THE SPIRIT OF MISSIONS.

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THE NEW MISSIONARY BISHOPS.

ACCORDING to our latest advices the Rev. James B. Funsten, Bishop-elect of the Missionary District of Boisé, has not yet accepted.

The first to be consecrated of those elected at the late General Convention to be Missionary Bishops will be the Rev. Junius Moore Horner, B.D. As this number had to go to press before the date, we can only state the arrangements which were previously made. The service was appointed to be held in Trinity Church, Asheville, North Carolina, on Holy Innocents' Day, December 28th. Bishop Cheshire, of North Carolina, in whose charge Asheville has been since it was set off as a missionary district, was to be the consecrator, assisted by Bishop Watson, of East Carolina, and Bishop Capers, of South Carolina. Bishop Randolph, of Southern Virginia, was appointed as preacher and the presenters were to be Bishop Nelson, of Georgia, and Bishop Gibson, Coadjutor of Virginia. Bishop Horner was born in Oxford, North Carolina, and is in the fortieth year of his age. He is a B.A. of the Johns Hopkins University and a B.D. of the General Theological Seminary, from which latter institution he was graduated in 1890, and made Deacon immediately thereafter. The following year he was advanced to the Priesthood. For a long time he has been connected with the Horner School, near Oxford, which first was under the headship of his father and latterly has been under his own direction. We had hoped to publish his likeness in this number, but were unable to secure a photograph in season.

Two Bishops are to be consecrated on St. Paul's Day, namely, the Rev. Samuel Cook Edsall, D.D , whose likeness appears as our frontispiece, for North Dakota, and the Rev. William Hall Moreland for Sacramento.

Dr. Edsall is a native of Illinois, in the thirty ninth year of his age, was educated at Racine, admitted to the bar in 1882; becoming a candidate for Holy Orders in 1886, he entered the first junior class in the Western Theological Seminary. He was made Deacon by Bishop McLaren in 1888 and advanced to the Priesthood the following year. He received his honorary degree in Divinity from Illinois College in 1888. He has held important diocesan appointments. His consecration, on January 25th, will take place in St. Peter's Church, Chicago, Bishop McLaren presiding, assisted by Bishop Gilbert, the Coadjutor of Minnesota, and Bishop Nicholson, of Milwaukee. The preacher will be Bishop White, of Indiana, and the presenters Bishop Seymour, of Springfield, and Bishop Walker, of Western New York.

Up to the time of writing we had not been favored with the appointments for the service of consecration of Mr. Moreland. He was born in Charleston, South Carolina, thirty-seven years ago, educated in the University of the South and the Berkeley Divinity-school, was made Deacon by the Presiding Bishop in

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1884, and ordained Priest the following year by Bishop Howe, the late Bishop of South Carolina. He has served in Christ Church, Hartford, as assistant, in the Church of the Good Shepherd, Nashua, New Hampshire, as rector for eight years, and finally in his present parish of St. Luke's Church, San Francisco. He is the dean of the San Francisco convocation.

Just as we are going to press we are informed that the Rev. Lucien Lee Kinsolving will be consecrated as Bishop for Brazil, in St. Bartholomew's Church, New York, on the Feast of the Epiphany. The appointments for the service had not then been announced, but it is understood that Bishop Dudley, of Kentucky, will be the consecrator, and Bishop Kinsolving, of Texas, the preacher.

THE SUNDAY-SCHOOL AUXILIARY.

It should not be forgotten that the Second Sunday after Epiphany and the Monday following, falling this year on the 15th and 16th instant, have been 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 bringing the whole subject of the Church's missionary work and the duties in connection therewith more prominently before the teachers and scholars, and also it should be remembered that all Sunday-schools participating in the Lenten Offering are recognized as belonging to the new Sunday-School Auxiliary to the Board. Attention is called to the action at the last meeting of the Board of Managers in the Abstract of Proceedings and to the letter, a copy of which has been sent to all clergymen, and which will be furnished on call in any number needed in leaflet form. The abstract will be found on page 7 and the letter on page 9 of this number. Besides this an Order of Service set forth for use in the Diocese of New York on Sunday, the 15th, has been sent to each of the Bishops by direction of the Board by way of suggestion.

WHAT CANNOT BE DONE.

The conversion of the heathen cannot be accomplished without the aid of the missionary. The great and glorious work of human redemption has been committed to man—God's Holy Spirit operating upon him to make effectual his labors. No heathen man has ever yet been reclaimed from his heathenism by leaving him alone to find out for himself the true God. His environment, custom, practice, habits, education, all preclude the possibility of his ever knowing the Eternal Father or His Son Jesus Christ, save as the missionary of the Cross teaches him the truth. Although this fact is self-evident, there are many, if we are to judge by actions, who seem to possess the vague idea that the heathen can work out their own salvation. This is impossible; they must be taught by some one who knows the truth and can impart it. just as our remote ancestors were taught.

Another thing that cannot be done: This work of the missionary cannot be accomplished without the expenditure of money. It takes money to fit and equip the missionary for his work; it takes money to send him into the Foreign field; it takes money to provide a place of residence for him, his school-house, his chapel, and to furnish these buildings. This is the reason why the Church

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is continuously asking for contributions. The work cannot be maintained simply on good wishes; nor can it be expected that the missionary to heathen countries, which are generally hostile to foreigners, is to find, upon his arrival, the houses of the natives thrown open to him, and that he will be given *carte blanche* to eat and drink at their charges. This state of things does not as yet exist in heathen lands. It is just the contrary. The missionary must have his needs provided for by those who send him. It is with great difficulty that he can secure a house, or even a hut, in which to do his work. He must be enabled to pay his own way. We have our Lord's word for it that the laborer is worthy of his hire. Is not this His work? Has He not ordained that they who preach the Gospel shall live of the Gospel?

And again, is it not commanded in His Holy Word: "Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life"? Long before, in the elder Church, it was enacted: "Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." There are many other references that directly show where the money is to come from for the support of the Gospel and its Ministry. The sending of men, therefore, into the Foreign field, must needs be conditioned upon the amount which the Church furnishes for this purpose. The demands of the work are always great, even imperative, and are ever pressing.

Once more, it is impossible for one missionary to perform faithfully and satisfactorily the work that ought to be given to four men. It may seem ungracious to mention this fact; yet, if we are to judge from the number of men the Board has been able to place in the field, this belief practically exists throughout the Church. Take a few examples in point of view: At Wu Hu, there is a population of 71,000 people. This Church has thus far placed there but one Foreign missionary, who is assisted by a Chinese Deacon, to minister to the spiritual needs of that great mass of heathen people. At Ngan King, where resides a population of over 50,000, this Church has stationed two clergymen, one being a Chinese Deacon. At Wuchang, the great centre of China's teeming population, there are nearly 1,000,000 souls awaiting the proclamation of the Gospel of Jesus Christ, and yet we have only six clergymen residing in that great city to undertake that work. Across the river from Wuchang is Hankow, a very populous city, where many of the *literati*, the mandarins, the politicians, and noted leaders of the nation have their dwelling-place. There, in the midst of this thriving population, where all the ancient religions of China flourish, are two foreign Presbyters and two native Deacons preaching and teaching the Gospel of Jesus Christ. At Ichang, nearly 1,000 miles from the sea, where there is a population of 87,000 people, this Church supports one foreign and one native missionary. Think of the lonely missionaries in the midst of thousands and hundreds of thousands of heathen, laboring to reach this mighty host with the Gospel of Jesus Christ! It cannot be done. But a fraction of this teeming population can be reached, and only a small fraction at that.

There are whole districts, as yet, where the Gospel has not been made known, and hundreds of thousands who have yet to hear of the Redeemer's love.

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Oh, that the Church would arouse from its lethargy and indifference, and see its obligations and responsibilities, and make possible what now is impossible, and so hasten the coming of that day when every knee shall bow, and every tongue confess that Jesus Christ is the Lord, to the glory of God the Father!

THE NEED OF CHRISTIAN MISSIONS.

It is said that when that great African explorer, Henry M. Stanley, made his memorable journey across the heart of Africa, that heretofore unknown country, which occupied 999 days, travelling 7,000 miles, he never saw the face of a Christian, nor of a man who had ever heard the Gospel. In China it is claimed that of the 982 great *Fu* cities in ten of the provinces of that empire 908 are without a single missionary of the Cross. The *Missionary Review* states that for the 8,000,000 people of Kiang-si there are only seven missionaries. The same authority also states that the great Honan Plain, in China, with its 8,000,000 people and sixty-two chief cities, is unreached by the Gospel. It is also estimated that of the 290,000,000 of people in India 207,000,000 are Hindus and 58,000,000 Mohammedans. In the Church Missionary Society's annual letters the statement is made that in the Bara Bazar division of Calcutta there are nearly 100,000 natives, for evangelizing of whom there is not one ordained missionary. There is not a single Protestant church in the district, and only one small preaching-room which is capable of seating thirty people.

As the Church looks out upon this vast multitude of the unsaved, ignorant of their sad condition, and dying without any knowledge of the true God and of Jesus Christ the Saviour and Redeemer of mankind, well may she stand aghast and cry aloud, as she looks upon her own apparent weakness, Who is sufficient for these things? Yet the Divine command is still saying: "Go ye into all the world and make disciples of all nations." This, after all, is the one burden of the Church. She has no office or duty paramount to this. All things else are to be subservient to this one end. For what purpose was it that Jesus Christ came into the world? For what did He lay aside the glory of the eternal presence with the Father and come to this sin-cursed world clothed with human conditions, sin only excepted, and suffer and die and rise again? Was it not that He might redeem us and restore to us again the glorious inheritance we had lost through sin? Ah, yes! the whole course of His life here upon earth, the one burden of His ministry, the one end of His agony and sacrifice on Calvary, was that none might perish, but that all might have everlasting life. Upon His ascension into Heaven again to take His place on the right hand of the Father, His duly appointed representatives, the Apostles, in compliance with their divine commission, went everywhere preaching the Word. From that day to this the Church of God has had this supreme duty to perform toward her risen Lord, the great Bishop and Shepherd of souls. To what degree she has been faithful to her trust, the Day of Judgment alone will reveal. In the face, however, of many obstacles, persecution, suffering, and death, the Church has moved on with irresistible force, and still moves on in her noble march toward her recovery of the world for God. The results thus far attained may appear small in comparison with the vast multitude that is still unsaved, yet the Divine promise remains that "the earth shall be full of the knowledge of the Lord, as the

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waters cover the sea." To men this may seem impossible, but with God all things are possible.

WHAT ARE THE RESULTS OF MODERN MISSIONS?

THE Rev. T. Bomford, an experienced worker in Multan, India, recently delivered an address at Cheltenham, England, on the "Modern Missionary Work and the Book of the Acts of the Apostles." We give the following noteworthy portion of it:

Philip chose a very unpromising field for his labor, the city of Samaria. While on one hand we remember the result of Christ's visit to the neighborhood of Sychar, we must also remember His subsequent rejection by people of Samaria. No doubt many good people said that "So prejudiced were the Samaritans against anything connected with the Jews, that it would take nothing less than a miracle to convert a Samaritan." Whatever the difficulties, Philip had a direct command from the Master, and acting on that command he experienced the fulfilment of the promise, for the people of that city gave heed to the things which were spoken, and from the city the Word spread out into the villages. We have no statistics of population and no table of converts, so that we cannot gauge the results in the way so dear to the mind of the nineteenth century; but we know one thing, that the work, though so successful, did not result in even the *nominal* conversion of the Samaritan tribes; for now, more than 1,800 years later, there are still a handful of Samaritans who worship God on their own mountain as their forefathers did. So, too, as judged by worldly wisdom, are many of our modern fields of work unpromising. How often have we been told by men experienced in India and China that "it would take nothing less than a miracle to make a Mohammedan, a Brahman, or a Buddhist into a Christian"?

What are the results of our modern missions? Very much those recorded of Philip's mission. "Multitudes give heed to the things that are spoken." All do not give the same "heed." Many are so impressed that they are baptized into the Name of Christ, but far larger numbers are influenced by the teaching of Christian truth. Our work nowhere produces such rapid results as were seen in Samaria, but some of our difficulties are greater. Philip was of the same land, and probably spoke the same language as the Samaritans, and their religious ideas were rooted in the same books which were the foundation of his. We have to deal with people of different lands and languages from our own, and with peoples who have been so long separated from our race that their lines of thought are different from ours, and their religious ideas are rooted in a very different soil from that which forms the foundation of our faith. The consequence of this is that more time is wanted to win the hearing of the people. Their ignorances and prejudices prevent them from listening; but when by long, patient work their prejudices are overcome, then it is not long before not only do they hear, but give heed to the things that are spoken.

In India there are now 185,000 Protestant Christians in the Province of Bengal, and in the Punjab the results of the work may be thus tabulated: Twenty years' work resulted in 2,000 Protestant Christians; thirty years', 4,000; forty years', 20,000. In China the growth is equally remarkable. Not long since, the Chinese Professor at Oxford (Dr. Legge) died. I have seen it stated that before he left China he was once present in a room in which were assembled all the Protestant Christians of China. That would not be possible now, for the Church Missionary Society alone reckons 19,000 Christian adherents in China. All the world over, hardly an hour of any day in the year passes without two baptisms taking place in connection with our society alone, one of some convert from heathenism, the other

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of a child whose parents or grand-parents were once heathen; and when we find in connection with our society that its missionaries have baptized in one year 3,000 adults, I think we can truly say that "multitudes give heed to the things which are spoken."

BRIEF MENTION.

FACING the Foreign department of this number will be found an excellent map of our missionary jurisdictions in Japan, the original of which was prepared in the field. It has been reproduced by photographic process.

THE Bishop of Missouri writes: "On November 16th, the Rev. J. A. Wainwright, M.D., missionary of your Board, died at Palmyra in the seventy-eighth year of his age. A most faithful, godly, devoted missionary he was. My heart is sad for myself and glad for him."

ALL who contributed so liberally to the Rev. F. L. Hawks Pott's appeal for a science hall at St. John's College, Shanghai, when he was in the United States in 1897, will be pleased to read the account which appears beyond of the corner-stone laying, when Mr. J. F. Seaman, a lifetime friend of the mission, made the English address, and the Rev. J. L. Reese, the Chinese address.

A WRITER in *The Outlook* tells of the twenty-five years of service which Bishop William Hobart Hare has given for the evangelization of the Sioux. Among the warlike Sioux he has come and gone with the gentleness of Anselm among the Saxons. By degrees the savagery has softened, giving way to a dawning civilization. *Tepees* have changed to houses, medicine-lodges to chapels, and in many other ways the red man has been slowly lifted to the plane of the white. As this lifting has gone on under his watchful care, the Bishop has doubtless found his reward. He has seen erected in the Indian wilderness forty-eight neat churches and chapels, thirty-four small but comfortable mission residences, and four large boarding-schools. Seventy congregations have been gathered, and out of them his clergy, twelve of whom are Indians, have presented nearly five thousand for Confirmation.

THE daily papers of December 6th contained the following dispatch from Washington, which we are sure will be of interest to the many friends of the China Mission: "The Secretary of State has received a copy of a decree recently issued by the Empress of China having for its object the better protection of foreign residents in that country. The decree says, in part: 'From the opening of ports to foreign trade to the present time, foreigners and Chinese have been as one family, with undivided interests, and since missionaries from foreign countries are living in the interior we have decreed, not three or four times, but many times, that the local officers must protect them and that the gentry and people of all provinces must sympathize with our desire for mutual benevolence; that they must treat them truthfully and honestly, without dislike or suspicion, with the hope of lasting peaceful relations.'"

AMONG the many letters that come at this season of the year renewing subscriptions to this magazine we find appreciative words. The Rev. Professor ——— writes: "Allow me to say I was overjoyed at the editorial summary in the November SPIRIT OF MISSIONS [*i.e.*, the article under the caption 'Onward March of Christian Missions']. I am bound to read it from my pulpit. The Advent and Epiphany Appeal has a loud ring to it also."

The clerk of a county court in Virginia says: "It is an excellent journal, and the last number appears to keep up its reputation, if indeed, it does not excel."

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ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, DECEMBER 13TH, 1898.

——THE following elected members were present: The Bishops of Albany (Vice-President, in the chair), Long Island, Pennsylvania, New Hampshire, New Jersey, Chicago, West Virginia, Newark, New York, and Nebraska, the Bishop-Coadjutor of Rhode Island, the Bishop of Tennessee, and the Bishop-Coadjutor of Connecticut; the Rev. Drs. Hoffman, Eccleston, Smith, Huntington, Applegate, Brown, Greer, Vibbert, Anstice, Christian, Alsop, and Perry; and Messrs. Vanderbilt, Low, King, Mills, Cutting, Chauncey, Brown, Thomas, Goodwin, and Mansfield. The Bishops of Oregon, Montana, and Alaska, *ex-officio* members, were also present.

— Much important business was transacted growing out of the meeting of the Board of Missions in Washington in October, and of this the following is of public interest:

A Standing Committee on the work in Mexico was constituted, and it was

"*Resolved:* That the understanding of this Board is that its Standing Committee on Mexico is to be charged with the consideration of the business of the work of the Church in Mexico, in whole or partially supported by special offerings received and forwarded by this Board.

"*And Resolved:* That the salary of the Presbyter in Mexico be added to the schedule of appropriations for the present fiscal year, and that the Treasurer be instructed to pay the same from general funds."

With regard to the scope and purpose of the United Offering, and the application of funds received from the same, the following resolutions were adopted:

"*Resolved:* That when the budget of appropriations for the present fiscal year shall be complete at a date not later than January 1st, 1899, the Treasurer be instructed to divide the United Offering into two parts in relative proportion to the appropriations for Domestic and for Foreign Missions.

