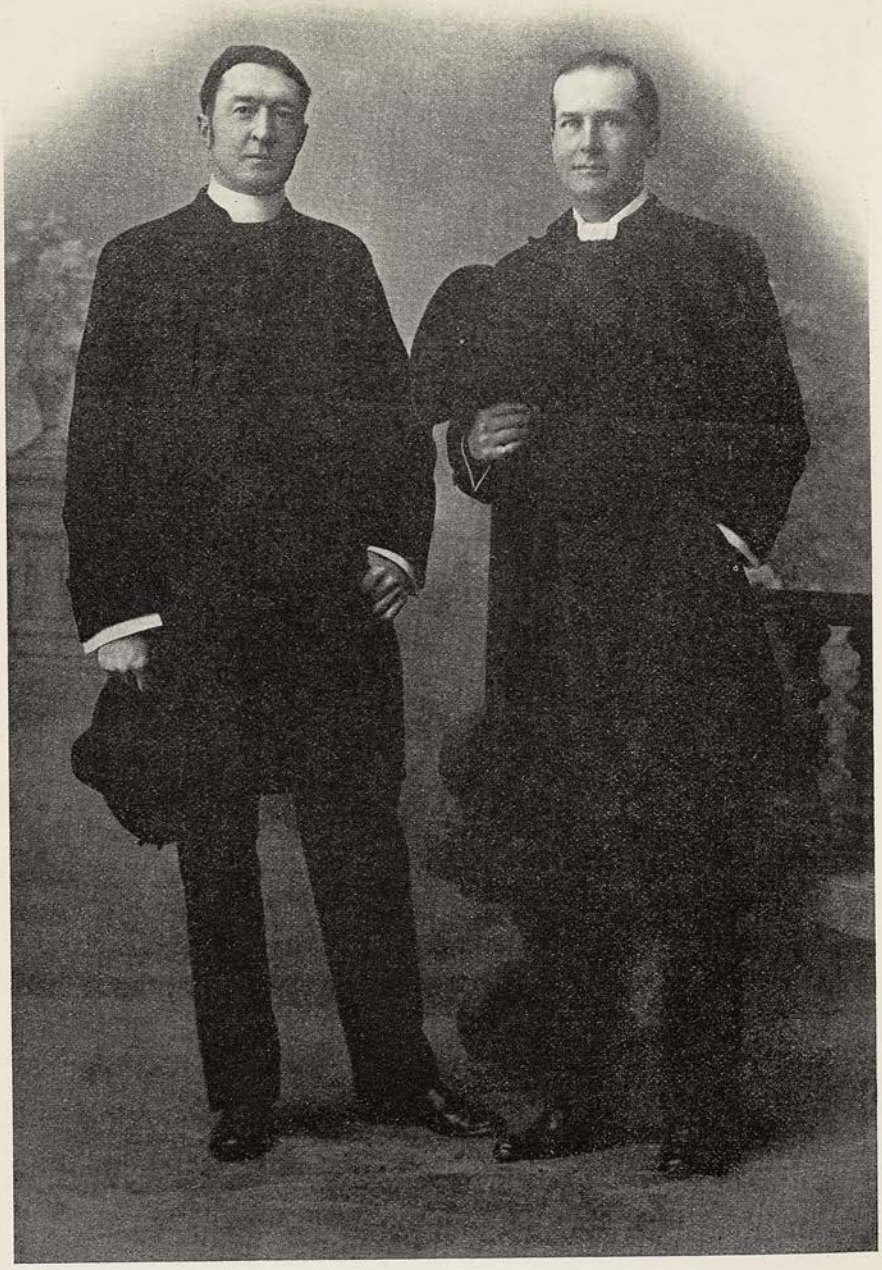


THE RIGHT REVEREND LUCIEN LEE KINSOLVING, D.D.,

BISHOP OF SOUTHERN BRAZIL

THE RIGHT REVEREND EDWARD FRANCIS EVERY, D.D.,

BISHOP OF THE FALKLAND ISLANDS

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THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXX. December, 1905 No 12.

THE PROGRESS OF THE KINGDOM

A Modern Martyrdom in Southern China

A HEAVY sorrow has come upon the Christian Church through the murder of five American Presbyterian missionaries at Lien Chou in southern China. The blow fell without warning and the Presbyterian Board of Missions is still awaiting full details of the occurrence. The last letters received from the missionaries gave no hint of any interference with their work or any antagonism on the part of the people. The only possible general grievance which might have irritated the Chinese, is the attitude of the United States with regard to the exclusion of their fellow-countrymen. Most of the Chinese in this country come from the Province of Kwangtung, where Lien Chou is situated. But the information so far at hand indicates that irritation about this subject was not the immediate occasion of the attack upon the missionaries, although it may have been a contributing cause. It also seems certain that the outbreak does not mean any general anti-missionary feeling. Two of those killed had lived in Lien Chou for several years, and by their life and work had earned a warm place in the confidence and esteem of the people. Two others, a young man and his wife, left this country in August and had barely joined the mission when the attack occurred.

A Possible Explanation

THE most plausible explanation seems to be that a local Chinese festival brought together a great crowd of people whose superstitions and fears were easily excited. Possibly in the crowd there were some who were leaders in the boycott of American goods and who had a share in greatly exaggerating the treatment accorded to the Chinese by the people of this country. One of our own missionaries, for instance, recently saw posters scattered through one of the cities of central China representing scores of Chinese hung on lamp-posts in American cities. Apparently this crowd of Chinese, encroached upon the mission property, and more particularly upon the grounds of the hospitals containing many patients. One report, and the most likely one, says that the physician in charge remonstrated against the discharge of cannon under the hospital windows. This led to an attack upon the property. The

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buildings were destroyed, the missionaries fled, but were afterwards discovered and all but two killed. A commission is now investigating the cause of the outbreak and pending its report it is well to withhold judgment. Some newspapers have, of course, taken advantage of the event to dilate upon the tactlessness of missionaries in general and of these Lien Chou workers in particular. Positive advices received by the Presbyterian Board indicate, however, that the missionaries were in no way blameworthy. Our own Board of Missions, at its meeting on November 14th, adopted the following resolution:

"Resolved: That the General Secretary be and hereby is requested to convey to the Presbyterian Board of Foreign Missions the sincere sympathy of this Board in the loss sustained by the Christian Church through the recent murder of five Presbyterian missionaries at Lien Chou, China."

Men and Money to Make Good the Loss

IN spite of the deep shadow cast by this appalling event, it is evident that the Presbyterians of the United States intend to press on all the more earnestly in their endeavor to carry the Gospel to the people of China. An appeal has been made for $16,500 for the rebuilding of the station, including hospitals for men and women, schools for boys and girls and residences for a new staff of missionaries. Assurances of generous gifts are being received. Two of those who suffered martyrdom, the Rev. Mr. Peale and his wife, were supported by the Presbyterian congregation at Moosic, Penn. The pastor assures the Presbyterian Board that, although their untimely death has come as a crushing blow upon the people of the congregation and of the town, there is no disposition to beat a retreat. On the contrary, both congregation and town feel that the work must not only be re-established, but must be increased, and the congregation proposes to give $2,500 a year instead of $1,250 a year, in order that it may support two married missionaries as its representatives. Equally fine is the spirit which prompts two young men, now completing their theological preparation, to ask that they be appointed for Lien Chou as soon as possible. "I earnestly seek the privilege," writes one of them, "of taking the place of one of those faithful ones. I shall hold myself in readiness to go at any time. I hope that our Government will take no steps that will lessen the effect upon the natives of the dying testimony of these faithful servants of God." The second says: "We are ready and anxious to step into the gap made by the death of Mr. and Mrs. Peale. I can think of no greater privilege than being permitted to serve our Master in the field where Peale served his Master by laying down his life." The Chinese Minister at Washington, writing to one of the secretaries of the Presbyterian Board, says: "You have doubtless been informed by the State Department of the energetic steps taken by my Government to meet the situation. I wish you would convey to the families and friends of the victims of this terrible tragedy my heartfelt sympathy."

Bishop Rowe's Ten Years' Work in Alaska

ST. ANDREW'S DAY marked the tenth anniversary of the consecration of Bishop Rowe, of Alaska. Few, if any, other bishops of the Anglican Communion have during these years faced so many dangers, overcome so many physical obstacles, and passed through so many events which try the quality of men. These years, too, have witnessed great gains for the Church. She has been intrenched in the affection and confidence of the people and strong foundations have been laid upon which one may see a substantial superstructure steadily rising. When Bishop Rowe reached Alaska early in 1896, successful work was already under way among the Indians along the Yukon and among the Eskimos at Point Hope. Comparatively little had been done among the white population then concentrated chiefly in southeastern Alaska. The bishop wisely set himself to develop this side of the

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Church's activity. Work had hardly been begun before the discovery of gold in the Klondike sent thousands of men from the more settled communities in the east hurrying to a little known land to face entirely unknown hardships. What it meant to hundreds of them to find the Church established at Skagway, then the gateway to the Klondike region, no one who has never experienced the hard conditions of frontier life can begin to imagine. Later on, as some of these same men made their way down the Yukon, they found the Church's missions, rude enough, it is true, established at Circle, Eagle, Rampart, and other points. In the face of the enormous difficulties arising from a rigorous climate, vast distances to be traversed with the most meagre facilities, and the general carelessness of a frontier population, Bishop Rowe and his staff have built up a mission whose foundations are well laid and whose work is constantly growing stronger. In 1896, when the bishop went to the field, there were eight stations; now there are thirty-two; then there were seven missionaries; now there are thirty-one; then the enrolled communicants numbered forty-nine; now there are almost six hundred; the three schools of that day have become eight; and while formerly there were no hospitals, now the Church has seven.

Alaska's Contribution to the Church Life at Home

QUITE aside from gains which may be expressed in figures, the life of the American Church is the richer and stronger because of the splendid record made by her representatives in this difficult field. It is inevitable that this should be so when the members of the Church recall the patient, constructive work of Mr. Chapman at Anvik and Mr. Prevost at Tanana on behalf of the Indians; the lonely and heroic vigil of Dr. Driggs among the Eskimos at Point Hope, during these past fifteen years; Miss Wood's splendid single-handed and successful fight against the diphtheria epidemic at Fort Yukon a year ago last summer; Mr. Knapp's chivalrous and undaunted effort to protect the Indians on the Yukon from the irresponsible white men who endeavor to debauch them with liquor and immorality; or Archdeacon Stuck's boundless enterprise in his endeavor to preach the Gospel where it has never been heard before. Some people may say that the Alaska mission has been a costly mission. That is true within certain limits, but no one can doubt that the expenditure of money has been a small thing compared with the fine spirit of service manifested by the missionaries, and by the toning up of our conventional home life whenever we have met one of these pioneers of the Faith, or have heard or read of their ungrudging gift of themselves.

The Department Conferences

THE conferences held during the past six weeks in different sections of the country are one of the interesting evidences of the growth of missionary spirit in the Church. In all of them there has been a plain desire to know the facts concerning needs, opportunities and methods, and how best to make the facts known to those who have not yet caught the full significance of the Church's mission. All of the conferences so far held have met in sections of the country where the amount of extension work still to be done is great, yet in no instance was the thought of the conference directed to merely local needs. Everywhere it was the Church's enterprise as a whole that claimed attention. The attendance, while not quite as large at some of the conferences as had been hoped, was good. Its representative character insures the carrying of the conference message into many centres that would otherwise have been unreached. We would not under-rate the value of the general Missionary Council, yet it is undoubtedly true that the attendance upon these conferences has been far greater than the attendance of delegates from these sections at the general council in the past. Particularly notable was the laymen's

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conference at Chicago. When over one hundred business men of affairs come together in a great commercial centre like Chicago, on a business day, for the discussion of the Church's work in the mission field, it is evident that the work is becoming a splendid reality to them, and that, under God, its future is assured.

Shall Hanch'uan be Properly Equipped to Preach and Teach the Gospel?

THE statement of the need and opportunity at Hanch'uan makes its own appeal. We hope that Mr. Wood's disappointment at the limited response to his former article will be speedily changed to the satisfaction of knowing that many people in this country are unwilling that the mission should longer remain so ill-equipped to meet the local needs. Bishop Roots, who was formerly in charge of the mission, warmly seconds all that Mr. Wood says. "At my first episcopal visitation to Hanch'uan," he writes, "I was much impressed by the substantial progress made in every part of our work there—especially in the work for women, the schools, and the work in the surrounding villages—since I last saw it. We ought to encourage such men as these faithful and devoted Chinese clergy. I am often at a loss to know how to show my deep appreciation of their excellent services. There can be no doubt, however, that the best way to show our appreciation is not to raise their salaries, meagre as they are, and even though we must sometimes do that, but to provide them with the equipment they need, in order to give larger scope to their developing power. I do hope the Church at home will soon provide the very moderate equipment asked for by Mr. Wood. The people of Hanch'uan are helping themselves, as Mr. Wood shows. This, and the devoted service of Mr. Nieh, are sufficient proof that our work in Hanch'uan is appreciated, and that help now given will be effective in advancing the Kingdom of God in this great land."

Opportunities and Needs in Cuba

SINCE Bishop Knight returned to Cuba, the latter part of October, three gentlemen of Spanish birth have applied to be received as candidates for orders in the Church. One is a Presbyterian clergyman, who for the past five years has been the Cuban manager for the American Bible Society. He has been instrumental in placing nearly 100,000 copies of the Scriptures in the Spanish tongue in the hands of the people. Everywhere he is regarded with the highest respect. The bishop and the standing committee have accepted his offer and have sent him to the United States to gather funds for the extension of the Church's work. Of the other applicants, whose offers are now under consideration, one is a lawyer and one has been a priest of the Roman Church and a member of the Jesuit Order. Bishop Knight has received his renunciation of Roman errors. Events like these place the bishop in an embarrassing position. His hands are practically tied for lack of equipment. In most places in the island it is difficult, if not impossible, to secure suitable places for the holding of services. This was recently illustrated in the case of Camaguey, the largest town in the centre of the island, a place whose population is being rapidly swelled by the arrival of many English-speaking people. Try as he might, our missionary, Mr. Sturges, who visited the place from his headquarters at Sagua la Grande, could rent no building either for residence or Church services. It is evident that in most of the Cuban cities, if the Church is to gain any foothold at all, she must be prepared to purchase or erect her own buildings. This is in no wise due to opposition or indifference. On the contrary, nearly everywhere, as in Camaguey, the bishop is urged to send his representatives. The difficulty is that the population of most of these important towns is increasing through immigration more rapidly than the facilities for housing the people. Under

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these circumstances Bishop Knight is obliged to make every possible effort to secure an equipment fund, and he trusts that his representative, Mr. Lopez-Guillen, may receive the cordial co-operation of all who desire the Church to discharge her mission to the English and Spanish-speaking residents of the islands.

The Memorials to Bishops Ingle and Leonard

THE fund of $15,000 for a new building at Boone School, as a memorial to Bishop Ingle has been completed, and the work of erection will be begun shortly. Bishop Roots hopes that it may not be long before an equal amount may be given for the further enlargement of the institution. While the college has been waiting for the Church at home to give the amount required for one building, its opportunities have widened, the demand for what it can give has increased and greater facilities, therefore, are needed.

The pleasure of announcing the completion of this memorial is dampened only by the necessity for saying that the fund of $25,000 to erect a Home for Nurses in connection with St. Mark's Hospital, Salt Lake City, as a memorial to Bishop Leonard, is still far from completion. The total to November 20th is $9,315.36. In the October number of THE SPIRIT OF MISSIONS, Bishop Spalding pointed out the urgent necessity for this home. Quite apart from any local need, it would seem that the Church is unjust to itself in delaying longer to complete an undertaking which will so worthily and practically commemorate the life of a devoted leader and servant. Those who can appreciate in any way the real character of Mormonism and its menace to family life—and, therefore, to national life—realize that Bishop Leonard's post was one of the most difficult in the whole mission field. How well he discharged its duties many of us know. We owe it to ourselves to see that at least some of the enterprises for which he lived and died are carried to a successful conclusion. The Treasurer of the Missionary Society is the Treasurer of the Memorial Fund.

A Crisis at St. John's College, Shanghai

LATE last month this cable reached the Church Missions House: "Palmer will leave next January. Is there any prospect of teacher guaranteed to arrive not later than next February?" This means that St. John's College, Shanghai, is facing a serious crisis. For more than a year Bishop Graves and Dr. Pott have been asking for reinforcements of laymen who are willing to take posts upon the faculty, but only one has gone out. Now comes the news that Mr. Giles B. Palmer, who has done admirable work for nearly six years, is obliged to return to this country. In the meantime, the number of students has steadily increased, the staff is seriously overworked, and there is great danger that the interests of the college and its influence among the Chinese will suffer severely because of lack of a sufficient teaching force. Under these conditions THE SPIRIT OF MISSIONS urgently voices the appeal which Bishop Graves and Dr. Pott are making to the young men of America on behalf of the young men of China. It is safe to say that there is no single opportunity in the mission field of the Far East greater than that offered by a Christian institution like St. John's, to share in moulding the awakening life of China and particularly of China's young men. To fail to see this is to be blind to some of the most evident facts of the present day. St. John's is easily the leading educational institution in all China. Indeed, it is to be doubted if anywhere on the continent of Asia there is a college more thoroughly equipped with buildings and so admirably prepared through long years of service to do the best kind of work. The one weak point is an insufficient staff, and that weakness threatens to cripple the institution. Unless its work can be maintained at its present standard, and gradually developed, its oppor-

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SOME RECENT GRADUATES OF ST. JOHN'S COLLEGE

tunity will pass. It may not be generally understood that St. John's is making large use of its own graduates and other well-trained Chinese on its teaching force. Indeed, for every foreigner on the staff there are at least three Chinese. A certain number of foreigners must be found to plan and lead the work and take departments for which the Chinese are not as yet qualified. The need for one, or better, three, young, unmarried laymen, preferably college graduates, men of some teaching ability, if they have not already had experience as teachers, is imperative. Particulars may be obtained from the Corresponding Secretary, 281 Fourth Avenue, New York.

