane of world-experience the voice of faith wins the debate and there is a hunger for God in the human soul ever trying to utter itself, only to find its expression in faith, we must not forget that there is a still higher plane of missionary genius. In the New Testament we see everywhere a great reciprocal movement of God toward man, and of man toward God. Human kind hungers on its part for God. God on His part goes out with the Bread of Life to more than meet—indeed, to take upon Him in the Incarnate Son—human kind. The one movement is recognized in the great message, "Come unto Me," the other in the catholic charge to the Church, "Go ye into all the world." So we see in the sketch of the Ecclesiastes the human craving for God leading up to the missionary opportunity through the hard and desolating experiences of life, and have opened out to us great themes for upbuilding on that plane. The still higher plane for missionary zest and push is that which has its point of view more from God's yearning love for mankind, sending His Son, through whom He builds His Church, in which He gives gifts unto men through His Holy Spirit. That higher plane of the Godward movement toward man is full of bracing vigor and missionary exhilaration in its altitude, as from it we study the signs of the hour with the maxim of Ecclesiastes—"It is a time to build up."

Three figures of speech are used in the New Testament to convey to us the marks of the movement of God toward men in His Church: (*a*) The Vine; (*b*) the Body; and (*c*) the building. Fondly could one dwell upon the missionary aspects of each of these figures, but our text naturally fixes our thought upon the Church as a building upon "the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner-stone."

Did you ever watch the upgoing of the steel skeleton of one of our great modern city structures with that apostolic figure of the Church in mind—"all the building fitly framed together"—and think how beautifully and how forcibly our most modern architecture, with its most modern improvements, is a parable of the right upbuilding of the Church ? It is a building into which goes the most recent human skill, using the most recent and the most approved methods and materials. The clang of the workman's hammer on the rivets of the steel beam even more fitly, more tenaciously, more minutely frames the whole together than the ring of the mason's trowel for the building of stone or the clatter of the carpenter's tools on the supports of timber. St. Paul could not have used a more apposite phrase for our time if the very temple of Diana at Ephesus had found its structural strength from the Bessemer or some other process of to-day. And so it is a time to build up the lasting principles of the first century into all the best that we can contract for them to-day. Largeness of conception must mark the design, and plumb-line integrity as much out in the open as the grill-work of the steel stories upreared against the sky before they are covered in; workmen with good head to work *on the heights* as well as in the shops, a confidence in the whole which rests, not on the outside, substantial and attractive as that may be made, but upon the incased rigid net-work which holds all securely to its place. A parable, indeed, it all may be of first century Church principles soundly and strongly built into twentieth century material!

The Apostolic builders were men of visions—St. Peter, St. Paul, St. John—St. Peter and St. John with St. James, eye-witnesses of His majesty on the Mount of Transfiguration, St. Paul on the road to Damascus and elsewhere. They were not disobedient to the heavenly visions. Their lives, their work, had the constant genius of the vision. If this were only to be men of "views," think of it, fellow-Churchmen, how far from being scantily furnished the Church of to-day is! Indeed, there is no sign of a famine in that

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respect at this very Convention. Saul was a man of very decided views until the vision on the road to Damascus took possession of him. And the Apostolic visions, if we are to believe the prophet Joel and St. Peter, did not make the Apostles visionaries or dreamers, but partook of the very Pentecostal fire and baptism of the Church. Young men with visions have in these recent months been thronging some of the thoroughfares of the world; with visions of gold have the ships' prows been speeding them toward the icy North out of the Golden Gate, and with visions of a triumphant flag and of a martial fame toward melting Manila. And *visions* of greater questions seem already to uplift our national consciousness to higher aims and conceptions than those which have held the hustings and the legislative halls on the lower levels of mere *views* in these recent years.

Visions can transmute the missionary energies of the Church as nothing else can. Cannot we have our eyes opened to them? Suppose, for example, we take in the full meaning of our having the *Church of the Daylight* in modern civilization. Our sister republic, France, is just now in the throes of a struggle for all the evidence in a celebrated case to get out to the daylight. It is really only a national adjustment to the daylight methods of the Anglo-Saxon, which methods are, after all, only the methods of the Daylight Church of the Anglo-Saxon. Again, take that law of race-contact under the ordinary conditions of commerce or conquest. It develops the worst features of the races concerned, as in Chinatown, San Francisco, or the South Sea islands. Add the factor of the Gospel and you find this law reversed, and race-contact producing the best features of each, as illustrated in the two noble native African Bishops and leaders at the Lambeth Conference. What visions of race regeneration this offers the Church in the great world questions into which we are rushing!

These same Apostolic men of visions, however, were pre-eminently men of action. The Book that tells us of them is not called the Book of the Visions of the Apostles, but of the Acts of the Apostles. Their acts translated their visions into the round of their daily duties, though they never could fully act out all the power of their visions, any more than the musician can write out all the music of his soul on the score. But the Apostles built no air-castles. They did not take for granted an impossible world to begin with. They took the world as they found it. They built with the material they had. Their architecture was not like that of plans beautiful in the blue print, that become dusty on the shelves because no one would ever think of using them. If letters *written to* the Apostles had been preserved side by side with the letters they wrote, we might have had a better idea of the pressure and strain upon them to start aside from patient continuance in well-doing. No doubt many letters to them were full of comfort and encouragement; but think of letters from Demas, or Alexander the copper-smith, or a Jannes and Jambres *redivivus* in anonymous correspondents, with their possibilities of presenting such outlooks as to divert the Apostolic heart from steadfastness to the "Kingdom and patience of Jesus Christ"!

A choice and precious time it is for us to carry away from this service and this Convention the inspiration—the vision, the will, "to build up." Like Peter Muhlenberg, with his uniform under his surplice, a century and a quarter ago, leading his congregation from the church to the army, with the sentiment of part of this very text; like his grand-nephew, who may stand for us as a type of a true modern church builder, like any devoted builder in our day; like—one thinks of such an one as Dr. Houghton whose life should be written for this very lesson. Let us become happy, visionful builders, by the grace of God, builders with all the means of that grace in His Church, in Sacraments, in the Word, in helping our fellow-men, in putting our nation and our race to the fore in the civilizing, light-bearing of the dawning century, and especially in prayer—yes, that mid-day habit of prayer for missions which, in a measure, is the best memorial of Dr. Langford's effort—praying everywhere with holy hands, "Thy Kingdom come."

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ALL SAINTS' DAY AT THE CHURCH MISSIONS HOUSE.*

On this dear, sweet, yet solemn festival of All Saints the hearts of so many of Christ's disciples have been drawn upward to Him in worship and gratitude for His goodness and mercy and love to the children of men. All Saints' Day is the Church's decoration-day. It is the day which we commemorate in holy thought, worship and memory to the dead who have died in the faith and fear of the Lord. Through the Church's annual course we from time to time have had brought before us examples and illustrations in the human life and character of those whom the grace of our Lord Jesus Christ had so moulded and shaped and influenced that they were to their own age examples of His own love and strength, and have been to every age since examples of what the grace of God can do with our willing human nature.

Those examples which on Saints' days are brought to our memory in thought indicate to us that there is no age, old or young, that there is no character, great or small, which is not precious, that is not of great value in the Kingdom of our Lord Jesus Christ. We have the aged servant of God in St. John. We have the young man Stephen serving God for but a few months of his career. We have the children, Holy Innocents, brought before us to show that there is no age, no character that is not, as it were, fitted by the grace of God for His service and for His work. And just as the Church brings to our recollection and memory the lives and saintly characters of some of the early saints as illustrations and examples, so utterly unable to remember all those "holy and humble men of heart" who have served their generation and their God faithfully, she gathers up all the known and unknown saints of the past—"a great multitude" in the sweet festival of All Saints' Day. And for this, it seems to me, we have our warrant and our teaching in God's Holy Word, in that wonderful chapter—the eleventh of Hebrews. In that battle roll we hear the inspired writer calling over and naming those heroes of the Faith who, in their age and in their mission, did their duty to God and man; and having called over these, each one, perhaps, differing in some characteristic, in some portion of talents, as though time were unequal in recalling all, he says: Time would fail me to tell of those who served in the Kingdom, who endured great trials, who did all these things for the sake of God and for their fellow-creatures, thus gathering the many holy ones in cherished remembrance. And so, in the same way, the Church calls to your memory one after another of these servants of God, and then beautifully on All Saints' Day remembers all the unknown, the unnamed ones; and whether they were men great or little, whether they were children or gentle women in some quiet sphere, etc., yet all are brought up in holy memory, and we thank God to-day for their examples of holy character, of heroic faith and loving service. And in our hearts and thoughts to-day we remember those in our own Church life who have in the past been to us inspirers of our faith, the helpers of our courage and strengtheners of our love. Men who, in the past age of our Church life, in the day of small things and in the day of trial, did their duty, served their God, and have left behind them an inspiration to those who are carrying on that which they begun and ended. And coming nearer to our own time and age, there are in our thoughts to-day the names of the many whom we have known and the Church at large has known—men like Coxe, Rulison and Langford. And as we think of these men who did such service for the Church they loved, for the Master they served, we cannot but thank God and be inspired by the memory and recollection of their life and of their work. We come to-day

* The address delivered by the Right Rev. Peter Trimble Rowe, D.D., upon the occasion of the dedication of the Langford Memorial Altar in the Chapel of the Church Missions House.

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especially to mark in the epoch of our Church's life by some token of affection and gratitude the name of one who in this age of our Church's life has by his ability, by his inspiration, by his enthusiasm, helped us to reach such a stage and position of missionary life and missionary interest that this day may indeed be called, and fitly so, a missionary phase, characteristic of our Church's life. As I speak there must come to your minds and be pressed upon your hearts the thought of him to whom especially to-day we commemorate before God an acknowledgment of our gratitude for the service which he has rendered this Church of ours—I mean the Rev. Dr. Langford. We hold him in high esteem and gracious memory because he was a man whose love was, like the love of the Master whom he served, so deep and so true that it was ready to go down to any depth, as it were, to reach and aid the sad and sinful, and broad as the world, so that the Gospel of salvation, of comfort and hope might be proclaimed to every creature. Truly Dr. Langford had learned that love from His blessed Lord, whose love was so deep and broad that He could see in the most degraded some hope and in all the world His power to save and bless. He, who was all powerful to conquer death itself, did not recognize the task of overcoming sin and Satan as hopeless or impossible. Christ, the Divine Love, left the Church as an institution to carry on His mission of love, which was as high as heaven and wide as the world, all-reaching in its holy ministrations, like the rains which fall upon the just and the unjust, like the sun which mantles the plains and mountains and vast deeps of the sea, everywhere a benediction and a blessing. Such is the love of Christ and such, in lesser degree, was that love which dwelt in the heart of our departed friend and brother, the Rev. Dr. Langford. He was a man of love!

Another thing that we can commemorate and take to ourselves was the hopefulness of his nature and his soul. Our blessed Lord was hopeful. One thing which made Him so genial was His hopefulness, and His Gospel was like Himself —the Gospel of hope, which comes to make a people happy and blessed; and Dr. Langford was a man ever hopeful. No difficulties in the work of extending the Kingdom of Christ ever seemed to plunge him into despair or discouragement; rather they were the incentives to further efforts of prayer and power by which all barriers were overcome. Many trials and difficulties faced him, but he was ever "joyful through hope," and so he prevailed. You who knew him so many years, know full well that he was a leader for God and of men. It was because he eminently possessed that power which always brings man up into leadership—the power of sympathy, the power which was so clear and strong in our Lord Jesus Christ. The Great Shepherd and Leader was one who went before the sheep. And so leadership means to go before, to go before in sympathy, and so Dr. Langford went before the Church and before the missionaries in the Church in that leadership, the soul and heart of it, which was sympathy. I might tell you how deeply I realized this the first time I was brought into personal contact with him. I heard him plead for Christ, plead for the missionary work of Christ, his face illuminated and shining with the fulness of that object which rested upon his heart and was manifest in the thrilling face and speech of the man. There was hardly a soul who did not catch inspiration and was helped to do his duty better than ever before. So thank God for one who through such an age has been the inspirer and leader of the Church's great work, the personal, loving, sympathetic friend and counsellor of every missionary at home and abroad! To that work he gave himself heart and soul, a seer of God, who anticipated great opportunities and movements, and was wise to meet them with the ready ways and means. In the midst of his increasing labors, God called this noble servant from them to the rest of Paradise. He had finished his work on

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earth ; but you and I are left to continue it. St. Paul tells us, even of those who have done such good work for God and for man, when they have passed away from the visible to the invisible, that apart from us they shall not be made perfect. How interwoven we are in our lives and our works with the dead, with the living and with the future generations ! Apart from us they are not at rest, so intimately are we joined together in the Communion of Saints through our Lord Jesus Christ. Their work is ours. The work which they were permitted, under God, to do and carry is by us being more and more fulfilled. How sweet to realize that in the Kingdom we are so bound one to the other that the dead are still dependent upon us ; interested in us and in the great cause that we are interested in. Moses and Elias on the Mount of Transfiguration are not cut off from living, personal interest and anticipation in the progress of God's Kingdom, though so many centuries have passed since their departure "to be with the Lord." There they appeared as real as when on Nebo the one looked toward the promised land, and on Mount Carmel the other bowed in prayer. So the saints of the past, those who have been the inspirers and helpers of our faith and joy, are still interested in us and in the progress of Christ's Kingdom on earth, and yet dependent, to some extent, upon us. Their work is ours, even as ours shall be that of those who come after us—we are dependent one upon another—apart from us the dead are not perfect. May God the Holy Spirit stir up our pure minds and enable us, for the love of Christ, for the sake of the departed saints, to do our duty in the one great work of Jesus Christ, so that we with the past generations of God's saints and those to come may have our perfect rest and consummation of bliss in His eternal and glorious Kingdom above. There is such a thing as an unconscious immortality. In our steamboats and railroad trains we see still living and going on the work of Watt and Stephenson. So with the works of those who have died and have gone to God. They have left behind them such seeds of plan and principle, such undying words and examples of inspiration, that *are* still perpetuated in our work and in our age, and though the creators of these may be removed from our eyes, yet they still live among us in these forces which they have left behind. So it is with the late Rev. Dr. Langford. He has left behind him not only a name which the whole Church will cherish in grateful memory, not only an example of Christian manhood and Christian devotion, but also agencies of the Church, and a missionary zeal and spirit by which his life and memory will be perpetuated on and on in the future history of our dear Church.

We thank God for the life and examples of all His servants ; and like St. Paul, who especially mentions the saints, so to-day we would especially thank God for the life and work of His servant, the Rev. Dr. Langford. That instinct must be dear to the heart of the Saviour, when we are led to thank Him for His grace, which shaped our brother's life and made it a power of God and an inspiration of God. There is a famous cemetery in Paris where monuments are erected to the known and heroic dead. Those monuments are wreathed with beautiful flowers on All Saints' Day by loving hearts and hands. In that same cemetery there stands a monument of pathetic interest. Around it are gathered innumerable graves, but upon it are engraved no names ; only this inscription : "To the Unknown." Even that monument is not without its laurel wreaths. Many and many are laid upon it on every All Saints' Day by unknown hands as tokens of memory and love to the unknown dead. Such a feeling appeals to us. It is a worthy one. But to-day we come here to receive this Altar, a token of love from the women of the Church to Dr. Langford, who, I think, owe so much to his inspiration and power and wisdom and kindness and gentleness, and to dedicate to his memory the same unto the glory of God. May God accept it and sanctify it in this place. To it will come from time

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to time, from near and from far, many of God's servants, and kneeling receive that Bread of God which, if a man eat, he shall live forever more. Here, too, the missionaries and those interested in missionary work will gather and catch some ins iration of the past –consecrate and dedicate their services and themselves anew to Him who gave His life for them. From this place as a centre of the Church's life and work I trust there may go out into the most distant parts of the earth such a spirit and power as shall inspire the faithful and zealous workers of God in the uttermost parts of the great mission fields with renewed enthusiasm and zeal. God grant that you and I may from the service of to-day receive such inspiration and strength that in our generation we may serve God faithfully and love our fellow-creatures sincerely! Here may all so partake of this heavenly food of bread and wine, that we go out and be the Bread of God to the hungry hearts of the children of men. So may we live and act in perfect love and loyalty to Christ and His servants who have died in His holy fear and love and service, that we may do our duty in fulfilling their labors of love, and thus be examples to those who follow us, that we with them and they with us may attain that perfectness in His blessed and glorious Kingdom.

MEMORIAL TO THE GENERAL CONVENTION,

UNANIMOUSLY ADOPTED BY THE CONFERENCE OF CHURCH WORKERS AMONG THE COLORED PEOPLE,

Held in St. Philip's Church, Richmond, Virginia, September 27th–30th, 1898.

To our Right Reverend Fathers in God, the House of Bishops, and our Brethren in Christ, the Clerical and Lay Delegates in General Convention assembled:

Moved by a desire to see the work of our beloved Church advanced among our people, we, the Conference of Workers among the Colored People, would

1. Respectfully reiterate our request, made three years ago, that the Church consider the absolute need of a general institution of learning, founded and controlled by her, where the Colored youth of the South, in large numbers, may be trained in the principles of education, industry, virtue, and religion.

2. We would also most respectfully request your honorable body to consider the advisability of the appointment of a Field Secretary, whose duty it shall be to study minutely the conditions and problems of our work, to make appeals and furnish information, to quicken and deepen interest in our particular branch of the Church's mission, and to do all in his power, in connection with regular constituted authorities, to stimulate contributions and accelerate the progress of the Church among our people.