"*Resolved:* That the Treasurer be instructed to place the whole amount of the United Offering in special accounts in a trust company or companies, to be approved by the Board, to be appropriated from, both as to principal and interest, from time to time by specific action of the Board of Managers for the increase of the work.

"*Resolved:* That the Board of Managers can entertain no application for appropriations from the United Offering of 1898 from institutions as such, but only for the training, sending out and support of individual women nominated for appointment by the Bishops and approved by its judgment; that in ordinary cases the cost of training shall be borne for six months only, and at the usual scholarship rate of $200 per annum.

"*Resolved:* That the annual appropriation from the United Offering of 1898 for the support of a woman worker in the Domestic field shall not exceed $500 nor continue beyond three years from the date of appointment or entering the training-school without renewed action on the part of the Bishop and the Board, and that in the Foreign field the appropriation shall terminate, unless specifically renewed, when the woman is entitled to her first vacation.

"*Resolved:* That the Board will at all times be happy to receive suggestions from the Advisory Committee of the Woman's Auxiliary as to the appointment, training, etc., of women."

The following appointments have been made up to this date under the foregoing resolutions: Miss Bertha K. Childe, a trained worker under the Bishop of Laramie; Miss Anna Anderson, for training in the Deaconess House in St. Paul, to

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work among the Swedes; Mrs. Pratt Harper, to work among the Navajo Indians under the Bishop of New Mexico and Arizona; Miss Lucy Carter, to work among the Indians under the Bishop of Salt Lake; Miss Helen Withers, to work under the Bishop of Montana after June 1st, and for China, Dr. Mary V. Glenton and Miss Pauline A. Osgood; for a scholarship in training house for a lady intending to go to Japan, and conditionally for several ladies who are in the Church Training and Deaconess House in Philadelphia.

Referring to the resolution of the Board of Missions recommending that the Second Sunday after the Epiphany and the Monday following (January 15th and 16th) be set apart as special days when the missionary work of the Church shall be brought before the Sunday-schools, the Board of Managers by resolution urged upon the Bishops and clergy the importance of bringing the subject of missions prominently before the Sunday-schools of the Church on those days, and earnestly asked the co operation of the Sunday-school associations and institutes, besides which a circular letter was ordered to be sent to the Bishops and clergy and the officers of Sunday-school associations and institutes, outlining some mode by which these days may be observed, and the Order of Service set forth by the Bishop of New York to be sent to the Bishops by way of suggestion, in the hope that each of them might be moved to set forth an order for the same occasion.

A number of further applications for appointment to the new territories of the United States were in hand, which were laid over pending the report of the General Convention commission on this subject. Nine of the Bishops having Domestic missionary work under their jurisdiction communicated their pleasure with regard to appointments and stipends. Favorable action was taken in each instance.

The following additional appropriations from September 1st were made for the Domestic field: To the Diocese of East Carolina, $200; Louisiana, $500; Indiana, for an archdeacon in that portion of the diocese which it asked should be erected into a missionary district, $500; and (from a special fund) to the Diocese of Los Angeles, $750; and to Spokane, $300 to continue the work at Moscow, Idaho; for Swedish work, to the Diocese of Minnesota, $500; to the Missionary District of Duluth, $1,000; and to the Diocese of Chicago, $500. Appropriations heretofore made to the missionary districts which have ceased to exist were terminated on December 1st and new appropriations for the remainder of the fiscal year aggregating the same amount were made to the Districts of Laramie, Salt Lake, Sacramento, Boisé, and Spokane, covering the same territory, with the proviso, however, that all missionaries therein who, previous to October 1st, had been appointed by the Bishop and Board, should continue to be paid their stipends until August 31st, 1899. From the income of the "Mary Ann Minturn Fund" $1,000 was appropriated at the discretion of the Bishop of Oregon to secure the completion of the churches at Athena and Heppner in his diocese.

Upon the nomination of the Presiding Bishop the Rev. Henry Forrester was appointed as the clergyman of this Church to whom for the calendar year 1899 should be assigned the duty of counselling and guiding the work of those Presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them.

——The Commission on Work among the Colored People communicated the details of their appropriations for the first quarter of the fiscal year aggregating $54,820 (annual rate).

——The Bishop of Pennsylvania, the Rev. Drs. Huntington and Anstice, and Messrs. Low and Chauncey were appointed to represent the Society at the Annual Conference of Foreign Missions Boards to be held in the city of New York on the 10th, 11th, and 12th *proximo*.

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——In connection with Foreign missions communications were submitted from the Bishops of Cape Palmas, Tokyo and Shanghai and from several of the missionaries. Bishop Ferguson informed the Board that the girls' school-house at Cape Mount will hereafter be known as Brunot Hall, and the boys' school-house as Langford Hall. New edifices are now in building for each. The Rev. Edmund R. Woodman was granted leave of absence from Japan because of ill-health.

——It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

The officers as for the past year were re-elected, and the Standing Committees reconstituted with the addition of the Standing Committee on Mexico.

THE SUNDAY-SCHOOL AUXILIARY.

To the Bishops and Clergy, and the Officers, Teachers and Scholars of the Sunday-schools of the Church.

DEAR FRIENDS :

The General Convention, sitting as a Board of Missions, at its recent session in the City of Washington, passed the following resolution :

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.

And, in accordance with the above, the Board of Managers, at its meeting held on December 13th, adopted a minute, urging upon the Bishops and clergy the importance of bringing the subject of missions prominently before the Sunday-schools of the Church on the days named, January 15th and 16th next, and earnestly asking the co-operation of Sunday-school associations and institutes in this matter. In order to better further this end, the Associate Secretary and the Treasurer were authorized to prepare a circular letter and send it to the Bishops and clergy, and the officers of Sunday-school associations and institutes, outlining some mode by which these days may be observed.

In compliance with these instructions, we desire to call your attention to this important subject, and invite an observance of these two days, *viz.*, Sunday, January 15th, and Monday, 16th, suggesting some such parochial arrangement as follows :

1. A corporate celebration of the Holy Communion for all teachers, officers, and scholars in every parish and mission.

2. Special missionary meetings, parochial or united, on Sunday afternoon or evening, with special sermons or addresses on any missionary topic that shall stir up the wills of God's children to more cheerful giving to missions, both Domestic and Foreign.

3. On Monday, January 16th, special united afternoon or evening conferences (or both) for all officers, teachers and scholars, as shall help to the spreading before them of such missionary information as shall awaken enthusiasm, and lead to renewed and increased efforts on behalf of the Lenten Offering for General Missions.

Toward the attainment of success in such parochial and united gatherings we recommend the use :

1st. For information, of such printed matter as is already published by the

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Board of Managers, as Nos. 584, 435, 448, 546, 562, 563, each or all of which can be had freely on request to the undersigned at the Church Missions House, New York.

2d. For help in arranging appropriate services, we suggest the two pamphlets already published by the Board, entitled "Selected Psalms, Scripture Lessons, Collects and Hymns Suitable for Missionary Meetings," and "A Short Office of Prayer for Missions."

Of course these are only suggestions on our part, as local conditions must decide as to what is best to do on both of these days ; and where Sunday-school associations or institutes exist, we are satisfied that they will arrange for a general observance of these days by all the schools.

Cordially yours,
GEORGE C. THOMAS,
Treasurer,
JOSHUA KIMBER,
Associate Secretary.

NEW YORK, December 15th, 1898.

MISSIONS AND THEIR EFFECTS.

RECENTLY in the city of Richmond there was held a "missionary mass meeting." Bishops Hare and Rowe and Brewer spoke, and spoke powerfully, to a great gathering in the Music Hall. Some people there realized as never before something of the mighty work God has appointed to be done, not only amid the heathen, but in the Church by missions. Bishop Brewer's pointed story of the little fellow in the far West who asked a man for a penny to put in his pyramid for the heathen, and when asked : "Where are the heathen ?" replied : "O back East," has a great deal in it worthy of serious study. Some people as they sat there and heard of what it cost of self-sacrifice to carry the Gospel, and the hard conditions that must needs be endured daily to do it, and saw the men who willingly and gladly did the same, began to feel that to be a Christian meant being something with a cross, a red cross in it. They began to feel that to really be followers of Christ means more than to have a church building to taste, a preacher who delights and a choir that sings to please you. In short, it means more than having and paying for Sunday entertainment, wrapped about with the decent garb of Christian morality. They began to feel that so long as two-thirds of this world were in the despair of darkness and sin without knowing anything of the Christ that came and died to save them, it was not the part of the other third to wrap around it the luxuries of civilization, and dream away life. One little girl voiced this coming away when she said : "I gave them ten cents, and I wish now I had brought fifteen." Some older people told it by coming the next day and asking to add to their gifts of the day before. God be praised! When there is a willing heart in His people there is surely a blessing on its way from God for them. When the Church realizes and acts, that she is here to carry the knowledge of God to men, she is bound to receive the help of God in her life. "Go" and "Lo, I am with you alway." So says Jesus. The clearest, strongest visions of God, His wisdom and love, are not going to be found amid the ease and indolence of luxurious worship, where selfish people seek to gratify their selfishness ; but amid the great battle's front where war rages in all its hardness and heroism for a world's salvation. The King will be seen and adored in His greatness and glory. When Christians become heroic enough to offer up great offerings for the King and the Kingdom, then will they behold His greatness and earth feel His power lifting it into the glory of His own life and joy.—*Southern Churchman.*

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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 ON CHRIST CHURCH MISSION, ALASKA.

THE following is the report of this mission for the year just ended. It has been one of quiet, in the main, but as the mission is in the line of travel to and from the mining region, we have had far more than the usual number of white visitors, and this has considerably affected our plans. On the one hand, it has kept me at Anvik more than I could have wished, but on the other hand, I have received more volunteer help than ever before, and so have been enabled to send out an effective evangelizing expedition.

I have twice visited the Chageluk Slough, and I trust some progress has been made there. There seems to be no decrease in the interest which led the people in two of the villages to take steps to secure our ministrations. At this place the mission work has gone on in its usual course, without serious hindrance, and with marked success in the department of school work, and in the development of the class for reading the Gospel.

There are often hopeful signs that the leaven is working in the hearts of the people, especially since some have withstood the petty persecutions of those who refuse to accept the Gospel rule, and continue faithful in their attendance upon the ministrations of the Church. Some, upon whom we have built great hopes have weakened to this influence. Others, who seemed less promising, have come forward. It is on this account that I have so greatly desired the success of the Sunday instruction class, mostly made up of the older members of the school and of those who may be considered as graduates. Of these, two were confirmed this year, and I think them to be faithful. The custom has been to read the Gospel for the Day at the sessions of this class, and seeing that some of the older members of the congregation were disposed to remain, who were unable to read English, I lately appointed them a teacher of their own race, with the effect that nearly the entire congregation remain. The average of attendance at this class for thirty-four Sundays was ten; that of the Sunday-school for thirty-one Sundays was twenty-one. I have to make grateful acknowledgment of the help of nearly every one of the white attendants upon the services in this work, and especially of the help given by the local chapter of the Brotherhood of St. Andrew.

The principal events, worthy of note, have been as follows: November 22d, the new school-room at Anvik was opened, and during the whole winter it was used for the daily service as well as for the school. The upper story was in use as a dormitory. November 29th, the foundation of the new chapel at St. Paul, on the Chageluk Slough, was laid with the willing help of many from that and the adjoining village. The walls were put up, as high as the eaves, and for want of sufficient material the work was then suspended until spring, when the flooring was sawed out. This work is done by the voluntary labor of the people of those villages, and I have promised them our ministrations

Toward spring an evangelizing journey was organized, led by a communicant of the Church, Mr. E. M. Van Note, whose fraternal help I enjoyed for some four months, and who had already organized and taught an evening school for the benefit of the young men who were obliged to earn their living, but who wished to increase their knowledge of English.

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Mr. Van Note took a party of three of our native young men into the Chageluk villages, where for six weeks they taught the Commandments and the Gospel narrative, in all but one of the villages, where a Priest of the Roman Catholic Church was already engaged in catechising. They found the people responsive and "returned with joy." Part of the time I was able to be with them myself, and was encouraged to see the eagerness of some of the young men to learn, and their success. One of these committed the entire text of the Creed, the Lord's Prayer and the Ten Commandments, in a session of two days. Others did nearly as well. Our own lads were greatly helped by the experience they gained in teaching.

Preparations for added accommodations for the girls have been going on, and the frame of a two-story extension has been erected and is now being enclosed.

The arrival of Miss Proebstel was most timely. Our beloved sister, Miss Sabine, who has now for four years had the sole care of the girls, in addition to her duties as teacher, would hardly have been able to meet the increasing demands upon her strength, if help had not been given. We are deeply thankful to the Giver of all good for this blessing, as well as grateful to the Church for sending us help. In this connection, I may report upon the school work, quoting first Miss Sabine's report, which gives but a bare outline of the results of her patient and loving labor:

"School opened in September, 1897, with a roll of thirty-nine, which increased to forty-five. The total attendance for the year ending in May, 1898, was 4,531; an average of about twenty-four. Before Christmas it was thirty, the attendance often thirty-five; but as spring approached it greatly lessened. The progress of all the pupils was very satisfactory, the first class being advanced to the Third Reader and learning the whole of the Church Catechism by themselves. The second class were in the Second Reader and Testament, and all had become much more proficient in both writing and speaking English. The younger class, under the native teacher, Isaac Fisher, have advanced much more rapidly than those of the same class in previous years. They are all very backward in even the simplest arithmetic, but are greatly interested in geography. The intelligence with which they have taken hold of it was quite surprising, as well as the way they remembered these lessons. We were very much aided in this by the gift of a wall map of the world, during the winter. Although day-school closed in May, daily lessons were continued for the house girls, who were both ambitious and industrious."

Some additional information should be given regarding the boarding department. Twelve scholars were kept, an average of thirty-five and one-half weeks each, at an expense of $839.38, or $1.96 each, per week. This price includes not only board, but all expenses connected with the school, except teachers' salaries, and also includes the light noon lunch furnished to the day scholars. This practically brings the expense per scholar within the limit of the one hundred dollar scholarships for which we have asked, and I think our kind friends would be satisfied if they could watch the improvement in these pupils, as we have been able to do. Both manual and school work has been required of the house scholars. Those scholars who came to us from St. James's Mission showed great ambition, and stimulated the rest by their example. These girls who came to us in the fall of 1897 unable to speak or understand English, when they returned home for their summer vacation were both speaking and writing it intelligently, and were able to read and understand the Gospel narrative.

Such things as these do not *happen*, and my own relation to these scholars having been almost wholly that of supervision, I take pleasure in attributing them, under Him to whom we owe all things, to the faithfulness of our excellent teacher.

There has been much sickness among our people during the year, and I am indebted to several gentlemen of the medical profession for valued help, doubly valued for the willingness with which it has been given. God bless them, every one! The sight of a physician's face to

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us in the wilderness is often like a benediction.

I note, among the encouraging signs of the year, that in spite of the numerous temptations arising from the frequent visits of unscrupulous white men, who have both offered our people liquor and tried to seduce them in other ways, they have been distinctly successful in resisting such efforts. May God have mercy on their tempters! I wish that I could add that a careful regard had been preserved for the Lord's Day, and that the prospect of worldly gain had not been allowed to triumph over Christian principle; but it must not be forgotten that it is a time of unusual excitement, when even more enlightened Christians are led into doing things which a reasonable judgment cannot approve. We have been refreshed by meeting many who have found themselves at home in the Father's House, and who have seemed to take comfort in finding the Church represented here. Some have spoken of being benefited by the quiet of the sanctuary.

The visit of the Bishop, during the latter part of July, was a season of refreshment to us all. Coming at a time of considerable perplexity and some discouragement, it was to me, personally, of great assistance, and, I think, of great benefit to the people, who indeed need sound advisers, and I think are willing to listen.

I take pleasure in making acknowledgment of the efficient help which we have received this year from the Woman's Auxiliary, in the way of boxes; especially in acknowledging the abundant supply of clothing sent from the branches in Montana, California, Los Angeles, and a gift from Grace Parish, New York. I also make grateful mention of the help afforded by those who have contributed scholarships.

Among the many acts of kindness which have been shown us, none were more highly appreciated than that of the friend who took pains to secure for us late letters from home, and to bring them in *via* Skaguay, reaching us considerably in advance of the beginning of steamboat navigation, and bringing the first news from the States.

The local chapter of the Brotherhood of St. Andrew has made the mission a gift of a force-pump, by which we are enabled to supply the whole establishment with water, during the summer season, without the necessity of carrying it up a steep bank, as we have hitherto done.

There have been ten baptisms, all of infants, five of them by the request of the parents. The marriages also numbered ten, eight being by request. Two were confirmed, and the burial service was read six times. Daily services have been maintained at Anvik, with few interruptions. The Holy Communion has been celebrated monthly and on the greater festivals, and once privately. Meetings of the Woman's Auxiliary and the Junior Auxiliary, and of the Brotherhood of St. Andrew were regularly maintained during the winter.

The expenses of the mission during the year have been as follows: School, $839.38; school-house for boys, $820.89; school-house for girls, partly finished, $349.66; general expenses, $283.53; expense of native assistant, $306.59; cash paid for freight, $16.23. Total, $2,616.28.

Receipts, through the appropriation of the Board of Missions [in addition to all salaries], were $750, and through various contributions, scholarships, etc., so far as I can ascertain, have been $3,020.14.