A Foreign Federation Conference

THE conference held in New York in November to discuss church federation was antidated nearly two months by a conference of Chinese missionaries held in Pekin September 28th to 30th. The purpose of this gathering in China was to ascertain whether there might not be formed some federation of Christian missions in the empire, possibly through a representative council to serve as a consulting and executive body where united action might help the cause of Christianity. The Anglican Communion was represented by Bishops Graves, of Shanghai, Scott, of North China, and Iliff, of

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Shantung, with the Rev. L. B. Ridgely, of Hankow. A number of other Christian bodies, including English and American Congregationalists, Presbyterians and Baptists, were also represented. The conference had no authority to take binding action, but it decided to recommend the formation of a collection of about one hundred hymns, which every mission might include in its own books, so that on occasions of common worship there would be hymns familiar to all. It also proposed the uniform use by the missions of the following terms: *Chiteo Chiao* for "Christian Church"; *Li-pai-T'ang* for "church building"; *Fu-yin-T'ang* for "preaching hall"; *Shang-ti* for "God"; *Shen-ling* for "Holy Spirit." The conference also put itself on record as believing that some kind of federation of the missions in China was desirable, and a committee, embracing all the bodies represented, was formed to draft some scheme for federation to be submitted to the Morrison Centennial Conference, meeting in Shanghai in 1907.

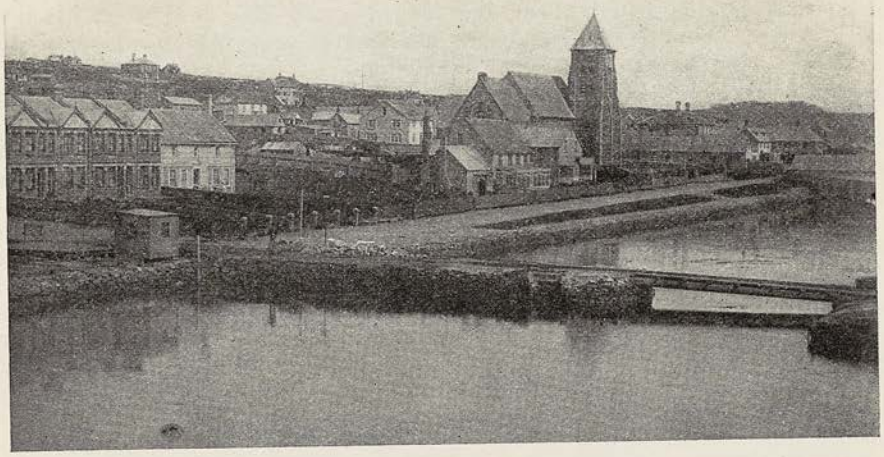
Bishop Graves on the Outlook for Reunion

TO the reader in this country the immediate results of the conference may seem slight. But when one realizes how closely the missionaries of different Christian bodies are bound by the standards which obtain at home, and when he is familiar with the difficulties that have been experienced in the past, because of diversities of language, in conveying to the Chinese mind identical ideas, the results secured are really indicative of much greater progress to be made in the near future. Bishop Graves, although he, like the English bishops present, could not go all lengths with the majority of the conference, says of it: "In movements for federation and the like, I realize that it is necessary to move very cautiously, but aside from the question of organic union, which is premature as yet, there are many points which are common in practical mission work and on which we can confer and to a large extent agree. The thing which has been of most value to me in attending this conference was to note the hearty spirit of union which was felt by everybody. There is no question whatever in my mind but that the missionaries feel the evils of division more keenly and are more anxious for unity, and more willing to make sacrifices in the interest of unity, than the churches at home. There is another question, also, which becomes increasingly plain to me, and that is, that the Chinese Christians are feeling their Christian brotherhood far more keenly than they do the things which separate them."

The Mission Field and Christianity

SOME people at home do not hesitate to criticise the missionaries for ecclesiastical divisions abroad, as though they had originated them and sought to perpetuate them. On the contrary, as Bishop Graves says, interdenominational relations on the mission field are closer and more cordial than at home. Men face to face with the naked realities and overwhelming needs of heathenism realize the disaster of division as no others do. This Pekin conference will take its place, and it will be a large place, in the history of Christian missions in China. We can recall no event since the Boxer outbreak of greater promise for the advancement of the Kingdom of God in the empire. The mission field through this conference makes a plea that present differences, originating in past prejudices, should be allowed to die quickly, and that every effort should be made to bring Christian people everywhere to present a united front to a common enemy. It is impossible to conceive of anything that would give so much hope and courage to the men at the front. Signs multiply that the mission field is ready for unity. Let home Christians do all they can to bring it to pass.

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STANLEY, FALKLAND ISLANDS, WITH BISHOP EVERY'S CATHEDRAL IN THE FOREGROUND

THE BISHOP OF THE FALKLAND ISLANDS

THE RIGHT REV. EDWARD FRANCIS EVERY, M.A., Lord Bishop of the Falkland Islands, was born at Eggington Hall, Derbyshire, on April 3d, 1862, of an old county family there resident more than three hundred years, being the second son of the late Sir Henry Every, the ninth baronet. After five years at Harrow, young Every completed his academic course at Trinity College, Cambridge, gaining his B.A. in the classical tripos in 1884 and M.A. in 1888. He was ordered deacon by Bishop Lightfoot in 1885, after reading for Holy Orders in that famous theological school of the northern province — Bishop Auckland — whence have gone Bishop Eden, of Wakefield; Bishop Harmer, now of Rochester (late of Adelaide); Bishop King, of Madagascar; Bishop Chatterton, of Nagpur (India); Bishop Boutflower, of Dorking (suffragan to Winchester), and Bishop Knight, of Rangoon. He was advanced to the priesthood in Durham Cathedral by the late Bishop Lightfoot, in 1886.

He was successively vicar of West Hartlepool, New Seaham and St. Cuthbert's, Gatehead, and in 1902 he was designated by the late Archbishop Temple for the bishopric of the Falkland Islands, recently vacated by the venerable Dr. Sterling, who, after many years of apostolic labors in South America, returned to England. He was consecrated second Bishop of the Falkland Islands in St. Paul's, London, by the late Archbishop, the Bishops of Salisbury and St. Albans and others in July, A.D. 1902.

Bishop Every's see city is Buenos Ayres; his cathedral is at Stanley, Falkland Islands, and his jurisdiction is the South American continent, except British Guiana, Venezuela, Colombia and Southern Brazil. He has more than thirty clergy occupying widely-separated points from Pernambuco, Brazil, on the east coast, to Lima, Peru, on the west. They minister for the most part to Anglican congregations in the English tongue, while among the Indians of the Chaco, Paraguay, the Yahgans of Terra del Fuego and the Araucanians of Chili, are many ordained clergymen and lay

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workers engaged in evangelization and in day and industrial schools. In the city of Buenos Ayres is a very striking Spanish work under the Rev. W. C. Morris, who, in addition to a growing congregation of Argentines, has gathered into organized schools about 3,000 children. These schools have achieved such success that they receive a substantial subsidy from the Argentine Government.

It is not a matter of surprise that one who came from the scholarly and missionary atmosphere of the Bishop Auckland training-school, and who had sat at the feet of Lightfoot and Westcott, should be imbued with missionary faith and daring. After studying the conditions of his vast field, Bishop Every determined to set himself and his diocese the task of dividing his huge, unwieldy jurisdiction into two. This entails raising an endowment of £15,000, or $75,000. At present the bishop must spend four months of each year on the west coast, the remaining eight on the east. In spite of frequent journeyings it is impossible to keep in touch with many of his churches and clergy. Through the lack of a chief shepherd to tend outlying points even in the Argentine, to which English are emigrating and settling in increasing numbers, many Anglicans are in danger of losing the faith of their fathers, while the aggressive missionary work under him suffers from his enforced absence.

It was a statesman-like instinct which impelled Bishop Every to lay upon himself and others this great burden. It will stagger men of little faith, it will stir to action men of Christ-like courage. One hundred million sterling of English capital is invested in the Argentine alone, while there are tens of thousands of Englishmen in that and other republics embraced within the Falkland Islands Diocese. When they shall have been brought to see the need, they will rise to meet it.



SOME CHRISTIAN INDIANS IN THE CHACO MISSION, PARAGUAY, UNDER BISHOP EVERY'S CARE

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STUDENTS OF THE THEOLOGICAL SCHOOL AT RIO GRANDE DO SUL

The Foreigners in the front row, beginning at the left, are the Rev. Dr. Brown, Bishop Every, Bishop Kinsolving, the Rev. Mr. Thomas.

BISHOP EVERY'S VISIT TO SOUTHERN BRAZIL

BY THE RIGHT REVEREND LUCIEN LEE KINSOLVING, D.D.

ON the late afternoon of July 31st, 1905, Bishop Every, of the Falkland Islands, reached Rio Grande after sufficient delays to assure him that transportation facilities in Southern Brazil are perhaps half a century or more behind those of the Argentine Republic. The motive of his coming was mutual counsel, conference in regard to jurisdiction, and to see the workers and the work.

The first three days of his stay were spent busily. The classes and course of the theological school in Rio Grande seemed to interest him greatly, and he manifested surprise at the completeness of the course of instruction, on which he made abundant notes. I am afraid he would have found less efficiency in Greek and Hebrew in many of our home seminaries. Much of his time was given to the question of adjustment of jurisdiction and to the general plan of our missionary work.

Opportunity was given him to meet his fellow-countrymen at a reception given by Bishop and Mrs. Kinsolving, which was attended by almost all the English residents of Rio Grande. On Wednesday evening, after the customary mid-week litany, he preached in Spanish, after an address of welcome by Bishop Kinsolving, and then addressed the Brazilian congregation through Dr. Brown as interpreter. He accompanied Bishop and Mrs. Kinsolving up the lake to the state capital, Porto Allegro. On the Feast of the Transfiguration he witnessed, at the forenoon service, a confirmation of eleven candidates by Bishop Kinsolving, and the celebration of the Holy Eucharist for the first time in the Portuguese tongue. How the deep meaning of the Holy Mystery

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seems to annihilate the difference of language! At 3 P.M. Bishop Every preached in English in Trinity Church. At 7.30 the rector, the Rev. A. V. Cabral, said evening prayer and gave an address of welcome, in which he gracefully referred to our historic descent from the Church of England and his own personal link to the first Bishop of the Falkland Islands, from whom Mr. Cabral had received priest's orders. Then Bishop Every delivered in English, through Bishop Kinsolving as interpreter, an address which stirred deeply the hearts of all. The *Federacão,* reported the bishop as saying:

> "A work like this convinced him more and more of the future of the Latin race. For side by side with its peculiar faults, such as each race possesses, one can but note the encouraging characteristics which are destined to do great service in the work of world evangelization. Among others, sympathy and enthusiasm, salient features of this race, will be blessed instruments in extending God's Kingdom. Here in the new world this race finds its amplest field of development, untrammelled by many old world prejudices and errors. . . . The work of the Brazilian Church in this state, important as it is, is insignificant when compared with that future which God would reveal. One of the features which had impressed him was that it was national in aim, tending to a national reform of religion and life. It was preparing a native ministry. And even its pioneers and leaders, after the manner of St. Paul, had become as Brazilians that they might win Brazilians to Christ. In a Church at once pure and catholic, historic and scriptural, combining authority and liberty, he knew that all who heard him would find a safe and sure spiritual home. Confessing that he had prayed for this work at stated times heretofore, he would the more earnestly and intelligently do so for the future, now that he had seen his fellow Churchmen of Brazil face to face."



ARAUCANIAN INDIANS ON THE WAY FROM THEIR COUNTRY HOME TO TOWN
The group includes the husband, wife and sister-in-law, and the man rides.

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THE REV. J. M. DE MELLO

The bishop's address could scarcely have been surpassed in tact and fitness. No wonder it awakened the warmest enthusiasm. It was a rare mingling of spiritual tone, scholarly flavor, catholic sympathy and Christian optimism. For the several days during which we were detained in Porto Allegro for lack of an outgoing steamer, Bishop Every had opportunity to see in the work there under a Brazilian priest, the Rev. Mr. Cabral, the outcome of past progress and type of future development.

Returning to Rio Grande the latter part of the week, on the Eighth Sunday after Trinity, Senhor João Mozart de Mello was ordered deacon by Bishop Kinsolving in the Church of the Saviour, Rio Grande. Morning prayer having been said previously by the Rev. Professor Thomas and Senhor Mello's classmates of the Theological School, at 11 A.M. the ordination was held. The candidate was presented by the Rev. Professor Thomas, the Rev. William Cabell Brown, D.D., dean of the Theological School, being the preacher. Bishop Every united with Bishop Kinsolving in the imposition of hands. At 4 P.M. evening prayer was said by the Rev. Dr. Brown, and Bishop Every preached to the English colony. At 7 P.M., after the usual service in Portuguese (in which Professor Thomas, Dr. Brown, and Bishop Kinsolving took part) and a sermon by the newly ordained deacon, the Rev. João Mozart de Mello, Bishop Every said a brief word of parting.

He sailed on August 16th, having greatly cheered and uplifted all who met him, leaving behind memories of a singularly charming personality and strong spiritual force enlisted for Church extension in these needy lands.

HANKOW NOTES

THE Rev. Mr. Hwang, of Changsha, reports disturbances among the Christians in Changsha caused by the boycott of Americans. Many of them think they should not come to services held by an American mission.

Mr. Wood has just begun a series of Sunday afternoon lectures and services for the benefit of students belonging to the government schools in Wuchang. The young men are all free on Sunday to do what they please, and, being heathen, they have no religious services to attend. Consequently they are a source of a good deal of trouble and annoyance to others. The same is true to a certain degree of the soldiers on Sunday. So far the attendance has been very encouraging. It is intended to form a church army with the help of the Boone School boys, whose duty it will be to attract and invite persons to these Sunday afternoon lectures at St. Saviour's.

A large double house is now in course of construction at Wuchang to accommodate our increased staff of workers. Mr. Wood is rebuilding the old Jane Bohlen School, so as to provide rooms there for three single men.

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THE LAYMEN OF THE MIDDLE WEST AND MISSIONS

JUST a year ago, at a conference of laymen held in Detroit, the Laymen's Forward Movement on behalf of the general missions of the Church was started upon its way. The object of the Movement is to arouse and enlist the interest and co-operation of men in Church extension at home and abroad and to further the purposes of the Domestic and Foreign Missionary Society. Its plan of campaign includes the holding of conferences of laymen whose purpose is educational rather than legislative; spreading the knowledge of missions through THE SPIRIT OF MISSIONS and other literature; holding missionary mass-meetings; furnishing lay-speakers upon the subject of missions and encouraging the work of lay-readers. The third conference of the Movement in the Fifth Department, which includes the dioceses in the states of Michigan, Ohio, Indiana, Illinois and Wisconsin, was held in Chicago upon the invitation of Bishop Anderson, October 29th to 31st. The occasion marked a decided advance step in missionary organization and support. The attendance included about sixty laymen from without the Diocese of Chicago and over one hundred men from the diocese itself.

The conference proper was preceded by a remarkable series of missionary services and addresses, arranged by Bishop Anderson, on Sunday, October 29th, in forty-five parishes and missions in and near Chicago. At most of these services offerings and pledges were received for general missions which amount to date to more than $6,000. This concerted presentation of the Church's work in the mission field to the congregations of a great metropolitan centre was a unique event in the history of the Church. On Monday the governing committee of the Movement considered plans for its extension into all the dioceses of the department, and at a later conference with the bishops were assured that each in his own diocese would appoint a diocesan committee to take up the work of organizing committees of laymen in the various parishes.

A Monday evening dinner, under the auspices of the Church Club, was attended by more than four hundred men. The eight speakers of the evening, under the direction of Judge Holdom, presented various aspects of the Church's mission. Mr. Clarence A. Lightner, of Detroit, spoke of "The Fifth Missionary Department," as a part of the country where some of the most difficult problems of home missions are awaiting solution. The Rev. R. F. H. Gairdner spoke of "Some Present Needs." Judges Winslow, of Madison, Wis., and Wilson, of Springfield, Ill., with the Rev. Dr. Lloyd, discussed "The Relations of the Laity to the Church's Mission in the Twentieth Century." Mr. Thomas, with the incisiveness of the man of affairs, told how the work of the Board of Missions is conducted, emphasizing the fact that the invested funds of the Society for general and special purposes now amount to nearly $2,000,000, while the value of its plant as represented by the Church Missions House in New York and by the churches, schools and hospitals and other similar buildings in distant mission fields, title to which is held by the Society, is about a million and a half more. This great trust the Board administers with careful regard to the best business methods and principles.