3. We would earnestly and seriously ask whether, in your opinion, anything further can be done in the way of adapting the Episcopate to the needs of our people, so that the Episcopal Office may be brought into closer and more sympathetic relations with our people.

4. We are grateful to God and the Church for all that has been done for our people—for the sympathy, counsel, pecuniary aid, and kindly solicitude which the Church has bestowed upon us—but we are convinced that more needs to be done, that greater efforts need to be put forth and more means expended for the eight millions of our people, to care for their bodies, enlighten their minds, improve their morals, deepen their spiritual life, rescue them from degrading superstitions, unworthy leadership and low ideals, and make them in every way fitter citizens of the kingdoms of this world and the Kingdom of God.

Attest: J. W. JOHNSON, *President*,
J. N. DEAVER, *Secretary*.

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In the House of Deputies a special committee was appointed to whom the foregoing was referred for consideration. They offered the following

REPORT.

The committee to which were referred the "Memorial of the Conference of Church Workers among the Colored People," and other kindred matters, begs leave respectfully to present its report.

It would seem that, in its judgment, something more than commonplace commendation and recommendations ought to be made in connection with this work, which, may we not say, has received less of the Church's attention and means than any other work in our land.

Referring to the first clause of the Memorial, "respectfully reiterating the request, made three years ago, that the Church consider the absolute need of a general institution of learning, founded and controlled by her, where the Colored youth of the South, in large numbers, may be trained in the principles of education, industry, virtue, and religion," your committee would say that it finds there are at present in the South two distinctively Church institutions which have these ideas prominently in view and which are worthy of confidence—St. Augustine's School at Raleigh, North Carolina, and the Industrial School at Lawrenceville, Virginia—and the committee believes that a hearty and generous support of these will be of the greatest benefit in furthering this most desirable result. It would, therefore, recommend the following :

Resolved: That St. Augustine's School at Raleigh, North Carolina, and St. James's Industrial School at Lawrenceville, Virginia, be cordially commended to the thoughtful consideration and substantial aid of all Churchmen who desire that the "Colored youth of the South" may be trained in the principles of education, industry, virtue and religion.

Resolved: That at present it is not deemed advisable to attempt the establishment of any general institution as suggested in the Memorial, but to endeavor to place upon more sure basis those already in existence and accomplishing good work.

Touching the second subject, as to a Field Secretary, your committee can best express its convictions by the recommendation of the following :

Resolved: That the Board of Managers of the Domestic and Foreign Missionary Society is respectfully requested to consider the advisability of the appointment of a Field Secretary, whose duty it shall be to study minutely the conditions and problems of our work, to make appeals and furnish information, to quicken and deepen interest in our particular branch of the Church's mission, and to do all in his power, in connection with regularly constituted authorities, to stimulate contributions and accelerate the progress of the Church among our people.

The committee also presented a resolution looking to a method of providing especial episcopal oversight of the work among the Colored people when need should arise ; but, as its proposal has been given to a committee to report to the next General Convention, it is unnecessary to publish it now.

It is understood that the House of Bishops took independent action in the matter of the above Memorial, which will be published hereafter when we are fully informed concerning it.

SUNDAY-SCHOOL MISSIONARY DAYS.

To the Editor of THE SPIRIT OF MISSIONS:

REFERRING to the notice which appeared in the November number of your valuable magazine regarding a National Day for missions, I would say that the resolution passed by the Board of Missions with reference thereto appointed the Second Sunday after the Epiphany and the Monday following as days when the

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missionary work of the Church should be brought before its teachers and scholars, the wording being as follows:

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.

At the last meeting of the Executive Board of the Sunday-school Association of the Diocese of Pennsylvania, it was decided that hereafter the annual institute should be held on the Monday succeeding the Second Sunday after the Epiphany, with a view to making it a special day for missions; and also that on the Sunday preceding, each parish should be left to make such arrangements regarding the matter as they might see fit, with a view of especially interesting their own teachers and scholars.

It was also decided at the same meeting that, in the judgment of the committee, it was best not to adopt the designation National Day.

You may rest assured, Mr. Editor, that the Diocese of Pennsylvania will do its best in this as in previous instances to aid in the missionary work of the Church.

Very sincerely yours,

HERMAN L. DUHRING,
Corresponding Secretary.

PHILADELPHIA, November 18th, 1898.

SEVEN WAYS OF GIVING.

1. THE CARELESS WAY.—To give something to every cause that is presented without inquiring into its merits.

2. THE IMPULSIVE WAY.—To give from mere feeling as much and as often as sensibility prompts.

3. THE LAZY WAY.—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. THE SELF-DENYING WAY.—To save the cost of luxuries and apply to religious purposes.

5. THE SYSTEMATIC WAY.—To lay aside, as an offering to God, a definite portion of our gains. This method is growing in favor more and more with devoted Christians.

6. THE EQUAL WAY.—To give to God and to the needy poor just as much as we spend on ourselves.

7. THE HEROIC WAY.—To limit our own expenses to a certain sum and give the rest to the cause of God.—*Selected.*

THE Church Missionary Society *Gleaner* says that fifty years ago the world laughed at missions as a fantastic exhibition of superfluous and absurd charity; now it sees the movement is to be treated with respect, at least, and occasionally even with sympathy. Then the Church still treated Foreign missions as the fad of the few; now we are within a measurable distance of their being considered an essential art of every Christian's duty, while the idea of the evangelization of the world in this generation is beginning to be seriously entertained.

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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.

REPORT OF THE BISHOP-IN-CHARGE OF THE MISSIONARY DISTRICT OF ASHEVILLE.

THE work in the Missionary Jurisdiction of Asheville during the year ending August 31st, 1898, presents no features of very extraordinary interest, but has progressed with steadiness and healthy promise. During the past year the Diocese of North Carolina has conveyed to the proper trustees for the jurisdiction all the property held for local Church purposes in the counties composing the jurisdiction, and also the very valuable property in Asheville known as the Ravenscroft property, estimated at from $30,000 to $40,000 in value, together with two invested funds aggregating about $12,000. One of these is for the support of the Ravenscroft Associate Mission and Training-school, and the other for missionary purposes, under the control of the Bishop. There are two large and excellent buildings on the property above mentioned, and the whole affords an admirable foundation upon which to build up important diocesan institutions.

During the year I have transferred one Priest, and deposed one, and I have received one Priest and one Deacon by letters dimissory. Our number, therefore, remains the same as last year—twenty-four.

There have been no changes of importance in the field occupied by the clergy except that the mission of Valle Cruces is now without a clergyman, and the Rev. James A. Weston, received from North Carolina, has taken the place of the Rev. Mr. Matthews, transferred to Louisiana. I have severed Ashe county from the Valle Cruces mission, and have placed it under Mr. Weston, in connection with his work in Wilkes county. The mission should be confined to the two counties of Mitchell and Watauga. The commodious mission house erected at Valle Cruces upon part of the old mission property will form an admirable home for one or two missionaries, who, if I had the means of supporting them, could minister to a large number of people and bring this section under the influence of the Church. There seems to be a special interest felt of late years in the inhabitants of our Southern mountains, and a disposition to respond to appeals for educational and missionary work among them. No better opportunity is anywhere presented to the Church to reach these people than in this section under consideration in connection with our work already begun and going on. At Beaver Creek, in Ashe county, we have an organized congregation, the Church of St. Simon-the-Zealot, with over thirty communicants, the most intelligent and influential people of the county, but without a place of worship. The Rev. Mr. Weston is endeavoring to build a church there now. At Bakersville, in Mitchell county, I am just completing a church for our congregation there—"Zion Church." At Valle Cruces the mission house is at present occupied by two devoted Christian women who have in charge the mission school, which is well attended and is doing an excellent work. With them is a lay-reader and catechist who serves the people faithfully and assists in teaching the school. This part of the mission field needs only the services of two active missionaries to yield most abundant returns for the work done there.

OUR MISSION SCHOOLS.

In this connection I may mention the improvement in the number and efficiency of our mission schools in the jurisdiction. Those maintained in Burke county in connection with Mr. Satterlee's work have

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been most admirably managed and already yield large returns. Not only have a considerable number of the country people been brought into the Church where before we had no access at all to them, but the faithful women engaged in the work have extended their effort beyond the children entrusted to them, and have organized among the grown people enterprises for the enlightenment and mutual improvement of all the members of the community. The mission schools, under the Rev. Mr. Wey, at Micadale and at Sylva, have been successful beyond my anticipation, not only in their general influence for the enlightenment and elevation of those communities, but also for bringing people to the worship and Sacraments of the Church. At Micadale, where formerly there was such intense sectarian prejudice that violence was more than once offered to person and property, not only has that feeling disappeared, but former enemies have to such a great extent been brought into the Church or under its influence that there is hardly any regular worship or religious organization in that section except that of our Church. At Sylva the mission school is equally successful in bringing both parents and children into such relations with the worship and teaching of the Church as promise the most favorable results, and which already have added to our numbers and influence. At the former of these places, Micadale, an industrial school is soon to be opened, and two deaconesses trained in the Philadelphia school are expected to take charge of the work with the beginning of October. Land has been acquired having on it a convenient house for the deaconesses, a building has been erected for the Industrial School, and there is sufficient land for a small farm. I cannot too highly commend the Rev. Frederick W. Wey, Priest-in-charge, for the admirable manner in which he has managed the educational part of his work, and provided the buildings necessary for needed enterprises. Another excellent mission school has for some years been maintained at Cashier's Valley, in Jackson county, by the zealous exertions of the Misses Hampton, of the Diocese of South Carolina, who have their summer home in that beautiful valley. An examination of the statistics at the end of this report will indicate the advance made during the past year in the excellent work of our mission schools.

In the field of missionary enterprise we have been able only to maintain the work already begun. The lack of means for its extension has made new enterprises impossible. The twenty active clergymen on our list minister to nine parishes and over fifty missions, not including many stations where regular services are maintained, but which are not counted as regular missions. We have received from the Board of Managers $1,500 for our white missions. The people of the jurisdiction gave something over $1,100, and nearly $350 for this purpose was the income of property conveyed to the jurisdiction by the Diocese of North Carolina. It will thus be seen that, in addition to the amount of the salary paid directly to the ministers by their several congregations, the jurisdiction during the past year contributed toward its own missionary work almost as much as it received from the general treasury for the work among the white people.

COLORED WORK.

We have also $850 for work among the Negroes of the jurisdiction. Our work is confined to four points. At Asheville, the Rev. Henry S. McDuffey has built up a fine congregation and a large and flourishing parish school. I had the pleasure of consecrating, on the seventh of last July, his beautiful and commodious church, the fruit of much earnest labor and the answer to many prayers. This work is most encouraging, and has done already, and promises to continue to do in the future, much for the enlightenment and elevation of the Colored people of this section. Near Franklin, in Macon county, the Rev. James T. Kennedy, a Negro Deacon, carries on the parish school and an industrial school in which boys are taught carpentry and cabinet-making. He also serves as missionary, and in St. Cyprian's Chapel maintains the services of the Church under the direction of the Rev. Mr. Deal, and has gathered a congregation smaller in numbers, but faithful and zealous, who have a wholesome influence upon the life of those of their race around them. At my recent visitation I was much pleased to see many evidences of improvement in this work. The only adverse criticism to be made is that there are

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so few Colored people in this section that it has sometimes seemed to me a pity that such a good work should not have been put where there were more people to receive its benefits. The Rev. Robert J. Morgan, a Negro Deacon, transferred to me last February by the Bishop of Delaware, resides in Morganton, where he keeps the mission school and acts as missionary among his people. He gives one Sunday each month to St. Cyprian's Chapel, Lincolnton, under the Rev. Dr. Wetmore's direction. The work among the Colored people at Morganton is under the direction of the Rev. Churchill Satterlee. We have at Tryon a neat chapel for Colored people, but I have no means of keeping up the services there. There is also an excellent mission school at Lenoir.

SUMMARY OF STATISTICS.

The following is a summary of the more important statistics taken from the reports up to September 1st, 1898: Baptisms, 243; confirmations, 172; baptized persons, 3,221; communicants, 1,787; Sunday-school teachers, 180; Sunday-school scholars, 1,565; parish school teachers, 16; parish school scholars, 505; industrial school teachers, 16; industrial school scholars, 118; churches and chapels, 55; rectories, 14; total value of church property, $143,263; indebtedness on same, $2,605. Contributions: Parochial objects, $15,088.22; in the jurisdiction, $2,178.73; general, $1,710.17.

JOSEPH BLOUNT CHESHIRE, JR.,
Bishop of North Carolina in charge of Asheville.

REPORT OF THE MISSIONARY BISHOP OF OLYMPIA.

MY journal shows the following record for the year ending August 31st, 1898: Officiated at services, 133; celebrations of the Holy Communion, forty-six; sermons and addresses, 115; confirmations, 165; baptisms, nine; burial, one; ordination, one (Priests' Orders); clergy instituted, two; church consecrated, one.

The parochial reports, made to the annual convocation in April, show the record of work for the convocation year, ending on Easter Monday, to be as follows: Parishes and missions reporting, forty; baptisms, 316; confirmations, 146; marriages, eighty-five; burials, 119; communicants, 2,520; Sunday-school scholars, 1,740; offerings for all purposes, $24,493.25.

I have received gifts from friends in various dioceses as follows: Albany, $19; California, $15.60; Central New York, $50; Central Pennsylvania, $35; Connecticut, $519.09; Indiana, $11.25; Long Island, $183.25; Massachusetts, $200; Michigan, $18.25; Milwaukee, $40; Minnesota, $25; Newark, $34.25; New Jersey, $30; New York, $607.20; Olympia, $4.50; Pennsylvania, $1,053.69; Rhode Island, $10; Southern Ohio, $51; Springfield, $5; Tennessee, $16.66; Vermont, $15; Washington, $171.24; Western New York, $55; on hand at last report, $1,200; total, $4,369.98.

I have expended the following sums: Missionaries, $1,213.95; gift for a rectory building, $10; hospital work, $322.35; postage, printing, insurance on Church property, recording deeds, express on missionary boxes, telegrams, books for clergy and students, $472.77; interest on borrowed money $209.80; legal expenses, $88.55; taxes on church property, $602.56; old debts, $350; paid special loan as shown by my last report, $1,100; total, $4,369.98.

Our four hospitals have made most satisfactory reports. The Fannie C. Paddock Memorial Hospital in Tacoma reports 859 patients admitted for a total of 10,251 hospital-days' care; full pay patients, 663; part pay, eighty-five; free, 111; received from patients, $11,243.64; from donations, $621.65; total receipts, $11,865.29; expended, $11,548.16.

St. Luke's Hospital, Whatcom, reports sixty-nine patients admitted for a total of 2,183 hospital-days' care; full pay patients, forty-one; part pay, twenty-five; free, forty-six; received from patients, $1,823.18; from donations, $585; total receipts, $2,408.18; expended, $2,419.18.

St. David's Hospital, Hoquiam, reports 366 patients admitted for a total of 1,672 hospital-days' care; full pay patients, 336; part pay, twenty-seven; free, three; received from patients, $2,299.09; from donations, $92; total receipts, $2,391.09; expended, $2,319.27.

St. Elizabeth's Hospital, Sedro, reports eighty-four patients admitted for a total of 1,083 hospital-days' care; full pay patients,

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fifty-one; part pay, twenty-four; free, nine; received from patients, $1,228.10; from donations, $70; loan, $300; total receipts, $1,598.10; expended. $1,668.75.

The Sheltering Arms, Tacoma, reports thirty-nine children admitted for a total of 5,317 days' care; total receipts, $699.69; expended, $705.

From the above statements furnished by our hospitals it will be seen that we have furnished 20.506 days' care for 1,417 sick persons and children, at a cost of $18,-660.36. We have received as income from patients, $16,991.16, and from donations, $1,671.19. Our four hospitals have given 1.593 days of free care to 126 patients, and 161 patients have received 3,863 days' care for which only a partial payment was made.

Including the Bishop, we have twenty-four clergymen canonically connected with the jurisdiction, but of these, six are not engaged in parochial work, and one is in another diocese. Of the six not engaged in parochial work, four reside in this jurisdiction, and two in other dioceses. We have three clergymen of other dioceses in active work in this jurisdiction, including the Rev. J. C. Siebold, Chaplain U.S.A., stationed at Fort Canby. In the past year, I have received one clergyman, and have issued three letters dimissory.

The local offerings for advance mission work in the jurisdiction amounted to $188.87. The offerings for the convocation fund amounted to $85.85. Our Endowment Fund for the Disabled and Infirm Clergy amounts to $2,171.76; the net gain during the past year was $260.06. Our Episcopal Endowment Fund amounts to $4.932.90; the net gain during the past year was $174.99.

The Annie Wright Seminary, Tacoma, is placed beyond the possibility of financial difficulties by the bequest of $50,000, made by Mr. C. B. Wright, of Philadelphia, who died March 23d, 1898. This institution is now unique among Church schools in having a large annual income from its endowment fund given years ago by Mr. Wright. When this bequest is received the endowment fund will amount to $150,000.

The efficiency and standing of the institution is very high and the tone and inner life of the school family reflect the high ideals and Christian character of the principal and teachers. The seminary faces a future of increasing usefulness with every prospect of having its capacity taxed to the utmost limit within a year or two.

