

Title: *The Spirit of Missions*, 1888

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The
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE
Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

VOLUME LIII, MDCCCLXXXVIII.

PUBLISHED AT 22 BIBLE HOUSE
NEW YORK

1870

CONFIDENTIAL

210224430

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CONTENTS OF VOLUME LIII.

JANUARY.

	PAGE		PAGE
FRONTISPIECE—The Right Rev. John Williams, D.D., LL.D.		mission. Missionary Intelligence—Alabama, Colorado, Missouri, Nevada and Utah.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	1	FOREIGN MISSIONS.....	21
EDITORIAL.....	3	Bishop Boone's Visit to Wuhu and Hankow. Then and Now in Japan. Announcements. China—English in the Mission Schools: A Bright Scholar: News from Hankow: A Wuchang Incident. Haiti—The Farm School Examination: Accident to the Rev. Mr. Michel.	
Epiphany and Foreign Missions. The First Quarter and the Second. America as a Field for Missions. Collections for Work among Colored People. London Conference on Foreign Missions. Recent Action of Universities and Colleges. The Spirit of Change. Chinese Morals. The Children's Lenten Offering. Designated Offerings versus "Specials." The Value of Prayer for Missions. To-day in China. The Government and Religion in Africa. Worthy Monuments. "The Spirit of Missions." Brief Mention. With Our Correspondents.		MISCELLANY.....	26
THE CHILDREN'S LENTEN OFFERING.....	11	Topics for Prayer. A Royal Invitation (Poetry). Receiving, but not Giving. How We Learn to Love Others. A Letter from Uganda. Bishop Hannington's Fellow-martyrs. The Alaskans Teachable and Industrious. An Eminent Missionary Bishop. Young Japan. The Enjoyment of God. Schools for Colored Girls. A Discovery in California. A Survey of Missions. Fragments.	
DOMESTIC MISSIONS.....	12	WOMAN'S WORK.....	31
A Leaf from the History of the Rosebud Mission (Illustrated). Bishop J. A. Paddock's Seventh Annual Report. News of the Alaska Mis-		To Diocesan Officers. A Quiet Day. South Dakota—The Record of a Diaconate in the Indian Field. Washington Territory.	
		ACKNOWLEDGMENTS.....	35

FEBRUARY.

FRONTISPIECE—The Right Rev. J. S. Johnston		missionary Intelligence—Arkansas, Northern California, Western Texas.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	41	FOREIGN MISSIONS.....	63
JAMES SAUL.....	42	Bishop Ferguson's Work since Last June. Our Debt to Foreign Missions. Announcements. Africa—Pressing Needs of the Mission: Rocktown and Cavalla Affairs: Mr. Ashton's Impaired Eyesight: A Glimpse of Sierra Leone. China—Notes of the Mission. Japan—Many Baptisms at Tokio: Plans for the New St. Agnes' School Building.	
EDITORIAL.....	43	MISCELLANY.....	69
Stand by the Missionary Canon. The Children's Lenten Offering. Christian Terminology in China. The Bishop of Western Texas. What is the Enrolment Plan? Enrolment Action of the Board of Managers. The Immediate Work of the Enrolment Committee. Suggestions to the Clergy Regarding the Enrolment. Reappointment of Judge Prince. The Students' Missionary Association. A New Year's Gift. The Missionary Magazine. Brief Mention. With Our Correspondents.		Topics for Prayer. An Epiphany Call (Poetry). The Late Mrs. J. J. Astor. A Cause of the Lack of Zeal. The Indian Field. A Mission in India. Onward! Upward! Heavenward! Home-ward! (Poetry). Marvellous Openings in Japan. Our Chinese Immigrants. Gifts for Educational Institutions. Grand Possibilities. The Great Work of One Woman. Information and Prayer. Fragments.	
THE AMERICAN CHURCH BUILDING FUND.....	52	WOMAN'S WORK.....	74
ANOTHER TRAVELLER ANSWERED.....	53	To Diocesan Officers. Do Church Schools Supply a Missionary Need? China—A Letter from Bishop Boone. Japan—Letter from a Japanese School-girl.	
BISHOP HARE.....	54	ACKNOWLEDGMENTS.....	78
ABSURDITIES OF HEATHENISM.....	54		
A NEW BOOK ON THE CONGO REGION.....	55		
DOMESTIC MISSIONS.....	56		
The Work in Oregon during 1886-87. The Missions to Colored People in Virginia. Commission for Church Work among Colored People. Mis-			

MARCH.

FRONTISPIECE—The Right Rev. Abiel Leonard, D.D.		Whole Line. Observe a Due Proportion. Bishop Leonard. Good News from Japan. One Source of Joy. A Cheering Incident. Pertinent Questions about China. Schools for Girls. Our Country's Greatness and Growth. Church Work in Nebraska. The Lord's Money—Where Is It? Indian Education. Brief Mention.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	85		
EDITORIAL.....	86		
Receipts for Five Months. A Wide Latitude. Promoting the Enrolment. Work along the			

MARCH.—Continued.

	PAGE		PAGE
AGONY THE MEASURE OF SUCCESS.....	93	MISCELLANY.....	106
PREJUDICE CHANGED TO PRAISE.....	94	Topics for Prayer. Farewell to a Missionary (Poetry). Young People and Missions. Lavishness of Divine Love. Hazarding their Lives. Increase of our Population. Not Mine (Poetry). Dakota as a Mission Field. A Question to Hold a Man. Living in a New World. The Henry Martyn Hall. The Work of Our Hands (Poetry). An Important Decision. Mrs. Livingstone's Grave. The First Home Mission. A Chinese Lawyer in New York. Shanghai and Its Mission Work. Fragments.	
THE CHRISTIAN MISSIONARY AND HEATHEN RELIGIONS.....	95		
DOMESTIC MISSIONS.....	96		
Lay Help in the Church. St. John's Indian Boarding School, in South Dakota. Do Indians Ever Laugh? Missionary Intelligence—Nevada and Utah, North Dakota, South Dakota.			
FOREIGN MISSIONS.....	101	WOMAN'S WORK.....	112
A Missionary Tour through Southern Dioceses. Africa—Miss Merriam's Arrival. China—Christmas Services in the Mission; Mr. Sowerby's Movements. Japan—Encouraging News; The Osaka Ladies' Institute. Haiti—Annual Meeting of the Convocation.		To Diocesan Officers. A Quiet Day. The Ideal Auxilliary. South Carolina—Colored Work at Eastover. Georgia—The Ogeechee Mission to Colored People. Haiti—A Letter from Miss Baker.	
		ACKNOWLEDGMENTS.....	116

APRIL.

FRONTISPIECE—The Right Rev. H. B. Whipple, D.D.		FOREIGN MISSIONS.....	142
EDITORIAL.....	125	An Ordination of Deacons in China. Higher Christian Education in Japan. Announcements. Africa—Visitations by the Bishop: The Bishop's Visitation of Crozierville; The Memorial School at Kai-Poo.	
No March Meeting of the Board. Shall the Appropriations be Increased? George Kelly Dunlop. An All-day Missionary Meeting. Ordination in the China Mission. Contributions and Appropriations. Bishop Dunlop's Memorial. Government Interference in Mission Schools. A Reflex Wave in Japan. The "Hilarious" Giver. The Recent Inundation in China. A Missionary Indeed. The Heathen at Our Doors. A Noble Life. Brief Mention. With Our Correspondents.		MISCELLANY.....	148
BISHOP WHIPPLE AND HIS INDIAN MISSIONS.....	132	Topics for Prayer. Easter-tide (Poetry). Andrew, Whom the Lord Hid. Living Churches. The Macedonian Givers. Bishop Hannington's Sincerity and Generosity. Signally Repaid. Idol Procession in Los Angeles. A Military Officer in Error. Scope of Foreign Mission Work. All May Help Missions. Mr. Beresford-Hope. Fragments.	
PASTORAL INSTRUCTION IN SYSTEMATIC GIVING....	135	WOMAN'S WORK.....	153
DOMESTIC MISSIONS.....	136	To Diocesan Officers. A Quiet Day in Missouri. The Foreign Missionary Lending Library. South Dakota—Letter from the Rev. C. R. Stroh. Japan—Miss Mailes' Country Work.	
The Church's Duty to the Middle West. Men and Money. Missionary Intelligence—Milwaukee, Nevada and Utah, Northern Texas, South Carolina, Western Texas, Wyoming and Idaho.		ACKNOWLEDGMENTS.....	157

MAY.