Bishop Leonard, of Ohio, urged that the Middle West might take a larger share in the Church's general work, and then Bishop Anderson discussed "The Relation of the Middle West to the Board of Missions," expressing the hope

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that it might be "a strong right arm to the Board." He thought, however, that there is not sufficient recognition of the fact that the Church has always put upon this section a greater responsibility for the development of its Church life than has ever been put upon any other part of the country. The Diocese of Chicago itself he considered a great missionary district. Over one-half of its local organizations are missions and not parishes; there are practically no parish nor diocesan endowments. Debts incurred by the people in their endeavor to provide a worthy plant, are still numerous. The population grows rapidly and is being constantly recruited from the foreign element coming into the country. There is undoubtedly much wealth in the hands of Church people, but it has not yet been consecrated to the Church's use. In spite of these difficulties the bishop repeated that the Church in the Middle West should and would as time went on, take a larger share in the Church's enterprises, while still continuing the aggressive and constructive work made necessary by local conditions. Bishop Anderson suggested the possibility of a department board of missions to be auxiliary to the general Board. Such a department board, with its own secretary, could, he believed, make a more successful appeal to the people of the department than could a general board at a distance. He did not favor decentralization; on the contrary, he would have the department board work in close harmony with the general Board. It should have no administrative functions, but would rather be an agency for the dissemination of information, the development of support and the gathering of funds to be forwarded to the general Board of Missions and disbursed by it. "But," said Bishop Anderson, in closing, "whether any such local organization is attempted or not, let us remember that we are working, not for any Board of Missions as such, not for the advantage of any department, but in the name of and for the glory of our blessed Lord."

The conference proper began on Tuesday morning with the celebration of the Holy Communion in Trinity Church, and a sermon by the department secretary, the Rev. Dr. Clark, of Detroit, upon "Prayer and Missions." At the session for the discussion of topics under the chairmanship of Mr. Lightner, Mr. F. C. Morehouse, of Milwaukee, spoke of "Missions and the Spiritual Life," declaring that some real share in the missionary enterprise is necessary for every Churchman, because it develops the spirit of unselfishness and gives him a nobler idea of the Church's mission to the world. Thus he is the better qualified to further Church extension at home.

Mr. Samuel Mather, of Cleveland, discussed "The Business Man's View of Church Missions." He was content to rest the case upon our Lord's command, and thought it desirable that those who go to non-Christian lands should manifest sympathy and appreciation for the best in non-Christian faiths. He believed that mission work abroad would make a large contribution to Christian reunion at home. Former Mayor Maybury, of Detroit, thought that the average business man puts a narrow interpretation upon the obligation for missionary service. This is shortsighted policy even from a commercial point of view. Mr. E. P. Bailey, of Chicago, had never seen a parish that took an interest in foreign missions but was an energizing force in its own community; while on the other hand he had never seen a congregation forgetful of foreign work that was anything more than a pious club. After Dr. Lloyd had spoken briefly about "What Government Officials say of Missionary Work," the Rev. Arthur M. Sherman outlined some of the conditions existing in present-day China, and told how the Church's work was bringing about a moral, social and intellectual revolution of Chinese life. As China awakes to her present needs, many of her people are realizing the insufficiency of native religions, and are turning to western

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education in the hope of solving the grave disease of the social body. So strong is this feeling that idols which for centuries have occupied Buddhist temples are being thrown out of doors in order that the buildings may be used as schools.

At the afternoon session Mr. Thomas spoke upon the general Board of Missions, pointing out that it had been established over two generations ago by those who at that time were facing local missionary needs. Then he rapidly outlined the facts about its constituents and its work, and said that its appeal was for interest, for prayer and for personal service, rather than for money. Who is willing, he asked in closing an effective address, to dedicate himself to the service of God? Mr. Arthur Ryerson, who for fifteen years has been a member of the Board, stated an interesting fact by saying that in attending its meetings it had been necessary for him to travel a distance equal to four times the circumference of the earth.

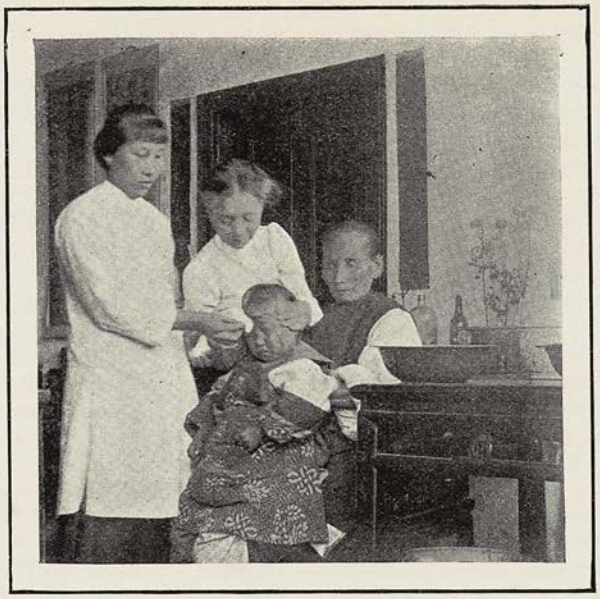
One answer to the question, "What Can a Layman do to Increase Interest in and Obtain Better Financial Support for the Missionary Work of the Church?" was given by Mr. James L. Houghteling, who said it was only necessary for laymen of the Church to give for the cause of Church extension as much money as the average man spends on the daily papers. This would amount to an income three times as large as that for which the Board is asking at present. Judge Stewart, of Grand Rapids, urged confidence in the management of the missionary campaign. Mr. Charles E. Field stressed the importance of a spirit of large-minded helpfulness, such as is being manifested by President Roosevelt. Mr. Lightner advised a larger distribution of literature and Mr. Camp, of New York, told how laymen might be trained to speak upon some particular mission field and then be used effectively at informal meetings in the homes of the parish.

The closing mass meeting in Orchestra Hall was a notable occasion. The Rev. Herman Page, of Chicago, spoke on "The Church's Mission in the Twentieth Century" as the familiar fundamental duty of preaching the Gospel of love to God and service of man. The Church that is to be the Church of the American people must be a great missionary Church, always in the lead with the cry, "America for the World," rather than "America for Americans." The Rev. Arthur M. Sherman graphically described China's awakening, under the march of present-day events, and the civilizing influence of Christian missions. She presents a splendid opportunity and will inevitably become a great power in the world. The question for the Church to answer is, "Is she to be a Christian power?" The Rev. Kong Yin Tet, rector of St. Peter's Church for Chinese, Honolulu, told in an unfamiliar tongue, but with great effect, what God was doing for his own people in the Hawaiian Islands. The Hawaiian Chinese are fully three generations ahead of their countrymen in China in all that makes for intellectual and moral welfare. "The Islands," said Mr. Kong, "are the key to the Orient, and we want the Church in America to help us turn that key."

Mr. Thomas told how the Board of Missions outlines its missionary campaign. Mr. Wood pointed out some of the reasons compelling the Church to go forward in its work, and Bishop Weller inspired all with an appeal to follow "Christ our Living Leader." Bishop Anderson, in closing the meeting declared, "This day is one of the brightest, happiest and most hopeful of my episcopate."

THROUGH an editorial inadvertence, the statement was made in the August number of THE SPIRIT OF MISSIONS that the new chapel at St. Paul's, Lawrenceville, Va., was a memorial to the late Bishop of Kentucky. The chapel is a memorial to the late Mrs. Francis Delafield, whose devoted work as a member of St. Augustine's League in the Diocese of New York is widely known.

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THE SKILFUL FINGERS OF THE DOCTOR AND NURSE DO WONDERS FOR CHINESE CHILDREN

THE CHILDREN'S WARD, ST. JAMES'S HOSPITAL, GANKIN

BY MARY KNIGHT

MOST people know how much our Sunday-school children do every year for missions through the Lenten and Easter United Offerings. They will be interested to learn what another band of children, most of them giving through the Sunday-school offering, too, the Junior Auxiliary, has done in its first attempt to unite all its diocesan branches in one gift, outside of its regular pledges and obligations.

During the session of the General Convention in Boston, last October, an informal meeting of junior officers was called to discuss the feasibility of asking the juniors all over the country to unite in giving to some one object. The proposition met with instant favor, and after listening to a talk by Dr. Woodward, of Gankin, it was decided that the furnishing of a children's ward in the new St. James's Hospital, Gankin, should be the object. Dr. Woodward said he thought this furnishing could be done for $500, and over $100 was pledged on the spot by nine dioceses. A committee was then appointed, composed of junior officers from the Dioceses of Delaware, Pennsylvania, Virginia, Massachusetts, Washington and Milwaukee. This committee divided among themselves all the dioceses doing Junior work, each member engaging to write to a certain number and asking to have pledges for the fund sent to the secretary of the committee

Nearly $700 was speedily pledged from forty diocesan branches. Much more than this has been given, as some branches sent money without making

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any pledge to the secretary, and others far exceeded their pledges in the amount of money they gave. Texas, pledging $50, sent $68; Southern Ohio, pledging $10, sent $34.25, and Western Massachusetts, being new and not knowing its strength, though only daring to pledge $10, seems to have given $110. Most of the branches pledged from $10 to $25 and paid the amount or something more.

Some of these gifts are most touching. The juniors of St. Matthew's Home, Dallas—poor little waifs, orphans or worse—sent over $3, and little Indians and inmates of other homes and schools have gladly given to the sick Chinese boys and girls. Far off Honolulu sent $15 from two junior branches. In all, the young people have given about $1,700 for beds, bedding, surgical appli ances, buildings, etc.

SPECTACLES BY THE BUSHEL

BY THE REVEREND JOHN W. CHAPMAN

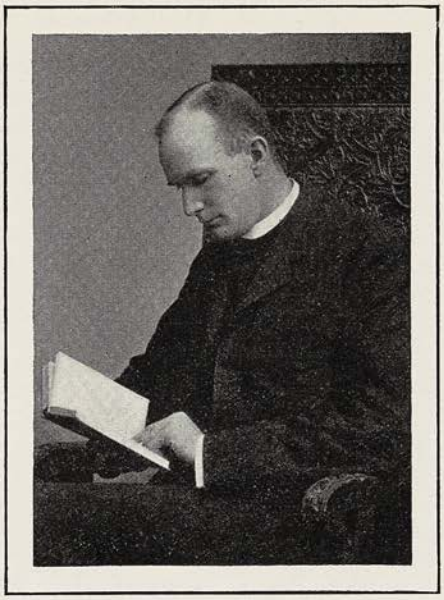
SO many packages of spectacles have been received in answer to my request for "a peck" that I have now over four bushels. The friends who sent them will be glad to know that one correspondent sent an instrument for fitting glasses, so that I am able to provide those who need glasses with the numbers best suited to their use. Not all those who apply can be fitted in this way. One old woman professed to see equally well with half a dozen different numbers. She probably saw equally badly with all. A man came to me for a pair of universal lenses. He said: "Charley got a pair the other day that anybody in the village can see well with; but maybe you have no more like that." I told him that it was the only pair of that kind. In such cases of uncertainty I follow a rule learned in youth, and play the whole four bushels. After many trials a suitable pair is usually found and it is a pleasant thing indeed to see the delight of the old people when they find that their sewing sight is restored. I am sure that those who have taken an interest in this matter will be glad to know that not a few people have been greatly benefited by their kind attention to my appeal.

When I last wrote, we were in quarantine on account of diphtheria. The patient—the only one—was a child in our school, and we lost him, just when it seemed to us that he was becoming convalescent. Some weeks have passed and no more cases have appeared, and it is still a mystery to us how this one should have contracted the disease.

At present we are well at the mission, and there is general prosperity in the neighborhood. The fishing season, upon which so much depends, has been a good one. The arrival of a fine cow and calf at the mission has been a noteworthy event. Had they been preceded by a steam calliope and a band they could hardly have attracted more attention than they did. Some of the people had never seen a cow before.

It is the season of benefits—of thankfulness. Our good friends of the California and Montana Auxiliaries have sent an abundant supply of clothing for the school, part of which has been forwarded without expense to us by the courtesy of one of the trading companies. One of our friends acquired here, who has done considerable work for the mission, in making settlement, remitted twenty dollars from his bill, saying that he had always wished "to give the mission something." These evidences of good will, coming from those for whom we have unusually warm feelings of respect and affection, are most encouraging.

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THE RIGHT REVEREND FREDERICK FOOTE JOHNSON, ASSISTANT TO THE BISHOP OF SOUTH DAKOTA

CONSECRATION OF AN ASSISTANT BISHOP FOR SOUTH DAKOTA

BY THE REVEREND JOSHUA KIMBER

THURSDAY, November 2d, was indeed a red-letter day for the old colonial parish of Trinity Church, Newtown, Conn., a day from which all future events are likely to be dated for a generation to come. The occasion was the consecration of one of her own sons, the Rev. Frederick Foote Johnson, to be a missionary bishop, as assistant to the Bishop of South Dakota. It has doubtless been many years since so large a congregation has gathered in the spacious and beautiful church, probably not less than 1,000 persons. There were present seven bishops and about 100 priests and deacons, all vested. The Presiding Bishop, the Right Rev. Dr. Tuttle, of Missouri, was the consecrator, together with the Right Rev. Dr. Whitaker, Bishop of Pennsylvania, and the Right Rev. Dr. Vinton, Bishop of Western Massachusetts.

At the appointed hour Bishop Tuttle proceeded with the service of Holy Communion, assisted by Bishop Vinton in the epistle and Bishop Whitaker in the gospel and other bishops in the ministration of the elements to the clergy present, the representatives of the Missionary District of South Dakota and to the immediate relatives of the bishop-elect. The sermon was preached by the Right Rev. Dr. Jaggar, after which the bishop-elect was presented to the consecrators, sitting in their chairs, by the Right Rev. Dr. Brewster, Bishop of Connecticut, and the Right Rev. Dr. Lines, Bishop of Newark. The testimonials were read by the Rev. Dr. Hart, Secretary of the House of Bishops, the

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Rev. Dr. Storrs O. Seymour, president of the Standing Committee of the Diocese of Connecticut, and the Rev. Dr. John Binney, dean of the Seabury Divinity-school.

The bishop-elect then made his promise of conformity and obedience to the doctrine, discipline and worship of the Church, when the Presiding Bishop commended him to the prayers of the congregation and the Rev. Joshua Kimber, Associate Secretary, said the Litany; the Presiding Bishop, closing with the prayer to be said following, proceeded with the service. The anthem, Gounod's "Send out Thy Light and Thy Truth," was sung by the choir, while the attending presbyters, Archdeacon Buck, of Derby, and the Rev. Charles J. Sniffen, curate of St. Paul's Church, Stockbridge, Mass., assisted the bishop-elect to put on the rest of the episcopal habit.

The *Veni Creator Spiritus* was sung responsively by Bishop Brewster and the congregation, and all the bishops, including Bishop Courtney, who was present by special invitation from Mr. Johnson, united in the laying-on of hands; the bishop-elect kneeling at the Litany desk in full view of the great congregation.

All the clergy and the visiting laymen and their wives were bountifully entertained in the parish house at the close of the service, and a special train was provided to convey the visitors to Bridgeport, whence they departed on their several ways. All the arrangements for the day were most carefully planned by Archdeacon James H. George, rector of the parish, and an efficient committee. The Rev. George W. Davenport, rector of St. James's Church, Danbury, and the Rev. George W. Griffith, rector of St. Thomas's Church, Bethel, assisted Mr. George as masters of ceremony.

During the after-dinner speaking, the Presiding Bishop mentioned the fact that the consecration of Mr. Johnson made the number of members of the House of Bishops an even 100. Thereupon the singular coincidence was immediately noticed, and announced to those present by the Bishop of Connecticut, that Bishop Hare was the one-hundredth man consecrated since Samuel Seabury and William White, and that now, thirty-two years later, his assistant completed the century in the House of Bishops. Meanwhile there have been consecrated in the American line 123 to the episcopate.

Bishop Hare went out, to the then Missionary Jurisdiction of Niobrara, in 1873 to a wild field peopled almost entirely by blanket Indians, while to-day his assistant goes to join him in the Missionary District of South Dakota, a much smaller territory, where there are seventeen clergymen working among forty congregations of our own race in large cities and in towns, and where there are twenty-two clergymen, sixteen of them Indians, ministering to great numbers of the aborigines now sitting at the feet of the Lord, clothed and in their right minds, in 131 churches, chapels and preaching places; there being in all (white and Indian) 5,767 communicants, of whom 3,447 are Indians.

A MEDICAL MISSION IN THE FLORIDA EVERGLADES

BY W. J. GODDEN, M.D.

THE mission to the Seminole Indians in the Diocese of Southern Florida is in the Everglade country, and consists of two stations. The first is at Immokalee, about thirty miles southeast of Fort Myers, where there is a church, mission cottage and 320 acres of land. Here are the headquarters of the mission, in charge of the Rev. Henry Gibbs, and here the work was originally started. The other station is at a point known as "Everglade Cross," between thirty and forty miles southeast of Immokalee, right on the edge of the Everglades and the Big Cypress Swamp. Here there are

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THE MISSION HOUSE AT EVERGLADE CROSS

a mission building and 640 acres of land, and here for the past year a medical missionary has been at work.

The mission has been in existence for some years, but, owing to special difficulties, progress has been slow. One of these difficulties lies in the fact that from time to time interested parties have misrepresented the missionaries and their work to the Indians, leading them to believe that the missionaries planned to catch them and transport them from Florida, as the Government did years ago with the larger portion of the tribe.

Another difficulty is in the constant,



SOME SEMINOLE FRIENDS OF THE MISSION

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though secret, supply of liquor to the Indians; and yet another is that, owing to their well-merited distrust of the white man, their houses are now in almost inaccessible spots in the everglades and swamps. To these places they have been constantly retreating, but they can retreat no more, and now any Indian taking a white man within a certain radius of their more permanent camps incurs the penalty of death. At least once recently this penalty has been inflicted, and only the fear of a terrible revenge would prevent the Indians from killing any white man found entering the same territory.