I have taken the responsibility of securing the help of a male assistant—a communicant—for the winter, expecting to pay him for his services from the scholarships which may be contributed.

Commending this report to your kind consideration, and that of the Church,

JOHN W. CHAPMAN.

MISSIONARY INTELLIGENCE.

ALASKA.—The Rev. John W. Chapman, under date of September 16th, 1898, writes as follows of various matters connected with the work at Christ Church Mission, Anvik: "The mail service is in a very unsettled condition. The government has undertaken to establish a mail-route along the Yukon, by which we hope to receive one or two winter mails, as well as the usual summer mail, which we are

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promised shall be a monthly one. I have undertaken the postmastership, with an assistant, for the sake of having the mails come here. We have confidence that the route will eventually be satisfactorily worked. This summer the commercial companies have given their pursers directions to forward mail with all possible dispatch, and so by their public-spirited action we have enjoyed the receipt of letters with far greater frequency than we should have done by the government route, although I believe the agent for the government asked the companies to do us this favor.

"We were very glad to have a substantial account of the matter which has been uppermost in the public mind—the war with Spain. News of the cessation of hostilities has been received, and it was my privilege to announce it to our congregation.

"We were very much cheered to find that several appointments had been made for this region. Miss Proebstel arrived safely and in good spirits, and we had the pleasure of meeting Mr. Selden and Dr. Watt and their families, though it was a disappointment that Mrs. Selden and Mrs. Watt were obliged to pass us with hardly time for salutations.

"In answer to the request to write more particularly about the ministrations of the English clergy prior to our coming, I think that inquiries addressed to the ecclesiastical authorities of the Diocese of Selkirk would elicit the fact that no clergyman of the Church of England ministered to the natives of the Yukon farther south than Nulato, if so far, and that no missionary of that Church ever went over on the Kuskokwim. I may be mistaken in this opinion, but I have not yet learned any single fact that would indicate anything to the contrary. I do not think the people on the Innoko or the Chageluk Slough ever saw an English clergyman. It is nothing to the discredit of the brethren of that Church that they did not penetrate so far. It is to our discredit that we have so long neglected the work in our own territory."

BOISÉ.—The Rev. Sherman Coolidge, Indian missionary to the Indians on the Wind river reservation, Wyoming, reports as follows upon the work at the different points:

"During the past quarter one marriage has been solemnized, the Holy Communion celebrated on the first of each month, and a service, with sermon, has been conducted every Sunday morning at the Church of the Redeemer, Shoshone Agency. Every other Sunday there is also an evening service at Fort Washakie for the benefit of the officers, soldiers, and civilian employees connected with the garrison. Every Sunday afternoon at three o'clock there is a service held in the Arapahoe language by our lay evangelist, Fremont Arthur, seven miles from here in our little new mission chapel. The attendance has been quite good.

"The work among the Indians on the Wind river reservation is both aggressive and progressive; especially among the Arapahoes. Really, the Church work here embraces not only the Indians, but also white people, an element of Mexicans, and mixed bloods not a few. And while these may be grouped in a general way as human beings, yet they are a heterogeneous lot, and must be treated as such. The lines are not so sharply drawn as to be impassable, still they form quite distinct classes; the Mexicans make a party, the mixed-bloods have different cliques, and the Shoshones are as clannish as the Arapahoes. These two tribes were bitter hereditary foes before they were brought together here by the govern ment. Now they live side by side in peace and harmony, only the Arapahoe thinks he is better than the Shoshone, and *vice versa*. The brotherhood of Jesus Christ is a universal need."

DULUTH.—In a recent business letter Bishop Morrison writes: "It has been a delightful month, except two bad days when the going was a little difficult. I was on the road twenty-four hours in a blizzard with a sixty-mile wind and zero temperature, but suffered no inconvenience worth mentioning. Yesterday I drove twenty-eight miles and took four services, and had Baptism, Confirmation and Holy Communion. I will get back to-morrow to Duluth, and will not leave

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until Friday, when I go out to the Red River valley and into North Dakota, and on my return visit the White Earth reservation."

GEORGIA.—We find the following in the diocesan paper, *The Church in Georgia:* "Important changes have occurred in the Cathedral missions in Atlanta. The Rev. Allard Barnwell, who for several years has served most acceptably in this field, has requested of the Bishop an appointment in the southern part of the state, and has accepted Christ Church, Cordele, with the missions attached. Two clergymen have been secured to fill the needs of the missions which have grown beyond the possibilities of one Priest. The Rev. H. Baldwin Dean, late rector of St. Paul's Church, Albany, has accepted the charge of the missions at East Point, Hapeville and Decatur in the suburbs, St. Stephen's, Holy Comforter, and St. Gabriel's in the city."

LARAMIE.—The Rev. R. Elbridge G. Huntington, of St. Barnabas's Church, Saratoga (Wyoming), reports that services have been established at Encampment City in Grand Encampment Mines, where five Church families are within easy reach. On account of the heavy snows, however, it will be impossible to serve that station regularly during the winter. The great interest in the gold mines about Encampment City, as well as in the copper mines at Bottle Lake, where Mr. Huntington also officiates, promises for that mission station and surrounding regions encouraging opportunities for good missionary work.

MONTANA.—The Rev. Joseph J. Bowker, missionary in charge, reports concerning his work as follows: "The usual services have been held in Centreville twice each Sunday, but as yet it has not been found possible to hold service in Walkerville, a mile distant, although I visit regularly in that community. Three baptisms, one marriage and two burials have taken place, and we have a Sunday-school with about sixty names on the register. The mission is a new venture to the miners in both camps; it is estimated that there are over 250 Cornish families in each camp, a great number of them having been baptized and confirmed in England years ago. Until recently our Church has not attempted to reach them; but during the last three months we have made rapid progress. A lot has been bought, for which we paid $450, the sum being raised in small amounts, varying from fifty cents to five dollars. We have raised similarly about $600 for organ, carpets, electric light fittings, pews, and other furniture. The new church will be formally opened December 14th."

NEW MEXICO.—The Rev. John A. Harris reports that he assumed charge of St. Paul's, Marfa, with missions at Fort Davis and other general work, about the middle of July last. His appointment covers some 300 miles along the Southern Pacific Railway, but as the field is sparsely settled, the work is chiefly confined to Marfa and Fort Davis, the latter being an abandoned government post, which is twenty miles distant by stage, where services are held on one Sunday during the month. The outlook at Marfa is very encouraging; a new church edifice has been erected, the chancel furniture has been provided by members of several branches of the Woman's Auxiliary, and regular services were instituted on the first Sunday in October.

There are about ten families connected with the mission, numbering some sixty-five souls. The Sunday-school has fifty or more pupils. The Ladies' Aid Society of the mission recently organized themselves into a branch of the Woman's Auxiliary, to be known as St. Paul's Guild and Missionary Society. Once a month the members meet to study missions, and make an offering for missionary work. The church property is valued at $2,000, and has only a light debt upon it, which the people soon hope to pay off.

OREGON.—The Rev. Joseph De Forest, in charge of The Dalles and parts adjacent, reports as follows: "My field is a

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large one. The nearest settled clergyman of our Church is ninety miles distant. I visit Hood River (twenty-five miles), and Cascade Locks (fifty miles) by railroad, and an itinerary which I make at least once a year takes me more than one hundred miles over the mountains visiting ranches, where I baptize children, and in this way do what I can to keep scattered Churchpeople, mostly English, in touch with the Church."

SACRAMENTO.—The Rev. B. D. Sinclair reports that the mission work at Yreka and adjoining stations is progressing. The sum of $150 has been raised for Sunday-school libraries at Yreka and Fort Jones. The Junior Auxiliary Guild is in active operation, and a Woman's Auxiliary is being formed.

SALT LAKE.—The Rev. Bert Foster, of Evanston (Wyoming), where for the past three years he has been maintaining a good work, states that he has been obliged to relinquish his labors at that station and seek a lower latitude. During his incumbency he has travelled several thousand miles, and performed the following services: Baptisms—Adults eight, infants thirty-two, total forty; confirmations twenty-two, marriages fifteen, burials seventeen. He also writes: "Everybody has been exceedingly kind to me, and now we are leaving the citizens are vieing with the Churchpeople in showing kindness. Last night the citizens held a farewell, and through the Mormon bishop—if you please—presented me with a purse containing $50, and the Churchpeople gave me $70. Fancy Jews, Roman Catholics, Mormons, professed freethinkers—all working in a poor parson's honor! Truly God has been exceedingly kind to us, and has given us great favor in the eyes of the people."

Meeker.—The Rev. H. A. Handel reports that on the evening of September 2d last, the Bishop confirmed a class of fourteen persons, the largest class ever presented at one time in the history of the parish. The work is increasing encouragingly, and especially among the young people. The Church services are well attended.

SOUTH DAKOTA.—The Rev. Wm. H. Pond, of Spearfish, South Dakota, writes: "The work in Spearfish is progressing splendidly. Our new church is nearly completed. We have a very pretty stone church, twenty-two by fifty-four, with leaded art windows, fourteen in all. We have received all of the windows except the three figure windows for the chancel, and are expecting them before Christmas. We have just received a present of a very nice large Bible for the lectern, two new Prayer Books and two new Hymnals for the chancel."

SOUTHERN VIRGINIA.—The Rev. J. S. Russell, archdeacon, says of the St. Paul Normal and Industrial School, Lawrenceville: "We have added to our possessions one most valuable farm of 400 acres, three small town lots and a beautiful cottage with nearly three acres of ground. This last named purchase puts our property in excellent shape, for it serves as a link to connect the boys' grounds with the grounds of the girls. Until this purchase was made we were dependent upon the church property for the link to connect our town property. This gives us also a new modern cottage, which rents for $150 a year."

The Rev. C. B. Bryan, chaplain of the Indian pupils at Hampton Institute, Virginia, writes that the work has gone on with its usual regularity. This year there are 146 pupils, ninety-one boys and fifty-five girls, of whom thirty-eight are communicants, *i.e.*, twenty-two boys and sixteen girls. The services are well attended.

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Population–Census of 1892.

NORTH TOKYO.

11,353,518.

AOMORI KEN (Mutsu).

559,391.

Aomori	22,704
Hirosaki	30,897
Hachinohe	11,186

AKITA KEN (Ugo).

712,738.

Akita	28,468
Noshiro	11,959
Tsuchizaki	11,951
Yokote	11,485

IWATE KEN (Rikuchū).

682,996.

Morioka	32,044

MIYAGI KEN (Rikuzen & Iwaki*).

776,378.

Sendai	70,558
Ishinomaki	17,445
Shirakawa	17,941

YAMAGATA KEN (Uzen).

773,015.

Yamagata	28,545
Yonezawa	29,086
Sakata	21,372
Tsurugaoka	19,882
Shinjo	11,206

NIIGATA KEN (Echigo & Sado).

1,711,968.

Niigata	29,884
Takata	20,489
Aikawa	14,080
Shibata	12,766
Naoetsu	10,254

FUKUSHIMA KEN (Iwashiro & Iwaki*).

980,310.

Wakamatsu	24,811
Fukushima	19,436

GUMMA KEN (Kōzuke).

759,617.

Mayebashi	32,957
Takasaki	26,348
Kiryu	18,547

TOCHIGI KEN (Shimotsuke).

731,893.

Utsunomiya	33,334
Tochigi	19,033
Ashio	11,450
Ashikaga	15,229

IBARAKI KEN (Hitachi & Shimōsa*).

1,046,682.

Mito	28,099
Minato	12,252
Ishioka	11,287
Isohama	10,165
Yūgi	10,530
Tsuchiura	10,605
Koga	10,157

SAITAMA KEN (Musashi & Shimōsa*).

1,098,947.

Urawa	
Kawagoye	22,070
Kumagaya	11,401

TŌKYŌ FU.

1,519,583.

Tōkyō	1,180,569
Senju	14,789
Shinagawa	14,573
Minami Senju	10,524
Hachiōji	23,341

KYOTO.

6,403,953.

ISHIKAWA KEN (Kaga & Noto).

753,886.

Kanazawa	92,239
Komatsu	13,064
Nanao	10,733

FUKUI KEN (Echizen & Wakasa).

607,450.

Fukui	41,699
Tsuruga	15,452
Mikuni	13,013

SHIGA KEN (Ōmi).

681,145.

Ōtsu	31,279
Hikone	20,109

KYŌTO FU (Yamashiro, Tango & Tamba*).

914,700.

Kyōto	308,266
Fushimi	17,427

MIYE KEN (Ise, Iga, Shima & Kii*).

936,465.

Tsu	28,720
Yamada	28,380
Kuwana	18,996
Yokkaichi	19,108
Matsuzaka	12,959
Ueno	14,030

NARA KEN (Yamato).

506,304.

Nara	25,622
Totsukawa	10,438
Kōriyama	12,701

WAKAYAMA KEN (Kii).

633,771.

Wakayama	55,955
Yuasa	10,118
Shingū	11,262

ŌSAKA FU (Kawachi, Izumi & Settsu).

1,370,232.

Ōsaka	479,546
Namba	25,744
Tennōji	16,273
Sonezaki	12,284
Fukushima	11,076
Sakai	46,566



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.

BASSA STATIONS.

UNDER date of September 17th, the Rev. R. C. Cooper writes of matters connected with Buchanan station, Grand Bassa, as follows: "The vestries of St. Andrew's and St. John's Churches have had stained glass put in the remaining six windows of St. Andrew's, at a cost of about $50, and the church is greatly beautified by it. This is their Easter gift. The Hon. Mr. Logan, a vestryman of St. John's, and wife have given £7.10s. to put a chancel rail in St. Andrew's, as a memorial to their son, who died recently; and a communicant, Mr. J. H. Summerville, has also given £3 for a reading-desk.

"The heavy rainfall here is retarding work on the rectory. I shall not be able to go into it in November, as I had hoped. It was a cause for much rejoicing to learn that enough money had been given to make the day-school teachers and myself more comfortable, thereby enabling us to widen our sphere of work."

On October 9th, Mr. Cooper writes: "The rainfall of last month and the unusually strong wind caused the clay-walled house erected by the Woman's Auxiliary here to collapse. For ten years past, the old settlers say, there has not been such an abundant rainfall; I know it has not been so heavy since I have been here. We have had much anxiety during this rainy season. Just fancy the rain coming down in torrents night and day for a whole week! The ladies of the society will have another house put up on the same spot for the benefit of the heathen, but we want to build a more durable structure. We have the will, and the way will be open for the completion of the house.

"The day-school is held regularly in the house of one of the chief men in the town, and he seems to appreciate his ability to put at our use the largest room in his dwelling, so that the children can continue their little studies. The usual Sunday and week-day services are held in the open air. I have great hope for those children. Patience and faithfulness must, under God, bring success."

In a brief letter, written on the 20th of the same month, Mr. Cooper mentions the Bishop's late visitation as "a very happy time. Six were confirmed and eight baptized. With one exception, the persons baptized are of heathen parentage, who reside in the villages where we are laboring. We have much to thank God for in this parish; as soon as we get our houses completed we trust that greater success will attend our efforts."

SINOE.

The Rev. C. M. W. Cooper, superintendent of the Sinoe district, writes of the Bishop's visit at Greenville station, which was a source of comfort to the congregation, although the flock greatly regretted that his time with them was so short, he having been detained at Cape Palmas from lack of opportunity to be conveyed to Greenville, where he arrived on Sunday morning, just as the people were assembling for service. Mr. Cooper says: "Notwithstanding his brief stay among us, he gave us two wonderful sermons, both times to crowded congregations. After the later one, twelve persons received the rite of Confirmation. Thank God, the work as a whole seems to be progressing. Our chapel is not as we would like to have it, but it is approaching completion."

The Bishop's presence was needed at

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Bassa, and he had purposed to leave for that station the same evening; but the sea running so high, especially across the bar, he decided to wait until the following day. During the night the boat by which he would have journeyed was overturned on the bar and five men, two women, and a little child were drowned. Another boat met the like fate on the bar, and one man was drowned, and a short distance up the coast ten men were drowned.

Mr. Cooper further writes: "Many of the poor souls who have never heard the good news of salvation apply to us for schools, and the Word of God to be spoken among them, and we are not able to comply with their request. O for the time when many who are groping in darkness shall be brought into the fold!"

MONROVIA.

The Rev. G. W. Gibson, who for more than two years has held a position under the Liberian Government, writes from Monrovia, as follows: "I have accepted the temporary charge of Trinity Memorial Church, of this city (Dr. Moort being abroad) under the Bishop's appointment. I have not been idle at any time that I have been on leave of absence from the employment of the Board, but have officiated regularly either at a station or at a preaching place among the natives not sustained by the Board.

"I trust to see my way clear soon to retire from the post of Secretary of State, without inconvenience to government, and be free to give my whole time to the increasing work of the jurisdiction. In that case, without interfering with Dr. Moort's pastoral relation to Trinity Church, I would be willing to take the superintendence of one or more of the out-stations that are without a rector, and thus help the Bishop, who seems to be overburdened with work."

CAPE MOUNT.

FROM MISS HIGGINS'S LETTERS.

"Bubber, the boy who was to have gone with James Jackson to Freetown, is leaving us this week to return to his uncle and assist him in his business, that of a native trader. I have personally held on to this boy ever since James left, encouraging him by saying that in some way he would yet go. He is the most capable of all the older boys and would have made a splendid teacher, but now when there is no real hope that we can give him, we are no longer able to hold him. His father has just died—one of the results of the late war—and nothing now will keep Bubber from leaving. I trust he will always be a Christian, and I believe his ten years in the mission will not be in vain; yet we so need native teachers, and he has the real stuff in him.