It is a pleasure to commend the faithful work of Dr. and Mrs. McCutcheon at the Fannie C. Paddock Memorial Hospital, and the wise administration of our smaller hospitals.

In the constant movement of the clergy, it is gratifying to report that not one clergyman secured or received for work since the present Bishop took charge, over four years ago, has removed from the jurisdiction.

Most of the causes of complications and disaster in the work of this jurisdiction have been removed, and I am glad to commend the activity and faithfulness and integrity of those now engaged in our advance mission work. Our large parishes are in charge of true and earnest men and are well equipped for strong work. The brightening financial future of the state will soon show itself and then there will be a legitimate expansion of Church life. A growing life will demand a larger clergy-list, and this in time will result in more definite teaching and stronger centres.

I am more than grateful to our generous friends who have helped me to solve many difficult financial problems, and by their gifts have enabled me to remain at my post at a time when it was most necessary for me to be here. We are working faithfully and we are most hopeful for the future.

WILLIAM M. BARKER,
Missionary Bishop of Olympia.

MISSIONARY INTELLIGENCE.

ALASKA.—In letters from Point Hope, Alaska, Dr. Driggs writes as follows: "For the past two seasons there has been an influx of whalemen who have located four new whaling stations at various places on Point Hope and a fifth at Kivalinya, seventy-five miles distant. A number of these men were Portuguese from the Western islands. Coming from a warm climate they felt the cold of our Arctic winters and kept themselves closely housed, hugging their stoves. They did not care for the native food, but lived chiefly on a diet of flour and

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salt meats. This spring I was called to their station and found that three of them had developed well-marked cases of scurvy and a fourth was mildly affected.

"To enter their home one has to climb to the top of a huge drift and then descend a perpendicular shaft in the snow which requires a ladder of ten rounds to reach the bottom. Thence through a tunnel leading to a small house where live the Portuguese and a liberal supply of natives in very cramped quarters, with no ventilation of any kind, and everything deeply buried under the snow. It was a wonder they were not all sick! At present I have under my care a man with a fractured clavicle, caused by falling off an iceberg.

"There has been a growing tendency among the natives, apparently encouraged by one or two of the whites, to distil from molasses a liquor called *tongah*, and I have been informed that those one or two whites are degraded enough to furnish the molasses and then drink the stuff with the natives! They are not Americans, and it is doubtful if they care anything for our country or its laws. The rest of the whalemen, as a rule, are a law-abiding set, and there are some noble specimens of manhood among them.

"Dr. Call and Lieutenants Jarvis and Bertholf of the United States Marine Service made their appearance in February, the Government having sent them on a relief and investigating expedition. They were on their way to Point Barrow, the 'Bear' having landed them in Alaska, opposite to Nunivak island in the Behring sea. Lieutenant Bertholf, however, did not continue the journey, the news from Point Barrow being of such an encouraging nature that it was thought unnecessary. He has done good service by visiting the *iglos* from Cape Thomas to Tigara and breaking up the stills. When they understood what was wanted, the people at Tigara went around and hunted up all the apparatus that had been used for distilling purposes and willingly gave it up. They say, 'Stop the white men from furnishing us with the molasses and we will stop the distilling of *tongah*.'"

IDAHO.—The Rev. A. E. McNamara writes: "Just six weeks ago I set foot in the Coeur d' Alene country. I had the extreme good fortune to be introduced by our beloved Bishop, who made his visitation here just at that time. It was an experience long to be remembered, how he took us from house to house and from camp to camp, remembering not alone the fathers and mothers, but the little children as well, in almost all the places he visited. He has indeed been a Father in God to all of these people, and they all love him dearly. . . . Our field is a large one, indeed, so large that we can only, as it were, touch it in the high places.

"First there is Wallace, one of the rising towns of the Coeur d'Alenes and the centre of much commercial and industrial enterprise, where Mr. Johnson and myself live in associate mission fashion at the rectory of Holy Trinity Church, radiating from there to the surrounding country. Here we have a cosy and beautiful church, and, better still, a devout and enthusiastic people, whose aim in life is to glorify God by a self-sacrificing devotion to the cause of Christianity, for which the credit is largely due to the works of previous rectors, who, by precept and example, have built up in this community a strong Christian sentiment. Next is Wardner, where we have a pretty little church and a warm-hearted congregation to worship in it. Here we can only visit on alternate Sundays, much to the grief of the people, for our camps are so numerous that we must take them in turn. Then there is Mullan, where we have a church also, and many faithful communicants, and where we can only give the people an alternate Sunday service. Next comes Murray, where there is a neat little church all out of debt and many devout and earnest worshippers. It was here that the Bishop had the pleasure of dedicating the church by the solemn service in which it was my pleasing duty to assist in the presence of a large and enthusiastic congregation. In this place we had the following services on the occasion of the Bishop's visitation: Confirmation, consecration, Evensong, Baptism, and Holy Communion. In addition to the above places we

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hold services at Burke, Gem, and Delta, three mining camps eight, four and ten miles from here respectively, and we have been asked by the people of Harrison and Coeur d'Alene City to go there also occasionally and give them a service and celebration.

"You see by the above that our hands are full, in fact, too full for efficient work, and yet I feel that none of these places ought to be overlooked. Of the welcome extended to us I could write much; suffice it to say that it is in all places such as only Western towns can give, warm, hearty, and generous.

LARAMIE.—*Indian Agency.*—The Rev. Sherman Coolidge, himself an Arapahoe, writes: "The bell which rings out every Sunday afternoon in the valley of the Little Wind river, six or seven miles east of the Shoshone agency and Fort Washakie, has on it the inscription: 'To the Prince of Peace.' It is the gift of friends of the east to the little mission church near the Arapahoe council house. The church is built of pine logs, and we were allowed by the Indian agent to saw them into squares by the agency mill in consideration of the use of the mowing machine belonging to the Shoshone Mission school.

"We had the encouraging presence of Chief Plenty Bear at one of the services recently, and he stopped after service long enough to say to the missionary: 'Some don't believe in religion. We (the Arapahoes) have all believed in God from our youth, and when we hear the Word of God preached to us we are glad; and while there are people who don't believe in God, yet we want to continue in our belief in God the Father and worship Him. We are also especially glad to hear the good news of the rising again from the dead. We have heard what you have been teaching our children in the schools, they in turn tell us older people. I believe in your teachings.' During the conversation the missionary remarked to the chief that 'bad men fear neither God nor man, but a good man is not afraid of any man although he is afraid of God.' The school-house and the church are the hope of our Indians. The introduction of both education and pure religion among these two native tribes on the Wind river reservation will greatly diminish ignorance and injurious superstition."

Kemmerer and Diamondville.—At the convocation, held in Cheyenne in September, Bishop Talbot appointed the Rev. James Stoddard of Green River to go to Kemmerer and Diamondville, look over the ground and see if an opening could be found for missionary work. Accordingly, he went about the middle of October, visited the three places—Kemmerer, North Kemmerer and Diamondville—in each of which he found Church families, eager and anxious for the services of the Church. On Sunday, the 16th, morning and evening services were held in a hall kindly lent by Justice Keenan. A choir was organized, seven candidates prepared for Baptism, and places secured for holding monthly services. Nowhere in the state is there more need than here. Typical "coal camps," springing up as if by magic, with no places of worship and no outward sign that Sunday is other than week-day; yet here are some scattered Church families, far removed from what is dear to them. "Those few sheep in the wilderness" need a shepherd to look after the wandering sheep of the flock, to give to them a little spiritual food and consolation. The whole time of a missionary could be well employed in that region; for there are some spiritually destitute not only there, but also at Ham's Fork, Fossil, Cokeville, Granger, and Montpelier, in Idaho. Many that are not of our fold stand ready to give of their means for the sake of others who are near and dear to them and are "utterly lost so far away from the dear old Church," and her ministrations.

WESTERN COLORADO.—The Rev. O. E. Ostenson, of Western Colorado, writes that he has travelled more than 16,000 miles during the past year in the discharge of his missionary duties He is now building a church at Silverton to cost $1,215. It is already under roof and the first payment on contract made. Recently he preached at Crystal, a mining camp, which necessitated a stage ride of seventy-two miles. It was the first Church service ever held at that place.

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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.

AFRICA.

THE BISHOP'S VISITATION.

I HAVE been spending a month here at this lower end of the jurisdiction, having arrived on the 28th of September. As it is the rainy season—there is indeed much rain—I have confined my visits to the stations on the seaboard, hoping to return in the dry season for a tour to the interior.

The first Lord's Day after my arrival was spent at Rocktown, where I had arranged for a general meeting of the catechists and teachers with the superintendent of the district. Mr. Appleton, Sr., from Fishtown, came with two adults for Baptism, and five for Confirmation; Mr. Appleton, Jr., from Middletown, brought an adult and a child for Baptism, and five for Confirmation; Mr. Akerly, from Gbodolu, presented one adult for Baptism and two for Confirmation, and the Rev. Mr. Vinton had four for Confirmation belonging to Rocktown. There is no church edifice there now, the last one, built by the Christians themselves, with a little help from us, of frail native material, having fallen a prey to the ravages of the white ants (*tērmitēs*), and the weather. The morning service was therefore held under a cluster of large mango-trees. Fortunately there was no rain that day. The king of the tribe and some of his chiefs and a goodly number of Christians—all converts from heathenism—were present, and formed a semi-circle in front of us. The Rev. Mr. Vinton read Morning Prayer, pausing after the second lesson for Baptism, when the four adults and one child were made members of Christ. I read the ante-communion service, preached from the first part of the Gospel for the day, "Blessed are the eyes which see the things that ye see," etc, and addressed and confirmed the sixteen candidates. We then celebrated the Holy Communion, with the firm assurance of the presence of the Lord Jesus with us, although under the trees and on the bare ground. But we desire very much to have house erected and dedicated to His service at this important station. A durable structure might be built at a cost of $1,800. Do try to interest some of God's faithful stewards that they may supply this need.

In the afternoon we (clergy, catechists and Christians generally) went to the largest heathen village. It was their harvest season, when nearly all of the people are at their farms gathering in rice; but the death of an important woman had occurred the night before, which brought many together. The mourning women were crying aloud around the corpse, which was placed in the open air, the drums were beating, and there was the usual dance. On announcing our purpose to speak God's Word to them, they ceased and gave attention to us. After singing and prayer, I led off with a brief discourse on "All that a man hath will he give for his life," followed by the Rev. Mr. Vinton and Messrs. Appleton, Sr., and Elliott, who drove in and clinched my nails. Men, women, and children listened attentively to the message we delivered. Young Bedell, the teacher, then asked a blessing from God upon the seed sown, and we left them. So the seeds continue to be sown at all our stations. Some fall by the wayside, some upon stony places, some among thorns; but, by the blessing of God, some find good-ground hearers. The third service

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was held at night in the house of Mr. Bedell; when, after Evening Prayer, I delivered an exhortation to the Christians.

The outlook of the work in this district is promising; but there are certain great needs that demand immediate attention. One is the church edifice mentioned above; the other, a boarding-school, where about twenty five boys can be under constant training.

I visited Cavalla station on the 7th of October. I found the Rev. T. C. B. Gabla in better health than I expected having heard that he had recently had another severe attack of illness. He accompanied me to the Church of the Epiphany and assisted in the services. I was also agreeably surprised at meeting so large a congregation on a week-day. After preaching to all, I addressed and confirmed a class of twelve, presented by the pastor; then celebrated the Holy Communion, of which many partook. The class confirmed was an interesting one. It was made up of an equal number of young men and young women, all looking strong and healthy, who had come with the apparent determination to give the strength of their manhood and womanhood to the service of God. What a moral and spiritual revolution even this little band is capable of bringing about at Cavalla, under the guidance of the Holy Spirit, if only they are faithful! And if so with them, what if the entire band of Christians there were like minded!

After service I returned to the Rev. Mr. Gabla's residence, where several matters appertaining to the interest of the work at that station received attention. Among them was a sad irregularity touching a case of unlawful divorcement. Arrangement was made for Mr. Samuel Gyude Bowman to work as a catechist and teacher in one of the heathen villages. Held an interview with Messrs. T. L. R. Gyibli Collins, teacher of the day-school, and H. Tobo Messenger concerning their application to become candidates for Holy Orders. A portion of the much needed repairs in the church edifice has been made; but there remains much more to be accomplished. Our means to carry on this work are very limited; it is therefore to be hoped that contributions will be made toward it. I have received a petition from a committee representing the church, requesting that a boarding-school be reopened there, and I have no doubt that it would contribute largely to the restoration and advancement of that once flourishing station. May God provide the necessary means to meet this and other urgent needs in this mission field!

Sunday, the 11th, was devoted to St. Mark's and St. James's Churches. In the morning I conducted service at St. Mark's, assisted by the Rev. W. C. Cummings, pastor; baptized thirteen children—nine of whom were girls and boys from the Golah tribe who have recently entered our schools—preached, confirmed sixteen, of whom fourteen were pupils of Epiphany Hall, and celebrated the Holy Communion. St. Mark's is apparently holding its own. There was a full congregation present, and some new chancel furniture attracted attention.

In the afternoon I went over the river to Hoffman station, and conducted service in St. James's Church, assisted by the Rev. O. E Hemie Shannon, pastor. One man from heathenism was baptized, and after preaching I addressed and confirmed a class of sixteen. Six of them were from Graway station. The work at Hoffman station has not yet recovered from the sad loss which it sustained in the death of the Rev. Mr Merriam, which occurred last year. The ill health of the present superintendent, together with the distance of his residence from the station, has prevented his rendering regular service. The latter disadvantage can and must be remedied, and it is to be hoped that by the blessing of God his health will soon be restored.

The most important event of my visit occurred at St. Mark's on Sunday morning, the 18th inst., when, after I had preached a special sermon for the occasion, three young men were ordained Deacons—Messrs. Samuel Jnason Taylor, B.A., Joseph Fulton Dunbar and Samuel David Ferguson, Jr. It was an occasion of interest and encouragement. The hopes which we had centred in the school of Epiphany Hall are being realized. Five young Deacons this year is not a mean showing! Mr. Taylor, the principal, is counted in; for, though educated in Sierra Leone, he

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pursued his theological studies here. One-half of our present active clerical force has come through Epiphany Hall; which shows what would have been our destitute condition in this respect had not that institution been planted. And still it is yet incomplete. For lack of funds we have had to stop short of the accomplishment of our plans, though they are exceedingly modest. We need $800 for this purpose. Surely it must be apparent that the money already given for the Hall has not been in vain, and it should be an encouragement to others to contribute toward it.

On the same Sunday night I visited the Chapel at Mt. Vaughan, where I preached, and confirmed one man. There was a good congregation, made up of the pupils from Cuttington and people living in that vicinity.

This completes my work here for the present, and I am now waiting for a steamer to take me to Sinoe, and thence to Bassa.

SAMUEL DAVID FERGUSON,
Missionary Bishop of Cape Palmas and Parts Adjacent.

CAPE PALMAS, LIBERIA, October 1st, 1898.

CHINA.

FROM LETTER OF DR. H. CLINTON COLLINS.

THE *Chên tai* and *Shao Kuan* (Commodore chang) placed a gunboat and a life-boat at my disposal, and, as school was closed and the work on the chapel was stopped, I seized the opportunity to combine a long-desired wish for visiting Hunan, with a change.

Captain Mutter of the "Chang Wo" towed me to Shari, after which we went along taking our time and visiting everything of interest to be found. Below *Shi Sheo* we entered one of the many outlets—or rather inlets—because the water flows toward, not from, the lake. We passed through a very rich and prosperous stretch of rice-growing country about 120 *li** from river to lake, entering the latter on the north. Another hundred *li* across the north of the lake brought us past the imperial Tea island of Chuin San to Yoh Chow. Coming out into the great inland sea, which I can only compare to our great Lake Michigan with its surrounding country, the grand sea of blue-green water was an inspiration; it seemed to beckon me on. You know how fond I am of the water, and what a disappointment the muddy Yang-tze has been to a tide-water boy, and you can imagine how my heart gave a bound to be on the great lake. Yoh Chow stands on a bluff looking down the lake. Southwest the extent is about 800 *li*, while on west it is about half that distance.

*A *li* is one-third of a mile.

The following day the *Er Sih Yeah* (from the Hsien Yamen), came to see me and escorted me over the city. They assured me if I should desire to come there to settle (which they assumed was my object) they would all welcome me. A desire to do anything in their power for me was apparent. I told them I was only visiting their beautiful section, to which I was a stranger, and while I should love to settle among them it would require an invitation from the city before I could consider the step. The place is a key to the lake, the only large entrance, and the one through which all foreign trade must pass. The country is high and healthy, in marked contrast to West lake, which is richer because a low rice-growing section, but to my mind unattractive and unhealthy. The East lake was charming; the high red clay banks and the billows breaking against the shore recalled home. Almost due south we sailed for 300 *li* and entered the South river—as they call it—a beautiful and rich country. Passing Shang Ying, one of the three "shangs" on this river, everything shows prosperity, and industry which is the secret of it.