JACK OCEOLA AND LITTLE TIGER IN EVERGLADE CANOES

It is plain, therefore, that to follow the Seminoles, or to attempt to do so, would be to defeat our object; the only wise plan is to attract. At present the only means of doing this are by medical treatment and photography. During the last seven months the Indians have begun to visit the medical missionary. Many times the visitors stayed to meals, and sometimes spent the night.

There is no doubt that the Indians appreciate the white man's medicine, but something further is needed to attract those who are well. The opening of a mission store would undoubtedly be the best means of doing this. It would also be advisable to farm some of the lands of the mission, and so in time make it in part, if not wholly, self-supporting. If the state drainage of the Everglades, now commenced, proves a success, hunting as a means of livelihood will in a very few years be destroyed. Then what is to become of the Indian? Here, it is believed, will lie our opportunity, and if by that time the mission was carrying on successful farming operations, there would be the nucleus of employment and support for such Indians as would surely though gradually come in.

This, however, requires men and money, and it is thought possible that a few men may be found willing to form themselves into an associate mission, while others will perhaps furnish the much-needed funds.

The special difficulties of this work require something more than men and money, and that is continued prayer for the Seminole Indians, the work of the mission, and the missionaries employed therein.

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THE CONFERENCE OF THE THIRD MISSIONARY DEPARTMENT

NASHVILLE, NOVEMBER 1st TO 3d

BY THE REVEREND C. R. STETSON

THE Third Missionary Department, including the Dioceses of Maryland, Easton, Washington, Virginia, West Virginia, North Carolina, Asheville, Tennessee, Southern Virginia and Lexington, is a difficult one in which to get together a representative conference of the whole Church. The Allegheny Mountains divide the department into two sections, and this natural barrier, with the attendant difficulty and cost of travel, separates the eastern from the western portion effectively.

The conference held in Nashville, from November 1st to 3d, was attended by comparatively few delegates, about fifty in all, and these were chiefly from nearby places. The Bishops of Tennessee, West Virginia, Virginia, Kentucky and Asheville were present, and the majority of the delegates were clergymen, as the laymen have not as yet felt their responsibility for the success of these conferences. The Dioceses of Easton, Southern Virginia and Lexington sent no delegates.

The opening service was in Christ Church, on Wednesday evening, and was very inspiring; the church was well filled and the singing of the missionary hymns stirring. Bishop Gailor, in his opening address, spoke on the importance of the conference as the means of arousing missionary enthusiasm. He said that he was glad to have the first departmental conference in Nashville, because it was filled with the spirit of progress which had come to the South in the past few years.

Dr. Lloyd, speaking on "The Church's Mission within the United States," emphasized the responsibility of each Christian for the evangelization of this country. "America is a Christian land, that is to say, there is no one in this country who would dare to measure his brother's life and works by any other standard than that left us by Christ. Yet there are among us conditions that make the Christianizing of China seem an insignificant problem."

The Rev. Arthur M. Sherman, of Hankow, told of the splendid opportunity which the Church has in lands abroad, at the beginning of the twentieth century. The changed conditions in the East had opened up these countries more than ever to the missionary and to the reception of Christian teaching. The only thing to be feared was that we at home would not realize the need for immediate effort. "We laugh at the yellow peril," he said, "but God grant that we may never see the real yellow peril. If China becomes modern and does not at the same time become Christian, that is the heart of the yellow peril."

At a business session on Thursday morning Bishop Gailor was elected chairman of the conference, with the Rev. T. D. Windiate as secretary.

At the morning conference Bishop Gibson said that a spirit of prayer for missions could only be developed through knowing the needs.

The Rev. C. R. Stetson, secretary of the Third Department, told how missionary information might be given to the people, the mission study class, the Sunday-school and the pulpit. Dr. McKim said that his subject, "The Strategic Importance of the Large Parish to the Apportionment Plan," was such an obvious matter that a mere statement of it was sufficient, so he would alter it to "The Importance of the Apportionment Plan to the Large Parish." "The success of a parish," he said, "is gauged by its interest in missions, because the religion we preach is essentially a missionary religion. As every non-missionary relig-

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ion dies young, so with the non-missionary parish. What is the use of saying, 'I believe in the Lord Jesus Christ,' if you don't help other people to believe?"

At the afternoon session, vice-chancellor B. L. Wiggins, of Sewanee, presided at the discussion upon "What the Church is doing in the Domestic Field."

Bishop Horner spoke of the work among the white people. The Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C., told of the mission to the colored people. There are 9,000 communicants of our Church among a Negro population of 9,000,000. This Mr. Hunter did not think was any real measure of the influence of the Church. For if as much were done in proportion for the Negro as is done for the Indian, much better results would be obtained. The other addresses of the afternoon were by the Rev. J. C. Morris, dean of the cathedral at Memphis, on the Indian Missions, and the Right Rev. G. W. Peterkin, D.D., on the work in the Philippines, Porto Rico and Hawaii.

The business session of Friday was devoted to the discussion of "Missionary Administration." Dr. Lloyd, as chairman, made a very clear statement of the Apportionment Plan and the method of making appropriations for carrying on the work, inviting questions and criticisms. The Rev. John S. Gibson, of West Virginia, gave some practical suggestions as to the best methods for raising the apportionment in the parishes. The Rev. John K. Mason, D.D., of Kentucky, told of the Missionary Thank Offering. During the general discussion which followed, the conference endorsed the Laymen's Forward Movement, and expressed its desire to see the Movement begun in the Third Department. At the afternoon session the Church's work in missions abroad was discussed. Among other speakers were the Rev. Arthur M. Sherman, of China, and the Rev. P. A. Rodriguez, who told of the Mexican Church.

The conference closed with a mass meeting in the largest theatre in Nashville. Behind the bishops and clergy was massed a choir of about one hundred. Bishop Gailor presided. Bishop Woodcock spoke of the necessity that the Church should go forward in its mission work, because to stand still is to stagnate, and this is only one degree removed from death. The Church represents the Kingdom of God, and it is her duty to spread that Kingdom everywhere as a necessity of her existence. Bishop Peterkin followed with an address upon "Christ our Living Leader."

On the whole the conference was a success. Large results cannot be looked for at once, nor can they be expected in a movement so new as is this one of department conferences. The next conference is to be held in Asheville.

SUNRISE IN THE SUNRISE KINGDOM

"THE opportunities for Christian work," says one of our staff in Japan, "seem to be growing brighter every day. We are very much troubled because of the depletion of the workers, and no new ones added to our very weak force."

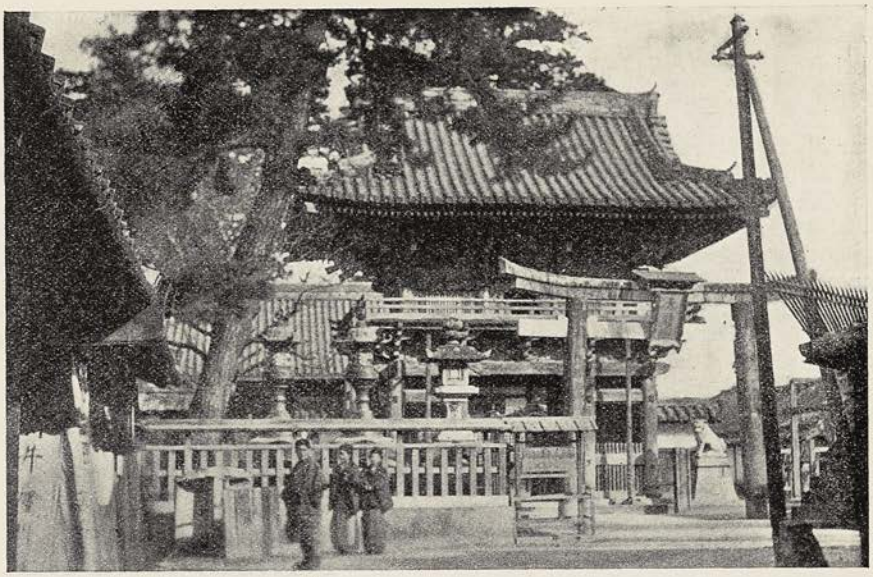
¶

ST. PAUL'S MISSION among the Japanese in Sacramento, Cal., is fulfilling the promise of successful work which was indicated by the first year of effort. There are now nine candidates for baptism, and early next month sixteen or eighteen Japanese, "all fine, earnest fellows," the rector says, are to be confirmed.

¶

HAVE any readers of THE SPIRIT OF MISSIONS copies of the September, 1905 issue which they do not wish to preserve in file? If so, they can be used to advantage in replenishing the files at the Church Missions House. Only twelve copies of that issue are now on hand. Copies may be addressed to the Publication Department, 281 Fourth Avenue, New York.

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A GREAT BUDDHIST TEMPLE WHERE JAPANESE EARNESTLY SEEK PEACE AND POWER

HOW ONE JAPANESE BECAME A CHRISTIAN

BY THE REVEREND JOHN C. AMBLER

IT is most interesting to learn the experiences and spiritual struggles of our fellows, especially when their environment has differed so widely from that of those whose lines have fallen to them in lands of Christian light and knowledge.

After a foreign missionary had recently given a labored discourse to prove the being of God, from the results of design as seen in nature, etc., a native clergyman of influence arose and addressed the same audience.

"The speaker who has preceded me, my friends," he said, "has just argued the being of God from His works as seen in nature, and has pointed you to the fact that large numbers of persons among the great nations of the West accept the existence of God, as a fact to be acknowledged without discussion. I confess that, while such arguments as these have their force, they do not appeal to me personally, as strongly as those which show the necessary relations which exist between the Creator and His creatures. What I am going to tell you to-night concerns my own individual history, and, as you are my fellow-countrymen, you may find many points of similiarity between my experience and your own.

"I grew up, like many of the young men of Japan, with a distaste for all religion, which I had been accustomed to connect with the strange superstitions of various kinds which are everywhere prevalent in this land. My first serious impressions upon the religious question arose upon the death of my mother, when I was about seventeen. My father had died some time previously, and at this time my mother lay at the point of death. In great trouble of soul, I asked the doctor in attendance whether there was any hope of her recovery, and he

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replied that she was rapidly nearing her end. Someone then advised me to pray to heaven for help, and I said, 'Where is heaven?' I went out of doors and looked at the broad expanse of the firmament above my head, and thought of the numerous gods in every public place, mountain top and grove in this country of ours, and I asked myself, 'Where then is heaven, and to whom am I to pray?' I was, however, so intent upon helping my dying mother that I did, then and there, utter a prayer addressed whither and to whom I did not know! On that night my mother died and after this my mind became fixed for days upon the subject of religion.

"It was at this time that my attention was called to a poster, put up in the town where I lived, announcing that there was to be a Christian preaching upon a certain evening. I determined to go and hear what this new teaching might mean, and so, on the evening advertised, I went. There were three preachers, and they told me about 'the true God and Jesus whom He had sent.' I was deeply touched and afterward I talked for hours with one of these teachers until all had been made plain, and I was able to see how God loves all men and wishes them to be saved."

This Japanese then gave a thoroughly Scriptural exposition of the doctrines of the atonement, and, after several other illustrations, he concluded with the well-known parable of the prodigal son. He told the parable in the easy colloquial of the country and dressed it in a garb suited to the understanding of his audience, for in every country the prodigal even has his national characteristics. He won his audience from laughter to tears by the singularly graphic picture he drew of the wild young spendthrift, first drifting into the deepest excesses, and then the meeting with his old father, whose affection was kindled into a greater glow of feeling because his son had come back to him in poverty and rags. "I am not certain," he concluded, "whether all of the Gospel is not included in that one parable, spoken by Jesus, the Son of God."

MISSIONARY LITERATURE LOCALLY ADAPTED

BY THE REVEREND JOHN DOWS HILLS

IT may help the cause if it be known that short additions of purely local pertinence increase the usefulness of the literature issued by the Board of Missions to aid the clergy in placing missionary information before their congregations in preparation for offerings.

A stirring missionary sermon on the Sunday preceding an apportionment offering was followed by mailing to every one connected with the parish the circular letter, together with Leaflet No. 980, regarding the present status and needs of the work, and an offering envelope.

For seventy-five cents a local printer made the following additions in red to 500 copies of the letter:

At the head was printed "Christ Church, Oil City, Pa., May 29th, 1905."

In the body of the letter the following words were underscored: "An envelope in which your offering may be enclosed. If you cannot be present at the service, the envelope, with your gift or any pledge you may desire to make, may be sent to me."

At the end of the letter came the rector's name, and below came these four lines:

> "For the great work of Missions the Church needs $900,000 this year."
>
> "The share of the Diocese of Pittsburgh is $15,000 this year."
>
> "The share of Christ Church, Oil City, is $356 this year."
>
> "Will you not give *your* share?"

As to results, the offering was more than double that of last year. And last year it was more than double the offering of the year before. Persistent use of this method will bring the parish up to its full quota, and keep it there in the years to come.

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JAMES ADDISON INGLE, M.A.

BORN MARCH 11TH, 1867
DIED DECEMBER 7TH, 1903

FIRST MISSIONARY BISHOP OF HANKOW
1902-1903

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"IF YE LOVE ME"*

THE PLACE OF LOVE IN MISSION WORK

BY W. H. JEFFERYS, A.M., M.D.

IT is my desire and purpose to-day to pass over the local consideration of medical mission work in Shanghai and to speak to you concerning a broader aspect of Christian missions, to speak to you concerning "The Place of Love in Mission Work." And I would say at the outset, in case anyone here might think for a moment that this is the less practical of the two subjects, and that we laymen and physicians are expected to speak practically and not to preach, that mission work in its very broadest sense is but another name for the practice of Christian love; that where the practice of Christian love begins, there Christian missions begin, even if it be between husband and wife, and where it ends there Christian missions end, in the home circle or in the Arctic Circle.

"If ye love Me, keep My commandments!"

> First Commandment — "Thou shalt love thy God!"
>
> Second Commandment — "Thou shalt love thy neighbor!"
>
> Last Commandment — "Go ye, make disciples of all the nations, teaching them to observe my commandments."

On those three commandments hangs the whole subject of Christian missions. Yes, love is practical in mission work, for love is mission work! It is its inspiration, it is its power and it is its consummation.

Love, in the beginning and ever since has been the inspiration of mission work, for God, who is love, so loved the world that He gave His only begotten Son to be the first and greatest of missionaries. And Jesus said unto Peter, the fisherman, in the beginning, "Follow Me and I will make you a fisher of men," and at the end, "Simon, lovest thou Me more than these" love Me? and then "Feed My sheep." And unto that man, the first bishop of the Christian Church, were given the keys of heaven because he loved most.

How is it that China and Japan do not send us missionaries to propagate the faiths of Buddha and Confucius and Lao-tsz at an expense to themselves of millions of dollars a year? Theirs are great religions. Is it because their religions are not true? No, for their religions have much truth; right and wrong, awards and penalties, future life, powers above. I sometimes think that if there had never been a Christ, the whole Anglo-Saxon world would have adopted Confucian morality. What then is the reason? It is not a question of truth. It is a question of love. It is because there is hardly enough love in all the composite religions of the East to make a Chinese care a copper *cash* whether anyone else believes them or not, while Christianity has enough love in it to make it care everything whether it shares its life or not. Christianity has the inspiration, not of a good code of temporal morality, but of a surpassing life of eternal love.

Not all Christians believe in missions! Someone loved enough to think it worth while to make Christians of us. If we do not think it worth while to pass it on, someone wasted a lot of valuable time! But the Church has one best of reasons for thinking that the town of Frederick believes in Christian missions.*

Then love is the power of Christian missions. Jesus trained Paul too and sent him to be the first bishop to the Gentiles. And St. Paul's experience was this: In labors, in stripes, in deaths oft, thrice beaten, once stoned,

* An address delivered at All Saints' Church Frederick, Md., April 13th, 1905.

* The late Bishop Ingle of Hankow was born in Frederick and grew up in All Saints' parish, of which his father, the Rev. Osborne Ingle, was then, as he still is, the rector.

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in shipwrecks, in the deep, in perils unnumbered, in weariness, in hunger and thirst, in cold and nakedness, I, Paul, am more. Yet . . . "if I bestow all my goods to feed the poor, and if I give my body to be burned and have not love, it profiteth me nothing." Some people suppose that Christian missions are halting because of lack of funds. By no means! They are halting because some Christians lack love. When our love grows large enough, there will be funds and to spare. I hear that one of the Presbyterian secretaries said recently, "We need lives, not funds." If there were as much surplus Christian love in this country as there is surplus Christian cash—so far does love go in mission work—I believe that the love and the money that would indicate the love, would be enough to buy China, perhaps the world, for Christ. The mission accounts at the Church Missions House in New York are merely the thermometer that registers the warmth of the home Church's fire. Some of the coals near the centre are already at white heat and the fire is spreading. Remember, to the lukewarm, Christ says, "I would thou wert cold or hot." It is the lukewarm Christians that stand between Christ's love and the men and women who have never heard thereof. It is lukewarm Christianity that gave opium to China.

It has, more than once, been said to me in this country, "Do you really pretend that you can love the Chinese?" In this country, mind you, and by the very same kind of women who love pug dogs and send them out in their carriages for the fresh air and have them wear overshoes when the pavements are damp and goggles in their automobiles! I too like some dogs, but I tell you frankly, I would rather play with a jolly Chinese baby for an hour than with all the pug dogs I have ever seen, until the end of time. Yet, if by love is meant, do we like to fondle and caress the Chinese, do we prefer them as a race to Americans, would we like to see this country overrun with them in their present state of morality?—in that sense we do not love the Chinese. We do not, however, call that love, we call that sentimentality. But if by love is meant the love that suffereth long and is kind, that seeketh not her own, that beareth all things, believeth all things, hopeth all things, endureth all things, in that sense it is not a matter of pretence, it is a simple fact that we love the Chinese.