FRONTISPIECE.—Residence of Miss Mailes and her Bible-Women, Osaka, Japan.		Institute. Appropriations for Buildings. Announcements. Africa—News of the Mission. China—Christmas at Wuchang. Japan—A Medical Society at Osaka: An Historical Collection of Toilet Articles for Sale.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	165	MISCELLANY.....	189
GEORGE KELLY DUNLOP.....	166	Topics for Prayer. A Petition (Poetry). Missions in the Bible. Notable Progress. Difficult to be Understood. A Remarkable Indian Woman. The Illiteracy of the Colored People. Valuable Workers. View of the Indian Rights Association. Freely Give (Poetry). Universities' Mission to Africa. Bishop Russell's Widow. Heathen Priests Losing Heart. Covetousness and Liberality. Indian Missions in British America. Sober and Rational Faith. Foreign Missions Aiding Home Work. Fragments.	
EDITORIAL.....	167	WOMAN'S WORK.....	194
Comparison of Receipts. The Commission on Work among the Colored People. A Munificent Gift. Concerning the Missionary Council. Let There Be Light. New Mexico and Arizona. A Reply to an Objection. Missions to the Indians. Missions Doing Good Work in China. Gospel Ethnology. The Opportunity for Christianity. Good Things in Store for Africa. Brief Mention. With Our Correspondents.		Another Missionary Reading Society. A Quiet Day. An Easter Offering. China—Examination of the Rosa Sayres School; How May the Auxilliary Help Our Mission in Wuchang? The Jane Bohlen School and Women Workers.	
INTEREST IN MISSIONARIES.....	175	ACKNOWLEDGMENTS.....	198
THE INDIAN'S SIDE OF THE QUESTION.....	176		
A REMARKABLE TIME FOR MISSION WORK.....	177		
DOMESTIC MISSIONS.....	178		
Bishop Dunlop's Death. The Church in Nebraska. Commission on Work among the Colored People. The Needs of Western Texas.			
FOREIGN MISSIONS.....	184		
Need of a New Church at Hankow. An Efficient			

CONTENTS.

v

JUNE.

	PAGE		PAGE
FRONTISPIECE—The Rev. Mr. Sowerby and the Young Men's Christian Society.		ments. China—Lent and Easter at Wuchang. Haiti—Mission of the Holy Comforter, Port-au-Prince: Holy Week and Easter in the Churches. Japan—Increasing Needs of the Mission.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	205	MISCELLANY.....	225
JOHN HENRY HOBART BROWN.....	206	Topic for Prayer. A Prayer for Spiritual Increase. Ascension Hymn (Poetry). If Ye Love Me, Keep My Commandments. Systematic Giving. Woman's Condition in Japan. The Color Question. Submission (Poetry). Forty Years' Work in China. In the Heart of Africa. The Dawn of the Modern Mission. Immigration. The Missionary's Call. Some Generous Givers. Fragments.	
EDITORIAL.....	206	WOMAN'S WORK.....	230
Give Everyone an Opportunity. A Want Still Unsupplied. Terms of Mr. Harold Brown's Gift. The Noble Purpose of a Large Gift. An Honor Roll. Sensible Views of the Tithe. A Missionary Bishop's Experience. The Motive of Giving. Self-support in Africa. Brief Mention. With Our Correspondents.		Vacation Days. South Dakota—The Turning Point. North Carolina—Mission Work in Lincoln. China—What Women are Not Needed at Shanghai: A Church and Church Furnishings for Hankow: A Word from Dr. Deas at Wuchang. West Africa—A Letter from Monrovia. Haiti—A Letter from Miss Baker.	
THE LIQUOR TRAFFIC IN AFRICA.....	212	ACKNOWLEDGMENTS.....	234
DOMESTIC MISSIONS.....	214		
Grace Church, Jamestown, Dakota. (Illustrated.) Bishop Leonard's Work in Nevada and Utah. The Desire for Christian Unity. Missionary Intelligence—Iowa, North Carolina, Western Texas.			
FOREIGN MISSIONS.....	219		
The Political Condition of Japan. Announce-			

JULY.

FRONTISPIECE—Catechists and Theological Students at Tokio, Japan.		Colorado, Florida, Nevada and Utah, Northern Texas, South Dakota, Western Texas.	
CHANGE OF TREASURER.....	249	FOREIGN MISSIONS.....	266
PROCEEDINGS OF THE BOARD OF MANAGERS.....	249	Heathen Chinese View of the Future Life. Faith Quickened. The Church of the Saviour, Wakayama, Japan (Illustrated). Prayer for Native Converts and Inquirers. Announcements. China—The Earthquake in Yunnan: "China's Millions": Internal Affairs of the Empire.	
MINUTE REGARDING THE GENERAL SECRETARY.....	251	MISCELLANY.....	272
EDITORIAL.....	251	Topic for Prayer. "One Little Thing" (Poetry). "Why Are Ye Fearful?" A Friend of Missions. Woman's Elevation. Our Responsibility. Commodore Perry's Fidelity. Advance of the Colored People. Non-Christian Tracts in China. "Churls" and "Liberals." Mormon Fanaticism. Many Native Clergymen. A Spiritual Revolution. Value and Growth of Foreign Missions. Fragments.	
Appropriations for the Coming Fiscal Year. The Next Two Months. The Missionary Council. Urgent Call for More Missionaries. Solemn Facts. Conditions of Missionary Success. The Vital Moment in Japan. The Good Providence and Will of God. The Indian Languages and Indian Schools. Official Interpretation of the Indian Order. Brief Mention.		WOMAN'S WORK.....	277
MONUMENTS AND MEMORIALS.....	258	China—St. Mary's Orphanage, Shanghai: The Babies of the Orphanage: The Girls of St. Mary's Hall.	
WEIRD, WILD AFRICA.....	259	ACKNOWLEDGMENTS.....	281
A PROPOSED ALLIANCE.....	260		
DOMESTIC MISSIONS.....	261		
Commission on Work among Colored People. New Races Coming. Missionary Intelligence—			

AUGUST.

FRONTISPIECE—Indians at the Carlisle School.		DOMESTIC MISSIONS.....	305
EDITORIAL.....	293	Christian Unity and Christian Work. Town-building in Nebraska. Missionary Intelligence—Alabama, Minnesota, New Mexico and Arizona, Northern Texas, Pittsburgh, Virginia, Western Texas, Wyoming and Idaho.	
Special Notice. A Moving Appeal. Bishop Whipple on Missions. The Promise of the Future in China. The Indian Languages in Indian Schools. Encouragement from Africa. An Era of Progress. The "Chinese Churchman." Bishop Parker's Interest in Missions. Bishop Parker's Last Illness. Two Present Needs. Brief Mention.		FOREIGN MISSIONS.....	311
THE GENERAL SECRETARY'S VISIT TO ENGLAND..	300	A Recent Tour of Bishop Ferguson's. Announcements. Africa—A New Station: Easter Services: Ladies' Church Aid Society and Northwestern Convocation. China—Good Success at Hankow and Honan: The Work at St. John's College: News of the Mission. Japan—The Rev. Mr. Cole's Work: Miss Bull's Work. Haiti—Burning of Holy Trinity Church and Parsonage, Port-au-Prince.	
MR. CAINE'S ASSERTIONS.....	302		
THE CHURCH MISSIONARY SOCIETY OF ENGLAND	303		
MOHAMMEDAN PROPAGANDISM AND POLYGAMY...	304		

AUGUST.—Continued.

	PAGE		PAGE
MISCELLANY	319	WOMAN'S WORK	323
Topic for Prayer. Saviour, Sprinkle Many Nations (Poetry). The Wanderer at Home. Moolu. Heathenism in San Francisco. Indians' Desire for Instruction. A New Era in Utah. Professor Drummond's Book on Africa. Young Alaska. Have You Made Your Will? A Missionary Hymn (Poetry). The Indian Problem. A Significant Fact. Incidents of Mission Work in West Africa. Fragments.		A Request to the Diocesan Secretaries. A Summer Offering. West Africa—St. John's, Cape Mount: The Orphan Asylum, Cape Palmas. China—The Clergy House at Wuchang: The Church at Hankow. Haiti—A Letter from the Rev. C. E. Benedict, Aux Cayes.	
		ACKNOWLEDGMENTS	327

SEPTEMBER.