Thirty or forty miles more travel in which I was astounded to find numbers of tugs, both passenger and freight, towing junks, and we reach the capital, the only really well-built and well-repaired city I have ever seen in China. Its city walls are massive and in thorough condition. These are surmounted by cannon, and squads of soldiers occupy the well-

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built quarters at every gate. The walls are enclosed by solid brick breastworks without and a similar hollow wall on the city side. I visited the city the afternoon I arrived about dusk in order not to attract attention; but the soldiers on the walls recognized me, despite my Chinese dress, and the following morning representatives from the several *yamens* called and suggested that I should not again enter the city. There had been a demonstration by the people against the officials, including castigation of the Bao Jah Chu, and an assault upon the governor's yamen. An imprudent intrusion of a foreign colporteur ten days before, who insisted on selling books there, was the cause of the demonstration. He was expelled, I believe, and as nothing is ever done to curb these demonstrations until they have grown to uncurbable proportions, it culminated in the attack mentioned, when two foreigners appeared on one of the little steamers from Hankow. The people would not allow them to land, and so terrorized the officials that they only *kow-tow-ed* to the mob and retired. So, naturally, though I was under Chinese escort as a friendly visitor, they feared another demonstration, which I do not think was likely. I received no indignity, curiosity even, being almost wanting.

The city of Shang Tan, sixty or eighty *li* further up, is a great mart of trade, and the centre of the overland and river connections with Canton. Two hundred *li* further is Hun Chow, from which coal, iron, lead and indeed almost everything seems to come. I did not go up there, but came down and turned off through one of the small rivers, which go anywhere you wish, southwest, through the rice-section on the south of the lake. This section is low and the flood at the time made it seem miserable; but, really as the Chinese see it, it is a fine, rich, productive country. I came out on the south side of the lake at Yuan Kiang Hsien and the red clay banks greeted me once more; but the water here was muddy, as it is in all this section, coming through the inlets from the Yangtze. The country on the west is the same rice-growing land which makes Hunan so well off compared to the rest of China.

I received no indignity anywhere except at the Tung Kuan pottery works, where only boys called me *Yang jên*. The steamers have civilized them.

We have done nothing to the chapel since the temporary roof was put on except the chancel stone-work. The school and guest-room are only an open yard. If I can sell the place we are using I shall continue. I wish it could have gone on and been finished by September. We have had several invitations to open work, and property has been put at our disposal or offered. We have no men even were it advisable. Great opportunities are before us. We need Chinese. I have one or two for emergencies.

ICHANG, August 23d, 1898.

JAPAN.

FROM LETTER OF MISS IRENE P. MANN, AOMORI.

WE have been requested to publish the following extract from a recent letter from Miss Mann: "The illustrated papers sent us by the Church Periodical Club were received with grateful appreciation, and gave much pleasure. The Japanese fleet was stationed here for some weeks during the summer, and our reading-room was very popular with both officers and mess. The Japanese were deeply interested in the war, and rejoiced in our success. The fleet is here almost every summer and we try to do all we can to bring the men under good influences. Quite a number of them are Christians. They express themselves as much surprised at what they see while in the various ports of so-called Christian nations. They think that all the people in Western countries are Christians, and it is very difficult to reconcile much that they see and hear with the teachings of those who come to Japan to tell them of 'the Fatherhood of God and the brotherhood of man.'

"I regret to say that the immoral lives of many of our people in the treaty-ports of the Orient are the greatest stumbling blocks to the success of missionary work here. It is often difficult to know how

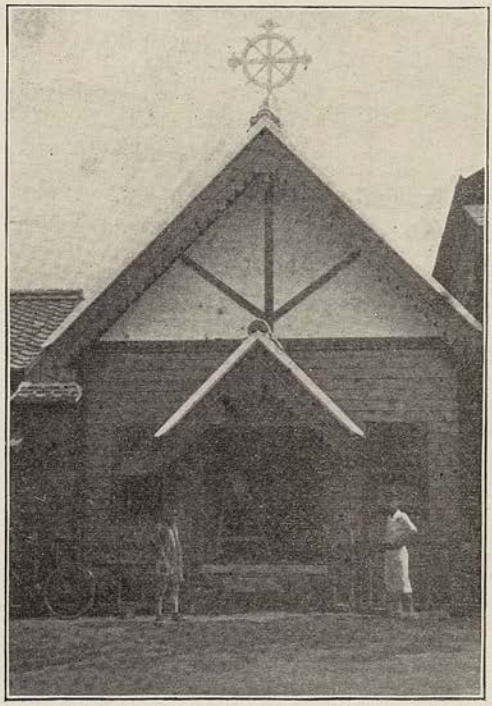
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wisely to answer many of the questions asked us by the Japanese. What a different world this would be if only we could realize in what measure the duty of being our 'brother's keeper' rests upon each one of us! I know from experience that it is difficult for those at home to feel a deep, personal, working interest in Foreign missions.

"We have three Sunday-schools in Aomori, another in a neighboring village, and one in an out-station."

The Rev. Arthur Lloyd, President of St. Paul's College, Tokyo, says in a recent letter: "The term has begun very brightly. Our numbers both at the Kanda School and at St. Paul's proper are considerably in excess of last term, and there seems to be distinctly a 'lift' which I am glad to see. We have lost the services of Mr. Wood and Miss Williamson (the former having gone to Nara and the latter being on vacation in the United States), and for a time had considerable difficulty about filling their hours as well as the additional hours which our increasing numbers had necessitated; but I am thankful to say that with the help of the Rev. Mr. Woodman and Mr. Gardiner, and by pressing my two oldest daughters into the service, we have been able to meet all that was put upon us."

Further on, and in another letter, he informs us that the picture on this page represents his little new Church of All Saints at Kudan, Tokyo, which was consecrated on July 8th last by Bishop McKim. With the exception of donations from two ladies connected with the mission, who wish to be anonymous, and the offerings at the consecration service it was entirely paid for by one individual in the field. It was a great joy to Mr. Lloyd to be able to raise the money so quickly. They are already feeling the benefit of better accommodations for the mission.



ALL SAINTS' CHURCH, KUDAN, TOKYO, JAPAN.

ANNOUNCEMENTS.

Africa.—Word has just come from the Bishop of Cape Palmas that on September 18th at St. Mark's Church he had the joy of admitting to the Diaconate his own son, Samuel David Ferguson, Jr., together with Messrs. Samuel Jnason Taylor, B.A., and Joseph Fulton Dunbar; Mr. Taylor being the principal of and the other two men students in the Hoffman Institute. Mr. Taylor will continue in his position. The Rev. Mr. Dunbar becomes first assistant teacher in the schools in Epiphany Hall, and Mr. Ferguson will have charge of the technical work of the institution, rendering assistance meanwhile in parochial work.

China.—The Rev. Gouverneur Frank Mosher and Miss Fanny Southard Stew-

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art were married in St. John's Collegiate Memorial Church, Shanghai, in the morning of September 10th last; the Rev. F. L. Hawks Pott officiating.

——Bishop Graves, with his wife and two daughters, left the family home at Geneva, New York, November 17th, expecting to sail for China by the steamer "Coptic" from San Francisco on the 29th.

——The Rev. Robert E. Wood, whose departure was delayed for family reasons, sailed from San Francisco by the steamer "Doric" October 29th for Shanghai, where the Rev. S. H. Littell, of whose safe arrival we are advised by cable, was to wait for him.

——In the October number the appointment of William H. Gallinger, as missionary physician, was announced. We regret now to have to say that because of the serious illness of his mother he has been obliged to withdraw his acceptance of the duties.

——At the meeting of the Board of Managers held November 2d the appointments by the Bishop of Shanghai of Dr. Mary V. Glenton as medical missionary to China and Miss Pauline A. Osgood as missionary teacher were approved and the necessary appropriations made. Dr. Glenton and Miss Annette B. Richmond, whose appointment was announced in October, left New York together November 18th, expecting to join Bishop and Mrs. Graves in Chicago on the 21st and proceed with them to the field.

Japan.—Bishop McKim, returning to his mission, left New York November 10th and Chicago on the 21st, proposing to sail by the steamer "Coptic" from San Francisco for Yokohama on the 29th.

——In the April number it was announced that the Rev. H. G. Limric having accepted a call to a parish, he was obliged to decline his appointment to Japan, made in February. He has now written that, having devoted himself to Foreign Missions, he was not satisfied with his action in declining and begging that he might be sent forward. At the November meeting the Treasurer was instructed to make the necessary arrangements for Mr. Limric's journey. His wife and children will remain temporarily in Fremont, Ohio, for reasons connected with the children's education.

MEXICO.

REPORT OF THE REV. HENRY FORRESTER TO THE PRESIDING BISHOP.

Right Reverend and Dear Sir:

As this is the year in which the Board of Missions meets, it may be well for me to include in my report the principal things in the history of the Mexican Episcopal Church since the last meeting of the said Board.

Your episcopal commissary has made four visits, at which he has confirmed 486 persons; ordained eight Deacons and two Priests; consecrated one church; and deposed two Deacons, both of whom had resigned the Ministry.

There have been three meetings of the Synod (this name was substituted for *Cuerpo Eclesiastico* at the first of these), at which have been adopted offices for the Blessing of a Marriage, The Burial of the Dead, The Baptism of Adults, The Baptism of Children in Private Houses, and The Communion of the Sick; also a Litany, some Prayers for the daily offices, a Psalter, a Hymnal, a lectionary, and a code of canons.

For the Offices, the Prayers, and the Litany we are indebted to the unfailing kindness of that learned liturgist, the Right Rev. Dr. Hale, Bishop-Coadjutor of Springfield. The Psalter, in its main features, which I consider most admirable, is the work of the Rev. Dr. J. P. Peters, of New York. The lectionary is that of the American Church, with such changes as circumstances made necessary or advisable. The Hymnal is a selection of the best hymns we could find in Spanish, with a few new translations and originals; the first being corrected where necessary to bring them into conformity with the teaching of the Church or her spirit of reverence; and all being arranged with a view to the order of the Christian Year, and the vari-

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ous functions of the Church. The canons are such as are absolutely necessary for the present time, and one of them directs that, in all cases not definitely provided for, the spirit and principles of the American canons shall be followed. We were indebted to George Zabriskie, LL.D., of New York, for valuable suggestions in the formation of these canons.

Four new congregations have been organized. The work begun in three cities, capitals of states, has not resulted quite as we hoped; and in one of them it has been abandoned, this being one of the curtailments of expenses to which we have been driven this year. In the other two cities referred to, the work has been hindered and hampered by the want of suitable accommodations. I have in vain appealed for funds with which to secure property that would enable us to be independent, and give us the necessary facilities for our work, and if the needed assistance cannot be obtained we shall not be able to accomplish what might otherwise be done.

I have referred in former reports to the lack of suitable literature for use in this work. We have done what we could through our little monthly paper, *La Buena Lid.*, to supply this deficiency, as well as to furnish the clergy some material that might be helpful to them. Six of the articles published in the paper have been printed as tracts—5,000 of each—and these have proved very useful. Printing is very cheap here, or we should not have been able to do as much as we have done in this way.

OUR SCHOOL WORK

has been of very great importance, especially that in the City of Mexico. In the Dean Gray Memorial School and Seminary the Rev. Mr. Branch's work has been of great service, in giving some of the boys, the candidates for Holy Orders, and some of the clergy some knowledge of the Greek Testament, the English language, and a little Latin. It is a great pity that this work had to be stopped, and that most of the boys had to be sent away because of want of funds. We are hoping to be able to recall the boys and take up the work again at the beginning of the coming year.

The Mary Josephine Hooker Memorial School for girls has been steadily improving, and is in admirable condition. We have been profiting by our experience and think we have now perfected our system so that we shall have to make no further change except by way of development, and that we shall secure the best results possible. Too much praise cannot be given to Miss Driggs and her staff for their devotion to their work and the admirable spirit they have manifested. Miss Dodd, who did most conscientious work for two years and a half, has lately left us, for the purpose of continuing her studies; but we were able to go right on with the work by putting in one of our own girls to take some of the classes. Of the four teachers now steadily employed, three were educated in the school, which speaks volumes for them and their training. Miss Beckwith, who did valuable work as Miss Driggs's assistant for more than a year, has returned to the United States, and her place is being acceptably filled by Miss Maury.

The work that gives us most trouble is that of the parochial schools. The lack of interest on the part of many of the parents, their poverty, the difficulty of placing our teachers in suitable surroundings, and various other things make this work exceedingly trying and unsatisfactory; though we believe much good is accomplished. In this work, too, we are learning from experience, and we hope to put things on a better basis next year, even if we have fewer schools.

The congregations have all been cared for, though a few of them have had and are now having only fortnightly services, and all have had the Holy Communion, as a rule, at least once a month. This Sacrament is administered in the City of Mexico every Sunday, the parish church and the Orphanage chapel alternating the service—the seminary has its own celebration.

The people are doing more and more every year toward the support of the Church. The late Synod took up the matter with real enthusiasm, and a plan for securing regular contributions was adopted, and is now in operation in the parishes.

The contributions from the United States increased from year to year until,

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last year, the schedule was paid in full. From the beginning of the present year, however, there came a falling off, and it was deemed wise to cut down expenses in every way possible. To what I have already said about the Dean Gray School I may add here that some of the clergy are partially or wholly supporting themselves by secular work and, so far, without diminution of the services of the Church in the congregations. It would be difficult to speak too strongly of the faithfulness and self-sacrifice of the clergy in this connection, but it is lamentable that they are driven to such straits, for the results cannot be otherwise than injurious to their work and to their own spiritual character. One Deacon has tendered his resignation of his ministry, but it is held in suspense for the present.

It will not be amiss to explain here, for the information of our friends in the United States, how their contributions are disposed of. These belong to two distinct funds, one pertaining to the Mrs. Hooker School, and the other to the general work, which includes the Dean Gray School, scholarships for theological students and everything else. The former is under my sole control, and is used only for the expenses of the school. I am sorry to say that the income does not quite meet the expenditure. The other fund also comes to me, but, after certain small expenditures are provided for, is turned over to the executive committee of the Synod, generally represented by a sub-committee of three or more members. Teachers and certain others receive a regular salary, and the Dean Gray School has to be fully provided for, but the clergy, while a certain sum is allowed to each one, according to his relative needs, in the schedule, *get no salary*. If, after paying the things above mentioned, enough money is left to pay the clergy in full, according to the schedule, this is done; if not, what is left is divided among them *pro rata*. The result is, that frequently they have received only three-fourths or two-thirds, or sometimes only half of what the schedule calls for. Sometimes there are extraordinary expenses that must be met, and there never is the slightest hesitation on the part of the clerical members of the committee to vote away money for the payment of such expenses, although they know that they may be, and sometimes that they are, voting the money out of their own pockets. My part in the executive committee is simply to approve, as the representative of the episcopal authority, the acts of the committee, and I have never yet felt obliged to refuse such approval.

The present condition of the Mexican Church is quite as satisfactory as can be expected in existing circumstances. The clergy are, as a rule, reasonably well instructed in the studies that pertain to their office, and can be trusted to carry out their work on right lines; and they fully realize that in the matter of Christian living their preaching must be reinforced by their practice. The lay people, too, have learned a great deal, and there is marked improvement all round. We have had some cases of discipline among both clergy and laity, and the effect has been most salutary.

One of the most unsatisfactory and discouraging features of the work is constant changing about of the people. A great many of the members of the Church are scattered over the country, in places where we have neither organizations nor services, and so are lost to our statistics, though not, we hope, to the Church. The number of organized congregations is twenty-eight, and these reported at the late Synod 572 communicants, which I am sure is considerably under the mark, if we are to count all who are entitled to receive the Sacrament. The number of members reported is 928, which is also far too small. The clergy are now so careful to avoid exaggeration that they go to the other extreme. There are now nine schools, with eleven teachers and 264 pupils. The number of baptized between the Synod of February, 1897, and that of July, 1898, was 112. The number of clergy is seven Priests and nine Deacons, and two Priests of the American Church are working here, besides.

The future of the Mexican Church will depend on the action of the Mexican people; upon whether or not they open their minds and hearts to the truth. The situation is difficult and trying. On the one side, there is a Romanism of the most degraded character, whose adherents are

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thoroughly enslaved, their religion consisting generally of a round of outward observances, which have little or no relation to righteous living. On the other hand, there is a weak and struggling Protestantism, of the character seen in our Southern States, a form of religion which is mere emotionalism, and which has as little influence on morals as has the formalism of the other extreme, and which presents the usual spectacle of warring sects. The vast mass of the better educated men have no faith in either, and pay no attention to either exceptas a matter of policy; the comparatively few who do take any real interest in religion running off after positivism or spiritualism, or some other of the many *isms* of the times, or remaining content with what they find in freemasonry.

The Mexican Church in the midst of these various forces is small and weak, humanly speaking, but she stands firmly and boldly for the Catholic faith, the apostolic order and ordinances, and the saintly life as taught in the New Testament. Some one has said that one man alone against all the world, if he has God on his side, has the majority. With still more reason may this be said of a Church. The only thing that can prevent the Mexican Church from saving this people, if she follows the course she is now in, will be that the people will *not be* saved; if she cannot save them by pursuing her present policy, she cannot save them at all.

In order to enable the Mexican Church to test this question, we, of the American Church, should help her, at once, to do three things: (1) To establish strong centres in certain cities; (2) to print and scatter broadcast suitable literature calling attention to her character and principles; and (3) to educate the young, especially with a view to the Ministry and to school-teaching.

With regard to the first, it is absolutely necessary to have property that can be controlled and used at will, because it is impossible to rent what is needed, even had we the money to spend in so wasteful a way.