The other day a medical student volunteer asked me, "To what should I give most attention in preparation for mission work in Shanghai?" Drummond answered that question once and for all, and the answer is, love. Give your attention to Christian love! If it is the greatest thing in the Kingdom of God, you may be very sure that it is the greatest need in the extension of the kingdom! "If I speak with the tongues of men and of angels and have not love, I am become as sounding brass," and had better stay home. And no one can read that chapter without thinking of what Henry Drummond said about it, and this is one thing he said: "You (missionaries) can take nothing greater to the heathen than the impression and reflection of the love of God upon your character—nothing! That is the universal language. It will take you years to speak Chinese, or the dialects of India. From the day you land, that language of love, understood by all, will be going forth from you."

That is literally true! How often do we prove it in China! The first surgical operation I was called upon to perform in China, before I knew a hundred words of the language, was upon a young boy who had been brutally struck in the chest by an Englishman with a hoe. The corner of the hoe had penetrated the lung, and in Chinese hands he would certainly have died, but in St. Luke's Hospital he recovered. Afterward I visited him in his home, and on the way the village children hooted at me and called me "foreign devil," but when I came to the sick boy's house I was received as a friend. And though I

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could not talk to her in words, the mother of the house was eager to show me her home and worldly possessions and to explain to me how to make thread. The language of love had been understood.

How is it possible to love the Chinese? One day I was working in the wards of St. Luke's Hospital when a Chinese visiting card was brought to me. It meant that a gentleman was downstairs. When I came into the waiting-room, however, he was not there. I found him out in the street standing by a *rickshaw* in which sat a ragged coolie, who was suffering from a severe hemorrhage from the throat. The gentleman, who was dressed in a long brocaded blue silk gown, tortoise shell spectacles, etc., said, "I found this poor fellow in front of my house on the pavement and brought him to the hospital. I want you to receive him and care for him until he is well." Now they have a delightful custom in China, which is all but universal, that when a sick man is found on one's front pavement (and you know it is a common thing to find people dying of disease, starvation or old age on the streets of a Chinese city), the only sensible thing to do is to move him promptly on to the pavement of one's next door neighbor, for if he should be so inconsiderate as to die, the law would require that the person on whose pavement he died should attend to and pay for his funeral. A sick man may be imagined as travelling quite a distance in the course of an afternoon of being "moved on." No one would ordinarily think of taking in a poor stranger to die on one's hands. Quite the contrary, an inn-keeper will invariably put one out if there seems any likelihood of such an event. My visitor had done otherwise. He had put the man in a *rickshaw* and walked by his side to the hospital. He was insistent that we should "do all that we could for the sick man," and at the same time put into my hands enough money to cover the cost of the patient's maintenance for a week. As he went away he left his address saying, "Whatever more is required for him I will gladly pay." And that man was a heathen Chinese!

How is it possible to love such a man? How on earth, rather, could any man with an ounce of heart possibly help loving such a man? If we had seen him on the road to Jericho instead of on Nanzing Road, Shanghai, we should have known him in an instant for a man that the world honors for his solution of the question, "Who is my neighbor?" Why, to love such a man is almost like loving one's own brother. Practical Christian love hardly calls that loving, to love a man whose lovable qualities are written all over him, from head to foot. That is merely living. Love seems rather to start when the love-inspiring qualities of the object appear a bit obscure, as in the case of a Chinese professional beggar, for instance, a human parasite whose stock in trade is a painted sore, whose home, a beggar boat, about the size of a ship's dory, is shared with from eight to ten other pigs, human or otherwise, as the case may be—and all foul beyond refined words. A woman whose conjugal partner is as likely as not her own brother or even her father—a wholly unmoral and hardly human being. Such an one came to St. Luke's Hospital one winter. She was almost a wild animal, so frightened that for four visits she would not speak. She was covered with vermin, filthy and a leper. But she was given a welcome and found some relief from the intolerable misery that had driven her to us, and very gradually her wild heart yielded and finally became quite friendly, until, after many days, when the time came for her beggar boat to move away, she brought to the hospital what might be called her widow's mite of love, the only thing she had to offer in return for what had been done for her, her one great possession on earth for us to see it, her leper baby. She never became a professing Christian, but she too understood the language of love, and I think that I speak for all medical missionaries when I say that we count it among our truest

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honors that we are able to reckon a few of such of Christ's very least of least ones, in the number of our friends.

"Charity begins at home." Yes, that is true. It began in that far-off primeval home when some great, but still unhuman, ancestor tore limb from limb a fellow brute and first shared the prey with his savage mate and offspring; but charity will only end at the ends of the world. Home missions are good, they are the expression of love for those about us, for those whom we know and understand and feel for. But foreign missions are love reaching out, love grown larger, so as to feel for the stranger; strong hands held out to those who never can repay; a refinement of love which the Church must yet in large measure attain unto. Home missions are bread given to one's own children, our duty of course. Foreign missions are flowers for a sick child in the hospital, for some of us also, duty, though the child can never make return and to many his very name may be unknown. "I was a stranger and ye took me in," into your love!

And love is the final goal of Christian missions. It is the end of the evolution of Christian life, the very consummation of the Church of God; actually that "one far-off divine event to which the whole creation moves," when out of the awful chaos of the conflicts of selfishness, whether it be of war or of financial greed or of personal aggrandizement, shall come the world's great harmony of Christian fellowship; when out of the utter brute of our animal origin shall rise up such souls of love as even God only makes through countless years of patience; when not only our next door neighbor knows that God is love, but in the larger reaches of Christian love, every human soul, be he good Samaritan or Chinese beggar leper, from Bethlehem, the centre of the world, to the last man, shall have heard and believed that God is Love because Christ and fellow-men so greatly loved that they called them friends and gave their lives to prove it.

There was a Christ-like man who gave his life for China.* It was given to him to feed the sheep and be their shepherd because, I believe, he loved more than these. It was his ever present ideal of mission work to plant the Church firmly, to train up a few strong native Christians upon whose faith the Church in China should stand as upon the solid rock, and I tell you that when the day shall come that Christ's little flock in China can count among its number ten such Christians as the man of whom I speak, the future Christianity of China will be an assured fact. He gave his body to be burned, and it profited much, for he loved much. I speak as of one who knew him least and only as a fellow worker, yet I knew him well enough to go to him in trouble. It was at the time of the Anglo-American Episcopal Conference, the last time he was in Shanghai and the last time I ever saw him.† A fellow worker‡ and I had so greatly differed and each so firmly believed himself in the right that it seemed to be a hopeless block to our cooperative work. I told Bishop Ingle of the affair, for I wanted his help in the matter, and I expected him to ask minutely of the rights and wrongs thereof. But not so, nothing was further from his thoughts. All he said was, "Doctor, if we foreign workers cannot manage to live together in Christian love, how can we hope to teach the Chinese to live so? Our many differences and eccentricities are for discipline, and serve as our finest opportunities of showing the natives how Christians live together in peace." And the conversation ended right there, and so did the quarrel. Yes! In mission work love is the supreme thing. So quietly was the lesson taught, but I for one shall never forget it. Do you, people of Frederick, wonder that I have chosen to tell it to you, of all people, and ask you to remember it with me until the day when we shall see him whom we love face to face?

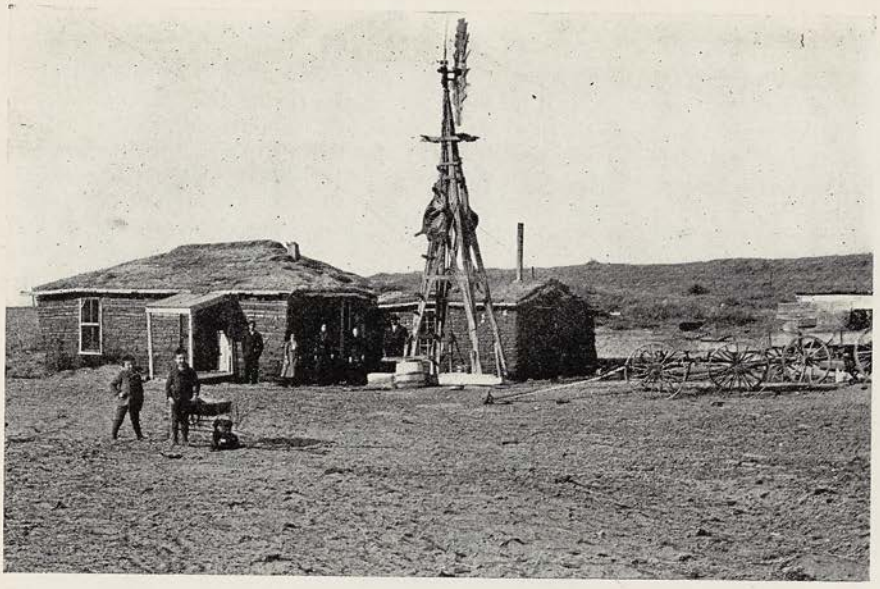
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* The reference is to the late Bishop Ingle.

† October, 1903.

‡ By no means my good colleague, Dr. Boone.

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A TYPICAL RANCH IN THE PLATTE VALLEY IN WESTERN NEBRASKA

A BLAZED TRAIL IN LARAMIE

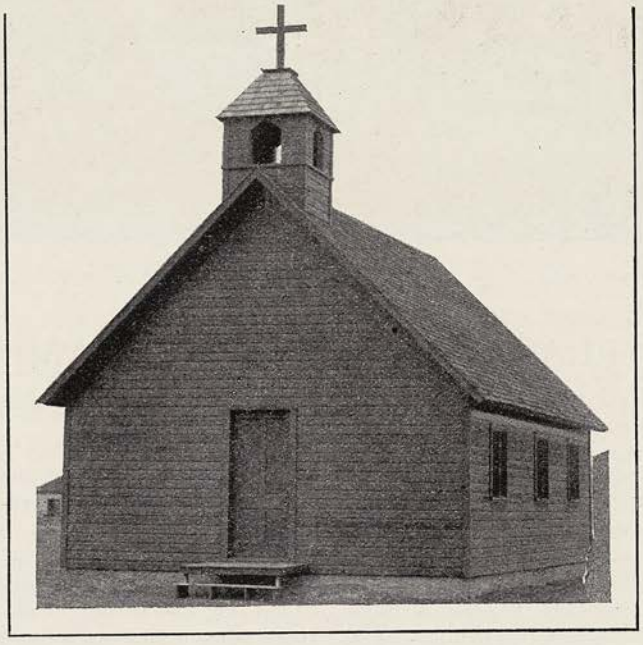
BY THE REVEREND G. BERNARD CLARKE

FOR fifteen years the Bishop of Laramie has held jurisdiction over one of the most difficult missionary fields of the west. The various vicissitudes of his labors to establish the heritage of our Church would form an interesting volume. The contest with the several "plagues" which nature, in her freaks, brought upon the earlier settlers in the form of grasshoppers, droughts and blizzards is a matter of history. Amid them all, alternating between hope and fear, the missionaries and their bishop, in the feebleness of early resources, found their lot trying in the extreme, but better days have dawned with the coming of railroads, the concentration of people in settlements, and many of the conveniences of life available, and the shadow of despair has faded away and given place to a very promising development.

The North Platte Valley is located in northwestern Nebraska and reaches across the line into Wyoming. It is only a part of the extensive jurisdiction where the bishop has to travel many hundred miles to perform his duties, and was a part of the great highway called the "California Trail," over which in succession passed the multitudes seeking the gold of the Pacific coast and Rockies, the troops of soldiers going to the frontier forts for the protection of the emigrants against hostile Indians and the Mormon exodus. Fort Laramie, the Sitting Bull reservation and the famous camp, Clark Bridge, were within it, and their ruins are to-day mute witnesses of unwritten tragedies. It covers about two hundred miles in length, reaching from Alliance, Neb., to Guernsey, Wyo., and, by projected irrigation plants, is being transformed from an almost hopeless desert into a productiveness that is unsurpassed. Four years ago the Burlington R. R. was extended through its length, and it is now dotted with many thriving hamlets and

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towns. The Episcopal Church with its chapels and services has made a start in many of them, although, owing to the scarcity of means and men, many of the places can only be visited occasionally. We ride in cars now "up the valley," but they are only a recent convenience and the memory of the thing called a "stage" hangs about one like a bad dream. Fording treacherous streams raise beets. The rain fall is uncertain and the winds soon evaporate what falls, but in the spring the melting snows of Colorado's mountains makes, of the Platte River, a rushing torrent, and from this source under the irrigation system water will be husbanded and distributed to ditches when needed. These enterprises represent non-resident capital, and the settlers will be obliged to



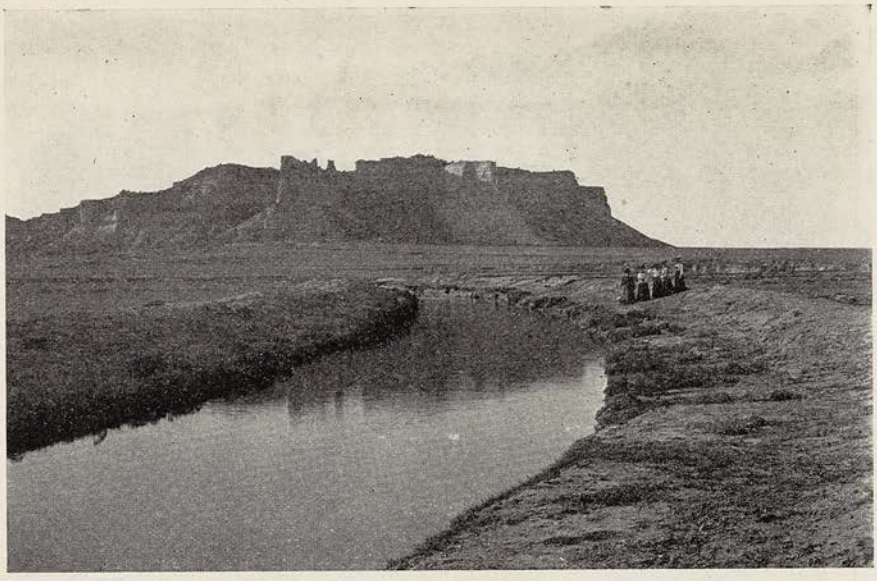
THE CHURCH AT BRIDGEPORT, NEBRASKA

and sleeping in the "open" with coyotes, prairie dogs and rattlesnakes for companions are no longer necessary, but all these and worse have been endured by some who are still in the field.

The government's plans for irrigation, by storing the water of the Platte River in reservoirs for use during the summer when the river is practically dry and very little rain falls, will give abundant moisture when needed. Private enterprise contemplates additional water supply with beet sugar factories to give employment for laborers and a source of income for those who pay for their privileges a fixed rate each year.

A majority of the present residents have had some kind of affiliation with Christianity "where they came from," and all are very sensitive of the imputation sometimes made that they have "left God east of the Missouri River." So there is a general inclination to help in the construction of a church building. Attending worship is another question with them. Courteous and kindly disposed in general toward Christianity, many are "too busy," in a struggle for existence, to meet the immediate and

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SCOTT'S BLUFF, A STRIKING LANDMARK IN A PRAIRIE DISTRICT
The water in the foreground is flowing through an irrigation ditch

pressing needs of the Church. The command of the Master is not happily contingent upon their wanting the Gospel or their ability to meet its expense. We have been sent that we might win them to its blessings. I know of no more ideal place for an associate mission than this valley if the bishop only had the men. The several missions are not able to sustain a clergyman individually and the Mission Board cannot grant stipends for all who could be placed. Surely there are men in our seminaries or at work for whom this field would present an irresistible claim if they but knew it. The chapels we build are simple and inexpensive, and will be the foundation of something more pretentious as time adds to our prosperity. The last one built is St. Alban's, at Gering. Here we need gifts of a lectern, Bible and prayer desk. Second-hand ones will do. In all this group of missions there is not a font, and the people, many of them, have never seen one. As silent teachers of the great sacrament, they have a place always, and when in use add to the dignity of the office.

Alliance, Neb.

HOW TO KILL A MISSIONARY MEETING

THE following rather unconventional lines have been going the rounds of the missionary magazines for some months. They will stand reprinting and are cordially recommended to the attention of persons and committees responsible for the arrangement of missionary meetings during the coming autumn and winter.

HERE LIES ONE MISSIONARY MEETING
KILLED—

Because of an apologetic, mournful announcement.

Because it began late.

Because it lacked terminal facilities.

Because it never was planned, it just happened.

Because the facts presented were old.

Because the geographical fiend held sway.

Because the interested man talked so long!

To this sombre list we venture to add:

Because there were too many speakers and no one had an opportunity to do his subject justice.

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SOME OF THE YOUNG HOPEFULS IN THE DAY SCHOOL AT HANCH'UAN

WANTED: A CHURCH AND SCHOOL BUILDINGS FOR HANCH'UAN

BY THE REVEREND ROBERT E. WOOD

BISHOP ROOTS and I have just returned from a visit to Hanch'uan, one of our important out-stations about sixty miles from Hankow. We found the work in charge of the Chinese priest, the Rev. T. F. Nieh, in a very prosperous condition. The communicant list has increased from 94 to 115. The baptized now number 447 and the catechumens nearly one hundred. This list includes the Christians at T'sen-Hwang-Kang, to which Mr. Nieh also ministers. The congregation has recently given largely for repairs and improvements to the mission property, besides giving nearly all the money needed to erect the comfortable two-story house in which their pastor lives. They really are very generous in proportion to their means, and will provide about 700,000 cash toward their new church; that is about $400 gold. This is no small amount, and when you consider that the T'sen-Hwang-Kang people have recently, entirely of their own accord and at their own expense, put up a building large enough for a chapel, school and guest-hall, you will understand how much has been done by the native Christians themselves.