FRONTISPIECE.—The Rev. F. L. H. Pott and his Choir.		gence—Florida, Northern California, Oregon, Wyoming and Idaho.	
EDITORIAL	333	FOREIGN MISSIONS	358
Our Missionaries in Alaska. A Welcome Visitor. Trying to Meet the Conditions. The Lambeth Conference. The Failure of the Commission to the Sioux Indians. The Census and the Gospel. An Afflicted Diocese. Politics and Religion. Christianity in the United States. The Unconfessed Sin. Bishop Beckwith on Missions. Brief Mention. With Our Correspondents.		Christian Unity in Japan. Monstrous Evolutions in India. Announcements. China—Mrs. Thomson's Retirement: The Growing Work in Honan: The Yellow River District after Last Year's Flood: The Great Need of More Out-stations: A Baptism at St. John's College.	
PROTECTION OF FOREIGNERS IN CHINA	341	MISCELLANY	350
LIGHT IN DARKNESS	342	Topics for Prayer. New Canaan (Poetry). The Great King's Messenger. The Secret of It. The Gospel among Negroes and Indians. The Patriotic Use of Wealth. Women in Japan. Strange Accounts of Travellers. First Success among the Dakotas. A Real Preacher. Fragments.	
MORMONISM AMONG THE SCANDINAVIANS	342	WOMAN'S WORK	364
HEROIC CHRISTIAN SERVICE	344	To Diocesan Officers. Notices. The Study of Missions. The Children. A Budget of Letters about the Colored Work. Fellow-laborers with St. Paul (Poetry).	
DOMESTIC MISSIONS	345	ACKNOWLEDGMENTS	368
Christ Church, Sidney, Nebraska (Illustrated). The Mission in Alaska. The Cheyenne River Agency Mission, South Dakota. Work of the Commission on the Spiritual Care of Immigrants. Conscience Money. Missionary Intelli-			

OCTOBER.

FRONTISPIECE.—Missionaries and Members of the Ladies' Institute, Osaka, Japan.		Nebraska, New Mexico and Arizona, North Carolina, South Carolina, Tennessee.	
PROCEEDINGS OF THE BOARD OF MANAGERS	373	FOREIGN MISSIONS	392
EDITORIAL	374	The Last Year in the Japan Mission. An Affecting Scene in Japan. Announcements. Africa—The New Buildings: A New School-room at Cape Mount. China—Visitations by the Bishop: A Message of Sympathy.	
The Old Fiscal Year and the New. The Missionary Council. Present Needs in China. The Power of Associated Effort. Reasons for a Missions House. The Clergy Are Interested in Missions. The American Church Building Fund. A Request by Bishop Leonard. Regulating the Missionary Work in Africa. The Awakening in China. New Subscribers for "The Spirit of Missions." Brief Mention. With Our Correspondents.		MISCELLANY	398
THE NEXT MISSIONARY COUNCIL	382	Topics for Prayer. Charity (Poetry). The Lord's Prayer. A Remarkable Occurrence in Japan. Hardships and Isolation. Concerning Armies. Tempting the Indians. A Hand-book of Foreign Missions. Obstacles in China. A Modern Widow's Mite. Beginning of the Indian Work. Chinese Liberality. A Sexagenarian at School. Shooting an Eclipse. Fragments.	
THE OFFICIAL MISSIONARY MAGAZINE OF THE CHURCH	383	WOMAN'S WORK	408
TEACH THE PRINCIPLE OF MISSIONS	384	To Diocesan Officers. Notice. Alaska—A Letter for Auxiliary Helpers. Japan—The Ladies' Institute, Osaka.	
DOMESTIC MISSIONS	385	ACKNOWLEDGMENTS	407
Bishop Brewer's Annual Report. The Mission in Alaska. Missionary Intelligence—Colorado,			

NOVEMBER.

FRONTISPIECE.—Calvary Church, Mayville, Dakota.		EDITORIAL	415
PROCEEDINGS OF THE BOARD OF MANAGERS	413	Advent Offerings for Domestic Missions. Missions and a Missions House. National Prosperity. Bishop Doane on Foreign Missions. Florida's Affliction. The Strategic Value of Domestic Missions. Expansion of the English Church Abroad. Proposed Missions House. Brief Mention.	
THE MISSIONARY COUNCIL	414		
SAMUEL SMITH HARRIS	414		

NOVEMBER.—Continued.

	PAGE		PAGE
THE DOMESTIC MISSIONS OF THE CHURCH IN THE UNITED STATES.....	422	Working. Ninety and Nine (Poetry). Testimony of a Distinguished Voyager. Two Gifted Missionaries. Living Epistles of Christianity. Superstition in New Mexico. My Father's Field (Poetry). Change in West Africa. Indian Religion. Christian Union in Japan. Fragments.	
DOMESTIC MISSIONS.....	425		
Eighth Annual Report of the Bishop of Washington Territory. Bishop Leonard's Work in Nevada and Utah. Endowment of the Oregon Episcopate. The Character of Immigrants. Old-time Speed Will Not Answer. Missionary Intelligence—Colorado.		WOMAN'S WORK.....	445
FOREIGN MISSIONS.....	431	To Diocesan Officers. Maryland—the Colored School at Aquasco. Mississippi—St. Mary's Mission, Vicksburg. South Dakota—The Auxiliary and the Mission House at Grace Mission, Crow Creek: The School Children at Crow Creek Agency. Japan—The Matsuri: The Bible Classes: Studies in the Ladies' Institute, Osaka.	
Announcements. Annual Report of the Bishop of Haiti. Bishop Boone's Report for 1887-88. Noteworthy Giving.		ACKNOWLEDGMENTS.....	449
MISCELLANY.....	440		
Topic for Prayer. A Prayer. Praying and			

DECEMBER.

FRONTISPICE—"Unto Us a Child is Born."		FOREIGN MISSIONS.....	470
THE SECOND MISSIONARY COUNCIL.....	453	Mr. Tyng's Last Year's Work in Japan. Announcements. Africa—The Work at Lower Buchanan. China—The Medical Mission at Shanghai: The Wuchang Medical Work. Japan—Mrs. Page's Music-teaching: Miss Mailes and Her Bible Women.	
EDITORIAL.....	455	MISCELLANY.....	476
The Board of Managers. The Missionary Council. The Advent Offerings. A New Missionary Bishop. Ready for a Call. Annual Meetings of the Woman's Auxiliary. The Testimony of a Statesman. A Magnificent Benefaction. Partial Views of Eastern Literature. Progress in Japan. Brief Mention.		Topics for Prayer. The Bethlehem Star (Poetry). A True Missionary. Macedonian Giving. "Ask and Ye Shall Receive." Who Give Most to Home Missions. An Interesting Case. What has Come to Pass in Utah. A People not to be Despised. Stagnation in Africa Disappearing. How to Win Christian Triumphs. How Rich may a Christian Become? Fragments.	
REPORT OF THE COMMITTEE ON INCREASING MISSIONARY INTEREST.....	460	WOMAN'S WORK.....	481
THE CHINESE EXCLUSION POLICY.....	463	To Diocesan Officers. The November Meeting. Junior Branches of the Auxiliary. China—A Christmas Box for China.	
WORDS AND DEEDS.....	464	ACKNOWLEDGMENTS.....	385
DOMESTIC MISSIONS.....	465		
Missionary Work in Colorado. The Church in Northern California.			

THE SPIRIT OF MISSIONS.

VOL. LIII.

SEPTEMBER, 1888.

No. 9.

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The Stated Meetings of the Board of Managers are held on the second Wednesday of each month, at one o'clock in the afternoon.

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22 BIBLE HOUSE, NEW YORK.

Remittances should be made to the TREASURER; all other communications to the GENERAL SECRETARY.

OUR MISSIONARIES IN ALASKA.

It seems very strange that any portion of the territory of the United States should be more difficult to communicate with than our most distant Foreign mission. Yet so it is. Our missionaries in Alaska have just been heard from after an interval of nearly a year, and the communication from them which may be found on another page will be read with great interest.

Their isolation, and the consequent self-sacrifice, will be better appreciated when the closing words of the correspondence from which we have taken the account of their labors are read. Mr. Parker writes in the latter part of June from Anvik:

In a few days we shall board our boat, and make our way down the Yukon and across Norton sound to St. Michael's. There we shall meet or wait for the annual mail steamer, get and briefly answer our mail, receive and pack in our boat our year's supply

from San Francisco, and then hasten back to our post. The round trip occupies over a month, during which we cook, eat and sleep on our boat.

These missionaries are engaged in heroic work and well deserve the prayers and the support of the Church.

A WELCOME VISITOR.