"We have one other who is brighter and will make a splendid man, but he must be gotten out of Liberia, away from his Mohammedan people during the formation of his character. I do hope something may be done for him. Momo says he will himself undertake to provide the boy's education if no other way shall open; but this will be more than he should try to do, I think.

"We are entirely out of Bibles; can you kindly send us some? We have many cases where we could use them for great good, outside of for our children, but have none at all now except those in the hands of the children, and they are not all supplied. We also are in great need of some school books; with the exception of a few old ones, and a few bought in Monrovia, we have had, practically, to teach with no helps. Had we a globe, geography could be taught much more readily and perfectly. We have almost no maps, but will not ask for these until we get our new buildings and can better care for them. We do not *ask* for the globe, but simply state our need.

"You will be glad to hear that the war in the English territory seems to be entirely ended. The natives have agreed to pay the tax, and on this end of the territory they have begun to clean and rebuild their towns. We hope to see Manoh-Salijoh rebuilt before very long, and have some reason for the hope. Our mail is addressed as usual, and the General Post-office in Freetown has been instructed to send mails direct on all steamers touching here.

"We have all kept up remarkably well during this rainy season, although

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we are not as strong nor so well able to get out to our work as in the dry season. Miss Good has had two attacks of fever only, which lasted about ten days each, but were rather severe. Miss Radcliffe has had no fever, and proves a good nurse. Miss Woodruff had a few days of fever once or twice, and I have had a few chills with fever, but no severe attacks. We wait longingly for the first of October when the wet season practically ends, and, looking back upon last year's suffering, our hearts are full of thankfulness to God for the wonderful blessings He has given us."

Under date of August 26th, Miss S. A. Woodruff writes from Cape Mount as follows, of a scholarship beneficiary, and of various matters connected with the educational work at the station: "We were very glad to learn that we are to have three more scholarships. We have several interesting children who came to us in May from the English territory, one of whom is a little girl about ten years old, the daughter of a native prince—Lamini Abdul Lahai—who is a cousin of Momolu Massaquoi. Lahai was appointed by the English government as collector of the tax which caused so much dissatisfaction among the natives, and which was at length the cause of the late war, of which you have heard so much. His home was at Manoh. During the trouble with the natives his property was destroyed and his life in danger. He was obliged to take refuge for a while in Sierra Leone. His little girl, with several other children, was brought here by Momolu Massaquoi. She is an interesting child, very gentle and graceful in manner, as free-born African children often are. She has not yet been baptized, as there has been no opportunity since she came. Her name is *Sallée—Sallée Abdul Lahai*, as she takes her father's name also. He came to see her on his return from Sierra Leone and seemed much pleased to find her well and happy. It was pleasant to see the affection between them. We are glad to have the children of superior natives, not only on account of the pleasure they give us, but also on account of their effect upon the school.

"I have been thinking a great deal lately about the necessity of educating girls to become teachers. We find our native teachers so valuable, and would hardly know how to get on without them. Miss Grante is exceptionally good, and Miss Williams is also doing very well. We have two or three girls in school now who are very bright and promising; they would make very good teachers. We consider ourselves fortunate in having Miss Grante and Cietta Williams, but we are not sure of them for a very long time and should have others preparing to take their places.

"We were indeed delighted to hear of the large gift for buildings here from Mrs. Brunot and her late husband. We are certainly being blest as far as the means for providing suitable buildings is concerned. We have much to be thankful for."

CHINA.

THE SCIENCE HALL, ST. JOHN'S COLLEGE.

Laying the Corner-Stone.

AT the eastern end of the grounds of St. John's College are rising the walls of the new Science Hall, and here on Saturday afternoon, in the presence of a large gathering of foreign and Chinese friends, the corner-stone of the Science Hall was laid by the president, the Rev. F. L. Hawks Pott. A platform had been erected against the walls of the hall next to the site of the corner-stone. On this platform the Rev. F. L. Hawks Pott took his stand, with him being the native clergy and Mr. Rees and Mr. Seaman, the orators of the day, and the lady who presided at the organ. In front of the platform the audience were seated in many rows, flanked on each side by the students, who marched on to the ground in their neat winter uniforms, preceded by their drum-and-fife band.

The service began with the singing in Chinese, to the tune of "God save the Queen!" of the hymn "God save the Emperor," and it was sung very heartily, all standing. A service in Chinese fol-

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lowed, conducted by Mr. Pott, and on its conclusion Mr. Pott called on Mr. J. F. Seaman, who came forward and delivered the following address:

Ladies and Gentlemen.—Why my friend Mr. Pott has done me the honor to ask me to make a few remarks to-day I am at a loss to understand, when I see so many others present well fitted to do the occasion justice. I was not prepared to see by the morning paper that I "would make an address," and trust that your anticipations in this respect will not have been exalted, whereby the blessing promised those who expect little will be realized.

Our presence indicates that we are in hearty accord with the work of St. John's College. We are met to assist in laying the corner-stone of its new Science Hall, a project which the president and faculty have long had much at heart, and upon the early realization of which they are to be warmly congratulated. It marks an important step in the development of the college as a seat of liberal learning, and will greatly increase its efficiency for equipping its students for their life work in this great empire.

The hope of China rests with her young men, and it is most encouraging to the friends of China, especially to those who are spending their lives in the work of her regeneration, to see unmistakable evidences, amongst all classes, that their labors are bearing fruit. I need only refer to the promotion of many similar institutions for study by western methods, especially to those recently established under government auspices, as proof that the urgent needs of the nation are coming to be recognized, and provision is being made to satisfy them.

This widespread and earnest desire for education on modern lines that is so generally manifest justifies the hope that the cause of reform and enlightenment, despite the futile efforts of reactionaries, has acquired an impetus that will not be withstood, and we may trust that the renaissance of China, heralded a full generation ago, has now reappeared, and this time come to stay.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers."

The occasion fitly recalls the eminent founder of this mission in China, the first Bishop Boone, with whom it was my privilege to be acquainted in my early days in Shanghai, as well as the name of Miss Fay, whose school was, I believe, the nucleus of the present extensive institution. I should like also to pay a passing tribute to the late Miss Spencer, whose heart was wholly in its work, and who maintained an influence with "her boys" by a wide correspondence long after they had left the college. If we may picture them and their coworkers who have "gone before," looking now upon this outcome of their labors, we may rest assured that they are satisfied. I cannot more fitly close than by quoting from the "Reminiscences and Forecasts" of our venerable friend, Dr. Edkins, just published:

"Our books are being widely examined. The *literati* throughout the country are busy in new studies. Books of western science and history are carefully read. The result will be an enormous accession to the Christian ranks in a few years. Faster than India, sooner than Japan, China will become a Christian land.

. . . "It will be the greatest victory achieved by the Christian religion since the Roman Emperor Constantine became a Christian, and the Greek and Roman religions were bound helpless and subdued to Constantine's triumphal car."

Mr. Seaman was followed by Mr. Rees, who made an address in Chinese, that was evidently greatly appreciated by those conversant with the dialect in which he spoke; and then Mr. Pott gave a short history of the college from its first inception, fifty years ago, under the first Bishop Boone, and a list of the articles enclosed in the sealed casket under the corner-stone. He then repeated this historical sketch somewhat more briefly in Chinese; the Doxology was then sung by all present, and this was followed by the laying of the corner-stone, a silver trowel made especially for the occasion being employed. This closed the official proceedings, and an adjournment was then made for refreshments to the residences of the college staff, and before sunset the gathering, well pleased with all they had seen and heard, gradually dispersed.

The new Science Hall, built by subscriptions in China and the United States, will contain, on the ground floor, a museum with lecture-rooms and class-rooms, and on the two upper floors a residence for the foreign professor, and dormitories for forty-five of the more advanced students.—*North China Daily News.*

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OUR VILLAGE SUNDAY-SCHOOL.

[From the *Church in China.*]

Readers of the *Church in China*, we venture to think, would be interested to attend a little gathering of the Christian women in the mission compound at Jessfield, Shanghai, on Wednesday afternoons. The desire to awaken a deeper interest in religious work among these women led to the formation of this meeting. One member, a dear old lady, comes from a distance, and she always seems well repaid for her journey, in the evident enjoyment of the proceedings. Hymn and prayer precede the reading of the life of some one of the world's saintly women. Mrs. Pott is both translator and reader, and we are glad to know that these stories will by and by be available to a much wider circle. It is hard to realize the revelation it is to these who hear for the first time of the women who, by the influence of their true, pure lives, have helped and blessed our human race. It has been the custom after the meeting, for one Chinese and one foreign lady to visit among the villages near by, one object being to invite women and children to come to the dispensary waiting-room on Sunday afternoons.

For two Sundays the room was open, but only a few came in response to the warm invitations. On the third Sunday when we entered the room our hearts sank at the sight of empty forms, and disappointment was fast taking possession of us when the thought suggested itself, "Why not go and tell them we are waiting?" A few moments' walk brought us to the nearest village, and to all the women we met the invitation was repeated, with the additional assurance that we meant it and were waiting. This seemed a matter of surprise to them for, strange as it may appear to us, invitations are often given in China as a mere form, without either the giver or receiver expecting them to be accepted or acted upon. At last, however, we managed to impress them with the fact that we really did want them to come, and some of the women and children prepared to follow us back. These called to others, and very soon quite a goodly number were filling the forms. Talking, laughing, and efforts to make friends with the babies, who are always to the fore in China, occupied the first few minutes, and then a hush fell over our visitors as Mrs. Pott very simply and earnestly told them the story of the "Prodigal Son." An outline picture in Chinese style helped her to interest the eyes as well as the ears. The following Sunday brought not only the friends of the previous week, but several others from farther afield, quite filling the room. From this day a more regular plan was adopted, subject to slight variations as circumstances required.

The room is divided by a partition, and in one half the children are gathered. After Mrs. Pott has given the children a lesson and while she talks to the women on the other side, some of us teach them individually and collectively the "Three Character Classic," which consists of Christian truths written in simple rhythmic style. This task accomplished, the next thing is to pin a hymn-sheet to the wall, the characters on which are large enough for all to see, and one by one they repeat them together, explanations of the truths embodied being taught them at the same time. The afternoon's exercises close by a general questioning and the singing of the hymn, if the attempt can be called "singing." Of course at first it was noise, irrespective of time or tune, but by degrees they were persuaded to shout together; and as to tune—well, we believe it will come in time. These children are not shy or difficult to teach, but bright and eager to learn. Dirt and untidy heads of hair called forth suggestions of improvement on the first Sunday. The hint was taken, and on the following week we had to show our approval of sleek heads and clean faces. Our meeting over, several of the women and children linger to get a little medicine, and Mr. Tsur, the Chinese dispenser, is at hand to help us in this matter.

We felt that a Sunday-school treat would be quite as much approved of in China as in our homeland, and as, for a time, Mr. Cooper had the loan of a cinematoscope, we were able to give our village friends an exhibition. Tickets were given out at the Sunday meeting for the

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Thursday evening following. Admission was to be by ticket only, and tickets would only admit women and children. It was necessary to make these restrictions, otherwise we should have been overwhelmed by eager sight-seers. As it was, many more than ticket-holders presented themselves at the gate, and Mr. Pott, who kindly undertook to regulate the admission, had to steel his heart against many curious pleas urged by those who had no tickets, but thought they ought to be allowed to come in. "We have been here and have worshipped your God six or seven times, so *we* really ought to come in to the shadow pictures," pleaded one group of women. Pathetic ignorance indeed! Room was found for them eventually, but hardly for the reason they gave. Fully a hundred and fifty squeezed into the space at our disposal, and never had the cinematoscope a more appreciative audience. It did our hearts good to hear the exclamations of delight, the vivacious chatter that greeted each picture, which made so real to these far-away Chinese country folk, busy scenes of our western civilization. The memory will be a wonder of wonders to them for many a long day. The hot season has now brought the Sunday-school to a close, but with cooler days we trust fresh opportunities will come for influencing and perhaps leading some of these new friends to the true knowledge of what the worship of our God really means.

E. G. C.

ANNOUNCEMENTS.

Africa.—The Bishop of Cape Palmas has appointed Mr. Samuel Gyude Bowman catechist and teacher at Cavalla station, and Mrs. D. Elizabeth Tubman matron of the Cape Palmas Orphan Asylum and Girls' School in succession to Mrs. M. A. Savage.

——Information is received that Mr. Robert H. Montgomery, for many years a lay-reader at St. Paul's Church, Sinoe, died October 2d. Mr. Montgomery has never been an appointee of the Board nor received any remuneration for his services, which have been freely and faithfully rendered for the cause of our Lord Jesus Christ.

China.—Bishop Graves with his wife and two daughters, Dr. Mary V. Glenton and Miss Annette B. Richmond sailed from San Francisco by the steamer "Coptic" for Shanghai November 29th. Dr. Glenton was the first appointee under the United Offering of 1898.

——The Rev. Elliot H. Thomson and wife left their son's home at Fern Bank, Ohio, December 16th, returning to their field of labor. After a visit in Oakland they are proposing to sail from San Francisco for Shanghai by the steamer "China" on January 7th.

——The Rev. Robert E. Wood, who sailed from San Francisco by the steamer "Doric" October 29th, arrived at Shanghai November 24th.

——Information has come that Robert Borland, M.D., and wife, who sailed from San Francisco by the steamer "Gaelic" October 11th, arrived at Shanghai November 7th. They proceeded to their station, Wuchang, on the 12th and arrived there on the 22d.

——At the Stated Meeting of the Board on December 13th, the appointment by Bishop Graves of Dr. Charles S. F. Lincoln, of Louisville, Kentucky, as Missionary Physician to China, was approved and the necessary appropriations made.

Japan.—Bishop McKim sailed from San Francisco for Yokohama on the same steamer with Bishop Graves and party November 29th.

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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.

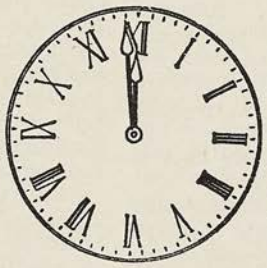
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AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

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.

AN ANCIENT EPIPHANY PRAYER.

O THOU True Light, that lightest every man that cometh into the world, do Thou in Thy mercy touch our hearts, and lighten our understanding, convert us to a true sense of our responsibility, and suffer not our unworthiness to hinder the triumph of Thy love; who ever liveth to make intercession for us and all mankind; our Mediator and Advocate, our Lord and our God. *Amen.*

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THE CHURCH'S OPPORTUNITY.

WHATEVER load Almighty God lays on the United States of America, they will at least carry in a cheerful spirit with a courageous heart, and they will wire through, at last, leadership or no leadership. Under their own Sovereign they are sufficient to themselves. The country will do the honorable, manly thing, no doubt of that.

Will the Church awake to her duty in the case? We have no further excuse. Our work is clearly cut out before us. We will no longer conduct our mission in Cuba as if we were running from the Spanish Inquisition. Cuba, Porto Rico, the Philippines, are henceforth open to "a free Church in a free State." Absolute religious freedom and equality henceforth, and therefore any amount of work for all our resources to lift into Christian light a pagan people, and a so-called "Christian" people whose "religion" has degraded them even below their natural condition.

There will be no question of intrusion or interference or uncanonical actions. Admiral Dewey blew all that out of the Philippines from the guns of his cruisers. Where the Stars and Stripes float, any church or religion must have free course to exploit itself and to be sternly judged *by the good it does!* not by the number of souls it professes to "save" in some other world, but by the number of souls, and bodies, too, it actually and visibly saves in this.

The nation will rise to its imperial responsibilities (it was always an empire but didn't know it, and babbled and bungled with cross-road politics)—and act and speak as its own greatness demands.

Will the Church do the same? How much to break through and fling away! How many poor little insularisms and starved provincialisms and smallest babbling about smallest things if the Protestant Episcopal Church is to be the Church of an empire, from Maine to Porto Rico, from New York to Manila.

There is an opportunity for enlarged hearts as well as enlarged brains. More than an opportunity, a demand in the tones of destiny, a demand on the answer to which depends life or death.

The time of sifting is here—sifting for the country, sifting for the Church. Our "infant industry" in Church and State alike can have "protection" no longer. Neither State nor Church can plead "the baby act" any more.

Is "The Protestant Episcopal Church in the United States of America" arming herself and backing her belongings to be the Church of Cuba and the Philippines, Hawaii and the Ladrones?—*American Churchman.*

PROTESTANT MISSIONS IN JAPAN.

THE Rev. H. Loomis has prepared a table showing the condition of Protestant mission work in Japan at the close of 1897, and the following figures are taken from that table.

The *Church of Christ* embraces the Presbyterian Churches, and includes the United Presbyterian Church of Scotland and the following from the United States: Presbyterian Churches North and South, Reformed Churches, Cumberland Presbyterians, and Woman's Union Missionary Society.

The *Nippon Sei Kokwai* embraces the Episcopal Churches and societies, and includes the Protestant Episcopal Church of the United States, the English Church Missionary Society, the Society for the Propagation of the Gospel, and St. Andrew's University Mission.

The *Kumiai Churches* includes the churches of the American Board and others that co-operate with them.

The Christian and Missionary Alliance and the Unitarians have missionaries in Japan, but report no members.