We can hardly expect much of a contribution from the T'sen-Hwang-Kang people just now, for they have just taxed themselves to their utmost to put up their chapel. Nor can much be raised at Hsi-Ma-K'eo, the other large country station, dependent upon Hanch'uan.

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Work has only recently been opened up there and a catechist put in charge. The people need all they can raise to pay expenses of rent, etc. They already have a "building fund," too. The work in these country stations is very important and must be encouraged. But a central parish church for the entire congregation is equally necessary. When the weather and the roads permit, the country people are very fond of "coming to town" to church. When they turn out in full numbers, many are unable to get into the present small chapel at Hunch'uan.

I have mentioned the names of the two largest out-lying stations. These each have resident catechists and regular services and meetings. They are each visited by Mr. Nieh once a month. They are both about five English miles distant from Hanch'uan by direct route across the country, but much farther by boat. In fine weather the overland way, winding through the rice-fields, is very passable, but when it rains it makes a wearisome journey. But, notwithstanding difficulties, numbers of people walk to St. James's Church. And not from these two places only, but from half a dozen others, which are visited once a month, and where meetings are held in Christian homes. All of these widely scattered people surely ought to have a church large enough to accommodate them, if they are willing to take the trouble of getting there.

But, important as the church is, that is not the only need. We need more adequate school accommodations. The children of the country Christians are growing up, for the most part, ignorant of the Church's doctrines, for the reason that they live too far from the church to attend the day-school. If we had buildings to house them, we could easily open a boarding-school, where country children could live for two or three years and be trained up in the fundamentals of the faith. Their parents, even though poor, could easily help support such a school, for, if they could not pay tuition, they could contribute rice or other farm produce. At T'sen-Hwang-Kang there are enough Christians to support a school of their own. There are twenty-four children here in the day-school, all sons of Christians. But the other people scattered through the country are not so fortunate, and it is for them and their children that I make this appeal. Of course, we must not forget the little girls. Indeed, the people themselves are asking earnestly for a girls' school. This would necessitate the buying of more land.

When I last wrote about Hanch'uan, I thought $1,500 would suffice to erect the church. This amount must have seemed too trifling to American Church people to think about, because they are accustomed to do big things at home. Anyway, after a year of waiting, only $25 has been given to help equip Hanch'uan. You see, a missionary abroad has abundant opportunity to learn patience. Some times it is a little hard to be patient, when one remembers that scores of people who have never heard the Gospel message, but who might have heard it if Hanch'uan had been properly equipped, are now beyond our reach. So, too, one begrudges every day that passes without a girls' school, as he sees the hard lot of the women of China, and knows that hundreds of girls in the town and the surrounding villages are doomed to the same experience unless the Church makes haste to open the school. Perhaps, if we made a mistake last year in asking for only $1,500, we can correct it this year by asking that we be entrusted with the expenditure of $2,500. Every penny of this will be needed for the new church and for the schools.

I have already pointed out that the Hanch'uan people are helping themselves. The native Church in China, too, is doing its best for Hanch'uan, for it has given one of its ten native priests to lead the congregation. That is no slight gift when one remembers how many points in the district are in need of such help.

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CARRYING THE GOSPEL TO A HEATHEN VILLAGE

HOW AN AFRICAN CONGREGATION SENT OUT A MISSIONARY

BY THE REVEREND G. W. GIBSON, JR.

IN August, 1904, the people of St. Mark's, Harper, Liberia, started a little mission about 100 miles up the Cavalla River, with a view to doing what they could toward dispelling the darkness of heathenism, and letting in a little of the light of Christianity. We pledged ourselves to raise $500 a year, and as the distance from home is so great, and the advantages for travel so few and inconvenient, we thought that we should pay our teacher at least $250 a year. This is not nearly as much as he ought to receive, but we started with this. We appointed Joshua Jerome Brooks, a layman, as our missionary. He at once proceeded to work, and has been hard at it ever since. Once in three months he comes home to take a look at his wife and family. The five boys shown in the illustration with Mr. Brooks have all been baptized. All of them can repeat fluently, and intelligently the Creed, the Lord's Prayer, and the Ten Commandments, and they are making good progress in English studies. One year ago, these boys had never seen a book, and but few civilized men. With us 100 miles is a long way; for travelling is slow and inconvenient. When the river is rushing down, one has to be in a canoe for two or more days trying to reach the source, which is about seventy miles from the mouth, and then walk thirty miles overland through brambles, briers and thick woods, with zigzag foot paths, and hard, uneven roads. But we do not count this, so long as we are able to carry the glad tidings of salvation to our own brethren in the interior.

Recently we had a rally service for this mission. We wanted every man, woman and child in the parish to feel an interest in, and contribute something toward, this fund. In the morning we had a sermon from the Rev. Mr. Muhlen-

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berg, of St. Philip's, Gardnersville. In the afternoon the entire parish was out, and the church was crowded. The envelopes I had sent out during the week, asking each communicant to give at least twelve cents and every child six cents, came pouring in, and I was happy to announce the total of $60.17 collected.

While I am writing there comes a knock at my office door. It is blind Richard Nelson, who has been blind for twenty-seven years. He comes to bring his offering of twelve cents "to help on the cause," as he says.

Listen to his own words: "Brother Gibson and pastor, you did not send me an envelope, because you know I am poor and blind, and every month you give me alms from your church, but, praise the Lord, I have been unusually well for some weeks past, and have been able to make a little money by heating coffee, and selling starch, so I bring you twelve cents to help on the cause."

HOLDING FAST UNDER DIFFICULTIES

BY THE REVEREND S. HARRINGTON LITTELL

ONE of our young Christians, thirty miles off in the country, is in bad straits, "in perils among the heathen," for his devotion to the Saviour. There are not many Christians in his section, and, like most country places, the people there are bigoted and ignorant, intolerant and superstitious, more so than the city people. For a long time his relatives here have been urging him to join them in worshipping at the ancestral shrine. Down once on his knees or forehead, they would let him alone. But he will not yield. They tried threats, then tears, then beating. He never yielded. Finally they overpowered him physically, bound his hands and feet and carried him to the family tablet of his forefathers. There they beat him again. For months this process has continued, and he does not yield an iota. We have just heard of it, and for a good reason, without which we might never have known of his persecution. Finding that beating does not avail, they have now begun to beat his old mother, who is no more of a Christian than they are. They know she cannot stand such treatment, and, what is more, does not deserve it, and they trust in his sense of filial love and obligation to yield for her sake. And now, for the first time, he has asked our sympathy and help. Mr. Wang has written a letter to the head of the young man's clan, and to a near relative, and urged them to stop their relations in their persecution. He said that we are recognized in China by all classes having imperial rights, and that being a Christian is no excuse for such treatment. We will not take the matter up to officials, though we have the right to do so, but depend upon their sense of duty to put an end to this conduct in their clan. A few quotations from the classics about harmony and kindliness close the letter.

Not content with this, we are going to make a real opportunity out of the trouble, and instead of merely posting the letter—which, in the country in China means hiring a man to carry it—we are sending the cathedral catechist with it, to explain its meaning, and, still more, to preach to them, and hold regular meetings for the villagers. He is going loaded with literature for distribution, and we believe his visit will certainly have its effect in winning favor and dispelling suspicion at least. We hope that the seeds sown, and the example of the young man's steadfastness will more than merely remove bigotry. Such means, before this, have won whole families to the faith. Meantime, we hope the beatings will stop, and the man be allowed to worship his God in peace.

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A GROUP OF THE FOURTH DEPARTMENT CONFERENCE DELEGATES AT ATLANTA

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THE CONFERENCE OF THE FOURTH MISSIONARY DEPARTMENT

ATLANTA, NOVEMBER 7th TO 9th

BY THE REVEREND JAMES G. GLASS

THE opening service held in St. Philip's Cathedral was prophetic of what the conference thankfully realized before its close. Led by the combined choirs of the city, the bishops and clergy formed in procession, and joined the congregation in a most inspiring and uplifting service. The general theme of the conference was "The Mission of the Church in the Twentieth Century." In the general treatment of the subject, the speakers, one and all, struck a clear, ringing note of confident ultimate triumph. Recognizing the difficulties in the way, which could not be easily or lightly pushed aside, there was nevertheless conviction that the world was God's world, that God would take care for His own, and that our part is the privilege of aiding in the final consummation of God's plan. The speakers insisted that to this end we should bend our every effort, thought and prayer. One of the characteristic notes sounded by every speaker was the insistence on the necessity of light on the subject—education, information, knowledge.

At the opening service the Rev. Dr. Niles, of Columbia, S. C., in speaking of the Church's Mission in our own land, pointed out, by a contrast between the present and seventy years ago, the splendid progress of the Church from weakness to strength. He bade his hearers "Be of good courage, let them preach missions, pray for missions, only remembering that the present success was due to the self-sacrifice and self-abnegation of the past, and so they too must give themselves and theirs to the work, because they had inherited it all." The Rev. Dr. Lloyd, speaking of work in lands abroad, pictured the work already accomplished in foreign lands, and made a strong appeal to push forward the work along the lines already established, to give the heathen a "square deal" in his struggle for light and truth and purity.

The General Secretary throughout this meeting was a constant source of inspiration to his hearers. Always deeply in earnest and profoundly impressed with the seriousness of his own responsibility, he endeavored by persuasively convincing logic to drive home to the hearts and consciences of his listeners the duty that lay upon them, in pushing forward by all means the cause of the Christ, in the effort to win the nations into His fold. His talk on Thursday morning, on "The Missionary Administration," was particularly helpful, as someone expressed it, "A fine specimen of spiritual eloquence." Of course his own magnetic personality stood behind all he said or did, and gave it force and power. In incisive sentences, with here a bit of pathetic narrative and there a touch of humor, he explained the methods adopted at the Missions House for the transaction of the constantly increasing business committed to the Board by the Church. "The Apportionment Plan," and "The Methods of Appropriation," were handled with a directness and clearness of utterance possible only to one whose daily life is cast in its midst, while the strong appeal made to the men of the Church to join in the Laymen's Forward Movement and to have a share in the Thank Offering at Richmond, in 1907, went direct to the hearts and aroused an immediate interest in those privileged to hear him.

And the Board sent another representative, for whose presence we were exceedingly thankful. Mr. George Gordon King came from New York to speak his

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word of cheering interest and give the help and inspiration of his presence to his brother laymen gathered there. In strong, manly words, full of the intense conviction of his own deep feeling, and in an address singularly beautiful and spiritual in its conception of the purpose of missions, he told the story of missionary administration and activity as viewed from the standpoint of a layman and a member of the Board of Missions, counting it a privilege to bear his testimony to the joy of serving.

The missionaries from foreign lands whom we were so fortunate as to have in our midst, the Rev. A. M. Sherman, of Hankow, China, and the Rev. C. F. Sweet, of St. Paul's College, Tokyo, Japan, coming directly from their fields of work, brought a stirring message of the battle waged for the King and His Kingdom, in those far Eastern lands—the one intoxicated by recent victory and sobered by the realization of its new and added responsibilities as the great Nation of the East; the other arousing from its long sleep of centuries as a giant refreshed by wine, and bending its mighty energies toward the accomplishment of its own proud destiny as a new power amongst the nations of the world—both affording hitherto undreamed of opportunities for the saving leaven of a Christian civilization.

Of speakers from the Fourth Department, we cannot speak at length. But this much needs and ought to be said: in each case there was a carefully prepared and helpful presentation of the assigned topic. Archdeacon Joyner urged the necessity of a sane and reasonable treatment of all questions concerning the Negro, which was a problem only because, and if, we allowed minor considerations to take the chief place. The story of Bishop Gray's work amongst the Seminoles of Florida aroused an interest in the entire subject of work amongst the Indians. The brilliant paper read by the Rev. Mr. Whitaker, of Mississippi, on "Work Amongst the Whites," was a revelation to his hearers, not only of what was being done, but what ought further to be done. Bishop Weed's strong and splendid talk on Japan, and Bishop Bratton's bidding to prayer for missions, all contributed mightily to stimulate interest and fix resolve.

Of matters of department administration it need only be said: The bishop of the diocese where the conference is held will preside; the secretary of the Fourth Department will be secretary of the conference; the place chosen for the next conference is Columbia, S. C., and a committee on conference was appointed to co-operate with the department secretary. The conference requested the Board of Missions to arrange twelve study courses for monthly instruction on "Missions," for use with the children of the Church, and to appoint a department secretary to give his whole time to the work.

The conference has been pronounced by all present a splendid success. Men have gone back to their work in every diocese of the department strengthened and encouraged, with new zeal and new purpose for God and His Kingdom. The work of informing and educating has begun in a special sense, and a long step forward has been taken for which God, in His goodness, be praised. The address of Dr. Lloyd at the closing service was a ringing, far-reaching call to devoted service, and Bishop Capers, a long time soldier of many battles, tried and true and loyal, made a touching appeal to his brethren to follow in unswerving devotion and love and obedience the great Leader, living and alive forever more.

THE readers of THE SPIRIT OF MISSIONS responded so generously to the Editor's recent suggestion regarding sending stamps to pay postage upon copies of the Hymnal and Prayer Book for the use of Archdeacon Stuck, in Alaska, that the New York Bible and Common Prayer Book Society will be able to send 600 of each to aid the Church's work in that far away corner of the field. No further gifts are needed at present.

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THE MEETING OF THE BOARD OF MISSIONS

NOVEMBER 14th, 1905

THE Board of Missions met at the Church Missions House on Tuesday, November 14th. The following members were present: The Bishops of Albany (vice-president), in the chair, Pennsylvania, New Jersey, West Virginia, Pittsburgh, Central Pennsylvania, Massachusetts, Washington, Long Island, Newark, and the Bishop-coadjutor of New York; the Rev. Drs. Eccleston, Huntington, Anstice, Alsop, Stires, McKim and Parks; the Rev. Mr. Sedgwick and the Rev. Dr. Smith; and Messrs. Low, Mills, Chauncey, Ryerson, Thomas, Goodwin, Mansfield, Gardner, Butler and Morris. The Bishops of Louisiana, Oklahoma and the Indian Territory, and Asheville, and the Assistant Bishop of South Dakota, *ex officio* members, were also present.

The Associate Secretary announced the death of the Right Rev. Dr. Thomas F. Davies, at his home in Detroit, on November 10th; remarking that for many years Bishop Davies had been connected with the Board as a presbyter, or as a member of the former domestic committee. The vice-president, in feeling terms, alluded to the murder of five of the missionaries of the Presbyterian Board of Foreign Missions at Lien Chou, China, and offered thanksgiving for the grace and virtue of the departed, and prayers for those in affliction.

The General Secretary, by resolution, was instructed to convey to the Presbyterian Board of Foreign Missions sincere sympathy in the loss sustained by the Christian Church through the recent murder of five of their missionaries at Lien Chou, China.

The Right Rev. Frederick Foote Johnson, Assistant Bishop assigned to South Dakota, was recognized by the chairman, who extended to him a cordial greeting.

The Treasurer reported that the contributions to November 1st toward the appropriations amounted to $37,278, and showed a gain of $6,525 over last year to same date. Particularizing, he said that the gain showed: From parish offerings, $4,000; from individual contributions, $2,654; from Sunday-schools, $281; while there had been a small decrease by reason of delayed interest, etc. He added that he thought this a remarkably good showing in view of the fact that last year we had in all the collections at the time of the General Convention.

Resolutions were submitted from the recent conferences in the Missionary Departments, which were read *in extenso*. The purport of these was that the time had come, at least in several of the departments, for the appointment of salaried secretaries in their several localities. Upon this same subject there had come to the General Secretary letters from bishops and others interested in the project which had long been under consideration in the Board of Missions. The report of a special committee on the subject, which had been made the order of the day for this meeting, was next considered, when the following resolutions, which will be of interest to the whole Church, were adopted:

> "1. *Resolved:* That the report of the Committee on Further Organization of the Missionary Departments be and hereby is adopted, and the plan it recommends be put in operation as soon as possible; and further;
>
> "2. *Resolved:* That the General Secretary be authorized to relieve at his discretion any of the department secretaries now serving the Board, with the thanks of the same, and to nominate to the Board three suitable persons for election as its representatives; one in Missionary Departments 4 and 8, one in Missionary Departments 5 and 6, and one in Missionary Department 7.
>
> "3. *Resolved:* That the salary of the secretary in Missionary Departments 4 and 8 be at the rate of $2,000 per annum, with an ad-

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ditional appropriation not exceeding $1,000 for travelling and incidental expenses in discharge of his official duties within his departments.

"That the salary of the secretary in Missionary Departments 5 and 6 be at the rate of $3,000 per annum, with an additional appropriation not exceeding $1,000 for travelling and incidental expenses in discharge of his official duties within his departments.

"That the salary of the secretary in the Seventh Department be at the rate of $2,500 per annum, with an additional appropriation not exceeding $1,000 for travelling and incidental expenses in discharge of his official duties within his department.

"4. *Resolved:* That an appropriation at a rate not exceeding $10,500 for the current fiscal year be and is hereby made to pay the salaries and travelling expenses of the department secretaries, the same appropriation to be available when these shall have been appointed by the Board."