EARLY in August a stranger called at the Mission Rooms and handed to the Treasurer a contribution in bank notes amounting to \$3,500 for the general work of the Society. Carefully concealing his identity, the stranger went away. We can only take this method of expressing our high appreciation of this most welcome visit, and the earnest hope that the unknown contributor may be abundantly rewarded for his generous gifts in behalf of the missionary work of the Church.

TRYING TO MEET THE CONDITIONS.

THE *Church News*, published at Sioux Falls, Dakota, in the jurisdiction of Bishop Hare, describes Mr. Harold Brown's gift as "a grand opportunity for the Missionary Jurisdiction of South Dakota," and after speaking of the conditions of the gift, says: "Very rarely has such an opportunity as this been held out to any missionary jurisdiction. It was no doubt in the mind of the donor that such an inducement would stimulate the laity of the Church to greater activity and renewed interest; and we earnestly pray that this result may be reached." The paper then calls upon the laity to raise \$10,000, that the jurisdiction may claim a like sum from the fund.

THE LAMBETH CONFERENCE.

THE Conference which began June 30th with a welcome by the Archbishop of Canterbury in Canterbury Cathedral, closed July 28th, with a service in St. Paul's Cathedral, at which the Archbishop of York preached. The Conference was notable for the large number of Bishops in attendance, 142 having assembled from all parts of the world, nearly twice the number that attended the first Conference twenty years ago. A spirit of harmony, practical earnestness and real vigor marked the session throughout. There was an evident purpose to deal with living questions, and we learn from some of our Bishops, who have returned from the Conference, that they were deeply impressed by the directness and force with which the English Bishops addressed themselves to practical issues, no less than by the moral and mental earnestness which characterized their speech.

The subject of missions received a full share of attention. The London correspondent of the *Standard of the Cross and the Church* writes: "Foremost of the beneficent influences of the late Conference is the impulse given to missionary enterprise by the testimony of the chief agents in the great and blessed work of evangelical enterprise. The Bishops of Minnesota, Mississippi, and Missouri have spoken most effectively on the imperative necessity of missionary work if the Church at home is to live and thrive." The Society for the Propagation of the Gospel, the Church Missionary Society, the Society for

Promoting Christian Knowledge and the Bible Society all gave receptions to the members of the Conference at their respective houses, and no doubt the Bishops realized fully how great is the power of these agencies for the furtherance of the Kingdom of our Lord.

We trust that the impulse which the Conference has given to the Church in England may be communicated to us on this side of the Atlantic also, and be manifest in the larger spirit, the deeper wisdom, the more whole-hearted devotion with which we address ourselves to the great work which we have to do.

THE FAILURE OF THE COMMISSION TO THE SIOUX INDIANS.

THE commissioners who were sent out by the United States Government to negotiate an agreement with the Sioux tribe of Indians have met only with disappointment. The Indians refuse to give up their lands, and meet the entreaties of the commissioners with sullen indifference. The act of congress which provides for the opening of the Sioux reservation, Dakota, contains a clause making it necessary to obtain the consent of three-fourths of the Indians before the act can go into effect. The proposition of the government is, to sell one-half of the 22,000,000 acres contained in the reservation at fifty cents an acre, and to use the proceeds of the sale for the benefit of the tribe. The remaining 11,000,000 acres is to be divided among the Indians in severalty. The Indians are to stop hunting, horse-racing and fighting, and go to work, and send their children to school.

What must be the issue, if the Indians shall continue stubborn and not yield their consent to the opening of the Dakota lands for settlement? To our mind one thing seems inevitable: The tribal relation must be given up. The conditions of a savage life cannot be maintained, but must in the course of time give way before the exigencies of advancing civilization. The situation is anomalous, and while the embarrassments which beset the government are largely the fault of its own bad faith in the past in dealing with the Indians, the questions which press for solution demand the highest wisdom and the most patient kindness, with the firm purpose ultimately to absorb the Indians into our American life with all the conditions of citizenship.

THE CENSUS AND THE GOSPEL.

THE House of Representatives has passed a bill appropriating a sum not exceeding \$6,000,000 for the expense of taking the census of the United States for 1890. It will not be questioned that this is a wise expenditure of money, and although the sum may seem very large to pay for the gathering of statistics, yet it will be money well spent for so valuable a result. Still we are led to the reflection, that if it cost five or six millions of dollars every ten years for the taking of the census of the United States the amount of money which is expended upon the work of Christian evangelization is very small in comparison.

Christian work must be carried on at all times every year, and if the Church is to keep pace with the rapid growth of population, Christian people should

be ready to help with a liberal hand in extending and strengthening Christ's Kingdom in all parts of our land, and among all varieties of people who come here to make up this great nation. Would it seem too much to hope that this Church of ours would give at least as much for its missionary work in the United States as the government appropriates for taking the census? Six hundred thousand dollars a year would seem a large sum for our Domestic Missions; but when we compare census taking with Gospel ministering, does it seem too much?

AN AFFLICTED DIOCESE.

THE Diocese of Michigan has suffered a very severe loss in the death of its beloved head, the late Bishop Samuel Smith Harris. Bishop Harris was in England in attendance upon the Lambeth Conference, when, on the 5th of August, whilst preaching in Winchester Cathedral, he was stricken with apoplexy. He never rallied, but lingered until August 21st, when he died at the Langham hotel in London. The Bishop was scarcely forty-seven years of age, and appeared to be in the very prime of a vigorous manhood. His diocese was devoted to him, and looked up to him, not only as its official head, but as a leader whom it was always ready to follow. He will be tenderly mourned, not only by Church people, but by the whole community, which felt a just pride in him.

Michigan has been greatly blessed in the possession of a devoted laity, some of the strongest men in the state being active Churchmen. Among these the Hon. H. P. Baldwin, of Detroit, once governor and also United States senator, is conspicuous. He has for many years represented the diocese in General Convention and been a member of the Board of Managers of this Society. We regret to say that Governor Baldwin is lying very ill in Constantinople. The tidings from him may well cause grave apprehensions. It would be a doubly severe affliction to the Diocese of Michigan if it were to lose so true a friend and so wise a counsellor at this time, and we sincerely hope that the next news may be more encouraging in his case.

POLITICS AND RELIGION.

WE are on the eve of a presidential election, and soon the country will be in a political ferment. A great debating society stretching from the Atlantic to the Pacific, will discuss questions of national interest, methods and policies of national administration. Short and easy lessons will be dispensed from the hustings upon intricate questions of political economy, and the people will be made to feel that momentous issues hang upon the casting of their votes in November. The tendency of all this is to awaken dormant energies, to quicken intelligence, to set the masses thinking, to fan the flame of patriotism, and to educate to the responsibilities of citizenship. The country is none the worse but all the better for the fervor of a political campaign. In view of the great increase of population and the large number of immigrants coming to us all the time, once in four years is not too often for a thorough stirring of the political atmosphere, and that which has been called the "quadrennial spasm."

is perhaps one of the most helpful agencies in the development of our national life.

Within the last quadrennium nearly three millions of foreigners, who are utter strangers to our ideas, have come to make their home here, and to become sovereign citizens of these United States. Of how much greater moment is it, however, that these millions shall be made to feel the influences of our religious life, that the agencies of the Church shall reach out to them the warm hand of welcome, and meet them with loving ministrations. We are put in charge with the principles which most deeply affect the national welfare and life. The Gospel is the great civilizer and the true illuminator, which will enlighten the ignorant and convert the alien into worthy and valuable citizens of the republic.

The question of the character of a civilization transcends in importance all questions of method, policy and material interest. A civilization grounded in Christian principles and penetrated by Christian impulses, is essential to the well-being of this country. Have we not something to learn from the zeal and fervor of a political canvass? Does it not teach us that if the people are to be reached and moved for God, a quickened step must mark our missionary work? If men would but take as lively an interest in missions as they do in politics what great results might be achieved. If they would work as heartily, give as freely, and move shoulder to shoulder, the Church would become invincible, and individuals and communities would be made to feel the power of a new life, and the nation would be built up in the fear of God.

CHRISTIANITY IN THE UNITED STATES.

THE Rev. Dr. Daniel Dorchester has published a useful work entitled "Christianity in the United States." The beginning of the various religious bodies in this country, their multiplied missionary, benevolent, and reformatory agencies, and their present status, are sketched with ability and impartiality. Various divergent elements are also noticed. The statistical exhibits in the book of all the religious bodies are taken from official documents.