The following shows the adult Church membership in 1897:

Church of Christ	11,108
Nippon Sei Kokwai	8,349
Kumiai Churches	10,047
Methodist Episcopal	3,524
Canada Methodist	1,807
Methodist Episcopal, South	559
Methodist Protestant	323
United Brethren	145
Evangelical Association	840
Baptist Missionary Union	1,870
Southern Baptist Convention	61
Disciples of Christ	413
Christian Church	307
Evangelical Lutheran	46
Scandinavian Alliance	116
German Swiss	106
Friends	126
Universalists	76
Salvation Army	130
Hepzibah Faith Association	21
Independents (native)	604
Total	40,578

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There are 650 missionaries, including wives. Of these, 233 are males, and 223 are unmarried women. There are 384 organized churches, 169 theological students, 302 native ministers, 580 unordained preachers and helpers.—*Gospel in all Lands, October, 1898.*

THE PHILIPPINES.

A TIMELY and thorough work on "The Philippine Islands and Their People" has been written by Dean C. Worcester, of the University of Michigan. It is a record of personal observation and experience, with a general account of the archipelago and a summary of its history. The author and his companion, Dr. F. S. Bourns, have twice visited the Philippines, and have travelled more widely there than any other English-speaking men, pushing into the wildest and least explored islands. The book is illustrated by photographs taken by Dr. Bourns. Price $4.00. Published by the Macmillan Company.

WHAT A WOMAN HAS DONE.

IN a small village in the wilds of West Africa, Miss Slessor, a Scotch missionary, has been living alone for the last eighteen years, devoting all her energies to civilizing the natives. When she first went to Okoyn the most barbarous and strange customs prevailed. For instance, if twin children were born, they were at once destroyed, and the hapless mother was driven out to the solitudes of the forest, there being left to die of hunger. Thanks to Miss Slessor's intervention, this cruel habit has been abandoned. At first she used to take into her own care the mothers and infants threatened with this cruel fate; now her mere word is law. In order to civilize the inhabitants, Miss Slessor felt that the only practical plan was to learn to know them by living among them. This she did. She also took infinite pains to become acquainted with their language. Having acquired it, she taught them to build houses, first building her own to serve as a model. The patience and bravery of this remarkable woman have been rewarded with excellent results in every direction. She is now counted as queen and prophetess of the district, is consulted on every point, and is universally respected.—*London Church Paper.*

A FAITHFUL WORKER.

THE following account of what Miss Mary Ashton, of Trenton, New Jersey, has done for missions, is given by General James F. Rusling, in the *Gospel in All Lands:* "First and last she has raised nearly eight thousand dollars ($8,000) for the missionary cause. About the year 1885 she became deeply interested in the subject, and felt she must go herself as a missionary. This seemed impossible because of her severe deafness and subsequent lameness. But she carried the matter to God in prayer, and presently was impressed to raise money and send others if she could not go herself.

"She first set out to send a Bible-reader to China, and finding she could accomplish this, she resolved to send another to India. Her first $100 she raised in a humble way by soliciting pennies from friends and 'two cents a week and a prayer' from such as she could interest. But presently she began making bookmarks, banners, cards, booklets, etc., and selling them, and little by little she has created a market for these and extended her sales, until now she has purchasers from Boston to San Francisco, and dedicates the entire profits to the cause of missions. Her correspondence is very great. Her office work has become burdensome. She gives up her whole time and attention to it, often working far into the night, with assistance from others, and literally 'lives, moves, and has her being' for the humane and holy cause of Christian missions."

DR. ANGELL'S TESTIMONY.

PRESIDENT ANGELL, on his first public appearance since his return from his embassy at Constantinople, was accorded a hearty greeting in his own State of Michigan. He gave an account of what he had seen in Turkey, and his testimony to the good work done by the American missionaries was most emphatic. He said: "I regard the missionary work—the work of the American people—as one of the most creditable chapters in our history. Certainly there has been nothing more heroic in the heroic times of this war or of the civil war than the bravery and firmness and faith with which our missionaries stood at their posts in the days of the massacres. Mr. Barnum and his associates declared that they would die

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there rather than leave the ground. That brave missionary woman, Miss Corinna Shattuck, stood in the door of her school at Oorfa and told the mob that were threatening to break in her house and murder her scholars that they must first go over her dead body. I had occasion to say to the foreign minister more than once that, whereas almost every other nation in Europe had been seeking to get something out of Turkey, it was to the glory of the United States that it had never sought to do anything to Turkey except to do it good. We never have brought them anything but blessings. We have sought to bring food and clothing for the body, and we have sought to bring light for mind and soul; and there is nothing in all Turkey so beautiful and radiant now as the American schools and colleges, shedding their radiance far and wide, from the Euphrates to the Ægean."

A CASE OF EMBEZZLEMENT.

WHAT is needed, writes Dr. Josiah Strong, is not simply increased giving, an enlarged estimate of the "Lord's share," but a radically different conception of our relation to our possessions. Most Christian men need to discover that they are not proprietors apportioning their own, but simply trustees or managers of God's property. . . . If we cannot lay claim to our own selves, how much less to that which we find in our hands. . . . We are under exactly the same obligations to make the best use of our money that we are to make a good use of it; and to make any use of it other than the best is a maladministration of trust. Here, then, is the principle always applicable, that of our entire possessions, every dollar, every cent is to be employed in the way that will best honor God. All the money which will yield a larger return of usefulness in the world, of greater good to the Kingdom, by being spent on ourselves or families than by being applied otherwise, is used for the glory of God, and is better spent than it would have been if given to missions. And whatever money spent on self that would have yielded larger returns of usefulness if applied othewise, is misapplied; and if it has been done intelligently it is a case of embezzlement.

A CONSUL'S STATEMENT.

MR. CARLES, the English Consul at Foo Chow, China, concludes his last report on the trade of his district by a reference to missionary work there. He says that the direct result of the Hwashan massacre was a large increase in the staff of the Church Missionary Society and of the Zenana Mission, which together now number about 100 missionaries. Simultaneously the number of Chinese who professed to be anxious to embrace Christianity was largely increased. How far the policy of opening stations in remote parts of the province may be prudent is, he observes, an open question, but, undoubtedly, our commercial interests are advanced by their presence in districts never visited by merchants. It is not only that British goods required to supply the missionaries' wants are thus brought to the notice of the natives in inland districts, but that the Chinese are gradually becoming accustomed to the sight of Europeans, and with custom their hostility decreases.

CHINA'S TRUE ADVANCE.

THE Rev. Dr. Griffith John, who, after his long experience in China, has learned to know the people well, recently said: "I have never known a heathen Chinaman in whose word I could place the least confidence. China cannot rise to true greatness without a complete change in the religious life of the nation. I believe in the advancement of commerce; I believe in saturating the Chinese mind with a knowledge of the arts and sciences; I believe in introducing into China railways, telegraphs, and all our mechanical inventions; but I believe also that China can never truly rise without Christ."

JAPANESE ETHICS.

THE Rev. Dr. William Elliot Griffis, the author of "The Mikado's Empire" and other books on Japan, and who is second to none as an authority on things Japanese, says in a recent article in the *Missionary Review of the World:* "The Japanese boast of their ethics or 'spirituality' is a sham. They may be perfectly certain that a country in which one divorce to every three marriages is the rule, where polygamy and private harems exist—with children born in a herd instead of a home, the emperor himself setting the example, and this being the general custom from the court noble to the *betto*—is reckoned distinctly inferior and will be. The hazy view which mercantile and other folk take of the sacredness of a contract, the low

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value put on the letter of one's bond and of truth generally, the lack of general understanding of the value of a promise—these things, which better religion will vastly improve, are paving the Japanese future pathway with failures both humiliating and continuous."

SYSTEMATIC GIVING.

If giving were as systematic as getting, the religious and benevolent needs of the world would be readily met. The few do not give at all, the many their spare change, and the very few a specified amount. When men are putting aside a certain proportion of their incomes for food, clothing, housing, doctor's bills, and other so-called necessities, how many ever pause to think of religion as one of the necessities? How many ever give it the dignity of being counted among the essentials of life and happiness? And yet people who have never had a thought of it in their minds in the time of personal sorrow turn to it, even then without a thought of their distress, if it were not there to minister to them in the crisis. Wise business men who provide for every other emergency that may arise in their lives, who consider their children's schooling and establishment in business and social position, avoid persistently, almost obstinately, the question of religious obligation. Yet cases are known where these same men, having a property to sell, offer as an inducement to purchasers the convenience of the church. Is not the Church responsible for this condition, in the spirit of mendicancy it has assumed? —*Universalist Leader.*

FRAGMENTS.

——There are now 20,000 Indians in school, outside the five civilized tribes. Thirty-five years ago there was hardly one.

——A single illustration of the teaching in the Chinese classics will say volumes for the condition of women where the leaven of Christianity has not been felt. Mencius is conversing with his pupil, who asks, "If a woman should fall into the water, and the only way of rescuing her was to extend the hand, should he attempt to save her, or let her perish?" "Better let her drown," returned the philosopher, "than to contaminate your hand by her touch."

——The Archbishop of Armagh, addressing his diocesan synod, said that when they contemplated the darkness of heathendom, let them think also of that glorious day, recently, when the Church Missionary Society sent forth with solemn blessing 166 young knights-errant of the Cross.

——Dr. Welldon, the new Bishop of Calcutta, in an address to the members of the Society for the Propagation of the Gospel, said: "There really is but one work to be done—the work of spreading the Gospel. All other occupations cannot be more than subsidiary to that. Rather than at any slowness, there should be marvel at the great and rapid results of missions."

——One of New England's wealthiest men, Amos Lawrence, wrote: "The good there is in money lies altogether in its *use*—like the woman's box of ointment. If it be not broken, and the contents poured out for the refreshment of Jesus Christ in His members, it loses its worth. He is not rich who lays *up* much, but who lays *out* much."

——The Church Missionary Society stands ready to establish a medical mission at Khartoum as soon as permission is granted by the Government. Two ladies have already promised $1,500 a year toward a medical mission, and Douglass M. Thornton, Dr. Harper, of Cairo, and the Rev. Dr. Sterling, of Gaza, have been selected as the pioneer missionaries.

——It was pointed out at the last Church Missionary anniversary that a new generation was now growing up in Africa—a generation not marred by "mutilation" in worship of the devil—a generation with all its members perfect and unscarred by the knife of superstitious Gree-gree worship; the mouths of its children left whole, not destroyed by the custom of knocking out the under teeth, as in the old days, and that with this new race of perfect manhood and womanhood, we must look for a new Africa of power and development.

——The Bishop of Wakefield, at the Bradford Church Congress, said the greatest sin in England to-day was not intemperance, nor impurity—though these existed, shame be it said—but the love of money.

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THE WOMAN'S AUXILIARY.

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

THE JANUARY CONFERENCE.

THE January Conference of general and diocesan officers of the Woman's Auxiliary will be held in the Church Missions House on Tuesday, the 19th, after noonday prayers in the Chapel.

THE DECEMBER CONFERENCE.

THE Officers' Conference for December was held at the Church Missions House on Thursday, the 15th, Mrs. Brunson, president of the Minnesota Branch, presiding. Officers present: Connecticut, three; Long Island, one; Minnesota, one; Newark, three (one Junior); New York, seven; Pennsylvania, two; Rhode Island, one; eighteen officers from seven dioceses.

The Secretary gave notice that Bishop Wells, of Spokane, would be in the East through January 13th, and of an intended visit north of Bishop Cheshire, of North Carolina, and the Rev. Mr. Hunter, of St. Augustine's School, Raleigh. This visit is to include the last three Sundays in January and the first two in February, and branches of the Auxiliary wishing to hear of the work in Spokane or among the Colored people of the South are asked to send their invitations to these Bishops and Mr. Hunter, at the Church Missions House. That interesting meetings may be held when no missionary can be had to speak is testified to in the following letter, lately received from Southern Virginia. The correspondent writes:

In regard to our Chautauqua plan, we have arranged a course for the winter, which seems to us a pretty good one for our special branch. Of course, we are only just trying it; last Monday we had our first *Mission Literary Social Tea.* It proved a great success, and was so popular that we are encouraged to follow out our schedule. We have been over the whole course—I mean in review of subjects, not matter. We are taking our Colonial history, helped by maps and scrap-books, supplying material for the preparation of essays at the meeting before the essay is required. Then we have a reader of current events.

We get the rector to come in next time, to tell us what he saw of Dr. Breck's memorial service, as one of our readers will take us that far on the wings of time. We have examined our resources in the way of talent, and we find several women who will be able to give their essays as talks. Last time, after a description of Jamestown, one of the members gave a delightful ten minutes' talk on Sir Francis

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Drake and the Plymouth Pilgrims. Then a cup of tea and a cracker, and we were gone. I have in store for another time my delightful box of Japanese curios, sent me by Miss Bull of Osaka.

PROGRAMME FOR MISSION LITERARY MEETINGS FOR THE WINTER.

First: Missionary Leaflet, Series I., No. 3, "Founding of the Church in Our Land." In connection, study Early Days of the S. P. G. Beginning of Church in California. The Pacific Coast. History of Jamestown and Early Church in the East.

Current Events: Letters and pictures from mountain mission in South-western Virginia.

Second: Missionary Leaflet, Series I., No. 4, "Growth of the Church in the United States." Read of Nashotah House; Western Missions, Diocesan Missions, Bishop White, of Pennsylvania; Bishop Kemper, our first Missionary Bishop.

Current Events: Letters from Alaska.

Third: Missionary Leaflet, Series II., No 20, "Church Conventions and Canons," with an account of the Convention held in Richmond in 1859, when Bishop Whipple was consecrated, given by a member of the branch, who was present. A record of the Conventions held; in what cities. Answers to the questions: When did the Woman's Auxiliary hold its first General Meeting? What has been the successive increase of the United Offering, and for what purposes has it been used?

Current Events: Letters from Japan.

Fourth: Missionary Leaflet, Series II., No. 1, "The District of Asheville." Valle Crucis (Sketch in YOUNG CHRISTIAN SOLDIER). Sketches of Mountains of North Carolina. Colored Work in the South.

Fifth: Missionary Leaflet, Series II., No. 2, "The Missionary District of Southern Florida." Sketch of the history of Florida, when discovered, etc. The Seminoles. The Cuban Work. Needs and discouragements of Florida work.

Sixth: Missionary Leaflet, Series II., No. 7, "The Missionary District of Duluth." Bishop Whipple's work, and Mr. Gilfillan's. Work among the Swedes. Indian Missions, No. 1-3. The Oneidas. Indian children in Minnesota.

Seventh: Missionary Leaflet, Series II., No. 3, "Missionary District of Western Texas." History of Texas. Story of the Alamo. The Hand-book of the Woman's Auxiliary and the Yearly Report. As far as possible study the work of each diocesan branch.

NOTE.—The Missionary Leaflets referred to in this paper are those of the Junior Auxiliary Publishing Company, to be obtained of the Company, 211 State Street, Hartford, Conn.

After referring to this mission class in Southern Virginia, the Secretary reported that since the United Offering was made in Washington, 7,439 new boxes, have been sent out upon request, and 9,753 labels to be pasted upon old boxes, for the offering of 1901. The calculation was made that, if each of the women represented by these 17,192 boxes should give at the rate of a cent a day through the three years, without additional effort the amount of the next offering would be $171,000!

The Honorary Secretary referred to the request made sometime ago that the letters written during her travels should be collected in permanent form, and reported that this was being done. The title of this book is "Twice Around the World," and she read the preface as follows:

The friends who followed my journeyings through the columns of *The Churchman* and other publications, and who have asked for a reprint of my letters in some more permanent form will not need to be told that this selection from a very full correspondence can hardly be called, in the strict sense of the term, a Book of Travel. The round-the-world tourist, only in search of novelty and pleasure, will not find it a good guide-book. For the ordinary reader it would have been better to re-write the whole story, but then it might not have met the wish of those at whose request it has been prepared and to whom it is now to go. It claims to be nothing more than an imperfect picture of some wonderful sights in this wonderful world in which we live, a partial record of personal experiences in foreign lands, and a slight presentation of some thoughts of my own and of other persons on problems with which one comes face to face in Oriental countries and among Oriental people, differing in a thousand ways from our own. The brief account it gives of the work we love, and that

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it belongs to us to do in China and Japan, must be supplemented by reference to more official reports and periodicals—THE SPIRIT OF MISSIONS, THE YOUNG CHRISTIAN SOLDIER, *The Church in China*, *The Church in Japan*, *Church Mission News*, and the *Round Robins* and other useful issues of the Junior Auxiliary Publishing Company—for it reproduces little that can be found there.

It is intended, first, for a host of missionary friends and friends of the missionary, to whom I am more indebted than I can say, and with whom I have been associated for nearly thirty years; and then for another and still greater host of those younger friends who are already beginning to fill their ranks, and who, in the new century close at hand, will learn to make it, more perfectly than this has been, a century of service.

In the frequent mention of the work done by our Mother Church of England in the colonies of the Empire of Great Britain, we, with our new possessions in Cuba and Porto Rico, in the Hawaiian Islands and the Philippines, may read a prophecy of what is possible for us in future years, and feel a unity of purpose and of sympathy based upon deeper and firmer foundations than any other kind of Anglo-American alliance can give. And, finally, if our own and most familiar Domestic missionary field seems strangely to have been dropped from the record, it is only because that story is left for another day, when it is hoped great numbers of our Church people may read it, not from the printed page, but with their own eyes, upon the field itself.