As to the second, the Church has reached a position where she is ready to challenge attention, to invite examination of her claims, and to defend them against all comers. What she needs above all else, now, is to present herself to the people, that they may have an opportunity to know her teachings; and she can do this most effectively and economically by means of the printing-press.

The third and last is the great work for the future. As people come to the Church she must be able to minister to them, and to teach and train them and their children; and these things she cannot do unless she has clergy and teachers ready for the work, and these she must herself educate and prepare for it.

In concluding this report I feel bound to call attention to a subject which seems to me to touch very closely the duty of the American Church to her own people. Bishop Kendrick terminates his account of his latest visit to Mexico with these words: "English-speaking people are to be found in thousands in the northern states of the Republic of Mexico, interested in railroads, electric light plants, foundries, and machine shops. Monterey, Tampico, San Luis Potosi, Durango, Torrion, Saltillo, Chihuahua, are places that should receive our attention."

The Bishop is undoubtedly right, and he might have made his statements still stronger. From statistics kindly furnished me by officials of railroads controlled by Americans, I can name places, outside of the city of Mexico, in which their English-speaking employees, with their families, number some 2,450 persons —from 100 to 300 in each place—and eleven other places in which the same class numbers 500 persons—from twenty-five to sixty in each place. There are several other places besides, where there are a good many of our people, not on these lines of railroads. There are organized congregations in the city of Mexico and Monterey, but in the former—I know nothing of the latter—little or nothing is being done for the spiritual welfare of the large majority of the English-speaking people. Has not the time come when the American Church should do something to provide her ministrations, at least occasionally, in all these places, and to look after the neglected in the capital? It seems to me so, and I sincerely hope the subject will receive the attention it certainly deserves. I have ventured to call attention to it here, because it seems that the Bishop who, as the Provisional Bishop of the Mexican Church, exercises jurisdiction in Mexico, is the person to whom the initiative properly belongs.

HENRY FORRESTER,
Presbyter, and Representative in Mexico of the American Church.

CITY OF MEXICO, September, 1898.

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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.

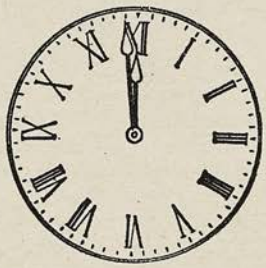
Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. *Psalm* ii., 8.

* * *

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.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

O LORD, without whom our labor is but lost, and with whom Thy little ones go forth as the mighty; We humbly beseech Thee to prosper all works in Thy Church undertaken according to Thy holy will (especially ——) and grant to Thy laborers a pure intention, patient faith, sufficient success upon earth, and the blessedness of serving Thee in heaven; through Jesus Christ our Lord. *Amen.*

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THE INDIAN CONFERENCE.

THE Indian Conference at Lake Mohonk adopted on October 14th the following platform: "Great progress has been made in dealing with the Indian race in our country. The nation no longer regards them as a hostile people, nor even as a foreign people. The reforms inaugurated under President Grant have been carried forward toward their logical results; the policy of discontinuing the reservation system has been accepted, and in many of the reservations the land has been allotted in severalty and the surplus land sold for the benefit of the Indians. Less money is expended in rations, which pauperize, and much more in schools, which prepare for self-support. The government has recognized the value of the education of the Indian women in their homes, in the domestic arts, and has appropriated increased sums to carry on this work.

"The anomalous partnership between the nation and the churches has been discontinued, and now only one denominational body looks to the government for aid in support of its schools. The schools of the other denominations are supported by themselves, and the government itself has organized and is carrying on with comparative efficiency the work of the similar education of all Indian children of school age in the reservations. Nevertheless, the Indian problem is still far from solution. A needlessly expensive system is maintained nominally to care for the Indian, in large measure to care for party and political favorites. The schools, the clerks in the bureau at Washington, and the agency physicians have been brought under the Civil Service law, but with these exceptions the Indian Bureau remains a political machine, subject to change in all its *personnel* at every presidential election.

"By both Democratic and Republican administrations men have been put at the head of the Indian Bureau who were neither familiar with Indian affairs nor acquainted with methods of education. Indian agents and Indian inspectors have been appointed without training or any evidence of their fitness for the office. In more than one instance drunken officials have been appointed in the reservations and well-authenticated complaints have failed to secure their removal or have resulted only in transfer to another field with an increased salary.

"In those cases in which the reservation has been discontinued and the land has been allotted in severalty, the entire machinery of the agency has been retained, though no considerable service is required, and the retention is clearly against the spirit of the law. These evils have shown themselves alike when the appointments have been left with the Indian commissioner, when they have been reserved by the Secretary of the Interior to himself, and when they have been practically left to local politicians. Some excellent officials have been appointed, and some excellent work has been accomplished, but this is not because, but in spite of, the system.

"Two illustrations of the evils of this system have been afforded during the past year. The first is the removal of Dr. Hailman, notwithstanding his splendid record as superintendent of Indian schools, attested by protests against his removal from men of all parties and all sections who were familiar with his work, including many educational experts. The second is the outbreak of Chippewa Indians, whose valuable pine timber the government, by the agreement of 1898, covenanted to sell for their benefit, and is still appraising and reappraising as a preliminary to such sale, two successive appraisements extravagantly conducted having already been set aside as worthless, with a third appraisement now in progress.

"We have appealed to successive administrations to remedy these abuses, and the abuses still continue. We now appeal to the people of the United States to demand of their government that the Indian Bureau be taken out of politics; that the Indian commissioner be no longer treated as a political officer, to be changed with every change of administration; that the work of the bureau be intrusted to experts and left in their hands until it is accomplished.

"And we also appeal to them to demand of Congress that it set on foot at once measures to bring the Indian Bureau

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and its work to an early close; that it expedite the dissolution of the reservations and the allotment of the land in severalty; that it give all Indians everywhere a right to appeal to the courts, and render all Indians everywhere accountable to the courts, and that it thus prepare the way for the abolishment of a costly policy unjust to the Indians, injurious to the whites, and an impediment to civilization."

THE PHILIPPINES.

AN excellent account of the Philippines and the Philippinos is furnished in *The Missionary Review of The World*, by the Rev. F. Castells, who was an agent of the British and Foreign Bible Society at Manila, until he was sent away by the notorious Weyler, at the instigation of the Roman Catholic Priests. Mr. Castells has since been laboring in Guatemala, but proposes to begin work again in Luzon. He says that the evangelization of this archipelago of six hundred inhabited islands is a very large undertaking, and it will therefore require great zeal and discretion on the part of the workers, and great liberality on the part of the Church. We give a portion of his valuable paper: "The Philippines were formally annexed to and taken possession of by Spain in 1565, when Legazpi, with his retinue of friars and warriors came, forty-four years after their discovery by Magellan. The pope had decided that all lands to the west of America belonged to Spain, but the king was under obligation to establish and maintain 'the Catholic religion' in all of them. The friars who came, therefore, endeavored to do the two things: Turn the natives into Romanists, and combine with the soldiers to establish the Spanish authority. The zeal with which they entered into this double work was extraordinary. It is said, for instance, that to 'convert' and baptize the whole population of Cebu took only eight days. The people had, however, probably already been overawed by the doings of the cowled men.

"The islanders of that time, far from being savages, had already attained a considerable degree of culture. They believed in a Supreme God, the Creator of all things, whom they named *Bathala*, and also in a multitude of other invisible beings, called *anitos*, whom they worshipped and sought to propitiate by the sacrifices offered in the temples by their priests and priestesses. They held commercial relations with the neighboring countries, and their political organization was fairly good, the supreme power being hereditary. They were masters of the musical art, and had a system of writing all their own. In the north monogamy prevailed, and the women were respected.

"The part which the friars took in the conquest, however, gave the Roman Church that supremacy which has worked so disastrously both for the colonies and for Spain. For in reality the Philippines have always been a dependency of the pope rather than a Spanish colony. Not only is the Roman Church here established by law, to the exclusion of all others, but her clergy are under a charter which makes them inviolable, while each individual Priest is a monarch in his parish, where he keeps reaping the only benefits that ever came of colonizing the country.

"Observing the baneful effects of priestly domination, the liberal governments of Spain tried honestly to mend things, but their schemes were always defeated by the strong reactionary influence of the friars and their home supporters. For instance, a late colonial secretary, Señor Becerra, had thought of extending the civil code of Spain to these colonies. The Cortes decreed it so, and the officials in Manila were instructed accordingly. Then the colonial board and the viceroy's counsellers, chief of whom were the Bishops and Archbishop, had a meeting, and decided to veto the resolution of the Spanish parliament, so that the Spanish civil code has never yet operated in the islands, and such liberties as that of conscience, of assembly, of speech, of worship, of the press, enjoyed to some extent in Spain, are still unknown there."

THE JOY OF GIVING.

THE Rev. Dr. Ellinwood tells the following interesting incident of the late William E. Dodge of this city, and adds a brief account of a school which antic-

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ipated Hampton and Carlisle: "A single incident will illustrate the influence which the novel spectacle of a school of twenty five or thirty young heathen produced upon the boys and girls in many Christian homes at that time. In 1870, during the raising of the Five Million Dollar Memorial Fund in the Presbyterian Church, and while riding on a train to Philadelphia with the late William E. Dodge, who had consented to make an address in behalf of that effort, he told me of the interest which, as a small boy, he had taken in the Cornwall Mission School. Taking another boy into partnership, and obtaining from his father the use of a small piece of land, he planted it with potatoes, the avails of which should be given for the support of the Hawaiian and Indian boys who were to be missionaries to their people. It was a low-lying patch of ground, and the little fellows had a hard task in subduing the grass and weeds. But it was a dry season, and while this little field produced a splendid crop, the general product on upland farms was scanty and the boys realized a good price. 'Never have I seen a prouder day,' said Mr. Dodge, 'than when, whip in hand, I walked beside an ox-cart and drove those potatoes to market. And it was there,' added the distinguished merchant prince, 'that I learned the joy of giving for the cause of Christ.'

"Probably no other school so mixed in color, race and speech was ever seen before or since, as that at Cornwall. Of the thirty to forty students there taught, eight were Hawaiians, two were Greeks whom Pliny Fisk had found at Malta, three were Chinese, three or four were from India, two from the Society islands, and one from Portugal. But the majority were from different tribes of American Indians in the Eastern and Middle States and Canada, and especially from the Cherokee, Choctaw, Osage and Miami reservations of the South and West. At the annual examinations it was not uncommon for the people of Cornwall to listen to a pentecostal variety of speeches in eight or ten different tongues.

"Hampton and Carlisle were anticipated in the introduction of an industrial element. Indeed, with support drawn largely from the farming communities of Connecticut, the situation would have been absurd if the boys had not been required to work their little farm and attend to most of their own daily wants."

AN ERRAND OF MERCY.

I HAVE often been touched in many remote districts to see the skill and loving tenderness with which the medical missionaries care for the unspeakably filthy and wretched patients who throng their doors. They are the most grewsome and repulsive of beings; and yet, with a gentleness and skill born of a genuine love for God and humanity, these medical missionaries, in a foreign land, with no hope of gaining fortune or reputation, care for their poor diseased brothers, in black or yellow, as the case may be, as if they were all king's sons and daughters. Indeed, in their eyes, these are the sons and daughters of the King of kings, and this likeness which they have discovered, and this sense of brotherhood which is theirs, have sent them across the sea on this superlative errand of mercy.—*Dr. F. E. Clark, in North American Review.*

A PRACTICAL SUGGESTION.

THE Rev. J. C. Hoare, the Bishop-designate of Victoria, Hong Kong, concluded his address at the English Church Missionary Society anniversary with the following very practical suggestion: "I am not speaking now to a village meeting, but to an influential body of those who are constantly moving, the majority of you, in what we are pleased to call 'society,' and must therefore be able in many ways to influence 'society.' Now, I do not want to ask you to give more money, or to give more prayers—I trust you are all doing that, and that you will do it so far as you can. But let me suggest a line of work that possibly has not occurred to you before. And that is, that you should go to your homes, that you should take up your lists of calls and callers, that you should look through the lists and take the names of your friends and acquaintances, and make yourselves missionaries among them; that you should go, and that you

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should visit them, and take with you wherever you go the missionary message, and call their attention to the open doors, and the great need and the solemn duty of missionary work. If you go around thus among your acquaintances, you will find some doubtless who do think about it, and who are working hard for the dear old Church Missionary Society. Well, hold fellowship with them, and stir up one another. You will find others at work for other missions. Thank God for it! Do not try to disturb them in their work. We are all fellow-workers; so stir them up, and encourage them in what they are doing. But I am perfectly certain that among your own personal acquaintances you will all find many who are almost ignorant that there is any missionary work going on at all, and who are indifferent as to its being done—in some cases, perhaps, because they do not know their Saviour themselves. Well, my friends, if that be the case, what a splendid opportunity for you to take round the missionary message, and make it the missionary message to your friends themselves. You may find it difficult, and people may think you peculiar. Well, be ready to be considered peculiar, and brave a little of that kind of thing for the sake of Christ and the heathen for whom He died. We are all too much afraid of speaking to others, and of urging others toward their Christian duty. My friends, let me advise you to take a leaf from the example of the Chinese themselves. They are certainly splendid examples to us in the way they spread the Gospel. I have seen the Gospel spreading rapidly, I have seen hundreds brought into the Church of Christ; and in almost every case the influence has been due to the Chinese Christians themselves. Let me urge you to follow that example.

"If we are to be enabled to stir up others, or to go and pray for missionary work, the first thing is that we ourselves should know the Saviour. Let us who do know Him—as I trust all here do—endeavor to realize more and more of what His love to us has been, so that we may be ready, for His sake, to endure a little contempt among our friends, to be ready to be considered peculiar by our friends and acquaintances—if only we can lead them to Christ, and lead them to take an interest in Christ's work in the salvation of the heathen!"

UNANTICIPATED DIFFICULTIES.

THE purely native Girls' School, established at Shanghai by some upper class women, finds great difficulty in obtaining competent teachers because it has been founded on the Confucian basis. Not only have the two Chinese young ladies, who are graduates of Ann Arbor, and Christians, declined to be teachers in the school, but also four Chinese ladies who had accepted posts as teachers and who are Confucianists, are by no means satisfied with Confucianism as their "sole *viaticum*." They write to the founders of the institution: "It was upon the express understanding as to religious liberty being complete that we consented to participate in the new undertaking. Religious liberty would not have interfered with Confucians or Christians, but Confucian doctrines ought not to have been made the basis of teaching. We have seen other countries, we have made acquaintance with the wisdom of the ancients, yet we can truly say that we still honor our own Confucius above all. But veneration for the highest of human beings is not without danger if it tends to set up an idol, to keep the eyes of the faithful fixed upon the earth. We do not think we should be rendering a real service to the women of our country if we were to send them out into life with Confucianism as their sole *viaticum*."

UNIVERSITY MEN AND MISSIONS.

I REMEMBER distinctly the time, as an undergraduate, when the subject of Foreign Missions was the most unpopular subject that could be broached in the ordinary college or university. Of course, there were exceptions, some of them most conspicuous; but speaking of the universities and colleges as a whole, it is by no means an over-statement. It reminds me of what my friend Wilder used to say, that colleges in his day were more o-mission-ary than missionary. That attitude has entirely changed! The universities and colleges of to-day

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are becoming the strongholds and distributing centres of the missionary spirit. It is very seldom that we shall find a university man to-day apologizing for Foreign Missions, and if we find one he must necessarily be ignorant or thoughtless, because the man who apologizes for Foreign Missions apologizes for all enduring religion, for Max Müller has said that the non-Christian religions are dying or dead; he apologizes for Christianity, because it is essentially a missionary enterprise, and for civilization, because it is found solely in the pathway of the missionary host; he apologizes for the Bible, because missions constitute its central theme; he apologizes for the prayer of our Lord—he only needs to use its familiar phrases to be humiliated; he apologizes for the Apostles' Creed and for the Fatherhood of God, and in doing that he apologizes necessarily for the brotherhood of man; he apologizes for every bit of spiritual life in himself if he is a Christian; and, saddest of all, in doing that he apologizes for Jesus Christ, "Who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."—*M. J. R. Mott, at the C. M. S. Anniversary.*

THE TRANSFORMING OF THE WOMEN OF INDIA.

AT the annual meeting of the Women's Auxiliary of the Church Missionary Society, Miss Mary Clifford, sister of the Bishop of Lucknow, who herself has visited India, said: "I remember at a Quiet Day in St. Paul's Cathedral, we were disturbed by the noise outside. Canon Wilberforce told us it was 'the beating of the heart of the great city,' and it must remind us to pray for its needs. Let us pray for the needs we have heard unfolded by the workers in far-off fields. We have heard of China and Persia; India appeals especially to me. I remember visiting a heathen temple built in the shape of a cross, and my brother pleased himself with planning the comparatively little alteration it would require, to be changed into a Christian cathedral when India is conquered for Christ. Its chief frequenters then were bats and monkeys. It seemed a symbol of India waiting for Christ, though at present full of corrupt superstitions. May I tell you of three subjects for encouragement and praise in the North-West provinces: (1) The wonderful raising and transforming of Indian women by Christianity. A striking proof of this is, that the first Indian deaconess has just been appointed, and she is likely to be followed by others. Christianity can develop in women capacity for bearing responsibility and for independence. (2) There have been, the Bishop says, more baptisms in the North-West Provinces during the last six months than in the whole of the previous twenty-four years. At Mirat the converts are being tested by very trying persecution. They are entirely boycotted; they are refused their wages; they are not even allowed to drink water from the wells. (3) The setting aside by the Church Missionary Society of specially and scientifically trained missionaries to work among Mohammedans."