The history of the efforts for the conversion of the Indians, is to us the most interesting part of the volume, and much space is given to this history. Dr. Dorchester shows that the early settlers of New England did more for the Christianizing of the aborigines than is generally supposed. In 1664 there were no less than 3,600 "praying Indians" in eastern Massachusetts alone. The first evangelizing effort west of the Alleghanies is thus narrated :

The first Protestant missionary beyond the Alleghany mountains, Christian Frederick Post, a devout and godly Moravian, had become familiar with Indian habits and languages in his labors among the Delawares, on the banks of the Susquehanna. A calm, simple-hearted, but intrepid man, he feared not the dangers and privations of the Indian wilderness. During that perilous period after the fall of Braddock, he was selected by General Forbes and sent into the Indian territory to win over the red men from the French to the English. The fall of Fort Duquesne was claimed to be one of the consequences of his negotiations. After the close of the French and Indian war, Post, accompanied by another Moravian, the celebrated Heckewelder, returned to this region, proceeding as far as the Muskingum, on whose banks a tribe of the Delawares had settled, and commenced

his labors. Afterward, in conjunction with David Zeisberger, they laid the foundations of the town of Gnadenhütten, a memorable settlement of the good Moravians and their Indians. This was the first establishment of these devout and useful missionaries beyond the mountains. Many an Indian heart was won to the cause of truth by their patience, constancy, and judicious, humble instructions.

THE UNCONFESSED SIN.

BISHOP WILMER, of Alabama, writing in "The Recent Past from a Southern Standpoint" of his friend of many years, the late John Stewart of Virginia, says:

St. Xavier has left on record a marvellous statement: "I have had"—I think he stated more than a million—"many people resort to me for confession. The confession of every sin that I have ever known or heard of, and of sins so foul that I never dreamed of, has been poured into my ear, but no one person has ever confessed to me the sin of covetousness!"

Yet this is the "root of all evil" in the sight of Heaven. I can give almost the same experience with St. Xavier. One man only has ever expressed to me the fear lest he should become covetous; and it is a suggestive fact that he was the most generous man that I have ever known—John Stewart of Virginia. We used to talk this matter over frequently. He would say, "I have noticed that covetousness is the prevailing disease of old people; I fear it for myself as I get older; and I know of but one remedy—giving! giving! giving!" He had hit both the diagnosis and the treatment of the disease. The spring will become stagnant unless its waters flow freely; the embankments of the dam will give way unless there is a "waste" to carry off the excess of water. Is it not a most suggestive fact, that the most liberal are the most fearful of selfishness? It is natural that it should be so. The most learned feel most their ignorance; the most humble their pride; the most pure their uncleanness; and for the same reason, the most generous their selfishness. . . . It is not cant, then, but a clear vision and an humbled spirit, that brings out from the holiest saints confessions of sin and cries for cleansing.

BISHOP BECKWITH ON MISSIONS.

THE eloquent Bishop of Georgia touches a chord which will find response in the breast of every earnest man when in his last address to his Convention he says:

Our people should be taught, for the sake of their own salvation and their influence upon others, to worship God with their substance, with their souls and bodies; that, as the Church is His Holy Temple, they come there to meet Him, not to criticise a preacher or be thrilled by solos and duets. They should be taught that as the Blessed Master died for them, so He died for all men; that human effort and human influence are among His chief agencies in carrying to others the good news of their redemption, and, therefore, upon their efforts depends in large measure the success of the Church's mission to the world. They should be taught that he who giveth to the poor lendeth to the Lord, and that God has given to His people this loving promise: "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine." The Church should be loved by us because she is God's agent—His witness. He has Himself called her His body, and in her keeping are the oracles of God. Her mission on earth is to preach the Gospel to every creature, and there is no greater duty, no higher privilege, than to bless our fellow-men by giving liberally as God has prospered us, that earnest men may carry His messages of peace and His promises of mercy to a world perishing in wickedness and sin,

BRIEF MENTION.

THE departure of the Rev. Elliot H. Thomson and Mrs. Thomson from the field of their labor in China, where they have done most excellent service for a quarter of a century, is an event which causes the deepest regret on the part of all their fellow missionaries, by whom without exception they are held in the highest esteem both personally and for their works' sake. The account of the farewell is given in another place. The letter of the Bishop informing us of the necessity of their leaving, is really pathetic. Mr. and Mrs. Thomson will have the sympathy of the Church, and fervent prayers for Mrs. Thomson's speedy recovery.

BISHOP CROWTHER, the black Bishop of the Niger, was as welcome a guest as any among the Bishops who attended the Lambeth Conference. At the house of the Bishop of Dover, at Canterbury, he was entertained with honor, and there was no suggestion of incongruity in his being there. The form of address "my lord" seemed just as appropriate to him as to any of his brethren of the Episcopate. At the lord mayor's banquet in London he was received without condescension. At the missionary conference in Exeter Hall his venerable presence stirred the enthusiasm of the audience, and his quaint and telling illustration of woman's work in his mission was greeted with the heartiest applause.

THE frontispiece of this number of the magazine represents the Rev. Francis L. Hawks Pott and his choir at the chapel of St. John's College, Shanghai. As we learn from China one of Mr. Pott's qualifications for successful missionary work is his good influence over the boys of the mission. The choir which he has organized, is a proof of this. In writing of the organization of the choir Mr. Pott says: "The boys have taken to the idea amazingly, rehearse diligently, and sing well. Our English teacher, Miss Spencer, paved the way for the undertaking by instructing her classes in the rudiments of music, so but little remained for me to do. All the boys are Christians and appreciate the privilege, I think, of being choristers and leading in the singing of God's praises. I want to give as many of them as I can something to do in connection with the services of the Church, for of course their interest is aroused accordingly."

WE have received a copy of a diploma, which was given to one of the scholars in our China mission upon whom a literary degree has been conferred. The Rev. Mr. Partridge, in enclosing the diploma, speaks of it as an honor conferred upon our mission and says: "I believe it is the first case on record in all our mission history in which one of our scholars has received a literary degree."

MISS SYBIL CARTER has set out for Japan and China, where she will give her services as a volunteer worker for two years, under the direction of the Bishop in whose jurisdiction she may be. Miss Carter is accompanied by Miss Violet Hogg, a young lady of England, who is a niece of the Countess of Aberdeen, and whose interest in Foreign missions has led her to embrace this opportunity of seeing and working in them.

THE Supreme Court of the United States recently rendered a decision by which the government is to pay to the Choctaw tribe of Indians the sum of \$2,858,798. The claim has been in litigation for over fifty years. This is in partial fulfilment of the terms of a treaty under which the Choctaw nation ceded large possessions of land in Mississippi. The lands, thus ceded, were sold by the government to the amount of nearly \$8,000,000, not a penny of which went to the Indians until in 1852 Congress authorized the payment of \$872,000, to be accepted as full settlement for nearly ten times that value in lands. The Indians were coerced into signing away their rights and taking the money. The

recent judgment in their favor is the result of legal proceedings to obtain indemnity, and is very tardy and not full justice. Is it any wonder that Indians are slow now to enter into treaty with the United States?

UNDER the provisions of the Edmunds-Tucker law the Mormon "church" in Utah has been compelled to turn over to the United States receiver its property held in excess of the limit which the new law allows—not only the temple property, but 30,000 sheep, \$75,000 worth of cattle, \$27,000 in notes for stock in the theatre, \$27,000 Deseret telegraph company stock, \$100,000 worth of coal lands, \$75,000 of gas stock and other property, in all amounting to \$790,000. Whether the law which requires this property to be turned over to the school fund will accomplish its object may be questioned, inasmuch as the school fund is under the control of the Mormons.

FOUR CITIZENS of San Diego, California, have subscribed \$2,000,000 to provide in that city an orphans' home for boys and girls, to which is to be attached an educational and technical school. George J. Keating, deceased, of the same city, has left a bequest of \$100,000 as an endowment of St. Paul's parish and a bequest of \$100,000 toward establishing a hospital without reference to sect or creed. These indications of public spirit among its citizens are a source of pride to the thriving city of San Diego.

HENRY WINKLEY, a Philadelphia merchant, who died recently, testified his great interest in higher education by contributing to colleges during his lifetime \$450,000.

WITH OUR CORRESPONDENTS.

BISHOP MORRIS, of Oregon, who has been in England in attendance on the Lambeth Conference writes: "This is the first real vacation in my whole ministry of over forty years, and will perhaps not be considered too much of a dissipation for one in his seventieth year. I trust that a visit to the land of my fathers and to the mother Church may in no way lessen the efficiency of the few years of labor left to me."