The General Secretary nominated, pursuant to one of the foregoing resolutions, for department secretaries, the following gentlemen: Of the Fifth and Sixth Departments the Rev. Dr. Rufus W. Clark; of the Fourth and Eighth Departments the Rev. James G. Glass, and of the Seventh Department the Rev. John A. Emery. The Board proceeded to an election, when the gentlemen named were respectively chosen.

A resolution was unanimously adopted by the Board expressing its gratification at the honor which had come to the General Secretary in his election to be Bishop-coadjutor of Southern Virginia. The Board declared its confidence that he would be led by the Holy Spirit to the right decision, and asked to place on record its appreciation of the ability and singleness of heart with which Dr. Lloyd had performed the duties of his most responsible office, as well as its full confidence in his administration as General Secretary. Subsequently a committee of three were appointed whose duty it should be to present to Dr. Lloyd a manuscript copy of the foregoing and, if he should wish to have it so, to confer with him on the subject.

On the recommendation of the Advisory Committee, who had had the matter under consideration, a resolution was adopted extending the limit of educational allowances in the United States for the daughters of foreign missionaries three years, so that boys and girls alike could be beneficiaries until they arrived at the age of twenty-one years.

Turning to matters under the head of domestic missions, a letter was read from the Presiding Bishop, dated Newtown, Conn., November 3d, certifying the consecration on the previous day of the Rev. Frederick Foote Johnson to be a Missionary Bishop, Assistant to the Bishop of South Dakota, in Trinity Church at that place.

Letters were at hand from the Bishop of Alaska, conveying the information that Mr. Knapp had proceeded to join Archdeacon Stuck, to travel with him and to work among the Kuyokuk Indians, the bishop remarking: "Mr. Knapp is such a valuable man to the work that I had to decide quickly and accept his offer, though how I am going to find his salary I don't know."

A number of the bishops having missionary work within their jurisdictions communicated with the Board of Missions on matters connected with, or growing out of, the appropriations for this year. Their requests were met and the following appointments were made under the Woman's Auxiliary United Offering: Mrs. Fannie C. Wiswell, relieved from her appointment of last month to the Diocese of Los Angeles, was appointed under the Bishop of Duluth to White Earth, Minn.; Mrs. Cora R. Brunson in the room of Mrs. Wiswell under the Bishop of Los Angeles, at Mesa Grande, Cal.; Miss Grace Sanford under the Bishop of Oklahoma, etc., as teacher in the Indian School near Fay, Okla.; Miss Mary E. Fish, in the room

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of Miss E. P. Barber, who has gone to China, to work under the Bishop of West Virginia; and, at the request of the Bishop of Tennessee, Miss Ruby E. Wilcox was appointed from the same fund as a teacher in St. Mary's Industrial School for Colored Girls, Nashville. A number of laymen and women were employed to do missionary work under their respective bishops, the most of them for work among the Negroes.

Letters were submitted from the Bishops of Porto Rico, Honolulu, The Philippine Islands, Mexico, Brazil and Cuba.

Bishop Van Buren announced that he had completed the Porto Rican Equipment Fund, that the Ponce Hospital Fund had reached $10,000, and that four acres of land had been purchased for $2,000.

The Bishop of Mexico writes insistently of the need of more money for the carrying on of the native work, which is dependent upon designated contributions almost entirely. He has received for it only $276 for the two months last past, and his liabilities on the first instant, in addition to that, were $900. He begs that offerings marked "for Mexico," which have been applied as heretofore for that work, may be speedily made, as he looks with apprehension on the fate of the native work otherwise. It has been established in this office that the words "for Mexico" shall signify, as heretofore, that the money is intended for the native work.

Bishop Knight, on the recommendation of his Standing Committee, has admitted as a candidate for Holy Orders a Mr. Carroll, now a student in the Virginia Seminary. He has also admitted a candidate in Havana, the gentleman before referred to as the agent of the American Bible Society. He was born in Madrid and, besides his foreign education, he is an A.M. graduate of Princeton, and of the Princeton Seminary.

Communications were at hand from bishops in China and Japan, and a number of letters from missionaries in those countries.

Mrs. Schereschewsky wrote that, early in October, the bishop was thrown from a vehicle and fractured his shoulder, which had been before broken; hurting his left hand somewhat. Thanks to Dr. Teusler's skill, he suffered less than was feared, and, wonderful to relate, he was able within a week to resume work with his Chinese scribe.

It was announced to the Board, with great satisfaction, that the amount for the Bishop Ingle Memorial addition had been more than made up, and a letter came at the same time from Bishop Roots, asking that whatever was in hand might be remitted immediately, as they needed the money for building operations which they were forced to undertake in connection with Boone College. The Treasurer was directed to remit promptly all moneys received up to the date of such remittance.

All were exceedingly gratified to know that Mrs. Alfred A. Gilman had sent in an order for 1,000 mite-boxes each year for the work of the Woman's Auxiliary in China, and that she understood that an order was to follow for the "Juniors," also.

Bishop Partridge wrote that on October 2d he closed the purchase of the lot for Bishop Williams's church in Kyoto. The Mission is expecting to pay for this plot with specials. The cost of the land, with fees, etc., was $5,630.25, for which a contribution of $1,000 has been made. Bishop Partridge was most anxious that Bishop Williams might see carried out his plan of building a large church in Kyoto, he himself having received enough money to build the edifice. An unusual opportunity offered itself for him to buy this piece of ground in the centre of the city, which was extremely desirable for the purpose. He had to avail himself of this offer immediately, as it represented the property of a family whom the circumstances of the war compelled to sell.

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

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ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

Miss Emma C. Johnson, whose appointment was announced in the October number, under instructions from Bishop Rowe started from her home at Big Rapids, Mich., on November 21st, on her journey to Circle. A part of the journey will be made by dog sled.

Porto Rico

Miss Pauline A. Weidensee, deaconess, who on June 13th was appointed a missionary to Porto Rico, left her home at Minneapolis on October 24th and sailed from New York by the steamer *Philadelphia* on October 28th. She arrived at San Juan November 2d.

The Philippines

Miss Margaret P. Waterman, reappointed to the Philippine Islands, sailed from San Francisco by the steamer *China* direct for Manila on November 25th.

Shanghai

Dr. Wm. Hamilton Jefferys and family arrived at Shanghai on September 23d.

Hankow

Miss Elizabeth P. Barber, of Sharps, Va., sailed from San Francisco by the steamer *Mongolia* on November 15th.

Tokyo

The Rev. Robert W. Andrews and family arrived at Nagasaki September 20th and at Tokyo on the 24th. The bishop has stationed Mr. Andrews at Akita in the room of the Rev. Mr. Madeley, absent on furlough.

The Rev. J. Armistead Welbourn, who left Yokohama June 24th, arrived at his home in Baltimore October 16th, having travelled *via* Europe.

Cuba

On November 6th Bishop Knight ordained to the diaconate Mr. Guy Frazer in the chapel of Jesus del Monte in the City of Havana. The same evening Mr. Frazer presented his first confirmation class of twelve boys and girls.

A NINE HUNDRED-MILE PARISH IN COLORADO

BY THE REVEREND IRENAEUS TROUT

ALTHOUGH Colorado is a diocese, there is a great deal of pioneer work to be done. There are many localities where the Church is utterly unknown, and even where we have missions it is a common thing to see the reapers and ploughmen working in the fields on Sunday just as on week days. What is there for the Church to do here? Take, for instance, my work at Loveland. My "parish" is about thirty miles north, east, south and west. I must use the "saddle" almost daily to cover it. We have a few folk at Johnstown, fifteen miles east, who meet in "the hall" when there is no dance on. We can have no fixed date. At Windsor, fourteen miles northeast, there are fourteen souls who have been baptized and confirmed since I came here in November, 1904. At Masonville, in the Rocky Mountains, thirteen miles west, we have a congregation of sixty, of whom only five were confirmed in the East before coming out.

The situation here at Masonville is peculiar. The people in this camp have a schoolhouse which is free for all. They were served by a Methodist preacher, a fine, self-denying soul, who at his own charges ministered to them for several years. About ten months since, he died. Until I went out there they had no services. So after a service one Sunday afternoon the people asked me to be their minister, and I readily consented, agreeing to come out for an afternoon in each month, provided they

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would let me wear the vestments and use the Prayer Book. To this they readily agreed; so we have a healthy mission there.

At Loveland proper, we have flourished almost beyond the most sanguine expectations. Archdeacon By-water held the first service and organized the mission on All Saints' Day, 1902, with seven communicants. A year ago Bishop Olmsted placed me in charge of this northern circuit. The archdeacon had also secured a lot, with a cottage, which was made into a chapel. The mission was in working order when I came, except the outlying point. Since last November we have sold the cottage and bought the "best lot in town," 100x140 feet, on the corner of the two most important residence streets. There have been eight adult and three infant baptisms, twenty-four confirmations, and the communicant list has grown from seven to forty-two. The services at present are held in my home. We own the rectory, and, the rooms being large, by cramping myself a little and throwing two rooms into one, by removing the dividing wall, we have a very fair chapel, but it is far too small. Our services are crowded to overflowing, and if we can promptly build a church to meet the increasing attendance, we can master the situation, but if not these seekers will gradually drift away. We are doing all we can and hope to build ere long. In the meanwhile, if there is a Churchman who wishes to place a gift where it will do real missionary work, it may be sent to Bishop Olmsted for Loveland, to help us build immediately so as to meet the coming folk and have a Church home for them.

Loveland is at the extreme northern end of Colorado—sixty miles south of Cheyenne, Wyo., and sixty miles north of Denver. We are in the heart of the beet-sugar belt, teeming with foreign labor, and in a town of 3,500 people, which is growing at the rate of about 1,000 a year. There are great possibilities for the Church here and now.

CHURCH STUDENTS' MISSIONARY ASSOCIATION

THE chapters of the Association have started the year with increased interest and earnestness. Among the Divinity-schools, the very first meeting of the Bexley Hall Chapter showed a unity of purpose and a determination to work wisely and systematically that boded well for the coming year. Berkeley Divinity-school's plan is the study of certain specific fields, every man in the school taking some part in the work. The Philadelphia Divinity-school, with the thirty members of its missionary society, is continuing the successful work it accomplished last year, and has arranged to hold in the churches of Philadelphia and vicinity at least eight missionary services during the coming winter. Among the speakers who have to date addressed the society are the Rev. Y. T. Kong, of Honolulu; the Rev. H. L. Duhring, D.D., the Rev. H. C. McHenry and Dean Nybladh, whose work is among the Swedes in the Diocese of Quincy. At the General Seminary the weekly meetings have been remarkably successful, the great majority of the students attending, while practically the entire mission field is being presented in the several mission study classes which have been arranged, and in one or the other of which far the greater part of the men are enrolled. The daily meetings for a short missionary intercession have been increasingly helpful. The men of the Episcopal Theological School have started a thorough study of Africa, and the successful beginnings of this study, together with the earnest efforts of the men of the school to make the C. S. M. A. convention a power for good, speak of a very deep missionary interest.

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THE SANCTUARY OF MISSIONS

THE FIRST CHRISTMAS NIGHT

IT is the calm and solemn night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness—charmed and holy now!
The night that erst no name had worn,
To it a happy name is given;
For in that stable lay new-born,
The peaceful Prince of Earth and Heaven,
In the solemn midnight,
Centuries ago!

—*Alfred Dommet in the December Century.*

THANKSGIVINGS

"We Thank Thee"

For the return of another Christmastide with its message of love and hope for all men.

For the progress of the Church in Southern Brazil. Page 918.

For the success of the missionary conferences in Chicago, Nashville and Atlanta. Pages 921, 930, 946.

For the good example of the congregation at Harper, West Africa, in sending out its own missionary. Page 944.

For the completion of ten years of service by Bishop Rowe in Alaska. Page 910.

For the growth of the spirit of Christian unity in the mission field. Page 914.

For the completion of the Ingle Memorial Fund. Page 913.

INTERCESSIONS

"That it may please Thee"

To give all those who know the blessing of Christmas joy, willingness to share in spreading abroad the Christmas message.

To give strength and wisdom to Bishop Johnson as he goes to his work in South Dakota. Page 926.

To provide for the building of a church and the schools in Hanch'uan. Page 942.

To call into Thy service the men needed for St. John's College, Shanghai. Page 914.

To bless the Church's work throughout the home land, and especially in Laramie, Colorado, Asheville and Lexington. Pages 939, 952, 955, 956.

To give comfort and courage to the Chinese young man suffering for his faith. Page 945.

To draw all Christian people in this land more closely together.

O GOD, who makest us glad with the yearly remembrance of the birth of Thine only Son, Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

FOR HOME MISSIONS

O GOD of all the nations of the earth, remember the multitudes in this land (especially those in Laramie, Colorado, Asheville and Lexington) who though created in Thine image are neglecting to serve Thee: and according to the propitiation of Thy Son Jesus Christ, grant that by the prayers and labors of Thy Holy Church they may be delivered from all indifference and unbelief and brought to worship Thee; through Him Whom Thou hast sent to be our Salvation, the Resurrection and the Life of all the faithful, the same Thy Son Jesus Christ our Lord. *Amen.*

¶

The Domestic Committee of the Woman's Auxiliary in the Diocese of New York has pledged to the Board of Missions for the fiscal year 1905-'06, the travelling expenses provided by the Board for five missionary bishops, amounting in all to $1,500. The bishops selected are:

Bishop Keator, Olympia; Bishop Gray, South Florida; Bishop Morrison, Duluth; Bishop Mann, North Dakota; Bishop Griswold, Salina.

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THE WOMAN'S AUXILIARY

To the Board of Missions



WHERE THE SALES ARE HELD

The buildings of St. John's are so crowded that this house is used at present for Sunday services, kitchen, dining-room and printing-office, as well as for the old clothes store. One cannot see in the picture how much it needs a new roof!

IN THE KENTUCKY MOUNTAINS

BY THE REVEREND WM. M. WASHINGTON

ONCE a week, on Thursday morning, as the teachers at St. John's Academy, Corbin, Ky., wend their way across the yard to breakfast, they see gathered about the "Old Clothes Room" a curious crowd. Although it is just seven by the clock, there are seated on the stiles and the fence twenty to thirty men, women and children. They have come to buy clothes. Some of them live near by; some have walked six or eight miles; some have driven twenty miles, from Clay county, clear across Knox county to Corbin. The first lot go away after a while, but their place is taken by new arrivals, and so it keeps up during the day. They buy all kinds of things; an outfit for the baby, or for the boy or girl; for the youth or maiden; for the man or woman. Garments that city people would think could be used by no one under any circumstances are often bought up eagerly by the mountain people.

When a new box arrives, the news spreads quickly, and there is great regret if week after week the people are turned away with the word, "There is nothing in the store." There are regular stores in town, but we give the people second-hand clothing of good quality and

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at cheap rates, and so they come to us to buy.

The work of distributing clothing at St. John's devolves at present upon Deaconess Callaway. Sometimes clothing is given away. Whether given or sold, the work of distribution requires judgment and experience. It requires a knowledge of the people as they come; what their needs are, what their home life is, that the goods may go as far as possible to the most deserving. Very often with each purchase goes a handful of magazines as a gift.

The room where the goods were stored last winter was small and narrow and had no counter behind which the deaconess could protect herself and her goods; and the lack of a stove made it a dangerous place for her to stand, perhaps a whole day in winter.

The money that comes from the sale of old clothes goes to the support of St. John's Academy. It is used as a fund to purchase certain household necessities in bedrooms, dining-room and kitchen. In the year 1904 the income from this source was, perhaps, $250. When it is considered that our Church through the diocese of Lexington made the same year an absolutely free gift of over $3,000 to the people of Corbin, by furnishing them a school and the services of the Church, it can be seen how important the Old Clothes Department is in the support of the Academy, aside from the good the clothes do the people.

A SUMMER MISSION IN THE DISTRICT OF ASHEVILLE

BY CLEMENTINA ROWE

[Miss Rowe is a United Offering Missionary stationed at St. George's Mission, near Morganton, in the District of Asheville. There she conducts a mission and a day-school, the latter for nine months in the year, and has all kinds of organizations in connection with it. The following article gives an account of the story of her last summer's work:]

"Miss Rowe, you all said you was sorry I was leaving St. George's, but I reckon you're glad now, since it made you come up to our Valley and find out the sort of people we are that live up in the mountains." That is what old "Uncle John" said to me on the porch of St. George's Mission House. He and his good old wife left their little farm near our mission last March, because growing infirmities made him think it better to try working his son "Johnnie's" corn mill on the South Fork River, than to continue farming. But soon word came to me over the mountain that poor old "Aunt Barbara" had lost the sight of one eye, and was confined to bed, and that she wanted St. George's mission teacher to pay that visit promised before she and her husband went away. This news led to a most interesting three weeks' mission in the Valley of the South Fork River, over the South Mountains, a mission surprisingly interesting in beginning, continuance and results.

When St. George's day-school closed for the summer, I rode over the mountains to see my old friends, accompanied by Amos, my little mission boy and godson, who trudged on foot with a thick stick, leading my horse over big trees which lay across the bridle track, or trying to clear away the low branches which forced me to lean forward my head on the horse's neck. We descended into the charming South Fork Valley, crossing and re-crossing the stream as we came to ford after ford, until we reached the little mill, perched on a high rock hanging over the torrent, beyond it the waterfall, and the clear, still mill pool, with rocks

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and glistening holly, wild rhododendron, maple, pine and oak, all glimmering in the water. On the hill above the mill was old Uncle John's cabin; a few yards off his son "Johnnie" lived, with his nice, sweet wife and their nine young children. A better ordered family you would seldom find, and a more single-minded or wholesouled couple than Johnnie and his wife it would be hard to meet.