HOW TO INTENSIFY INTEREST.

AT the Church Missionary anniversary the Dean of Norwich strongly advocated Missionary Loan Exhibitions. He said: "You have the latest device, the most living one, for intensifying all such in missionary work. I mean missionary loan exhibitions. I regard these with the keenest interest. I think they are calculated to bring influence to bear upon a class that, in spite of themselves, will be influenced by it. There are a great number of persons who, with regard to missionary enterprise, put themselves in the position pretty much of Mr. Scrooge in a well-known novel. They do not like it, and they will not like it. I am neither a prophet, nor a prophet's son; but I am persuaded of this, that these missionary loan exhibitions will attract into the courts which are there represented men that are careless, even hostile, certainly cynical, and they will go away saying, 'Well, what an interesting and instructive thing the whole of this is.' As I sometimes have occasion to tell metropolitan audiences, I am from the country. And the other day, in my remote and barbarous region, we actually had the audacity to venture upon a mis-

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sionary loan exhibition. The population of the city to which I have the honor to belong is 110,000. I should be afraid to say how many of these are Romanists and Nonconformists, and that does not concern my present point. For, so far as my present point is concerned, I should be rather more glad to see a Roman Catholic at a missionary loan exhibition than a Protestant. But, be that as it may, the population of Norwich is now 110,000, and of the 110,000 some 35,000 found their way into the missionary loan exhibition. I beg to say that this fact will do more for missionary enterprise in that ancient city than has been done in any other way for a very long time."

MISSIONARY FACTS.

THE Rev. Henry E. Fox, D.D., Honorary Secretary of the English Church Missionary Society, writing in the *Intelligencer* concerning the call to advance, says: "By advance is meant not merely geographical progress: it is more than entering new fields and opening new stations, though we pray it may include all this. It is an advance at home quite as much as an advance abroad. It is an advance in the whole conception of Christian responsibility toward the world, a consciousness of which is barely dawning on thousands of Church people, and is non-existent in multitudes of others. It is an advance in the perception of the world's needs, and in the belief that the Gospel is the only remedy to meet them. It is an advance in the sense of proportion between the wants of Christianized populations who have churches, Bibles, mission-rooms, and all the machinery of active Christianity at their doorsteps, and the wants of the unevangelized millions 'without hope and without God in the world.' That there is only one missionary to the heathen and Mohammedan for every 5,000 of our communicants, and that not more than four per cent. of the clergy have given themselves to this work, is surely a sufficient answer for those who complain that the call for service abroad is in danger of creating neglect of the so-called heathen at home.

"But after all and behind all, if it is to be really effectual, advance must take the line of the old prayer, 'Lord, increase our faith.' It is faith in God's promises, faith in the living God Himself, which is the true incentive to all successful activity. To trust Him absolutely is to obey implicitly. For one who will do this the difficulty is not in going, or giving, or working, but in staying at home, in withholding, in indolence. A living faith works by love, and therefore 'all things are possible to him that believeth,' for 'God is love,' and 'he that loveth is born of God.'

> " 'Faith, mighty faith, the promise sees,
> And claims it for her own,
> Laughs at impossibilities,
> And says, It shall be done.' "

VALUABLE COUNSEL.

THE *Mission Field*, the organ of the Society for the Propagation of the Gospel, has the following reference to a book written by the honorary secretary of the Church Missionary Society, who was formerly a leading missionary in India: "From the pen of the Rev. H. E. Fox, the secretary of the Church Missionary Society, we have a volume of valuable counsel, entitled 'Missionaries at Work.' It contains a beautiful mixture of practical common sense with the loftiest ideals. We may quote the following from the opening chapter: 'While it is impossible for those who go forth to the mission field to have too strong a sense of the greatness of their office, or too high an ideal of what by the grace of God they should be and do, it is only too true that in the eyes of many at home a halo of unreality and romance surrounds the conception of the mission field and of missionaries. Missionaries are only a compound of God's grace and human nature. The pure presence of the Holy Spirit Himself pervading men and women of like passions with ourselves separates and sanctifies them for this work, but there is no excellency of power in them apart from that, and their directly spiritual service is set in earthly surroundings of homely and common things. Missionaries are liable to human weaknesses and bodily temptations, to mental perplexities and subtle spiritual assaults. Missionaries must eat, and take thought for their clothing, and take exercise, and

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house-keep, and fit in with fellow-workers, just as other Christian workers have to do. While they are called and sent forth and equipped by the Lord that they may concentrate every power upon giving an account of souls, there is ever need on their part of humble watchfulness upon the human side, wherein the Church at home can help by constant and intelligent prayer. The honest recognition of this does not mean for a moment a lowered standard of what missionaries ought to be, or lessened thankfulness for what they are, by the grace of God.'

"It is a book which shirks no questions that arise in its course, but meets them with wise simplicity."

THE OPEN DOOR.

We hear a great deal now about the open door, and in the mouth of every Englishman and every Englishwoman the open door means a door for commerce. We used to hear a great deal more than at present about England being a civilizing power, but during the last few months I have been wearied even to sickness by the argument, which seems to appeal to all classes in the country, that English commerce is the chief thing to be kept in view, and that the door must be kept open in order that English commerce may find an entrance. During the last sixty years England has raised up a wonderful sphere of influence in all parts of China, and in Japan, and in Corea, by means of her magistrates and consuls and missionaries. The justice and uprightness of those persons has been a wonderful object-lesson to the heathen among whom they have lived. If Englishmen generally knew the Far East as I do and had seen the power which England has there, not by reason of her magnificent navy or her enterprising merchants, but by reason of her civilization and her Christianity, they would understand the Eastern question a great deal better.—*Bishop Corfe of Corea at the S. P. G. Anniversary.*

FRAGMENTS.

——The man who does not believe in Foreign Missions does not believe in Jesus Christ. Suppose Jesus had never given the marching orders—could the Apostles help going, if they believed what they said they believed? Listen to the answer of Peter and John before the magistrates: "We *cannot but speak* the things we have seen and heard." Have you seen anything? Have you heard anything? The man who has seen and heard anything so mighty is forced to tell it. If Christianity is only one of many religions, it will not make such a difference whether we are true Christians or not; then let us get through it as cheaply as possible. But we have seen, our eyes have been opened, and we *must* speak.—*Bishop Dudley.*

——Many do not realize that the area of the Philippine islands is almost equal to that of Japan, though their population is less than one-fourth that of the Mikado's empire.

——The bishopric of Osaka, to which the Archbishop of Canterbury has appointed the Rev. H. J. Foss, a missionary of the Society for the Propagation of the Gospel, is one of the two Japanese sees founded by the English Church in the year 1896. Its first occupant was Dr. Awdry, who, on the death of Bishop E. Bickersteth, was translated to the see of South Tokyo. The diocese has a population of nine or ten millions.

——The autumn sailings of the Church Missionary Society's agents include the names of 116 men and women, a majority of whom are going out to the mission field for the first time.

——Dr. A. R. Cook, whose graphic letters from Uganda during the time of the recent Nubian revolt there excited so much interest, is doing a wonderful work in that country. He is the medical missionary of the Church Missionary Society, and one of the clerical missionaries who was opposed to a medical mission being established in Uganda has written home to confess his mistake. Here is a telling extract from his letter: "Cook and his staff are doing a work none of us could ever do. There are hundreds who are reaping the benefit of his skill and knowledge. Endless cases we were utterly unable to help are now relieved and healed. He is daily gaining more and more the confidence of the people, and they are sending their sick and suffering to the hospital for treatment."

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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 December Conference of diocesan officers with the general officers of the Woman's Auxiliary will be held in the Room of the Auxiliary, Church Missions House, on Thursday, the 15th, directly after noon-day prayers in the Chapel.

THE NOVEMBER CONFERENCE.

THE November Conference of officers of the Woman's Auxiliary was held on Thursday, the 17th, at the usual time and place, Mrs. Sioussat, President of the Maryland branch, presiding. Thirty-six officers, representing the following twelve branches, were present: California, one; Central New York, two (one Junior); Connecticut, five (one Junior); Long Island, one; Maryland, three (one Junior); Minnesota, two; Newark, two; New Jersey, two; New York, eleven (one Junior); Pennsylvania, five; Spokane, one; Virginia, one.

The Secretary, in place of a report, presented various subjects of general interest to all the Auxiliary, the farther consideration of which was referred to the Advisory Committees. To that on Systematic Giving:

1. The encouragement of contributions, daily or weekly, toward the United Offering of 1901, and the placing the care of these contributions in the hands of officers appointed for the purpose.

2. A special object to be undertaken in each diocesan branch, and completed during the year, thus making the practical value of that branch yearly felt at some point in the mission field.

3. The connection of careful organization of branches of the Auxiliary with systematic giving.

These points have been well exemplified in past experience. The United Offering of the Pennsylvania Branch, doubled in the past three years, owes much to the energetic and careful work of both diocesan and parochial treasurers. The New York Committee on Foreign Missionaries marks each year with a special object, last year providing the Science Hall of St. John's College, Shanghai, and in the present year resolving to complete St. Paul's College, Tokyo; while parochial branches established years ago, with the understanding that they should hold regular meetings and make regular offerings at stated times, make the most certain dependence for meeting the yearly money obligations of the Auxiliary.

To the Committee on Missionary Publications were referred the subjects connected with missionary study, whether through classes or lectures; the

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knowledge to be gained through books, and the spiritual development coming through prayer :

To the Missionary Workers, the search for the right women to do the needed work, and the arrangements for the training of those duly nominated to this training in accordance with the resolution of the Board of Missions, either with or without benefit from the United Offering of 1898.

To the Junior Auxiliary, plans for the day which our children are called upon to keep together on the Second Sunday after the Epiphany, and the missionary work of our boarding-school girls.

The Honorary Secretary drew attention to some other points connected with the Juniors, the suitable age of graduation into the ranks of the Seniors, the value of the service they might render as assistant officers of the Woman's Auxiliary, and the special kinds of work they might be asked to do, such as taking charge of articles sent from the missionary field for sale, etc. In this connection she referred to a Missionary Loan Exhibition proposed to be held in Philadelphia in January, similar to those often held in England, and to the possibility of its being repeated in New York and other cities. She also dwelt at length upon schemes of missionary study, and presented the schedule for this year and a letter from the Church Training and Deaconess School of the Diocese of Pennsylvania, suggesting that the Advisory Committee having that subject in charge might be able, at another meeting, to present the schedules of the New York and other schools.

Miss Sanford, House Mother of the school, wrote as follows :

The scheme for the first year of the course was as follows : Maclear's "Mediæval Missions," with topics and required reading, as given in the Student Volunteer for 1897. This was followed by the Student Volunteer study of Henry Martyn, and by a study of our own on South Sea island missions, with Selwyn and Patteson for biographical subjects, and in Africa the Student Volunteer study of Mackay and Hannington. This gave us the leading missions and missionaries of our modern English Church. Following a schedule we have upon "Pioneer Missions in America from the Tenth to the Nineteenth Century," we expect to spend the last two months of the year on our own pioneer missionaries in the Levant, China, Japan, Mexico, Brazil, and Indian and Colored missions.

As we have so few biographies of our missionaries, I am making a biographical index of each in THE SPIRIT OF MISSIONS. The early volumes have very full and satisfactory accounts. For instance, a student has the name of *Southgate*, and under that name in the index find references to everything from or about him in THE SPIRIT OF MISSIONS. It is a huge piece of work, but I feel sure it will repay the labor. There has been the greatest increase in missionary interest since this class was started. I wish it were possible for THE SPIRIT OF MISSIONS to give interesting items about the mission study classes and the work done by them. It would be a great help to us to know what is done elsewhere.

Referring to future missionary workers Mrs. Twing stated that, with the new year, both the New York and the Philadelphia schools had opened entirely full, the former with all its boarding-pupils looking forward to becoming deaconesses, and the latter with several candidates for the mission field—one for Africa, one for Japan, one or more for China, and one for Cuba. In closing, she drew attention to the next Triennial Meeting of the Auxiliary, to be held in San Fran-

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cisco in 1901, and reported a meeting held in Washington with the diocesan officers of the Pacific coast, when plans connected with this Triennial were discussed. She mentioned the appropriateness of the object of the next United Offering, as the journey to and from California would be through the various Domestic missionary districts, and might be extended to the Foreign field, giving opportunity to see the work of our Missionary Bishops into whose care the money would be given.

The Advisory Committees, having presented reports in October, had none farther to offer, and the diocesan branches were called upon for reports.

Mrs. Lawver, speaking for the California branch, told of the warm welcome awaiting the Auxiliary when they should reach San Francisco in 1901, and her hope that the benefit to the visiting Auxiliary and to the places visited by them might be mutual.

Mrs. Brown, of Spokane, suggested the use of boxes that can be folded, for members of the Auxiliary living in remote places reached by stage-coach, where the usual boxes when mailed or expressed are apt to be crushed in their exposure to rough handling. This suggestion was referred to the Systematic Giving Committee.

Mrs. Giraud, of Connecticut, and Mrs. Cox, of Long Island, reported upon their annual meetings; Mrs. Sioussat spoke of the need of more concerted prayer, and told of an effort being begun to unite the alumni of the Society for the Home Study of Holy Scripture in prayer for missions, and that the hearts of women instructed in Christian and churchly truth might be turned to missionary service. Mrs. Brunson, of Minnesota, and Miss Coles, of Pennsylvania, spoke of the training-schools in those dioceses, and Miss Coles also, earnestly, of the Massachusetts school.

The nomination of Miss Laight, President of the Domestic Committee of New York, in place of Mrs. Curtis, resigned, was approved, and with the Doxology the meeting adjourned.

TWICE AROUND THE WORLD.

MANY members of the Auxiliary will remember the series of letters written by our Honorary Secretary, Mrs. Twing, in the course of her two journeys around the world, and printed in the columns of *The Churchman*.

A selection from these letters has been carefully made by Mrs. Twing, and is now, with some others, to be sent out by the Junior Auxiliary Publishing Company as their first bound book. This will be a volume of about 250 pages, fully illustrated, and will be a useful addition to our Missionary Libraries, and a help in the many study classes as well as in other meetings of the Auxiliary, and in our work with the Juniors.

The first journey takes the reader from East to West, the second begins with the trip across our own country to the Pacific.

The book will be for sale by James Pott & Co., Church Missions House, New York, and at all Church book-stores, at the price of $1.25; but subscribers to the Junior Auxiliary Publishing Company, and Auxiliary officers and members, can obtain it by sending $1 to the Secretary of the Woman's Auxiliary, at the Church Missions House, or to the Junior Auxiliary Publishing Company, Lock Drawer 13, Hartford, Connecticut. It will be ready early in January.

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WANTED.

WE gladly print this *want* of the Chicago Branch, in the hope that by doing so, the needed magazines may be supplied, and also that it may act as a practical suggestion to other branches.

The Library Committee of the Chicago Branch of the Woman's Auxiliary have, during the past ten years, secured and had bound all the numbers of THE SPIRIT OF MISSIONS from January, 1867, to the present time. Through the courtesy of the Church Club of Chicago, the library is kept at the Church Club rooms. These rooms, in the centre of the city, are the gathering place for all the various diocesan organizations. The library is open to all who are interested in the study of missionary work. The statement of these facts must show how desirable it is to have a complete set of THE SPIRIT OF MISSIONS, beginning with the first number, issued in 1836, in this library. We have a few scattering numbers issued before 1867. We will, therefore, be very glad to secure single numbers of these earlier years, having learned not to despise the day of small things. We will also be very glad to secure more than stray numbers, if such treasures are to be had.

We have the following numbers, which we will be pleased to send to any one who may want them : The years 1887 and 1888 complete ; 1889, lacking November, and 1894 complete.

Please address, Miss M. L. BANKS, The Church Rooms, 510 Masonic Temple, Chicago, Illinois.

LATER.—Since giving the list of THE SPIRIT OF MISSIONS we lacked in our Diocesan Auxiliary Library, I have been able to secure seventeen volumes from the late Bishop Perry's collection.

We now need to complete our set the numbers for 1841, 1849, and 1855 to 1866, inclusive; also Volumes II. and III. (1834 and 1835) of the magazine in its old form —*The Missionary Record.*

I wrote for some other documents from Bishop Perry's collection, and quite unexpectedly discovered that we could secure many of these earlier volumes of THE SPIRIT OF MISSIONS.

A RECENT EXPERIENCE.

THE late experience of one Auxiliary officer emphasizes the usefulness of such a collection of the missionary magazine as is being made in Chicago. This officer writes:

We have had this autumn two delightful afternoons for missionary study. There is an enthusiastic brightness and earnestness, and therefore a growing interest. Let me tell you for myself how much more than ever I appreciate THE SPIRIT OF MISSIONS. I had to write about Alaska, *i. e.*, our missionary work there, etc. Where could I find enough for a ten minutes' talk? Almost in despair, I went aside with a big file of SPIRIT OF MISSIONS. After three days' hard study, I was amazed to find how much material I had gathered; and when the time came, I was allowed to talk for forty-five minutes, and I had yet more unused material.

REPORT ON SYSTEMATIC GIVING.