BISHOP LEONARD, of Nevada and Utah, writing of the assignment of missionary stipends, uses the suggestive words following: "My endeavor always shall be to encourage stations to cut off their stipends as speedily as possible in order that the money may be used in new places."

BISHOP JOHNSTON, of Western Texas, writes: "Thanks be to God the light begins to break through the dark clouds that have overhung this jurisdiction ever since the death of Bishop Elliott." In another letter the Bishop writes: "Can you tell me where I can get an aquatic parson? I have two places, about fifty miles apart, on a beautiful bay, which could be worked most pleasantly by one fond of boating. Both are growing places. I can give not over \$600. Living is cheap, and a young man or bachelor could live on that and less. Please inquire diligently for such a one, and put me in communication with him."

MRS. M. M. JENNINGS, who is engaged in work among the colored people, writes from Macfarland's, Lunenburg county, Virginia: "On Sunday, August 5th, and the following Monday a missionary meeting was held at our church. Although the congregation was so large that almost half could not get into church, good order was kept, and an earnest Christian spirit pervaded the whole meeting. I think much spiritual good was accomplished and the prospects are quite encouraging."

PROTECTION OF FOREIGNERS IN CHINA.

"GIVE me a pile of stones and I can keep back any crowd of Chinese," said a prominent missionary not long since, in our hearing. There are many who share this opinion and believe that stones, bricks, tiles and similar missiles are their best protection. The number of those who advocate shot-guns and revolvers is necessarily small, as these weapons are of little avail when one is overpowered and outnumbered by a crowd. We differ radically from the sentiment quoted above and we think we are sustained in our opinion by nearly all sensible people in China. The use of any missile whatever is a great mistake and in ninety-nine cases out of a hundred will prove in the end to be an additional source of danger and not a protection. The foreigner is always outnumbered, and the ratio is so great against him that if the natives use even the mildest missiles in return he is sure to suffer.

What then are the best protections in China when trouble arises? We answer: Two—first, the *language*, this is *facile princeps*; and next, the presence of a child.

The power of a half-dozen words of their own tongue over a Chinese crowd is simply marvellous. One sentence correctly spoken and judiciously applied will cause a rabble quietly and peacefully to disperse, when a shotgun or a missile would be fatal. We are not called upon every day to face turbulent crowds; but we frequently encounter gatherings of loafers, boatmen, and soldiers, upon whom a few words of the local dialect work like a charm. It is a constant occurrence for the missionary to pass safely and without even a thought of danger through crowds of rough-looking people where the foreign merchant would not expose himself for any consideration whatever. You land, for instance, at the water-gate of a Chinese city. Two or three great rafts are anchored there, and as you step ashore you are surrounded by a crowd of lumbermen, who seem perfectly willing to pick your pocket, or knock you down or even murder you for a few paltry cash; at least that is the way they appear to the average foreigner. You approach them, and just as they get ready to fling their first abuse at you, you stop and quietly say, "Well, how is the lumber-business now? Good?" There is a pause of a moment or two until it dawns upon them that you are really speaking Chinese; then

the color changes in their faces, and as they begin to smile, some one says, "No; the times are very hard now." You reply, "Yes! but we will hope for a better season next year," or something of a similar nature, and then the crowd respectfully gives way, and you pass through the opening perfectly unconcerned.

As you near the inevitable camp of soldiers another gathering awaits you. They have scented the "foreign devil" afar, and are ready now for any rough sport at his expense. They block the street in front of you, and are bound to hinder your progress. When you come up to them you simply say, "Have you eaten your evening rice to-day?" Awe-struck at the sound of their own tongue coming from foreign lips, they step one side, and say, "Thank you, foreign teacher, we have partaken," and so you pass safely along. It is the same story wherever you go; in town or in country, the language is the great protection.

In case of a great riot or insurrection, where the people and soldiers are already beyond control, the language may then be ineffectual, in which case you have resort to the second protection, which is a child. Take a little child with you in your arms, and the roughest men will spare you for the sake of the child. A lady who was in the recent Chung-king riot, told me that when the mob surrounded her and began to beat her sedan chair to pieces, she rushed out of it into the street with a child in her arms, and the crowd all cried, "Don't hurt the child." Thanks to the presence of the little one she reached the governor's *yamen* in safety. This is a very curious trait, but a very creditable one, and it is almost universal in China.

To sum it all up in a word: I may say that a knowledge of the language and peculiarities of the people, combined with Christian gentleness and firmness, will carry you in safety through a very large portion of China. Always keep your courage and your self-respect, and above all things keep your temper. Remember that the Mongolian is a human being and your brother man, and you will have little or no occasion to use your revolver, your passport or your cane.

S. C. PARTRIDGE.

WUCHANG, China.

LIGHT IN DARKNESS.

"Light in Darkness; or, Missions and Missionary Heroes," published by Holloway and Company, St. Louis and San Francisco, is an illustrated history of Protestant Foreign Missions. Its authors, the Rev. Dr. J. E. Godbey and A. H. Godbey, give a brief account of the various heathen and Mohammedan countries in which the missionaries labor, with the condition of their inhabitants, their customs, religions and institutions. Then follows a sketch of the rise of the modern missionary spirit, and the organization of the various missionary societies. In the fields of missionary toil the history of the leading pioneers is made prominent, and then a general statement of the present conditions of the work is given. This book will aid in making Foreign Missions more familiar to the people at large.

The authors of this work appear to think that Siam is as near to becoming a Christian nation as Japan is. They say: "Except Japan, no field is now more inviting. The whole country is now open to Christianity. The late kings of Siam have been educated

men. The present king is an astronomer, and next to the Mikado of Japan, the most progressive monarch in Asia. He is favorable to Christianity, and has granted land and given money to further missionary enterprises. In a public document the government bears testimony to the benefits conferred on the country by Christian missions. It says: 'The American missionaries have always been just and upright men; have never meddled in the government nor created any difficulty with the Siamese; have lived with the Siamese just as if they belonged to the nation.' It seems highly probable that the present king may declare in favor of Christianity. He is now thirty-three years of age, a man of good character, a scholar, a friend of missions, and anxious to advance all the interests of his country. Recently, upon the death of his wife, the king sent to a missionary for a copy of the New Testament, and the person sent on this mission, the king's elder brother, stated as a reason for the request he made that the king *had lost faith in his own religion.*"

MORMONISM AMONG THE SCANDINAVIANS.

THE Scandinavian Mormon population of Utah is now estimated at 40,000; of these 28,000 are Danes, 6,000 are Swedes, and 6,000 Norwegians. The official statistics of the Mormons report that their converts in Denmark, Norway and Sweden during thirty-one years reached 132,766 persons. They began their beguilement of the Scandinavians in 1850, with four Mormon elders from Utah, and increased their missionaries until in 1881 sixty-one Mormon emissaries, from Utah, were at work in the three countries named and in Finland and Iceland. There are not as many at present, as the government authorities are interfering with their operations in the cities, although they still carry them on in country places.

To stem the tide of Scandinavian Mormon converts from the Old World, the Rev. W. W. Montgomery, the superintendent of the Scandinavian department of the work of the American Home Missionary Society, has written an article entitled "Mormonism Unmasked," proofs of which he has sent to all the Scandinavian newspapers in the United States, Denmark, Sweden, Norway, Finland and Iceland, being nearly 1,000 newspapers.

Mrs. Botilda Persson Moore, a Swedish lady who has resided in the United States for some years, and has translated "Ben Hur" into Swedish, gives in the *Home Missionary* the following illustrations of the baleful influence of Mormon emissaries in her native country: "Among the many bright memories that cluster about my early home-life, are two pictures, of the somberest colors, and the deepest shadows. And, whenever my thoughts revert to those happy days, these pictures stand out, in bold relief, and challenge my attention. If you will go with me, for a few moments, I will show you these pictures.