The General Convention of October, 1901, and the Triennial Meeting of the Woman's Auxiliary to the Board of Missions are appointed to be held in San Francisco. It may be that on the way to California and on the return journey many will stop all along the various lines of railroad to visit the places endeared to us by the lives and labors of our missionary leaders—Asheville and Duluth, North and South Dakota and Montana, Laramie and Boisé and Spokane, Oklahoma and the Indian Territory, New Mexico and Arizona, Western Texas and Southern Florida, Salt Lake and Sacramento, perhaps even the far distant region of Alaska—while for some the privilege may be in store of seeing for themselves as well that portion of the Foreign field and those latest lands over which the flag of the United States now floats, out and beyond the Golden Gate and across the wide, inviting waters of the Pacific. They will be the ones to mark the rapid changes every year is bringing, and to see the "open door" ready and waiting for all who choose to enter in; and that some, who go as guests to any of those far-away places, may be led to give to them their hearts and lives, and gladly find in them a new home and happy work for Christ, is my earnest wish and prayer, as it is the chief object and purpose of the sending out of this book upon its way.

Reports from committees being called for, Miss Laight reported for the Committee on Missionary Study, that

On the afternoon of November 17th an informal meeting was held, Mrs. Giraud, Mrs. Baxter, Mrs. Sioussat, Mrs. Lawver and Miss Jarvis being present, with the Secretary and Honorary Secretary of the Auxiliary.

The work of the committee was talked over; and, later, Mrs. Giraud and the Secretary of the Auxiliary together planned a scheme of work for the committee. According to this scheme the members were asked to consider and report upon the following lines of work.

Courses of study, elementary, intermediate, and advanced: Meetings, diocesan and parochial, as means of conveying missionary information; drawing-room and lawn meetings; courses of lectures; the use of the stereopticon; all novel methods; loan exhibitions: Correspondence with missionaries: Spiritual development: Mis-

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sionary bibliography: Home study of missions, after the methods of the Society for the Home Study of Holy Scriptures: The furnishing of missionary intelligence to weak, isolated branches.

The Missionary Workers' Committee reported two informal meetings, one on the morning of November 17th, when Miss Jay, Miss Coles, Miss Stuart, and Mrs. Cox were present, and another on November 22d, which Miss Jay, Miss Loring, Miss Stuart, and Mrs. Cox attended. At these meetings some preliminary discussion and planning took place, and for the morning of December 15th a meeting of the committee was called, which was attended by Miss Jay and Miss Coles. At this meeting a letter from the Associate Secretary of the Board of Managers was read, and Mr. Kimber himself presented the portion of the report adopted by the Board on Tuesday, the 13th, referring to the United Offering of 1898, and which bears upon the work of the committee. The resolutions which summarize the matter contained in the report, and the action already taken by the Board in making appropriations from the United Offering, will be found in this number under the Proceedings of the Board.

After listening with much satisfaction to this statement, the committee proceeded to act upon the suggestions made at the preliminary meetings, assigning different dioceses and missionary districts to the different members of the committee, for correspondence with young women offering for missionary service, in order to help them to the necessary testing and training, and for such other correspondence with friends of these young women, officers of the Auxiliary and authorities of the training schools as the furtherance of their work may involve. The committee will also be kept informed of the openings in the mission field, that they may suggest, when able, those likely to fill them acceptably.

There being no other reports from committees, reports from the diocesan branches were called for. Mrs. Brush, of Connecticut, dwelt upon the advantage of having one missionary address only at a meeting, thus giving the missionary abundance of time to dwell upon his subject in detail. She called attention to the latest missionary leaflet of the J. A. P. C., upon Uganda, with the list of books for reference and study appended, and emphasized the advantage of pursuing missionary studies with such aids as are being furnished by writers within the Church.

Mrs. Brunson gave an account of study-classes in Minnesota, as follows:

The interparochial mission-classes of St. Paul and Minneapolis were started several years ago, with the idea of creating a larger interest in the study of missions. The classes are composed of members from the various parishes, who meet together once a month. Each parish is assigned a special day and subject, and arranges the programme for that day. There is usually one leading paper touching upon the subject in a general way. Then follow shorter papers, on the life of a missionary hero, or the work of a special mission, or any matter of peculiar interest bearing upon the subject. There is always opportunity for discussion, and a review is given of THE SPIRIT OF MISSIONS. The classes open promptly with prayers; a hymn is sung during the session, and they are closed promptly, the object being to make them both interesting and hearty. A small fee of five cents is collected at each meeting, which goes to defraying the necessary expenses of print-

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ing, etc. The interparochial class does not in any way conflict with the parish mission-class, but they are, on the contrary, considered a benefit to each other.

Mrs. Truslow reported, for the Newark branch, that the treasurer in that diocese had sent out a leaflet upon the United Offering to every clergyman in the diocese, as well as to every woman in the parish to which she herself belongs, with a personal note. In this leaflet the United Offering is explained to be "an offering made by the Woman's Auxiliary to the Board of Missions at their Triennial Thanksgiving Service." The writer continues as follows:

Every baptized woman is a member of the Missionary Society of the Church, by virtue of her baptism, whether she acknowledges her responsibility and privilege or not. We, therefore, ask every woman to give according to her means toward this United Offering, whether she is an active member of the Woman's Auxiliary or not. . . .

The amount of the offering of 1898 given by the Diocese of Newark was $2,692 07. Many parishes contributed nothing—one parish gave $640.57. This was owing, not to the wealth of the parish, but to a careful canvassing of the parish with method in collecting the small amounts from the many subscribers, and, above all, to systematic giving. It is earnestly hoped that every parish in the diocese, yes! every woman and child, may have a share in the first offering of the twentieth century.

It is also urged that every parish shall adopt some regular method, appoint one earnest woman to take charge of the offering, making her returns twice every year to the diocesan treasurer, that the whole may draw interest.

In the parish where the offering has been a success the following method is adopted: The treasurer has a book which she circulates through the parish in order to obtain regular and systematic subscribers. On the front page is the following pledge:

"I hereby pledge to give ——— a day (or a week, or a month), from October 1st, 1898, to October 1st, 1901, for the United Offering of the Woman's Auxiliary.

"This pledge is not to interfere with any previous pledges, or with the amount which otherwise would have been given to the missionary work of the Church, to be collected on April 1st and October 1st, except the last collection, which will be made not later than September 15th."

The reason for making the last collection not later than the 15th of September, is, in order that each parish treasurer may send the amount collected to the diocesan treasurer before September 25th, as the General Convention always takes place very early in October. This allows the treasurer to arrange the offering before leaving home to attend the convention, which sometimes is held at a distance. The convention of 1901 will meet in San Francisco.

The diocesan treasurer will gladly give any further suggestion or assistance, if called upon.

Miss Laight, of New York, then reported for that branch, as follows:

At the Bishop's, or annual meeting of the Diocese of New York, a committee was appointed to arrange for some classes in mission study. Upon consultation, the committee asked Miss Jarvis to take charge of the matter, and a series of eight lectures has been arranged, to be given by Miss Jarvis, during the months of February and March, 1899. The subjects of these lectures are to be: 1. "The Indian Races." 2. "The Negro Races." 3. "Missions in the East." 4. "The Aryan Races"; two lectures on each topic. Time and place will be settled later. Miss Jarvis has gen-

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erously agreed to give the lectures for half of what she generally receives per ticket—$5 for eight lectures.

Mrs. Whitaker, of Pennsylvania, reported upon action taken in that diocese by which the missionary Sunday-schools have become branches of the Sunday-school Auxiliary in that diocese, the Junior president and treasurer becoming associate secretary and treasurer of that Auxiliary, the work of interesting the societies, children, and young girls, especially, in missions, being left, as heretofore, to the Junior Auxiliary. She told also of the Missionary Days, the Second Sunday after the Epiphany and the Monday following, to be observed, the former, by the Sunday-schools, and the latter by their officers and teachers especially, on January 15th and 16th.

Together with Miss Coles, Mrs. Whitaker also reported upon the action taken with regard to the next United Offering. The same system as was described in THE SPIRIT OF MISSIONS for February, 1898, page 91, is to be followed again. On November 28th a special meeting of the parish treasurers of the United Offering was called by the diocesan treasurer for Pennsylvania, in the earnest desire to confer "concerning methods of work for the next three years."

At this meeting a printed report of Pennsylvania's share in the United Offering of 1898 was distributed, giving a complete statement of the offering, by parishes, with the record of every separate payment made the diocesan treasurer, some parishes having made one payment only, others six. Following the contributions from parishes are those from the Tuesday Missionary Class, from the Church Training and Deaconess House, the Quiet Day, the Babies' Branch, a Bible-class and teacher, and from individuals, closing with seven items, representing the interest upon the offering at intervals from July 1st, 1896, to October 15th, 1898, the whole amount being $14,027.23. The little booklet of twelve pages is in a purple cover lettered in silver, and on the inner cover, preceding the report, are the words of the text chosen by Bishop Satterlee for his sermon at the Thanksgiving service in Washington: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (St Luke xvii., 10). On the inner cover following the report are the words of the hymn now so widely associated by the members of the Auxiliary with their triennial gift: "Holy offerings, rich and rare."

At the meeting when these reports were distributed, the following most happily worded suggestions were also made:

An impression exists to some extent among the members of the Auxiliary that at the time of the Triennial Meeting, when the mite-boxes are given up, the United Offering has come to an end.

When the United Offering was first suggested, a leaflet was published, explaining its object and meaning. It said that the Woman's Auxiliary should, at the time of the Triennial Meeting, make a "Thank Offering" for the privilege of working another three years for missions. That it *is* a "Thank Offering" for this privilege is the idea I should like to emphasize. I think it dignifies our offering, and puts it on an entirely different plane from the mere collecting of money for any specified object, however good that object may be.

If the parish treasurers, who come in contact with the individual women, will

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try to present this idea of the United Offering, it will, I think, give an additional interest to it, and also show that so long as we have the privilege of working for missions, we shall want to make a *continual* "Thank Offering."

Some time ago I was told by a woman from a small country parish that, as they have so little to give, from month to month, it did not seem worth while to send it through the Auxiliary, and they decided to have only the United Offering. Under ordinary circumstances, I should not advocate putting the United Offering first, for we were told in one of the earliest leaflets sent out by Miss Emery that "our United Offering is to be over and above our usual offerings, and in no way to interfere with them"; but I can understand that in some parishes the little money collected by the women might be very wisely given by them to the United Offering, taking it for granted, *of course*, that this should not interfere with their usual gifts for missions given through their parish church. I think if this were done, they would naturally become interested in missions and eventually form a working branch of the Woman's Auxiliary.

There are some women who are not willing to use mite-boxes, I mean women of large means. I wish I could make them understand that in giving to the United Offering it is not necessary to drop pennies into a box. I hope I will not be misunderstood. I do not mean any disrespect to the large majority, who have, by their faithful, systematic giving of small sums, almost made our offerings in the past, but I do mean those women who are blessed with abundance of this world's goods, and therefore seem to think that the United Offering is not for them, because they do not wish to offer to their Lord *only mites*. There are, however, marked exceptions to this rule, and in this diocese there are women who have regularly sent me their checks for amounts varying from $25 to $500. There are many others who, I think, would gladly do this and make a thank-offering worthy of their means, if the subject were properly presented to them.

In closing the report from Pennsylvania, Miss Coles told of the meetings held in her own home, with addresses by Missionary Bishops and other visiting missionaries, and spoke most warmly of the address upon China, given by Miss Huntington, of Hartford, who will be most willing, upon invitation, to give this talk and others to branches of the Auxiliary.

Miss McVickar reported for the Rhode Island branch an especially large and enthusiastic meeting held shortly after the close of the General Convention.

At the close of the reports the Secretary read a communication received from Miss Knapp, House-mother of the New York Training-school for Deaconesses, at St. Faith's, 228 East 12th street.

The New York Training-school for Deaconesses gives careful attention to the study of missions, providing three ways by which knowledge of and interest in the subject may be secured.

In the first place, two courses of lectures on the subject of missions are given, one to the junior class, on the "History of Missions from Apostolic Times to the Reformation," the other to the senior class, on the "History of Modern Missions."

Then there is a missionary society at St. Faith's, the residence of the students, the aim of which is to contribute annually to the support of certain missionary work, and to provide a missionary meeting at St. Faith's for the students of the school and the deaconesses at work in the city, every Friday evening except the first Friday of each month, which is reserved for a "Quiet Hour." These meetings are conducted by missionaries, often by a Missionary Bishop.

The third means by which the interest in missions is greatly quickened among

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our students is through our graduates who are deaconesses in missionary fields. There is a very close bond between St. Faith's and the deaconesses who have been trained beneath its roof, and the intercourse, that no distance can break, is responsible to a large degree for the real and abiding zeal for missions that is a characteristic of our household.

After listening to this paper, on motion of Miss Coles, the Conference made request that Miss Jarvis, organizing secretary and treasurer for the Junior department in Connecticut, who conducts the courses of lectures on the "History of Missions" referred to by Miss Knapp, should give an account of this work and also of the course being planned for the New York Branch, at the January conference.

The Secretary then concluded the conference by presenting a communication from the Church Periodical Club; and with the Doxology the meeting adjourned.

THE REPORT OF THE COMMITTEE ON MISSIONARY PUBLICATIONS.

PRESENTED FOR THE COMMITTEE BY MRS. TUTTLE, IN WASHINGTON, OCTOBER 5TH.

THE Advisory Committee on Missionary Publications has, as usual, been obliged to do its work by correspondence, but is happy to report one meeting, on the evening of October 4th, in Washington.

Being impressed with the absence of Church text-books of reference for missions study classes, it would call attention to the fact that other bodies of Christians possess them, and it feels that steps should be taken to supply this need, and therefore recommends:

That the diocesan branches of the Woman's Auxiliary adopt as a part of their yearly work the two suggestions made in the circular addressed to them by the Junior Auxiliary Publishing Company, Easter, 1897, *viz.:*

1st. That they (each) elect a member from their boards of diocesan officers, to serve on a committee, which shall be known as the Junior Auxiliary Publishing Company Committee of the Woman's Auxiliary, and that this committee hold a formal meeting for consultation with the officers of the publishing company once in three years, at the time and place of the General Convention. Such an officer, in correspondence with the secretary of the publishing company, would keep the company in touch with her diocese, and would greatly extend and broaden its influence through offered suggestions, and by representing its interests on the board, and commending it to the several parishes of her diocese.

2d. That they make annually a grant in money to the company, to assist in the printing of the publications, considering this one of the objects for a missionary offering from their branch of the Auxiliary; but with the understanding that the company return to its representative on their board, or to whomsoever they shall designate, one-half the value of this grant in publications, to be used under their direction for the encouragement of the study of missions in the poor parishes within their diocese, thus enabling this company to extend its work.

And, further, that the branches request the company to prepare suitable text-books for the study of missions by Church students, on the lines of the books issued by the Student Volunteer Movement Society, to be followed later by detailed statements, narrations, biographies, etc., these latter to be made as attractive and interesting as possible.

Some members of our committee who have warm interest in the Hand-book are prepared with suggestions of additions, which they think may greatly increase its value, in case a third edition is called for.

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A SUGGESTION TO MISSIONARY BOX COMMITTEES.

FROM A PARISH WORKER.

I HAVE a practical suggestion to make to other branches of the Woman's Auxiliary, as having worked well in the branch with which I am connected.

We have not much *money* at our disposal, but in willing hearts and hands *to work*, we are rich! A very interesting assignment was offered us this year, and we were anxious to take it, but as many of the articles needed would have to be purchased we hesitated, and feared to do so. We considered it unfair to the recipient to take such an assignment, which another branch, with larger means at its disposal, could fill more satisfactorily. At this point our rector came to our assistance, with the suggestion of which I have spoken. He proposed that individual members should make themselves responsible for the things to be bought, asking the women of the parish, outside the Auxiliary, to help them. The plan was received with favor. One person offered to be responsible for the table linen, another for the clerical suit, another for the shoes, another for the blankets, etc.; and the burden was so lightened in this way that we will be able, and, I trust, satisfactorily, to meet all requirements. This *personal interest* in the work has also increased the *general interest*, and we have never before had the enthusiasm and devotion that we have this winter.

ACCOUNT OF THE AMERICAN CHURCH MISSION IN SHANGHAI AND THE LOWER YANGTSE VALLEY.

WE would call the attention of our readers to this valuable pamphlet, prepared by Miss Huntington, of Hartford, and Mrs. Barbour, of Middletown, and to be had from the Missions House at the cost of ten cents a copy. Bishop Graves has reviewed the little book with care, and pronounces it the most complete, accurate and helpful paper of the kind yet issued upon the China Mission. It is recommended for use in all our Missions study classes. Of the farther course of study suggested in this pamphlet, Miss Huntington writes:

I am convinced that one cause of the lack of interest in missions is the idea which most people have, that missionary intelligence is a thing by itself. They do not understand that there can be nothing connected with a country, which does not belong to this most vital subject, and that they can have no realization of the mission work itself unless they know well the conditions under which it is carried on. In a meeting which we had last spring, for "Current Missionary Events" one lady took most of her "missionary intelligence" from the *New York Sun*, and it was always a most exciting part of the "monthly missionary meeting." When she would explain on the map the plans of English syndicates for mining or railroading in China, or the progress and opening of the Congo Railway—or the Uganda one—the way in which these affairs opened the countries to the Gospel needed very little demonstration. Missionary news taken with no knowledge of the country gives very little idea of the facts; the people do not know what heathenism is, and as a result they have no idea what they owe to Christianity, and have not much desire to pay their debt.