PRESENTED BY MRS. CLARK, CHAIRMAN OF THE COMMITTEE ON SYSTEMATIC GIVING, IN WASHINGTON, ON OCTOBER 5TH, 1898.

IMPULSIVE giving denotes a tenderness of heart, *systematic giving* a decided spiritual and mental training. Six years have passed since the Board of Missions sanctioned the work of four advisory committees in its Woman's Auxiliary department.

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The first, on "Systematic Giving," was placed in the hands of a committee of nine women representing diocesan branches, covering an area from Maine to Florida, and from Rhode Island to Kansas. The first work of the committee in the year 1892 was to canvass the different diocesan Auxiliaries, in order to learn their status in regard to this so necessary duty. From some came the message that the practice of systematic giving was unknown. Others regarded it as a factor good for men, but unpractical for women. The majority, however, decided it to be a good thing, and determined to make a trial of its benefits. Our last United Offering stood for the exponent of systematic giving, and it remains to be seen if our plans and work have proved effective, when the present thanksgiving collection shall have been received to-morrow.

Surely, as one of our committee expresses it, we have all been trained to system from our birth. We rise in the morning of each day, we eat, work, and enjoy ourselves, and as each act is continued daily, why not the daily offering of our substance as well as our thanksgivings to the Author of all our mercies?

We train our youngest children, and our Babies' Branch teaches us to follow with them the Apostle's direction, to lay by in store "on the first day of the week," "that there be no gatherings when I come." Our Juniors, following in the steps of babyhood, are being thoroughly trained by their systematic gifts during Lent and Advent, and this will ever be a guide to them through their coming lives.

While some of the members of our committee feel that our work has only been of an advisory nature, and still long to show some practical results of it as the fruits of systematic giving, others feel that, in following our chart, we have led the way to the attainment of the desired end. In the changes that have come, and will again be made in our membership, we do not believe we have failed in earnestly urging this duty upon every woman in our Church.

The few opportunities for conference, and few being able to attend the meetings when called, have, indeed, handicapped our efforts; but the diocesan branches that now work most faithfully upon this plan have quadrupled, and are in full sympathy with the blessings brought to their homes and diocesan officers through its means. From one comes this message, in regard to the various committees: "That in view of the area of country in which the Woman's Auxiliary is now represented, it might be well to have three or four committees on systematic giving, etc., and let them be appointed in districts sufficiently near each other to give them an opportunity to meet from time to time, and devise methods best adapted to the Eastern states, the Western, the Southern," etc.

In one of our younger diocesan branches a member writes: "We organized on the basis of systematic giving, and always have followed the plan with good success." From farthest West another sends word that, though often disheartened in her diocesan work, she does not tell it to any one but her Bishop, as there is nothing like a *brave face*. One of our most active helpers, whose writings have given the keynote to all our work, is able to visit her parochial branches, and, as she goes from one to another meeting, she drops the seeds, which have sprung up with rich fruits. Another has exemplified, in her own personal experience, the blessings of a consecration of a certain portion of her means in a systematic giving, which has blessed and made joyful each day of her life. Can we hear of these acts of our different workers, and not believe that the committee *has* received the Master's cheering blessing, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto *Me*"? Another member sets a fine example to us all, as she has been most successful in providing entertainment, as well as practical aid, by her diocesan and Auxiliary efforts among her parochial societies. The members of another diocesan branch give a systematic sum, which not only

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records the number of members at each annual meeting, but has provided a *large* amount for distribution among the various objects of mission work, from very *small contributions* paid each year.

A practical suggestion may not be out of place from our committee. All here doubtless remember the sewing woman, who, at the Triennial of 1895, presented her offering of over eleven dollars from the daily systematic gift of the "mighty cent." Imagine, if you can, the result in answered prayers, spiritual interest and money, should the 300,000 women who are communicants of our Church "go and do likewise." An amount deposited in the gold basin of 1901, of $3.300,000, and the Board of Missions feeling at least for *that day* passing rich!

In concluding our report, the committee desires to add a few words in regard to the spiritual side of their work. From the time when the first martyr, Abel, pleased God with his offering, every change of nationality has been taught the same law of offerings in a systematic manner. The prophets, the Preacher with his wisdom, commended this as acceptable to the Maker and Ruler of all. And when our Lord Jesus Christ came, the direction in His sermon was with a promise, "*Give* and it shall be given *you*," full measure of reward. The study of the Bible teaching will surely bring a rich blessing. If you have never practised it, my friends, try it, and you will find it the happiest rule of life and service ever yet experienced.

THE ADDRESS OF MME. WATANABE.

BEFORE THE GENERAL MEETING IN WASHINGTON, OCTOBER 10TH.

MY DEAR CHRISTIAN SISTERS:

Will you grant me a few minutes of your valuable time?

It was about two years ago when I was dining with our Bishop at his house in Tokyo, he quite informally said, "Would you not like to go to America in 1898 to attend the General Convention of the Woman's Auxiliary as a representative of the Ladies' Institute in Tokyo?" My answer was that I could use the money to a better advantage for the institute than by representing the cause in America. The question was not put seriously; it was entirely forgotten in time, but when I was ordered to undertake this journey, Mrs. McKim, the President of the Woman's Auxiliary in Japan, wished me to attend this Convention.

Our visit is owing to the great interest that our Empress feels in your country. It was at the request of Mrs. Alice Breed, the last Vice-President of the Federation of the Woman's Clubs, to our minister of education, in her visit to Japan. I am quite embarrassed that I am favored with this honorable mission, and regret exceedingly not to be able to convey to you the great interest of our Empress in your country, because it is the first time that Japanese women have been sent for such a purpose.

Thus, unexpectedly, the desire of our Bishop was realized, to have the honor of finding myself among you, and I feel very thankful to have the opportunity of expressing my deep feeling of gratitude for your immense kindness toward my country. My dear American sisters, will you please accept my hearty thanks, not only for the Ladies' Institute, in which I have been in charge for five years, but for all of your generous efforts for our far Eastern land.

Before I came to this country I had a very high admiration for your earnest work for the sake of humanity; after coming here my admiration has increased more and more. Some time ago one of your sisters said to me: "I feel so very happy and thankful whenever I remember that I am an American; as God led the children of Israel to the Holy Land, here in America He leads all Americans likewise."

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It is true, wherever God leads the way, it will be the Holy Land, and whosoever enjoys His Words will be the chosen people. And it is true that you have done and are doing so many wonderful things that the world did not know nor realize before the discovery of this wonderful country.

It being my first visit and my stay being only a few months, I have not time enough to study well your country; however, in this short time I am already impressed with several things; for instance, in seeing those colored porters on the cars so well trained, I thought that they were emblematic of your freedom and generosity. Had they remained in their fatherland, they would be but savages; brought here so mysteriously, they are glorifying God, the Maker of all human beings, through your Christian love. Another impression is the marvellous industry of the people, so active, so busy, as not to lose even a minute. Is it not true, those who help themselves, Heaven helps them? This industry, this energy of the people, will really be the source of the wealth of the nation, and of the maintenance of this vast land in such an honorable way that your people say so proudly, "I am an American." This tender sympathy for others, this vigorous self struggle, may it not be the life of your independence, in which that great man's spirit is always living? I can see it very clearly, and have admired often, in visiting the public institutions as well as private families, by seeing the picture of your father Washington decorating the walls. Thus, owing to this generosity and freedom, extending through the land, this benevolence is opened to every nation, pouring in from all over the world; each of those new homes would naturally require your assistance and care to make them feel that they may say with equal pride, "I am an American."

While you have so much to do in your country, how kind and generous you are to do so much good for foreign lands, although you will say so nobly that you are working in God's field; but in my place, can I not admire your indefatigable efforts, can I not be grateful for such a generosity? How happy shall we be when we Japanese become able to work in Christian endless love, as you are doing now!

Let me change my subject to my own country. What we want now in Japan, as you can easily imagine, is Christianity only. I am often told since I came in this country that there is not much hope for the Japanese to receive the Gospel and for the Empire to become Christianized. Of course it is very difficult to make people Christians, as we cannot always meet real Christians in what they call a Christian nation. Do you think all the European Powers are always acting themselves as real Christians? This I will leave to your judgment.

Besides, the students sent to Europe approve mostly the theory of evolution, so there are evidently more materialists among the professors of our university than Christians. The people say, They are learned, They are educated in Christian countries, and they do not believe any more in the Christian doctrines; how can we adopt this new religion? It is a fact that the followers of Buddhism, Confucianism and Shintoism, who were afraid of overgrowing of Christianity, take advantage of those opinions of the professors, and, exaggerating them, cause tumult and make the mission work very hard. This was the case before the war with China, some four years ago; still we see this phenomena in various conditions.

However, God's lesson is different from man's; even through that terrible bloodshed, the true Christian love of humanity was taught, through the earnest efforts of the members of our Red Cross Society, which is under the patronage of our good, kind Empress, and the Christian real courage was proved by the earnestness and bravery of our Christian soldiers, for it was the prejudice against Christianity that they would not fight for the Emperor with the same loyal courage that they do for Christ. It seems to me, since that war with China, the attitude of the

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empire is changed, and the general impression of the people against Christianity is much more favorable. I feel very sorry that so many missionaries have come home on this important occasion, for I think the work is only half finished. I earnestly hope that they are not abandoning the country which they have once adopted.

As your glorious victory over Spain has changed and shall change more probably the condition of the far East, have we not to work more and more as the soldiers of Christ for the coming of God's Kingdom? I only pray and hope that our people may think more about the coming of God's Kingdom than only to try to increase the army and the battleships. It will, of course, be necessary to have those things as long as the condition of the world remains in the present state. But who will bring forth the real peace into this world, you know better than I do. Our Japanese people will not be so bad nor so obstinate as not to dispose themselves to God's way when they are well informed about the Scripture, and our Heavenly Father will not be so unmerciful to us Japanese only! Is it not that we Christians have only to put our faith in Him, and strive ourselves earnestly and patiently in His field, hoping the King of Peace will govern this world at last? and is it not that a small, humble work may be one of the contributions of the grand work, just as a drop of water forms a part of the grand ocean?

When I was requested to take charge of the Ladies' Institute, founded by you, through our Bishop, I accepted the appointment so boldly, because I had one great desire to contribute and to overcome prejudices of the people, even with my humble and weak efforts, those against Christianity and female education. It seemed always too sad that they could not understand that loyalty to the Emperor could not exist with loyalty to the Church, as if there could be but one loyalty for all and but one truth in the world; and that they think Christian or western education would destroy the natural modesty and gentleness of woman, and that no real well-bred, refined woman could be found among Christians, while our Lord is the very model of true virtue! There are, in every nation, some special points in which all the world rejoices; for instance, freedom and liberty for all in your country, loyalty to the Emperor in our country. Would it not be gratifying for us if we all could enjoy with our special points in true Christian principles, as I trust that all good habits and customs are but the reflections of the High and True Light!

I think you wish to know the result of the work in our institute, during the five years in which I have been in charge. I am glad to be able to say that the girls are nice and gentle; they never have given any trouble at all, and study earnestly, led by our able and kind teachers. Some conservative people bring their daughters and say they do not believe in Christianity, or they do not know it, but are willing to entrust the education of their daughters to the school. It seems to give us some hope for the future. All the girls have to attend the morning service and Bible-class; all the boarders go to church on Sunday. Three girls were baptized last year, and some are preparing for it, and some are waiting the consent of their parents.

Since the visit of Mrs. N. E. Baylies in Japan, the institute is kindly remembered, and it will prosper to the glory of God under the care of Dr. Motoda and his wife, who are in charge of the work now. The organization and the work of the Woman's Auxiliary in Japan will be reported by Miss Tsuda, who is so familiar with your tongue.

Let me thank you, before finishing my address, for your kind courtesy and warm sympathy that I do not feel to be in a strange country, but I accept this courtesy and sympathy as a pledge of your constant interest in my dear Japan since the opening of the country, some forty years ago. I am very happy to take home most satisfactory reports in regard to your educational and benevolent works. Please

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allow me to offer you my hearty felicitations and my earnest wishes that you may have perfect success in your grand work, and may this Convention bring forth great glory to the King of all the world!

FUDEKO WATANABE.

October, 1898.

THE UNITED OFFERING OF 1898.

THE amount of the United Offering of 1898, up to November 23d, is $82,589.64, and was given by our dioceses and missionary districts in the following contributions:

LIST OF CONTRIBUTIONS.

Alabama	$ 243.70	South Carolina	777.71
Albany	974.80	Southern Ohio	1,041.20
Arkansas	122.34	Southern Virginia	2,341.00
California	623.70	Springfield	289.07
Central New York	1,967.13	Tennessee	387.45
Central Pennsylvania	2,655.81	Texas	131.57
Chicago	2,159.67	Vermont	468.58
Colorado	397.50	Virginia	2,310.23
Connecticut	2,986.56	Washington	968.61
Dallas	106.25	Western Michigan	273.65
Delaware	1,203.15	Western New York	2,321.00
East Carolina	500.08	Western Missouri	266.60
Easton	249.16	West Virginia	319.40
Florida	279.67	Alaska	250.00
Fond du Lac	353.68	Arizona	16.32
Georgia	506.00	Asheville	349.10
Indiana	287.04	Duluth	180.82
Iowa	447.45	Idaho	56.00
Kansas	243.00	Montana	104.42
Kentucky	698.60	Nevada and Utah	124.20
Lexington	363.14	New Mexico	62.79
Long Island	2,615.00	North Dakota	44.67
Los Angeles	413.82	Northern California	33.34
Louisiana	247.71	Oklahoma and Indian Territory.	168.45
Maine	419.81	Olympia	152.99
Marquette	165.80	South Dakota	410.99
Maryland	2,432.30	Southern Florida	273.10
Massachusetts	4,769.44	Spokane	85.00
Michigan	1,842.70	The Platte	61.33
Milwaukee	500.00	Western Colorado	7.00
Minnesota	971.15	Western Texas	192.25
Mississippi	77.00	Wyoming	73.12
Missouri	1,238.01	Africa	93.06
Nebraska	423.47	China	132.18
Newark	2,702.28	Japan	100.00
New Hampshire	329.01	Mexico	7.71
New Jersey	2,279.37	Brazil	219.10
New York	8,701.92	Calcutta, Zenana Mission	10.00
North Carolina	803.40	Joppa, Palestine	5.00
Ohio	1,516.29	Athens, Greece	10.00
Oregon	161.28	France	96.50
Pennsylvania	14,027.23	Miscellaneous	614.93
Pittsburgh	1,433.43		
Quincy	244.70	Total	$82,589.64
Rhode Island	1,075.65		

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FINANCIAL.

Offerings are asked to sustain missions in twenty-three 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 Africa, China, Japan and Haiti—to pay the salaries of twenty-four Bishops and stipends to 1,675 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 October 1st, to November 1st, 1898 :

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

ALABAMA—$3.00

Boligee—St. Mark's Parish, Ladies' Guild, Foreign 3 00

ALBANY—$98.26

Albany—St. Paul's, Domestic, $13.55; Foreign, $11.75 ..... 25 30
Beedes—Felsenheim Chapel, Domestic, $20; Foreign, $20 ..... 40 00
Cooperstown — Christ Church, Colored, $12.20; Indian, $12.20 ..... 24 40
Hudson—Christ Church, Foreign 3 56
Norwood—St. Philip's, Domestic, $2.50; Foreign, $2.50 ..... 5 00

CALIFORNIA—$65.05

San Francisco—St. Luke's Parish, Domestic, $30.15; Foreign, $24.35 ..... 54 50
St. Paul's, Domestic and Foreign 10 55

CENTRAL NEW YORK—$16.46

Horseheads—St. Matthew's Parish, Wo. Aux., General 51
Owego—St. Paul's, Domestic, $9.10; Foreign, $6.85 ..... 15 95

CENTRAL PENNSYLVANIA—$75.64

Bloomsburg—St. Paul's S. S.,* General 3 50
Mechanicsburg—St. Luke's Mission S. S., General 1 30
Philipsburg—St. Paul's S. S.,* General 4 07
Scranton—St. Luke's, Indian, $20.01; S. S., General, $25 ..... 45 01
Williamsport—Christ Church, General 21 76

CHICAGO—$128.00

Chicago—St. Philip's Mission, General 8 00
"L.," for "Robert" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan 70 00
Lake Forest—Mrs. E. C. Larned, Domestic and Foreign 50 00

CONNECTICUT—$299.87

Bridgeport—St. John's S. S., for "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, Japan 12 50
Hartford — Trinity Church, Domestic, $21.13; Indian, $11.26; Colored, $15.56; Foreign, $13.07; Sp. for Brazil, $10.21 ..... 71 23
"Two Ladies," Sp. for Bishop Graves, China 100 00
Litchfield — Archdeaconry, Sp. for Archdeacon Joyner, South Carolina 50 00
New Haven—Trinity Church, Junior Aux., Sp. for St. John's Orphanage, Osaka, Japan 10 00
Waterbury—Trinity Church, Sp. for Bishop Graves, China 13 10
Watertown—Christ Church Parish, Domestic, $10; Foreign, $5 ..... 15 00
Windsor—Grace, Domestic 28 04

DALLAS—$26.00

Fort Worth—Trinity Church, Junior Aux., for "Ruth Cotton" scholarship, St. John's Mission, Cape Mount, Africa 25 00
McKinney—St. Peter's, General 1 00