"Having reached the little city of Cimbrihamn, on the southern coast of Sweden, where the waves of the Baltic soothingly caress the shores, or break against the rocks, we will seek one of its homes. On entering it, we see there every sign of refinement and culture. On being admitted to the family circle, we find that love, honor and purity govern that household. It is what we would call a happy home. Into this home a stranger gains admittance, and even wins the confidence of the family; and we need

not wonder at it, for he appears like an angel of light; but, behind the mask of religion is disguised an emissary of the evil one, who concentrates all his efforts and skill on the flower of the family, a young lady of twenty years. She is very beautiful. Our poet, Tegner, would say of her, she was fair as a 'morgon-rodnad,'—which means 'fair as the blush of dawn;' and this sly intruder does not cease to ply his wily arts till he has made her his victim. Never shall I forget the morning she rushed into our school-room to say 'Good-by' to our teacher, exclaiming, 'I am going to Utah!—I am going to Utah!' Never did she look more fair, in her innocence and joy, completely infatuated, as she was, with the new teachings of the stranger. And the parents, equally ignorant of the falseness of these teachings, felt it their duty to let their daughter go where such a glorious future awaited their child. Have you ever felt the loneliness, the heart-ache, the anxiety, when a child that has been the joy of your home, has left you? If you have, then you can sympathize with these parents. But to what shall we compare their sorrow, when this child, transplanted from that atmosphere of love, purity, and innocence, to one that is nauseating with the corruption of the place, where there is no way of escape for her, in very desperation, becomes wholly abandoned, without self-respect, with no faith in either God or man, utterly hopeless, a ruined life, a lost soul, behind her a blighted home! I will leave that picture, with only *this* thought: What would you or I do, if such a one should happen to be *our* child?

"We will not look for the other picture in the city, but will betake ourselves to a sparsely-settled country district, and stop at a small cottage; it is a very small one, indeed, but, upon entering it, we see, at once, that the inmates are thrifty and cleanly. The family consists of an invalid mother and her two daughters. Karin, the older of the two, is now eighteen, the very picture of health, and goodness, and contentment. She is the right arm of that household, its main dependence. During the winter, she spins the flax for some neighbor; and during the summer, she weaves it into cloth, and takes an honest pride in both the quantity and the quality of her handiwork. The younger sister devotes herself to their invalid mother and household duties, while that mother is

priestess in the family; and I doubt if you could find, in the most Gospel-favored community with its prayer-meetings, its 'Y. P. S. C. E.,' its Sunday-school and Bible-classes, a family of three more thoroughly settled in the doctrines of the Bible, more deeply grounded in the Christian faith, more obedient to the will of God, as they read His Holy Word. Their days are spent in quiet contentment and implicit confidence in God. Into this family also a stranger intrudes, if not the same one that we saw in the city, a servant of the same master. This unsophisticated family feels itself honored by being sought out, in their secluded home, by one of God's own chosen ones, as he sanctimoniously claims to be; and they listen eagerly to his teachings, which he confirms with many proof-texts from the Bible. And when the fond mother seems to shrink from the thought of any one leaving home, in order to serve God in a foreign land, then he brings to bear the familiar passage: 'Every one that hath forsaken father or mother, for My Name's sake shall receive an hundred-fold, and inherit eternal life.' Having aimed at and overcome the mother's conscientious scruples, he has gained his point. It only remains now to entrap Karin, whom he has selected as his prey; and this is easily done, by holding before her such glowing prospects and fair promises as none but the father of lies can invent; and when he assures Karin that she will be able to support mother and sister much more easily, that she can soon send for them to come to her, that she is only going to prepare the way for *them*, he has captured his fair victim. The mother stills her heart's anguish with the thought of her child's welfare: 'Karin has had to work so hard, to earn their bread; now she will have an easier lot.' And at last, with many promises and reassurances between mother and daughter, the last farewell is spoken, and Karin, brave, pure and true, is on her way to Utah.

"Leaden-footed the days and nights pass by, in that lowly cottage. We will not try to look into the mother's heart. At last comes the day when they expect a letter, but it does not come; mother and sister find ready excuses for Karin; not a thought of blame for *her* enters their minds. The weeks merge into months, the months become many; but, even then, confidence in Karin is still unshaken as the hills about them. The

Christmas-tide is approaching—that time so sacred to the Swedes; surely Karin will remember them then, and the frail mother, whose strength has failed greatly since her daughter's departure, summoning all her energy to quiet the tempestuous emotions of her heart, bravely awaits the Christmas-tide. The day arrives, but it brings no word from Karin. The strain is too great, the mother's heart breaks, and her spirit is set free.

“Now, let us see why Karin did not write to those who were so dear to her. Arriving in Utah, she was exhibited, with a number of other women, and, being young and comely, she was at once selected by one of the leading saints, who had grown gray in iniquity and crime. On being informed that this vile, repulsive creature was to be her husband, she could not believe it possible; but when she was compelled to face the awful fact, she at first pleaded against it as for her life. This proving to be of no avail, she rebelled against and fought the monster; when they found that she would not yield herself a ready victim to their practices,

they tried every persuasive art to win her over to their faith; and when they failed in that, then they resorted to cruel punishment and threats, but our noble Karin did not yield. At last, after two weeks of disappointment and despair, reason forsook her, and one morning she was observed casting herself into a lake, whose cold waves quickly shielded her from her tormentors. No doubt the saints were glad that she had taken herself out of the way, relieving them of further trouble with so incorrigible a person. No wonder the mother waited, in vain, for news.

“Now, friends, do you ask who these strangers were that caused such a destruction of hopes, lives, and souls? They were Mormon missionaries, who could show you certificates to the fact that they had permission to go wherever they chose and spread the pernicious influence of Mormonism far and wide. I think I hear some one say: ‘But *that* happened so long ago it is an old story.’ What I have told you happened about eighteen years ago. *It has happened every year since then; it happens to-day.*”

HEROIC CHRISTIAN SERVICE.

IN a sermon to the students of Cornell University, on the words, “Ye are the light of the world,” Bishop Huntington referred as follows to some notably modern illustrations of heroic Christian service: “You must be struck with dismay, as I am, at the growth of great iniquities, the recklessness of material ambition, the rivalries of gain, the excess of pleasure, the terrible prevalence of intemperance and lust, the prostitution of law, the abuses of the press, the frightful disproportion of waste and charity in wealth. Where, my brother students, do we take our place? On which side do our uncompromising will and our unflinching courage and our cheerful self-sacrifice tell? . . .

“As I took my text I laid down a famous biography—that of an intellectual English girl, passing in her early years with honor the most advanced mathematical examinations by the papers of Oxford and Cambridge, rapidly mastering many sciences and many languages; a type of our eager modern culture, too, in this, that while these conquests for awhile satisfied her mind, they left her heart hungry with unbelief; yet gradually, rationally confronting all the problems fairly on either side, she rose to a

clear vision of the truth as it is in Christ crucified and risen, brought her splendid learning an offering at His altar, and in south Africa, with the heroic love of a missionary to the natives, died ‘in the confidence of a certain faith.’ Far northward, a volunteer of the Cross from Scotland, vigorous in every attribute of manliness, makes his solitary way into the hiding-places of that Ethiopian idolatry with the burden of its salvation on his conscience, and now the Kingdom of Heaven is pressing in after him to seek two hundred million souls. Just before he died alone there, he wrote in his journal, ‘My Jesus, my King, my Life, my All! Accept me, and grant that before this year ends I may finish my task!’ Later still, all over England, on a week-day morning, throngs of worshippers of every class, from the university and the palace to the digger in the ground, gave humble and hearty thanks to God for their grandest soldier, dead, who in those far quarters of the earth fought, commanded, suffered, prayed, and made peace, in the Name of the Lord of Hosts. These are not signs, my friends, of a spent force, a decaying worship, or an eclipsed faith.”

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

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

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



CHRIST CHURCH, SIDNEY, NEBRASKA.

THE village of Sidney, in Nebraska, containing a population of about 1,000, exclusive of a military garrison of 250 officers and men, is located in the valley of the Lodge Pole, in the western part of the state, and is the county-seat of Cheyenne county. Services were held there by the Rev. Wm. Page Case from September, 1879, to May, 1880. After Mr. Case's departure occasional services were supplied by various clergymen, and Bishop Clarkson administered Confirmation.

On April 16th, Bishop Worthington visited Sidney, accompanied by the Rev. John H. Babcock, then of North Platte,

who had previously ministered to the people there, organized the congregation into Christ Mission, and appointed Col. Stone, of the United States army, the lay-reader. At this visitation four children were baptized and the Holy Communion was administered to eighteen persons. About twenty families were then connected with the mission.

The Rev. Mr. Babcock took charge of the mission, by the Bishop's appointment, on May 25th, 1886. Soon after that time, Mr. J. Thorn Clarkson presented to the mission a lot of ground, to which two other lots were added by purchase, and steps were

taken for the erection of a church, the final result of which is seen in the tasteful and convenient building of which an illustration is given above.

The walls of the church to a height of six feet above the ground are built of cut stone, and the superstructure is of wood. The sides and roof of the building are covered with redwood shingles, of diverse shapes, artistically laid. The chancel is semi-octagonal, opening into an organ and choir

gallery on one side and connected with a robing room on the other. The altar, lectern, reading-desk and clergy-stalls are of antique oak. The church provides sittings for 120 persons.