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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 November 1st, to December 1st, 1898:

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

ALABAMA—$10.00

Whistler—St. Paul's Guild, Foreign..... 10 00

ALBANY—$525.45

Albany—All Saints' Cathedral, through Wo. Aux., for Asheville, $7; Oklahoma and Indian Territory, $4; The Platte, $4; North Dakota, $6; Southern Florida, $10; Montana, $4; New Mexico and Arizona, $4; South Dakota, $5; Sp. for Alaska, $12..... 56 00

Athens—"W. A. M.," General..... 3 00

Ballston Spa—Christ Church, through Wo. Aux., for China, $1; West Africa, $1; Spokane, $1; Wyoming and Idaho, $1; Sp. for Miss Carter's lace-teachers, Minnesota, $1.30..... 5 30

Cambridge—St. Luke's, through Wo. Aux., Sp. for Cuba, $1; China, $1; West Africa, $1; Sp for Bishop Holly, Haiti, 50 cts.; Sp. for Dr. Holly, Haiti, 50 cts.: Spokane, $1; Asheville, $1; Oklahoma and Indian Territory, $1; The Platte, $2; Sp. for Miss Carter's lace-teachers, Minnesota, $5..... 14 00

Champlain—St. John's, through Wo. Aux., Sp. for Alaska..... 6 00

Charlton—St. Paul's, through Wo. Aux., for Duluth, $1; Sp. for Cuba, $5..... 6 00

Cohoes—St. John's, General, $2; G. F. S. Juniors, through Wo. Aux., Sp. for Miss Thackara's Hospital, Arizona, $1. 3 00

Ogdensburg—St. John's, through Wo. Aux., Sp. for Fannie C. Paddock Hospital, Tacoma..... 6 00

Palenville—Gloria Dei, through Wo. Aux., for Southern Florida, $2; South Dakota, $2..... 4 00

Port Henry—Christ Church, Domestic, $2; Foreign, $2..... 4 00

Potsdam—Trinity Church, Indian, $25; Miss Lavinia Clarkson, for "T. Streatfeild Clarkson" (In Memoriam) and "Levinus Clarkson" (In Memoriam) scholarships, St. Paul's School, South Dakota, $120..... 145 00

Saratoga Springs—Bethesda Parish, "M. G.," Domestic..... 1 00

Schenectady—Christ Church, through Wo. Aux., for Spokane, $1; China, $1; Japan, $1; Sp. for Cuba, $1; Sp. for Miss Carter's lace-teachers, Minnesota, $1.. 5 00

St. George's, through Wo. Aux., for Spokane, $2; Wyoming and Idaho, 75 cts.; Asheville, $2.50; Oklahoma and Indian Territory, $2.50; Olympia, $5; Northern California, $2.50; Sp. for Miss Carter's lace-teachers, Minnesota, $4.15; St. Mary's Guild, Sp. for Cuba, $1.25; Japan, $2.50; West Africa, $4; Sp. for Bishop Holly, Haiti, $1; Sp. for Dr. Holly, Haiti, $1..... 29 15

Troy—St. John's, Domestic and Foreign, $150; through Wo. Aux., for Olympia, $5; Wyoming and Idaho, $5..... 160 00

St. Paul's, through Wo. Aux., Sp. for Cuba, $2; West Africa (of which St. Margaret's Guild, $2), $4; Sp. for Mexico, $1; Sp. for Bishop Holly, Haiti, 50 cts.; Sp. for Dr. Holly, Haiti, 50 cts.; St. Margaret's Guild, for Duluth, $5; Spokane, $2; Wyoming and Idaho, $2; Nevada, Utah, and Western Colorado, $2; Western Texas, $2; Oklahoma and Indian Territory, $2; Southern Florida, $5; South Dakota, $2; Sp. for Alaska, $5; Sp. for Miss Carter's lace-teachers, Minnesota, $2..... 37 00

Walton—Christ Church, for Spokane, $2; The Platte, $2; Wyoming and Idaho, $2; Oklahoma and Indian Territory, $2; North Dakota, $2; Southern Florida, $2; Montana, $2; Olympia, $1; Northern California, $1; Sp. for Miss Carter's lace-teachers, Minnesota, $1; Sp for Bishop Holly, Haiti, 50 cts.; Sp. for Dr. Holly, Haiti, 50 cts.; Sp. for Mexico, $2; West Africa, $4; Japan, $4; China, $4; Sp. for Cuba, $5.... 37 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.

Original document located in The Archives of the Episcopal Church.

Watervliet—Mrs. A. Meneely, through Wo. Aux., Sp. for Cuba..... 1 00
Miss A. Frazer, through Wo. Aux., Sp. for Cuba, $1; Duluth, $2 ..... 3 00

CENTRAL NEW YORK—$32.35

East Syracuse—Emmanuel Church, Domestic, $1.41; S. S., General, 94 cts..... 2 35
Elmira—Trinity Church, Sp. for Bishop Wells, Spokane..... 30 00

CENTRAL PENNSYLVANIA—$255.72

Bethlehem—Trinity Church, General..... 11 75
Coudersport—Christ Church, Foreign..... 4 00
Jonestown—St. Mark's, Domestic, $3.84; Foreign, $3.63 ..... 7 47
Renovo—Trinity Church, Foreign..... 12.50
Wilkes Barre—St. Stephen's, for "St. Stephen's" scholarship, High School, Cuttington, Africa, $40; scholarship in Cape Palmas Orphan Asylum, $50; scholarship in Jane Bohlen Memorial School, Wuchang, China, $40; "St. Peter's" scholarship, St. Agnes's School, Kyoto, Japan, $40; Foreign, $50..... 220 00

CHICAGO—$127.32

Chicago—St. Chrysostom's, General..... 33 00
St. James's, A Member of The Evening Guild, for Cape Mount, Africa..... 2 00
St. John's S. S.,* General..... 22 32
"L.," for Bishop McKim, for Bible-readers, Japan..... 50 00
Oak Park—Grace, Wo. Aux., for "Harriet Gustorf" scholarship, St. Mary's Hall, Shanghai, China..... 20 00

COLORADO—$2.00

Denver—Rev. J. W. Heal, for Alaska..... 2 00

CONNECTICUT—$1,092.07

Ansonia—Christ Church, Domestic..... 5 00
Bridgeport—St. John's, Colored..... 14 14
Hartford—Christ Church, "A Member," Domestic, $300; Indian, $50; Colored, $100; Foreign, $150..... 600 00
Mrs. E. H. Colt, Sp. for Miss Carter's lace work, Minnesota..... 100 00
Meriden—St. Andrew's, Indian, $7.46; Colored, $9.39; Sp. for Bishop Brewer, Montana, $50..... 66 85
New Haven—Mrs. Strong, $25; "A Friend," $5, Sp. for Woman's Hospital Building Fund, Shanghai, China..... 30 00
New London—St. James's, Sp. for Bishop Johnston, Western Texas..... 41 22
Plainfield—Mrs. L. C. Dorrance, Sp. for Dr. Driggs, Alaska, at his discretion... 4 00
Saybrook—Grace, Domestic..... 4 76
Stamford—St. John's, Colored..... 65 45
Miss E. D. Ferguson, Sp. for Miss Carter's lace work, Minnesota..... 100 00
Stratford—Christ Church, Foreign..... 28 00
Waterbury—Trinity Church, Sp. for Bishop White, Indiana..... 20 00
West Hartford—St. James's, Domestic.... 7 65
Miscellaneous—Connecticut Branch Wo. Aux., for travelling expenses of secretary..... 5 00

DELAWARE—$16.00

Middletown—St. Anne's, through Wo. Aux., Sp. for Bishop Rowe, Alaska, $10; Sp. for Archdeacon Page, Japan, $5..... 15 00
Wilmington—Trinity Church, Sp. for Bishop Graves, Laramie..... 1 00

EASTON—$5.00

Dorchester Co. (*Cambridge*)—Christ Church, Sp. for Mr. Osuga's work, Japan..... 5 00

GEORGIA—$70.32

Macon—R. P. Christian, Domestic, $5; Foreign, $5..... 10 00
Savannah—"A Friend," General..... 60.32

INDIANA—$21.00

Indianapolis—Christ Church, Wo. Aux., General..... 20 00
Richmond—St. Paul's, Foreign..... 1 00

KENTUCKY—$37.77

Anchorage—St. Luke's, $1.90; S. S., $9.07, General..... 10 97
Louisville—St. Andrew's, for "William A. Robinson, Jr., Memorial" scholarship, St. John's Mission, Cape Mount, Africa..... 25 00
Pewee Valley—St. James's Mission, General..... 1 80

LEXINGTON—$25.00

Lexington—Christ Church Branch and St. John's Branch Wo. Aux., Sp. for half-yearly payment on life insurance of Rev. Mr. Evans..... 25 00

LONG ISLAND—$104.07

Brooklyn—St. Paul's, General, $18.93; Mrs. R. M. North, Sp. for the urgent need of Wyoming, $5..... 23 93
Great Neck—All Saints', Sp. for Bishop Rowe, Alaska 40 00
Rockaway—Trinity Church, Domestic..... 40 14

LOS ANGELES—$23.24

Los Angeles—St. Paul's, General..... 23 24

LOUISIANA—$57.10

New Orleans—St. Paul's, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan..... 52 10
St. Anna's, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan..... 5 00

MARQUETTE—$8.83

Calumet—Christ Church, General..... 3 00
Sault Ste. Marie—Sp. for Bishop Rowe, Alaska 5 83

MARYLAND—$456.15

Baltimore—Christ Church, Domestic, $8; Foreign, $8..... 16 00
Emmanuel Church, Domestic, $132.69; Wo. Aux., Sp. for "Mary Randolph" scholarship, Mrs. Hooker's Orphanage, Mexico, $100; for "Alfred M. Randolph" scholarship, St. Paul's School, South Dakota, $60; for "Helen Whitridge" scholarship, Church Training-school, Shanghai, China, $25..... 317 69
Grace, Sp. for Bishop of Oklahoma..... 14 30
"M. P.," General..... 5 00
Baltimore Co. (*Sparrow's Point*)—St. Matthew's, General..... 1 00
(*Catonsville*)—St. Timothy's, Sp. for repair of St. Timothy's Church, Sakai, Japan, $53.16; Wo. Aux., Domestic, $2; Indian, $2; Colored, $2; Foreign, $2 61 16
Howard Co. (*Ellicott City*)—St. Peter's, Foreign..... 25 00
Miscellaneous—E. M. Kroesen, General.... 9 00
"A Friend," Sp. for Bishop Rowe, Alaska 5 00
John F. Hoff, Sp. for Bishop Rowe, Alaska..... 2 00

MASSACHUSETTS—$1,000.24

Boston—Advent, Mrs. F. L. Curtis, Domestic, $25; Foreign, $25; S. S.,* General, $50..... 100 00
Emmanuel Church, Wo. Aux., Sp. for Bishop McKim's catechists' house, Tokyo, Japan..... 1 00
(*West Roxbury*)—Emmanuel Church, Wo. Aux., for "Helen Rhett Pearson Memorial" scholarship, St. John's Mission, Cape Mount, Africa..... 5 00
(*Highlands*)—St. John's, Domestic, $12.80; Foreign, $10.60; General, $34.38; Domestic and Foreign, $25..... 82 78
(*Jamaica Plain*)—St. John's, Mrs. George

Original document located in The Archives of the Episcopal Church.

Atkinson, Wo. Aux., Sp. for Bishop Graves, China 5 00
St. Stephen's, Wo. Aux., Sp. for "Elizabeth" crib, St. Mary's Orphanage, Shanghai, China 5 00
Trinity Memorial Church, Wo. Aux., for Rev. H. Forrester's salary, Mexico, $50; Sp. for Brazil, $5; "Members," Wo. Aux., for Miss Woodruff's salary, Africa, $6; Sp. for Bishop McKim's catechists' house, Tokyo, Japan, $4.... 65 00
"A Friend," Sp. toward building mission residence at Sendai, Japan 5 00
Brookline (Longwood)—Church of Our Saviour, Domestic 77 31
St. Paul's, Sp. for Bishop Wells, Spokane 250 00
Cambridge—St. James's, Wo. Aux., Sp. for insurance dues of Rev. T. S. Tyng, Japan 12 50
St. John's, Wo. Aux., Sp. for Bishop McKim's catechists' house, Tokyo, Japan 50
Clinton—Church of the Good Shepherd, Wo. Aux., for Haiti 3 00
Dedham—St. Paul's, Wo. Aux., for Miss Woodruff's salary, Africa 4 00
Great Barrington—St. James's, Domestic.. 19 55
Haverhill—St. John Evangelist's, Foreign. 16 67
Hingham—St. John Evangelist's, Wo. Aux., Sp. for Bishop McKim's catechists' house, Tokyo, Japan 1 00
Hyde Park—Grace B. Gidney, Foreign 2 00
Lenox—Anna A. Bradford, Domestic and Foreign 100 00
Malden—St. Paul's, Wo. Aux., for Haiti... 2 00
New Bedford—Grace, Wo. Aux., Sp. for Bishop Leonard, Salt Lake, $7.50; Sp. for Rev. F. W. Wey, for poor whites in missionary district of Asheville, $7.50 ..... 15 00
Newton—Grace, Wo. Aux., for "Newton Wentworth" scholarship, Eliza F. Drury Station, Africa 25 00
Salem—St. Peter's, General 114 45
Springfield—Christ Church, Wo. Aux., Domestic, $1; Foreign, 50 cts 1 50
Stockbridge—St. Paul's, Domestic, $20; "All Saints' Day" scholarship, St. Paul's School, South Dakota, $60; Foreign, $10 ..... 90 00
Wilkinsonville—St. John's, General 4 98
Worcester—Rev. Charles L. Short, Sp. for Bishop Rowe, Alaska 2 00

MICHIGAN—$86.79

Clinton—St. John's (of which Mrs. Laura Tuttle, $5), Foreign 7 04
Detroit—St. John's S. S., Sp. for Associate Mission, Wuchang, China 25 75
St. Stephen's, Wo. Aux., Sp. for Miss Bull, Japan 2 00
Mrs. Meddaugh, Wo. Aux., Sp. for rebuilding Girls' School, Cape Mount, Africa 5 00
Mrs. Minor, Wo. Aux., Sp. for debt on Mr. Osuga's Orphanage, Japan, $10; Sp. for Mrs. Patton's fund for Christian literature, $5 ..... 15 00
Flint—St. Paul's, Wo. Aux., for "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, $10; Sp. for Miss Bull, Japan, $5; Sp. for Foreign Missionaries' Life Insurance Fund, $5 ..... 20 00
Grass Lake—St. Mary's, Wo. Aux., for Miss Bull, Japan 2 00
Miscellaneous—"A Friend," Foreign 10 00

MILWAUKEE—$1.00

Shell Lake—St. Stephen's, Domestic 1 00

MINNESOTA—$31.36

Benson—Christ Church, Foreign 22 55
Elysian—Grace, General 4 93
Owatonna—St. Paul's, Domestic 3 86

MISSOURI—$11.00

De Soto—Trinity Church, Domestic 6 00
St. Louis—Christ Church Cathedral, Charles U. Holmes, General 5 00

NEBRASKA—$1.00

Neligh—St. Philip's, Domestic and Foreign 1 00

NEWARK—$196.60

Montclair—St. Luke's, Domestic, $88.43; Sp. for Bishop Leonard, Salt Lake, $87.17 ..... 175 60
Mrs. Frederick B. Carter, Wo. Aux., Sp. for Bishop Wells, Spokane 5 00
Miscellaneous—Branch Wo. Aux, Sp. for Bishop Rowe, Alaska 16 00

NEW HAMPSHIRE—$68.82

Claremont—Trinity Church, Domestic, $17.17; Indian, $7.95; Colored, $7.48; Foreign, $13.32; Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund, $8 ..... 53 92
Concord—North End Mission, General 3 40
Drewsville—St. Peter's, Sp. for Foreign Missionaries' Life Insurance Fund 5 00
Littleton—All Saints', Foreign 2 00
West Claremont—Union Church, Domestic, $1.50; Foreign, $3 ..... 4 50

NEW JERSEY—$143.96

Cranford—Trinity Church, Wo. Aux., Sp. for Miss Carter's work, Minnesota 3 00
Freehold—St. Peter's, Mrs. D. McLean Forman, Wo. Aux., for support of Kimura San, Japan 2 60
Helmetta—St. George's Memorial, Foreign 21 36
Somerville—St. John's, Sp. for Bishop Rowe's work in Alaska 93 00
Trenton—St. Michael's, Domestic 19 00
Woodbury—Christ Church, Wo. Aux., Foreign 5 00

NEW YORK—$4,335.37

Matteawan—St. Luke's, Wo. Aux., Sp. for Christmas gifts for China and Japan, $5; In Memory of Rev. Dr. Langford, $10 ..... 15 00
New York—Calvary, "A Member," Domestic, $300; Indian, $50; Colored, $100; Foreign, $150 ..... 600 00
Chapel of the Church Missions House, farewell service, for China 13 84
Church of the Redeemer, for Japan 8 00
(*New Brighton*)—Christ Church, Wo. Aux., Sp. for woman missionary in Japan 41 00
Grace Parish, Woman's Foreign Missionary Association, Wo. Aux., toward salary of Miss Mosher, China 550 00
Heavenly Rest, Wo. Aux., Sp. for Miss Thackara's work, Arizona, $15; Sp. for Miss Sibyl Carter's work, Minnesota, $10 ..... 25 00
Holy Apostles', Woman's Missionary Association, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund, $5; Sp. toward furnishing chapel at Cape Mount, Africa, $20; Sp. for St. Paul's Building Fund, Tokyo, Japan, $25.15... 50 15
Incarnation, Mrs. E. C. Bogert, through Niobrara League, Sp. for "Francis L. Hawks" scholarship, Bishop Talbot's School, Boisé City, Idaho, $40; Mrs. Andrews, for "Theodore Crane Andrews" scholarship, St. Paul's School, South Dakota, $60... 100 00
(*Richmond*)—St. Andrew's, Wo. Aux., for woman missionary in Japan 20 75
St. Augustine's Chapel, Missionary Guild, Domestic and Foreign 28 75
St. Augustine's League, Sp. for Colored Missions 472 91
St. Bartholomew's, Sp. for Bishop Kendrick, New Mexico and Arizona 225 75
St. George's, Sp. for Rev. P. Murphy of Trinity Church, Pocatello, Boisé City, Idaho, to be used in rebuilding rectory 25 00
St. James's (of which from Robert Sickles, Domestic, $24; Foreign, $24); Domestic, $274; Foreign, $274; Wo.