DELAWARE—$23.76

Wilmington—Trinity Church, Sp. for The Platte 23 76

EASTON—$36.45

Cecil Co. (*Elkton*)—Trinity Parish, General 10 10
Kent Co. (*Chestertown*) — Emmanuel Church, General, $2.75; Wo. Aux., Sp. for "Bishop Lay" cot, China, $20 ..... 22 75
Talbot Co. (*Longwood*)—All Saints' Parish, General 3 50
Worcester Co. (*Snow Hill*)—"A Friend," General 10

FOND DU LAC—$4.00

Rhinelander—St. Augustine's, Domestic 4 00

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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INDIANA—$2.00
Lima—C. Greaves, Indian..... 2 00

KANSAS—$7.50
Topeka—Grace Cathedral, General..... 7 50

KENTUCKY—$76.03
Louisville—All Saints' Chapel S. S., General..... 2 85
St. Andrew's, Foreign, $48.18; Sp. for Brazil, $25..... 73 18

LONG ISLAND—$350.22
Brooklyn (Heights)—Grace, Mite-chests, Foreign..... 60 82
Holy Apostles' S. S.,* General..... 34 20
St. Ann's, Woman's Missionary Society, Domestic, $50; Foreign, $100..... 150 00
St. George's S. S., Foreign..... 16 85
"A Friend," Sp. for Bishop Rowe, Alaska..... 50 00
Huntington—St. John's, General..... 4 35
Maspeth—St. Saviour's, Indian..... 34 00

LOS ANGELES—$11.50
Santa Barbara—Trinity Church, Wo. Aux., Foreign..... 11 50

LOUISIANA—$50.00
New Orleans—George B. Matthews, Sp. for missionary work in Cuba and Porto Rico..... 50 00

MARQUETTE—$5.00
Houghton—Mrs. Douglas, Sp. for Bishop Rowe, Alaska..... 5 00

MARYLAND—$157.13
Baltimore—St. Luke's S. S., Sp. for Bishop Graves, China..... 26 63
"J. B. H.," Sp. for Bishop Graves, China 25 00
"S.W.W.," Sp. for Bishop Graves, China 5 00
Baltimore Co. (Sparrow's Point)—St. Matthew's, General..... 14 00
Baltimore and Washington Co.'s (Petersville)—St. Mark's Parish, Domestic..... 5 00
Frederick Co. (Frederick)—All Saints', Indian, $2.95; Colored, $6.35; Foreign, $9.45; Mexico, $2.75; S. S., for "C. C. Hoffman" scholarship, St. John's Mission, Cape Mount, Africa, $25..... 46 50
Mrs. J. A. Williamson, Sp. for Bishop Graves, China..... 10 00
Howard Co. (Dorsey)—"Friends," Sp. for Miss Carter's lace-schools, Minnesota.. 25 00

MASSACHUSETTS—$326.05
Boston—Miss Mason, Sp. for Miss Carter's Indian work, Minnesota..... 100 00
Great Barrington—St. James's, Foreign.. 15 18
Lawrence—St. John's, "A Member," General..... 5 00
Longwood—Church of Our Saviour, Foreign, $135.94; Sp. for Bishop Graves, China, $20..... 155 94
Lynn—Helen Davis, Sp. for support of an Indian child, Alaska..... 10 00
Norton—Mission, General..... 4 23
Springfield—St. Peter's, Sp. for work in China, under Archdeacon Thomson, to be used at his discretion..... 5 70
Stockbridge—St. Paul's, Domestic, $20; Foreign, $10..... 30 00

MICHIGAN—$190.25
Alma—St. John's S. S., Domestic..... 1 00
Detroit—St. John's, Mrs. Minor, Wo. Aux., Sp. for Bishop Spalding, Colorado, $5; Sp. for Bishop Talbot, Wyoming and Idaho, $5..... 10 00
St. Paul's, "Substitute," for salary of Rev. S. I. Wong, China, $150; Bible-class (S. S.) for the men and children's ward, St. Luke's Hospital, Shanghai, China, $5.25..... 155 25
Flint—St. Paul's, Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee, $5; Sp. for Bishop Rowe, Alaska, $5..... 10 00
Port Huron—Grace, Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee,.. 5 00
Trenton—St. Thomas's, Wo. Aux., Sp. for Hoffman Hall, Nashville, Tennessee... 4 00
Miscellaneous—Mrs. Baldwin, Sp. for Osuga Fund, Japan..... 5 00

MINNESOTA—$473.58
Faribault—St. Mary's Hall, for "Cornelia Whipple" scholarship, St. Mary's Hall, Shanghai, China..... 40 00
Miscellaneous—Branch Wo. Aux., Mite-box returns for 1897-98, Foreign, $86.79; for "Cora R. Brunson" scholarship, St. Mary's Hall, Shanghai, China, $50; Sp. for Jane Bohlen School, Wuchang, China, $80; Sp. for Miss Stevens's work, St. Nicholas, Florida, $41.79; Sp. for Bishop Graves's work in The Platte, $75; Sp. for Miss Carter's work, Minnesota, $100..... 433 58

MISSISSIPPI—$5.00
Greenville—Mrs. W. G. Phelps, Wo. Aux., General..... 5 00

MISSOURI—$48.00
St. Louis—Christ Church Cathedral, "Mrs. C.," General..... 10 00
"A Friend," Sp. for Bishop Graves, China..... 30 00
Charles U. Holmes, General..... 5 00
Miscellaneous—Branch Wo. Aux., for Bishop Rowe's hospital work, Alaska..... 3 00

NEWARK—$127.46
Essex Falls—St. Peter's S. S., General..... 7 46
Millburn—St. Stephen's, General..... 20 00
Miscellaneous—Mrs. J. Hull Browning, Sp. for Bishop McKim, Japan..... 100 00

NEW HAMPSHIRE—$98.24
Concord—St. Paul's, Domestic and Foreign..... 30 95
(North End)—Mission, Foreign..... 3 30
Chapel of St. Paul's School, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund..... 3 00
Dover—St. Thomas's, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund..... 1 00
Dunbarton—St. John's, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund..... 1 00
Lancaster—St. Paul's, Domestic, $4.56; Foreign, $4.56; Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund, $2..... 11 12
Manchester—Grace, Domestic, $13.92; Foreign, $10.95; Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund, $2., 26 87
Nashua—Church of the Good Shepherd, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund..... 3 00
Plymouth—Holy Cross, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund..... 2 00
Portsmouth—St. John's, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund..... 3 00
Sanbornville—St. John the Baptist, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund..... 2 00
Miscellaneous—Branch Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund..... 11 00

NEW JERSEY—$157.62
Cranford—Trinity Church, Wo. Aux., Sp. for support of a child in Mr. Osuga's Orphanage, Japan..... 5 00
Elizabeth—"Anonymous," General..... 1 00
Moorestown—Trinity Church, Domestic, $11.54; Foreign, $1.34..... 12 88
Plainfield—Grace Church Guild, for "Agnes Waterbury Rodman Memor-

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ial" scholarship, St. Mary's School, South Dakota, $31; Sp. for Langford Memorial, General, $7.74; 38 74
Miscellaneous—"E. B. B.," Sp. for Bishop Graves, China 100 00

NEW YORK—$704.48

Matteawan—St. Paul's, Wo. Aux., Sp. for Miss Higgins, Africa, $20: Sp. for For-Foreign Missionaries' Life Insurance Fund, $2 50 22 50
Middletown—Grace, Domestic 50 00
New York—All Saints', Domestic, $5; Foreign, $5 10 00
Ascension, "A Member," Wo. Aux., Sp. for Bishop Graves, The Platte 10 00
Church Missions House Chapel, All Saints' Day collection, General, $59.05; Sp. for Bishop Rowe, Alaska, $25 84 05
Grace, Sp. for Bishop Graves, The Platte 107 55
Chapel of the Heavenly Rest, Daughters of the King, for "Heavenly Rest" scholarship, Jane Bohlen Memorial School, Wuchang, China 15 00
(*Kingsbridge*)—Church of the Mediator, Foreign 34 63
St. Ann's, Niobrara League, Sp. for Miss Thackara, Arizona 13 00
St. Esprit, Domestic, $25; Indian, $5; Colored, $5; Foreign, $25 60 00
St. John's Chapel, Rev. William S. Bishop, General 10 00
St. Mark's, "A Communicant," toward support of a missionary 4 50
St. Michael's, General 4 75
Mrs. Bayard Cutting, Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China 100 00
Miss Anna Gillender, Sp. for Bishop Graves, China, $5; Sp. for Bishop McKim, Japan, $5 10 00
"A Friend," Wo. Aux., Sp. for Communion service for Standing Rock, South Dakota 6 20
"L. B.," Sp. for Bishop Graves, China 50 00
"A Member," Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China 30 00
"S.," Domestic 1 00
Nyack—Grace, General 17 25
White Plains—Grace, Wo. Aux., Domestic 52 05
Miscellaneous—Through Mrs. Cabot (of which Juniors, $7), Sp. for Science Hall, St. John's College, Shanghai, China 12 00

NORTH CAROLINA—$9.65

Greensboro—St. Barnabas's, Domestic, $7.65; Foreign, $2 9 65

OREGON—$3.00

Pendleton—Church of the Redeemer, Junior Aux., for Alaska 3 00

PENNSYLVANIA—$2,503.35

Andalusia—Charles R. King, for salary of Rev. Mr. Forrester, Mexico 50 00
Concord—St. John's, Foreign 5 00
Jenkintown—Church of Our Saviour, General 720 85
Philadelphia—Grace, Foreign 260 78
(*Mt. Airy*)—Grace, Domestic 77 10
Mediator, Sp. for Bishop McKim, Japan. 25 00
(*West*)—St. Andrew's, Junior Aux., Sp. for "St. Andrew's" scholarship, in Mrs. Hooker's Memorial School, Mexico 20 00
St. Jude's, Domestic 50 00
(*Oxford*)—Trinity Parish, Branch Wo. Aux., General 20 62
"Churchman," General 1,125 00
Mrs. George M. Dallas, Domestic and Foreign 10 00
Miscellaneous—Branch Wo. Aux., Foreign Committee. Sp. for Foreign Missionaries' Insurance Fund, $58; Sp. for Rev. Mr. Forrester's work, Mexico, $45: Sp. for Mr. Osuga's Orphanage, Japan, $25; Sp. for Miss Higgins, for boy, St. John's School, Cape Mount, Africa, $10; Sp. for Christmas gifts for China, $1.. 139 00

PITTSBURGH—$43.50

Franklin—St. John's, Sp. for Rev. L. L. Kinsolving, Brazil 13 50
Pittsburgh—William Metcalf, General 25 00
Uniontown—"R. L. R.," General 5 00

QUINCY—$2.00

Peoria—J. A. and N. Dickinson, Domestic and Foreign 2 00

RHODE ISLAND—$53.60

Barrington—St. John's, Domestic, $5; Foreign, $5 10 00
Providence—All Saints' Memorial, Domestic, $21.05; Foreign, $20.55 41 60
"Miss D.," Sp. for Bishop Graves, China, for St. Luke's Hospital 2 00

SOUTH CAROLINA—$17.54

Cheraw—St. David's, Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China 10 00
Statesburgh—Holy Cross, Wo. Aux., Foreign 5 00
Sumter—Church of the Holy Comforter, Miss DeLownes's class, Domestic and Foreign 2 54

SOUTHERN OHIO—$99.61

Cincinnati (*Walnut Hills*)—Advent, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona 10 00
Christ Church, Sp. for Bishop Kendrick, New Mexico and Arizona, $15.56; Wo. Aux., Sp for Bishop Peterkin's hospital, West Virginia, $3; Sp. for Miss Carter's lace-teacher's salary, $5 23 56
Mrs. Paul Matthews, for Bishop Ferguson's mission work, Africa 25 00
College Hill—Grace, Wo. Aux., for Miss Carter's lace-teacher's salary 1 00
Marietta—St. Luke's, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, $5; Young Ladies' Guild, Sp. for Bishop Kendrick, New Mexico and Arizona, $5; Sp. for Bishop Rowe, Alaska, $1 11 00
Portsmouth—All Saints', Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, $1; Sp. for Bishop Brooke, Oklahoma, $1; Sp. for Miss Dodson, China, $1; Sp. for Rowland Hall, Utah, $1: Sp. for Miss Carter's lace-teacher's salary, $4; Domestic, $5.05... 13 05
Zanesville—St. James's, Domestic 16 00

SOUTHERN VIRGINIA—$143.85

Campbell Co. (*Lynchburg*)—"Donation," Sp. for Ramabai, India 1 50
(*Lexington*)—Grace Memorial, Junior Aux., for Bishop Rowe's work, Alaska 5 00
Norfolk Co.—Christ Church, General 40 00
St. Luke's, General, $92.35; Alaska, $5... 97 35

SPRINGFIELD—$5.00

Pekin—St. Paul's, "S. H. P.," Foreign 5 00

TENNESSEE—$55.00

Memphis—"A Churchwoman," Wo. Aux., for China 5 00
Sewanee—Rev. Greenough White, Domestic 50 00

VIRGINIA—$32.03

Alexandria Co. (*Alexandria*)—Christ Church, for Alaska 20 00
Fairfax Co.—Theological Seminary Missionary Society, Indian 12 03

WASHINGTON—$97.06

Georgetown (*D. C.*)—Grace, General 9 06
St. John's, Domestic, $35; Foreign, $35.. 70 00
Washington (*D. C.*)—"A Friend," Sp.

Original document located in The Archives of the Episcopal Church.

for Bishop Graves, China..... 1 00
Montgomery Co. (*Rockville*)—Christ Church, Sp. for Bishop McKim, Japan 15 00
Prince George's and Charles Co's—St. John's, "Two Members," General..... 2 00

WESTERN MICHIGAN—$34.30

Grand Rapids—St. Mark's, Domestic and Foreign, $32.09; Foreign, $2.21..... 34 30

WESTERN NEW YORK—$221.25

Lyons—Grace, Wo. Aux., Sp. for Miss Taylor's salary, Nevada..... 6 24
Niagara Falls (*DeVeaux*)—St. Ambrose's Chapel, Domestic and Foreign..... 1 55
Rochester—St. Andrew's, through Wo. Aux., for Miss Mann's salary, Japan, $5; Church Training House, Shanghai, China, $5; Sp. for Miss Taylor's salary, Nevada $5; Sp. for King Hall, Washington, D C., $5; Sp. for St. Mary's School, Dallas, $5..... 25 00
St. Luke's, Domestic (of which Wo. Aux., $84.75), $114.70; Wo. Aux., Colored, $5 ..... 119 70
Miscellaneous—Branch Wo. Aux., for Miss Mann's salary, Japan, $20; Church Training House, Shanghai, China, $13; Sp. for St. Mary's School, Dallas. $9; Sp. for Miss Taylor's salary, Nevada, $8.76; Sp. for King Hall, Washington, D. C., $18..... 68 76

WEST VIRGINIA—$23.04

Wheeling—St. Luke's, for Bishop Brooke's work, Oklahoma..... 13 04
Miscellaneous—Through Branch Wo. Aux., Sp. for Bishop Gray's work, Southern Florida..... 10 00

ALASKA—$4.75

Anvik—Christ Church, Junior Aux., Easter Offering, 1898, General..... 4 75

ASHEVILLE—$20.00

Asheville—Trinity Church, through Wo. Aux., for "Jarvis Buxton" scholarship, St. John's College, Shanghai, China..... 20 00

DULUTH—$6.00

Sauk Centre—Branch Wo. Aux., General, $3; Sp. for Bishop Morrison, for Swedish Missionary, $3..... 6 00

MONTANA—$5.00

Missoula—Church of the Holy Spirit, Ladies' Guild, General..... 5 00

SOUTH DAKOTA—$10.00

Cheyenne—St. Thomas's, Domestic $5; Foreign, $5..... 10 00

MISCELLANEOUS—$7,083.13

Interest, Domestic, $2,480.26; General, $100: Foreign, $2,445.67; Special, $447.93..... 5,473 86
Through Brotherhood of St. Andrew, Sp. for Bishop McKim, Japan, to be applied on stipend account of Frank E. Wood..... 778 84
Opening service of the General Convention, General..... 415 80
Sermon before the Board of Missions in Epiphany Church, Washington, D. C., General..... 70 78
Clergymen's Mutual Insurance League, Sp. for widow of Rev. Y. K. Yen, China, $280; mortuary due, $46, balance of deposit account premium..... 326 00
Wo. Aux., Sp. for Rev. J. Senior, Western Texas..... 7 50
Wo. Aux., Sp. for missionary among the Indians, Duluth..... 4 80
Wo. Aux., Sp. for Miss Thackara's work, Arizona..... 3 00
"A Friend," through Wo. Aux., Sp. for debt on Mr. Osuga's Orphanage, Tokyo, Japan..... 1 50
"Tithe," through Wo. Aux., for China... 1 00

FOREIGN—$9.00

China, Shanghai—St. Mary's School, through Wo. Aux., Sp. for support of Day-school, China..... 2 00
Germany, Stuttgart—St. Catherine's, for Japan..... 7 00

LEGACIES—$500.00

L. I., Brooklyn—Estate of Miss Wealthy A. Rowland, Foreign..... 500 09

Receipts for the month..... $14,548 21
Amount previously acknowledged..... 16,709 70

Total contributions, legacies and specials from September 1st, 1898..... $31,257 91

Original document located in The Archives of the Episcopal Church.