I found "Aunt Barbara" worse off than I had feared, and promised to come to see her again. Next morning Amos and I made our slow way back, calling at two or three houses by the road upon some families who occasionally used to put in an appearance at St. George's Sunday-school or mothers' meeting, but whom I had lost sight of while without a horse, and the warm welcome I everywhere met decided me to return for a week's visiting among the mountaineers.

On this second trip I was accompanied by a young Divinity student, this summer doing vacation work in the Morganton missions, and with him went the archdeacon's son, Walter Junior. Johnnie generously offered us camping ground above his spring house, under two big trees. There a little tent was pitched, and rows of planks for seats were arranged upon the stones, while a little white altar was placed under a big tree, our student missionary carving a plain wooden cross to set against the trunk. Here, in this impromptu church, he conducted services from Monday to Friday, except when rain drove us into Johnnie's hospitable little kitchen, and the day spent by him and Walter in riding over the mountains, calling upon twenty families and inviting them to the services.

I had my cot and bedding placed in one part of a room rented by me in Johnnie's three-roomed new house. "Mary" remembered that a former Valley school teacher had curtained herself off a little room when boarding in a one-roomed house, so I did the same, with ropes and sheets. Our camp kitchen was a rock, beneath which Amos built me two fires, and upon which we laid a round, spokeless wheel from an old sawmill for kitchen table. We got along fairly well, allowing time for the wood to light and go out again, when it had been soaked through with nightly showers, for the fire to go into the fat of the frying-pan instead of "the fat into the fire," and for the coffee-pot to tilt over once or twice a cooking time, just as the water came to a boil. Mary allowed us to keep our milk and butter in the spring-house, and she made us the best butter we had ever tasted.

We found our services surprisingly well attended. On the first night it rained, and the service was held in Johnnie's kitchen, where nearly forty were present, most of whom had to make their way across the river on slippery foot-logs and between high, wet weeds on the banks. These were mainly curious and interested in the teachings of the Episcopal Church as comparing with and differing from those of the only religious body they had yet known. Deep and earnest attention waited upon every remark in each "preaching"; and those who could read showed the greatest courtesy and even readiness in following the services in the Prayer Books and Hymnals handed around. I found Johnnie and his wife searching Bible and Prayer Book till eleven or twelve at night for points brought up in the day's sermons. One night I read several of the Articles, and the last night they asked the missionary for a conference which lasted till midnight. How I wish we could have had a picture of the scene in the kitchen the last night but one, when a heavy shower drove us in for the service, and a dense crowd of eighty mountaineers, young men and old, women, young girls and children packed into the low raftered, picturesque room!

My own primary intention of calling upon various families could not be well carried out between the two daily services, with none to take charge of the cooking, so I made a few calls, and then left my bedding up there and told my mountain friends I should return the

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following week. I had held one mothers' meeting under our big trees the first week in the Valley, and I held a second one the next week. These meetings made me acquainted with about twenty mothers of families. The little services I held were explanatory of the order in our Prayer Book. I put the Prayer Book in their hands, showed them the places, and how to respond, when to kneel, stand, and so forth, besides drawing attention to the scope of the various petitions, after this I talked to the women about the social work our Church is trying to do. We had with us a barrel of the clothing our friends send us for mission sales. The mountain mothers brought their pence, with grateful appreciation and thanks for the garments in this barrel. They have very large families of little ones, who appeared to me to be kept clean and decent, but very scantily clad. The mothers were so pleased with our thought for these little ones, that all those who could afford to buy one quarter's worth gave me five cents for our Church offering, knowing that the mothers of St. George's offer at least one penny a Sunday. I enjoyed my visits to the homes immensely. One old woman had a little mountain basket ready for me, others bestowed peaches, plums, or eggs on me, and I was pressed by each and all to come and stay, "stay all day," "stay all night."

It was this cry that brought us back within another week, for five more services. The Rev. Mr. Hughes led in these, and he and our Divinity student invited any who desired to visit them in their tent and discuss any questions which might occur to them upon the doctrines or practices of our Church. This request was responded to. Each afternoon some man would come, and Mr. Hughes considered their questions showed great thought. He declared he had never preached to such inspiring congregations. Every word was eagerly listened to, the thread of argument closely followed, and the keenest interest evidenced. More than one man spoke of having sufficient interest in our Church to give "him a great notion of joining it," as they said in their plain way. One adult asked for baptism. The evening before our departure Johnnie asked the missionaries to come to his kitchen and talk over confirmation and baptism, with the result that the children were baptized the next morning. Johnnie left the decision to the four older ones, a girl of fourteen, two boys and a girl of ten. To our great happiness the girl overcame her mountain timidity, and the others bravely followed her example, in spite of the fact that besides the grandparents and parents, some neighbors had dropped in.

The scene, perhaps, surpassed any other in picturesqueness, and certainly in impressiveness. I connect it with two others; that of the earnest toil-worn faces of the men and women under the trees, the group of young girls and men in front, the older people standing behind, while we sang with them after the night service such hymns from our hymnal as were easiest for them to learn, the moon rising over the eastern mountains back of the two white robed men, and the lamps swinging from tree branches over the singers and listeners whose faces melted off in the background shadow. The third scene was that of our little family, grandfather, old half-blind grandmother, parents and children, standing outside Johnnie's most hospitable house, watching us drive off, with tears in their eyes. I could realize what Johnnie's words meant when he said: "Now my children have been baptized, what are we to do here alone in the Valley?"

But we will not leave Johnnie's family alone, nor forget those others who said so often, "We want the Bible explained to us. Your preachers explain the Bible." We will remember our mission camp in the South Fork Valley, and how, beyond the South Fork River lie nearly twenty miles of mountains thickly settled by mountaineers who so earnestly wait to have "the Bible explained."

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CAPE MOUNT, WEST AFRICA

I. THE BOYS AT ST. JOHN'S

BY MARGARET E. MATTHEWS

THERE has been very much sickness among the boys this summer, and Mr. Matthews has been nursing them night and day. Brunot Hall is so damp we moved the boys over to Langford Hall to sleep. They seem affected by a kind of dropsy, produced by heavy cold. All are better, but one died yesterday, not from this trouble but from paralysis of the muscles. Nothing could be done for him. The seven who were most sick we had in our own house and looked after them here, and would have liked to take in many more, but could accommodate only seven at a time. We need an infirmary for the school so much, none of the buildings are arranged with a view to illness. This rainy season has also been very expensive, we have had to call in the native doctors so often or to send the boys to them, and there are many things we have had to get for the sick. We have done very well ourselves. Mr. Matthews has had only one very slight attack of fever, and I have had one also, but am now (September 4th) perfectly well again. I am most agreeably surprised in the rainy season; it does not rain half as much as I expected it would, and it is delightfully cool. Africa is much better than people at home imagine. At the same time the people here think the rains this season the heaviest for many years, and there is much sickness among the natives in the country, and we hear they are dying in great numbers.

There are between eighty and ninety boys in school at present, from five years old to seventeen, and some of them, we think, unusually fine boys. One of the old scholars, who has gone to the High School in Freetown, is doing so well. The principal writes of him as one of the most promising boys in the school, and says his mind is bright and his character sterling, that he is to be implicitly relied upon. We want to encourage boys of this stamp, for in my opinion lying, stealing, immorality and heathenism will the more quickly and effectually be eradicated when a few of the race live above these vices and become leaders of their people. One strong man can control thousands; this I have often noticed at home.

II. THE HOUSE OF BETHANY

BY MARGARETTA S. RIDGELY

THE Mission House, which we call the House of Bethany, stands on a hill overlooking the lagoon in front and at the right, and the ocean on the left. Between the ocean and this lagoon lies a strip of land, in the midst of which is the bar by which the boats come in.

The house has six rooms, the living room and that which Miss Mahony occupied in the front, and at the back, mine and the children's, the store-room and the dispensary. Alongside stands the new building, with a nice school-room lighted by eight windows, and steps from it at the side toward the Mission House, and behind two smaller rooms and a passage leading to the door at the back. Above the school-room is a good attic, which will be a nice sleeping-room for the girls. At present two of the little ones are sleeping in the general living room, four in their own small room, and the cook with her baby and little maid in a corner of Miss Mahony's room. Before the next rains I may move with the girls to the other building.

The schoolhouse was opened on Monday, September 18th, with a very nice service. Mr. and Mrs. Matthews came over, bringing the boys with them, who filled one side of the room. The girls' school and our Sunday-school, with a few outsiders, nearly filled the other side. The room was bright with flowers which the girls had brought, and I wish our absent friends could have heard the sing-

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ing and responses. The boys always respond so well at service. Afterward each child had a piece of chocolate and a cracker, which they enjoyed very much, and I certainly enjoyed opening school in the new school-room the next morning.

If I tell the full story of that Monday's work, it will give an idea how all days pass at our busy mission station; made up, as they are, of routine, constantly broken by unexpected calls.

Before I was dressed in the morning a boy came for medicine for a sick baby. The boy himself had a sore, and hoped I would stop and dress it then and so save his return at the regular time that afternoon, Monday afternoon being the time for dispensary work. Although it is against our rules to dress the children's sores at odd times, unless in case of accident, for my own convenience on this special day, I let Georgie dress the boy's foot while I ate breakfast. Soon after finishing that meal one of the school girls came to have her sore dressed before school, so I dressed that, and another on the foot of the smallest of the house girls. From nine till after one I was in school, and then had dinner, and had just begun to get together the little bundles to be given to the children, when a Liberian woman came with her little niece, who is one of our day-scholars. The mother had died lately, and the aunt wanted to leave the child with us, which, of course, was impossible. Georgie finished the bundles, while I dressed some sores, and arranged the flowers for the service, and welcomed Mr. and Mrs. Matthews when they arrived with the boys. After the service Georgie went on with the dressing while I gave out medicines and attended to things generally. Then I suddenly remembered that it was mail day and that our mail-bag must be sent to the Mission. Then came supper, prayers, and the children's prayers, which the five small children generally say kneeling around my chair; then a little time for reading, before bed.

I am still very well, have not had a touch of fever. The rains will be over in about six weeks, so I hope I may escape it this year, and am very thankful to have kept so well.

THE OFFICERS' CONFERENCES

October 26th

BY vote of the officers, taken at the September conference, the date of the October conference was changed from the third to the fourth Thursday in the month, and to supply the lack which many of us felt in the giving up of the missionary Council, plans were made to make the day one of especial interest and usefulness. Notices were sent to all the diocesan officers, but particularly to those living in the Second Missionary Department, which comprises the dioceses in the States of New York, New Jersey, Pennsylvania and Delaware.

The day was planned to emphasize the close connection between the Woman's Auxiliary and the Board of Missions to which it is auxiliary, and was conducted throughout under the leadership of the General Secretary of the Board, excepting the time of the actual conference, over which Mrs. Watson, president of the New York branch, presided.

There was a celebration of the Holy Communion at half-past seven o'clock, followed by a Quiet Hour at 9:30, after which the officers adjourned to Assembly Hall on East Twenty-second Street, where they listened to addresses from the Associate Secretary, the Treasurer, and the Educational, Corresponding and General Secretaries, on the subjects of the Detail, the Method, the Education, the Romance and the Completeness of the Missionary Life.

Reassembling in the same place at 2:30, the roll was called, and it was found that the following dioceses were represented: Albany, by two officers (one Junior); Central New York, one; Connecticut, three; Delaware, two; Easton, one; Long Island, eight (one Junior);

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Los Angeles, one; Maryland, three; Massachusetts, two (one Junior); Missouri, one; Newark, eleven (two Juniors); New Jersey, four (one Junior); New York, seventeen (three Juniors); Ohio, one; Pennsylvania, eight; Vermont, one (Junior); and the African Mission was represented by Miss Mahony. There was thus a representation of seventy-six officers, from sixteen diocesan branches.

At this conference questions were asked of the secretaries, and answered. A note of congratulation was received from the Girls' Friendly Society, holding its annual meetings in New York, and of regret that the day for their service should have coincided with that of the missionary service to be held the same evening. This service, of which a notice had been sent out by the General Secretary of the Board, was held in Calvary Church, the Rev. Dr. J. Lewis Parks, the rector; Mr. Meem, of Brazil; Mr. Tucker, of Tokyo, and Mr. Sherman, of Hankow, being the speakers. Fifty or more of the young men from the General Theological Seminary, formed the choir, but the singing throughout the church was general and stirring. The offering, amounting to $127.93, was for General Missions, and to this was added the next day, $100 from one person and $250 from another: while a third attending the meeting, as a result volunteered $1,000 toward the re-establishment of the Reserve Fund.

November 16th

The November conference was conducted in a spirit of unusual hopefulness and promise. Bishop Horner, of Asheville, read the opening prayers, and then Mr. Wood gave the officers present his bright and breezy testimony to the fact that he is a missionary optimist. His reasons for this may be found largely in the minutes of the Board of Missions, to which the readers of these Auxiliary pages are referred to, that they may read in detail the story of those good things which bring us cheer and encouragement at the present time. Bishop Horner followed Mr. Wood, and pictured to the conference the great opportunity which lies before us in the white population living in the heart of the Third Missionary Department. He expressed the hope that the Church may use this opportunity by placing in the hands of the leaders they have sent there, the means for meeting the need.

These addresses were a stimulating introduction to the conference, which was presided over by Miss McVickar, president of the Rhode Island branch. There was an excellent representation, thirty-two officers being present from thirteen branches, as follows: Central New York, one (Junior); Connecticut, five; Long Island, two; Louisiana, one; Maine, one; Michigan, one; Missouri, two; Newark, six (one Junior); New York, six (one Junior); North Carolina, one; Pennsylvania, three; Rhode Island, two; Western New York, one. Connecticut reported the appointment of Mrs. Giraud, their former vice-president, to succeed Mrs. Colt as president, and Rhode Island the election of Miss McVickar to succeed Mrs. Ames; Connecticut, Long Island, Newark, Pennsylvania and Rhode Island had all held their annual meetings, Connecticut's being its twenty-fifth anniversary.

The remaining time of the meeting was largely given to the consideration of the question which had been sent out to the branches, asking them what active measures are being taken to increase the number of parish branches, and the membership in those branches, and to revive interest in branches where it has become cold. In answer to this inquiry the president of the Long Island branch reported: "It is the custom of the Long Island branch for the secretary to send out, at the opening of our year, September 1st, 'return postals' to every clergyman in charge of a parish on Long Island, naming the delegates for the previous year, asking for names of delegates for the new year, and naming October 1st as the latest date, since the list must be presented at our October meeting. Only part of the clergy responding, in three weeks a second set is sent to the

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unmindful ones; and later a card to the chairman of last year's delegation. By these efforts we make a tolerably full list for the first meeting. Later, by my sending some letters, and through other efforts, we receive, in time for the issue of the annual report, a goodly number of appointments. A few who had been on our list for years, but inactive, reply that they find no one to serve. *'We have no leisure class here,'* one rector wrote. We make a list of those other parishes from which we *could* ask delegates, and propose to vary our means of inducing them, according to circumstances. A personal letter to the rector brings an occasional appointment, and a slip inserted in our exchange list will bring others. Some parishes we propose to visit, but hope to win an invitation first. We depend on our delegates to carry to parish branches the information which begets interest. We have plans for a diocesan study class, which we hope may kindle desire for similar classes in some parishes."

The president of the Newark branch added the experience of that branch:

"Through the constant efforts of our bishop, as he goes about the diocese, two officers have together visited several parishes and formed new branches. The bishop says he always urges the claims of the Woman's Auxiliary, and, as a direct result, these invitations have come, for we have written often asking the privilege of coming to talk to the women without favorable results. Three new branches have been added recently, and several more invitations are pending. In one parish where we have not yet been asked to come, we have secured the services of one influential woman to do her best to urge the rector to form a branch. All our officers are willing to make these visits. As to renewed interest in old branches, we take every opportunity to tell all the branches that we officers are open to invitations to visit them at any of their meetings, and when we go we try to arouse new interest in some branch of our work. Some weak churches are only able to have a United Offering treasurer, a Comfort Club secretary, and a Church Periodical Club librarian and an occasional missionary meeting."

At the close of the conference the question was raised whether the changed hour was as satisfactory as the former hour for the conferences, the chief objections to the afternoon being that by meeting at that time the conference is separated from noonday prayers, and that the closing hour is somewhat late for persons returning by train to other cities; while the chief point in favor of the afternoon hour is that the meeting is unbroken by the interruption, after its first half-hour, of the mid-day service. The officers are asked to consider this question and to come to the next conference prepared to vote whether they prefer the hour of the conference from 11:30 A.M., to 1:15 P.M., with intermission for noonday prayers, or from 2:30 to 4 P.M.

THE DECEMBER CONFERENCE

THE December conference will be held in the Board Room of the Church Missions House on Thursday the 21st, from 2:30 to 4 P.M.

November Question, from Kansas City:

"How can interest be revived in old parish branches?"

Answer, from Michigan:

"The answer to this question comes to my mind in two words, 'personal contact.' To secure this the proper person should be selected to visit the branch, taking with her literature to be distributed. But, chief of all, should she get close to the women of the parish. Never be afraid of repeating the simple story of our organization and aims; you will be surprised by the frequent, 'I never knew that before.' If only our women can be informed, interest will follow, and there will be no lifeless branches."

For January: Question, from Newark.

Question: "How best can the Junior Auxiliary be introduced into girls' schools?"

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