Original document located in The Archives of the Episcopal Church.

Aux., Sp. for Jane Bohlen School Building Fund, China. $25..... 573 00
(*Clifton*)—St. John's, Wo. Aux., for woman missionary in Japan, $28.25; Sp. for St. Paul's Building Fund. Tokyo, Japan, $12.62..... 40 87
(*Castleton*)—St. Mary's, Wo. Aux., for woman missionary in Japan..... 10 00
St. Michael's, General (additional)..... 90
(*Westchester*)—St. Peter's, Wo. Aux., Sp. for Dr. H. W. Boone, St. Luke's Hospital, Shanghai, China..... 30 00
St. Thomas's, Miss M. R. King, through St. Augustine's League, Sp. for St. Cyprian's Church, St. Augustine, Florida..... 100 00
Zion and St. Timothy's, Miss Cornelia Jay, through Wo. Aux., Sp. for debt on Mr. Osuga's Orphanage, Japan..... 50 00
"A Student," General..... 5 00
Mrs. William F. Cochran, Wo. Aux., Sp. for Science Hall Building Fund, St. John's College, Shanghai, China..... 330 93
"C.," General..... 25 00
Collection at annual meeting of Woman's Committee on Work for Foreign Missions, Sp. for St. Paul's Building Fund, Tokyo, Japan..... 39 77
Mrs. Margaret A. Duane, for "Howard Duane Memorial" scholarship, St. Paul's College, Tokyo, Japan..... 20 00
(*Richmond*)—Estate of Miss Margaretta Moore, Wo. Aux., Sp. for St. Paul's Building Fund, Tokyo, Japan..... 77 25
Mr. Fox, Sp. for Woman's Hospital Building Fund, Shanghai, China..... 4 00
Mrs. Richard Hoe, Wo. Aux., Sp. for Jane Bohlen Building Fund, Wuchang, China..... 5 00
Miss C. Jay, Sp. for Mrs. Patton, Japan, for missionary literature, $10; Sp. for Jane Bohlen Building Fund, Wuchang, China, $10; through Wo. Aux., Sp. for debt on Mr. Osuga's Orphanage, Japan, $50..... 70 00
Miss Alice Keteltas, Domestic, $30; Foreign, $30..... 60 00
Mrs. Charles W. Ogden, Domestic, $400; Foreign, $100..... 500 00
Mrs. Edwin Parsons, Wo. Aux., Sp. for Bishop McKim, Japan, $25; Sp. for Bishop Kendrick, New Mexico and Arizona, $25; Sp. for Bishop Graves, China, $25..... 75 00
Dr. Andrew H. Smith, for support of "The Sophia Davison" scholarship, St. John's Mission, Cape Mount, Africa... 25 00
Miss Juliet C. Smith, through St. Margaret's Society, for "Bishop Clarkson" scholarship, St. John's Mission, Cape Mount, Africa..... 12 50
Mrs. G. C. Ward, through Niobrara League, for "William Lewis Morris, Jr." (In Memoriam) scholarship, St. Elizabeth's School, South Dakota 60 00
Yonkers—St. Paul's, Branch Wo. Aux., for Africa, $5; China, $5; Japan, $5; Sp. for Bishop Brewer, Montana, $5; Sp. for Bishop Brooke, for Indian work, Oklahoma (of which for personal use of Rev. D. P. Oakerhater, $10), $25..... 45 00

NORTH CAROLINA—$2.14

Jackson—Church of the Saviour, Domestic 2 14

OHIO—$20.39

Mount Vernon—St. Paul's, Foreign..... 2 70
Cleveland—Emmanuel Church S. S., Sp. for Bishop Brooke, for mission work, Oklahoma..... 5 15
St. Paul's, Sp. for Fannie C. Paddock Memorial Hospital, Olympia..... 12 54

OREGON—$3.85

Pendleton—Church of the Redeemer, Junior Aux., for Arizona..... 3 85

PENNSYLVANIA—$25,148.56

Eddington—Christ Church, Foreign..... 20 78
Lower Merion (*Bryn Mawr*)—Church of the Redeemer. Junior Aux., Sp. for Bishop Rowe, for work in Alaska 10 00
Philadelphia—Christ Church Hospital, Mrs. S. B. Hemp, General..... 2 00
Covenant, Sp. for Bishop Gray, Southern Florida..... 45 00
Divinity school Missionary Service, Sp. for Bishop Graves, China..... 42 96
Holy Apostles' Chapter, Brotherhood of St. Andrew, General..... 26 86
Church of the Holy Comforter, Sp. for Bishop Graves, China..... 5 00
Holy Trinity Church Mr. and Mrs. George B. Yarrow, $25. Miss Wheeler's class, $12.50, George D. McCleveary. $50, Sp. for Bishop Rowe, Alaska; "A Member," for "Paulo Post" (In Memoriam) scholarship, St. Mary's School. South Dakota, $60..... 147 50
Incarnation S. S., for Bishop Rowe's work, Alaska..... 25 00
Church of the Messiah, Sp. for Bishop Graves, China, $11.50; S. S., Sp. for Bishop Gray, Southern Florida, $6.07... 17 57
(*West*)—St. Andrew's, Junior Aux., Sp. for Christmas gifts for China..... 10 00
St. James's, "A Member," Sp. for Bishop Rowe, Alaska..... 5 00
St. Simeon's, Sp. for Bishop McKim, Japan..... 26 16
(*Roxborough*)—St. Timothy's, Sp. for Bishop of Tennessee, $100; Sp. for Bishop of Maine. $100; Sp. for Bishop of Georgia, $100; Domestic and Foreign, $253.93..... 553 93
(*Oxford*)—Trinity Church, Wo. Aux., General..... 16 10
S. M. Waln, Sp. for Bishop Rowe, Alaska 25 00
Mrs. J. S. Biddle, for Rev. Mr. Forrester's work, Mexico, $3; Sp. for Mrs. Hooker's School, Mexico, $2..... 5 00
"A. S.," for Japan, $10; General, $25.... 35 00
A. G. Dickson, Sp. for Bishop Graves, China..... 10 00
W. H. Jefferys, Sp. for Woman's Hospital Building Fund, Shanghai, China.. 1 00
"A Friend," Sp. for Bishop McKim, Japan, toward building a church..... 800 00
West Chester—Holy Trinity Church S. S., General..... 27 84
Miscellaneous—*"A Friend," through George C. Thomas, Treasurer, principal and interest to be held by him subject to special appropriations, from time to time, by the Board of Managers.....20,637 36
"Anonymous," through Freedman Committee, Pennsylvania Branch Wo. Aux., Sp. for Mr. Hunter, for St. Augustine's School, Raleigh, North Carolina, $1,000; Sp. for Archdeacon Joyner, for work among Colored people, South Carolina, $500; Sp. for Rev. J. S. Russell, for St Paul's School, Lawrenceville, Southern Virginia, $500; Sp. for Bishop Gray, for work among Colored people, Southern Florida, $500..... 2,500 00
Branch Wo. Aux., Foreign Committee, for Miss Babcock's salary, Japan, $100; Sp. for Foreign Missionaries' Life Insurance Fund, $38; Sp. for education of missionary's children, Japan, $15.50 153 50

PITTSBURGH—$277.55

Brownsville—Christ Church, Domestic.... 25 00
Foxburg—Memorial Church of Our Father, for Bishop Hare's Indian work, South Dakota..... 20 00
Pittsburgh—St. Andrew's, Domestic and Foreign..... 132 55
Smethport—St. Luke's, "H. H.," Domestic, $50; Foreign, $50..... 100 00

QUINCY—$7.44

Peoria—J. A. and N. Dickinson, Domestic and Foreign..... 2 00
Rock Island—Missionary Guild, General... 5 44

* The Treasurer has also received, as a portion of this gift, mortgages on improved city real estate and other securities valued together at $18,850.

Original document located in The Archives of the Episcopal Church.

RHODE ISLAND—$126.00

Providence—All Saints' Memorial, Domestic, $10.60; Foreign, $10.40 ..... 21 00
Grace S. S., Sp. for Bishop Brooke, Oklahoma 20 00
St. Ansgarius's, Foreign 5 00
Miscellaneous—Branch Wo. Aux., Miss Gammell, for "Harriet Ives" scholarship, Jane Bohlen Memorial School, Wuchang, China, $40; for "Harriet Ives" scholarship, Boys' High School, Cuttington, Africa, $40 ..... 80 00

SOUTH CAROLINA—$21.47

Beaufort—St. Helena's, Domestic 6 87
Hampton Co.—All Saints', General 1 35
Kingstree—St. Alban's Chapel, "Anonymous," Domestic, $5; Foreign, $5 ..... 10 00
Rock Hill—Church of Our Saviour, Domestic 2 70
St. Paul's Mission, Domestic 55

SOUTHERN OHIO—$100.13

Cincinnati (*Walnut Hills*)—Advent, Wo. Aux., Sp. for Rowland Hall, Salt Lake City, Utah 5 00
(*Clifton*)—Calvary, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, $10; Sp. for Bishop Brooke, Oklahoma, $10 ..... 20 00
Christ Church, Domestic 52 13
Columbus—Church of the Good Shepherd, General, $10; Wo. Aux., Sp. for Rowland Hall, Salt Lake City, Utah, $1; Sp. for salary of Miss Carter's lace-teacher, Minnesota, $1; Sp. for Miss Dodson, China, $2 ..... 14 00
Glendale—Christ Church, Wo. Aux., General 2 00
Ironton—Christ Church, Wo. Aux., Domestic 2 00
Marietta—St. Luke's, Juniors, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona 5 00

SOUTHERN VIRGINIA—$52.33

Accomac Co.—St. George's Parish, St. James's, Foreign 3 50
St. George's Parish, St. George's, Foreign 1 50
Norfolk Co. (*Norfolk*)—Branch Wo. Aux., Sp. for Bishop Rowe, Alaska 30 33
York Co. (*Grafton*)—Mrs. Lucy Nelson Howard, Foreign 5 00
Miscellaneous—Branch Wo. Aux., Sp. for building church at Hashimoto, Japan .. 12 00

SPRINGFIELD—$31.62

Cairo—Church of the Redeemer, Colored, $1.20; Foreign, $1.15; General, $1.25 .... 3 60
Chester—St. Mark's, Foreign 1 75
Danville—Holy Trinity Church, Domestic, $2.27; Foreign, $2 ..... 4 27
Jacksonville—Trinity Church S. S.,* General 10 00
Marseilles—Mrs. S. O. Knott, General 12 00

TEXAS—$1.15

Harrisburg—Holy Cross Mission, Domestic. 1 15

VERMONT—$101.00

Miscellaneous—Branch Wo. Aux., Sp. for Miss Woodruff, Africa, $50; for Miss Sabine's School, Alaska, $51 ..... 101 00

VIRGINIA—$182.39

Albemarle Co. (*Charlottesville*)—Miss Mary M. Meade, for "Hilga Houghton" scholarship, St. Margaret's School, Tokyo, Japan 40 00
Alexandria Co. (*Alexandria*)—St. Paul's, "A Member," Domestic, $10; Foreign, $10 ..... 20 00
Henrico Co. (*Richmond*)—St. Andrew's, Sp. for Brazil 40 00
Missionary meeting, Indian 28 94
St. Mark's, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan, $12; Sp. for Miss Thackara's Hospital, Arizona, $10 ..... 22 00
Protestant Episcopal Missionary Society, Sp. for Bishop Rowe, Alaska 28 95
King George Co. (*Mathias Point*)—St. Paul's, Foreign 2 50

WASHINGTON—$774.09

Washington (*D. C.*)—Ascension, General .. 90 01
St. Alban's, General 4 50
St. James's, Colored 6 21
St. John's (of which "Anonymous," $5), General 10 00
St. Mark's Pro-Cathedral, General, $87.47; S. S., Sp. for Bishop Gray, Southern Florida, $30; Sp. for Bishop Graves, China, $11.33; Sp. for Bishop Gilbert, Minnesota, $5.20 ..... 134 00
Rev. John Cornell, Sp. for Miss Carter's lace work, Minnesota 5 00
Miss Ida Corson, Sp. for "Josephine Boardman" scholarship, Hooker Memorial School, Mexico 48 00
Mrs. Virginia L. W. Fox, Sp. Domestic, $50; Indian, $25; Colored, $25; India, $25; China, $25; Africa, $25; Japan, $25 200 00
Charles Co. (*Wayside*)—William and Mary Parish General 10 00
(*La Plata*)—Port Tobacco Parish, St. Paul's Chapel (of which S. S.,* $4.21), $7.75, and Christ Church S. S.,* $3.85, for Africa 11 60
Montgomery Co. (*Gaithersburg*)—Ascension, General 1 64
(*Rockville*)—Christ Church, General, $9.80; Sp. for Haku Ai Sha, Japan, $4.10 13 90
Prince George Co. (*Hyattsville*)—St. Matthew's, Sp. for Haku Ai Sha, Japan 4 46
St. Mary's Co. (*Chaptico*)—Christ Church, "The Seven C's," General 2 50
Miscellaneous—Parlor meeting in Hotel Gordon, Washington, Sp. for Bishop Graves, China 155 00
Missionary Rally in Church of the Ascension, Washington, General 43 42
Sunday-school Missionary Rally at Church of the Ascension, Washington, General 33 85

WESTERN MICHIGAN—$10.08

Grand Haven—Akeley Institute, for "Joseph W. Bancroft" scholarship, Jane Bohlen Memorial School, Wuchang, China 3 00
Niles—Trinity Church, Domestic 7 08

WEST MISSOURI—$72.26

Kansas City—St. George's, Wo. Aux., Sp. for Bishop Ferguson, Africa 2 80
St. Joseph—Christ Church, Domestic 30 50
Through Wo. Aux., contents of mite-boxes (of which Babies' mite-boxes, $1.07), Sp. for Bishop Ferguson, Africa 26 31
Miscellaneous—Branch Wo. Aux., Colored 12 65

WESTERN NEW YORK—$8.63

Buffalo—All Saints' S. S.,* General 8 63

WEST VIRGINIA—$51.32

Charlestown—Zion, Domestic 15 18
Weston—St. Paul's, Domestic and Foreign 5 00
Wheeling—St. Matthew's, Sp. for Bishop Brooke, Oklahoma and Indian Territory 31 14

ASHEVILLE—$2.00

Lenoir—St. James's, Junior Aux., Sp. for Miss Bull's Orphanage, Japan 2 00

DULUTH—$26.55

Moorhead—St. John's S. S.,* General 23 05
White Earth—St. Columba, Domestic 3 50

Original document located in The Archives of the Episcopal Church.

OKLAHOMA AND INDIAN TERRITORY—$6.52

Indian Territory.

South McAlister—All Saints' Mission, General..... 6 52

SOUTHERN FLORIDA—$15.00

Miscellaneous — Branch Wo. Aux., Two Thank-offerings, Sp. for debt on Mr. Osuga's Orphanage, Japan..... 15 00

MISCELLANEOUS—$86,977.23

"Anonymous," through Woman's Committee on Work for Foreign Missions, Sp. for Bishop Graves, China..... 5 00

A parlor meeting in Washington, through Wo. Aux., Sp. for debt on Mr. Osuga's Orphanage, Japan..... 180 00

"A Member," Wo. Aux, Indian, $5; Colored, $5; Sp. for Mexico, $5..... 15 00

Income..... 84 73

Interest, Domestic, $2,726.66; Indian, $305.93; Africa, $16; China, $74.57; Japan, $32.63; Domestic and Foreign, $19.50; Foreign, $875; Specials, $33.97 4,084 26

United Offering of Woman's Auxiliary, 1898, for the training, sending out and support of women workers in the mission fields..... 82,608 24

FOREIGN—$7.00

Haiti, Aux Cayes—Church of the Holy Saviour, General..... 2 50

Leogane—Church of the Good Shepherd, General..... 2 50

Japan—Mrs. J. L. Patton, Sp. for Mr. Osuga's Orphanage..... 2 00

LEGACIES—$11,030.45

C. N. Y., Syracuse—Estate of Mrs. Ann Eliza Ives, to the Board of Domestic Missions for the benefit of the Protestant Episcopal Church of the Diocese of Northern Texas, $275; to the Board of Foreign Missions, in trust, to be expended for the benefit of some one mission which may be selected by them, $275..... 550 00

Conn., Meriden—Estate of Lemuel J. Curtis, Domestic, $63.26; Indian, $126.53; Colored, $126.53; Foreign, $31.63..... 347 95

Mass., Pittsfield—Estate of Parker L. Hall, Domestic, $50; Foreign, $50.... 100 00

N. Y., New York—Estate of Miss Caroline Talman, to be invested, income to be used—one-half for Domestic, and one-half for Foreign Missions.... 10,000 00

Penn., Philadelphia—Estate of David Roberts, Domestic..... 32 50

Receipts for the month.....$133,802 68

Amount previously acknowledged..... 31,257 91

Total contributions, legacies and specials from September 1st, 1898.....$165,060 59

Original document located in The Archives of the Episcopal Church.

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