The Rev. Mr. Babcock resigned the charge of this mission in May, 1887, and in the following August, the Rev. C. McCarthy was appointed to the vacant position, and continues in charge, in connection with other stations along the Union Pacific railroad.

THE MISSION IN ALASKA.

NEWS OF THE MISSION TO JULY, 1888.

IN THE SPIRIT OF MISSIONS for last December we published the latest obtainable information of the Rev. Messrs. Octavius Parker and John W. Chapman, in their far-off mission in Alaska. The letters received to that time brought the news of the mission down to the 27th of the previous July, when, it will be remembered, the two missionaries had just established themselves at Anvik. We are very glad to be able now to give much later information, received early last month and gathered from a number of letters from both Mr. Parker and Mr. Chapman.

PREPARING FOR LAST WINTER.

On the 20th of August, of last year, a school had been opened and was doing fairly. Of this time the missionaries say in a statement written by Mr. Parker and signed by Mr. Chapman also: "Outside of school hours we are preparing for our eight months of winter, from the 1st of October to the 1st of June. On the 26th of September we had our first snow-storm; on the 27th the second, and on the 30th the third, the snow coming this time to stay. Anvik is a charming place for natural beauty. Sitting at the window, with my face turned southward, on my right lies the Anvik river and on my left the Yukon, both within a stone's throw. It is said that a foot underground lies perpetual ice. We shot a dog which went mad. In burying him we found thirty-four inches of good soil before reaching the ice. I presume you know that this country is largely covered with *tundra* grass. I have been asking myself whether if this soil were cultivated and opened up to the sun's rays a greater depth might not be obtained. In preparing for winter one has to be somewhat particular. We have gathered up ten cords of wood,

procured sled, dogs and harness, purchased 1,000 dried salmon to feed the dogs, and an ice-pick to break the ice."

ATTENDING THE SICK.

On December 1st Mr. Parker writes that on many occasions they had been called to the village of Anvik to attend the sick, and so far had met with entire success. The people suffer with erysipelas and pulmonary diseases. They are difficult to treat, owing to their surroundings, and because they know nothing of nursing the sick. Instead of thinking of giving a return for treatment or medicine, they expect to receive a little tea, sugar and bread, which are given when the case is worthy.

During these months the school had kept well along, with an average attendance of about eight pupils. The attendance, however, although it appeared small, did not represent all the work being done. By January 1st, of this year, most of the boys were reading English, and three or four would soon speak the language. The Sunday services were quite well attended, and out of service hours, picture-books were placed before the people, who all seemed to enjoy them. Both adults and children were quiet and orderly, and easily to be managed. Their ruling passion is tea, crackers and tobacco.

A LONG WINTER'S JOURNEY.

"On the 23d of January," Mr. Parker continues, "a messenger arrived here from the Greek Priest [who, on the first arrival of the missionaries at Anvik, had made great opposition to the school] asking me to visit his brother, who was very sick. The distance was 125 miles, and he had sent a sled and seven fine dogs for me. Not wishing to refuse such a call, after consultation with my colleague, I went with the messenger. The

first day we made twenty miles, putting up at a *birabara* in a small village. The *birabara* has one room partly underground, having neither door, window, floor nor ceiling. The fire is made on the ground in the middle of the *birabara*, the smoke escaping (with the exception of what one swallows) through an opening in the roof about two feet square. This opening also serves as a window. The entrance to the *birabara* is through a hole, partly subterranean, about two feet square. Sometimes, however, the entrance is above the ground, beginning at the surface and extending upward about two feet. I examined in this *birabara* a woman apparently in the last stages of consumption. She was quite unclothed, with the exception of a thin fur coverlet thrown over her. In this *birabara*, not more than twelve feet square, eight of us slept.

"The next day we made twenty miles before dinner, stopping at a small village. Of course we carried our own provisions, as the Indians live mostly on sun-dried fish, a thing most unpleasant to me. The Indians make a fire for us, and heat water, etc., for which we give them a little tea and crackers. In the afternoon we made thirty miles more, reaching a large village. We put up in the *kashima*, or public hall, built much like the *birabara*, but larger, being 40 ft. by 40 ft. A man came forward, took me by the arm, and drew me out of the *kashima* into the open air. I had perfect confidence that all was right, and so it proved. He took me to a *birabara* to see a sick man and woman, for whom I did all I could.

"We started off the next morning, and made thirty miles before dinner. We stopped at another *kashima*, and I was taken to see the sick, did all I could, and again started off, reaching my destination that evening. Here I found the sick man, to attend whom I had been sent for. I found it to be a case of lung fever. I came at a happy moment, stayed with him two days, bringing him into a better and a hopeful condition. His brother, the Priest, took me to see two more sick men, whose wounds I dressed. He then made me prescribe for himself. Leaving my patient sufficient iron and quinine to last a month, I bade them farewell. Payment was offered and promptly declined. I took, however, of the Priest a pair of *terbesas* (fur boots) and of my patient a dog; for I needed dogs badly.

"We started to return, and made twenty miles that day, the thermometer's indicator rapidly going down until it failed to register—our thermometer only registers to 82° below freezing. We know it was this; how much colder, we cannot say. We slept at a small village; and started off the next morning, making fifty miles that day, and suffering terribly from the cold. I would alternately ride and run; but while I rode my feet got cold, and while I ran my hands got cold. We went into the *kashima* in which I slept on my journey going, where I had seen the man with erysipelas. They now had seven cases for me, five of erysipelas, one of consumption, and one of rheumatism. I ministered as best I could, praying God that where ordinary means failed, He would take care of the sick. Do I believe this prayer was answered? Yes. I am a good nurse, but understand very little of medicine; yet, during my stay here, I have never lost a case. The next morning I started off, making thirty miles before dinner. I was called to a sick man and little baby, the latter having erysipelas, with a bad wound on the hip. We travelled on a few miles, but had to stop at a single *birabara*, where we passed the night. I doctored a sick woman suffering with bronchitis. The next morning we made ten miles, saw two sick women, both being bad cases of consumption and utterly hopeless. I made them a present of tea and sugar, that being all I could do. I reached home that evening, pretty well exhausted, considerably out of pocket, but devoutly thankful that I had made the journey and had been useful on it. I was gone nine days and travelled 250 miles. If I suffered with the cold, how must the poor Indians suffer, who, in the great majority of cases, are utterly destitute of underclothing!

"The next morning I resumed my share of the school, which Mr. Chapman had kindly taken in my absence."

A NEW SITE FOR MISSION BUILDINGS.

Before leaving home for his work in Alaska Mr. Parker received a gift of twenty-five dollars from the Rev. Dr. Henry J. Morton, to be expended by him for the benefit of the mission at his discretion. On the 16th of March Mr. Parker and Mr. Chapman purchased from the Indians with twenty dollars of this sum a beautiful site for future mission buildings. The property is divided by a stream of water. To the balance of Dr.

Morton's gift was added another sum of money given by a lady and one given by Mr. Chapman, with which the missionaries bought lumber, and they have partly made, ready to be put together, a building of one room, 15 ft. by 15 ft. This building was to be floated to the new site as soon as practicable, and erected as a temporary dwelling, and perhaps permanent workshop. This building will not cost the Society anything, if certain looked-for aid is received from friends of the missionaries. They purpose then to erect a fair-sized mission building, and after that, if the Board approve, to

place their present building by the side of it.

END OF THE SCHOOL YEAR.

Mr. Parker further says: "We closed the school on the 4th of May, having taught 197 days, with 1,696 attendances. Our monthly average has been a little more than eight-and-a-half. We think the school has been a decided success and has given us a hold upon the people and the language which we could not otherwise have obtained. We are, however, very decidedly of the opinion, that in order to secure ultimate success, the school will have to be a boarding-school."

THE CHEYENNE RIVER AGENCY MISSION, SOUTH DAKOTA.

WHEN I was in England in 1876, a clergyman of the Church of England was at work among the Cheyenne River Agency Indians, and at his request, I called on friends of his in London before my return, to tell of his welfare, and to my horror, the first news that met me on my arrival in America was, that he had been shot by an infuriated savage amidst the awful scenes which followed the Custer massacre.

When I went to England in June last, I again left an English clergyman (the Rev. J. C. Handford) in charge of this same mission, again called upon friends of the missionary in London, and again on my reaching New York, the first news that met me was that the missionary had been suddenly killed. Then the mischief was done by an implement of war. This time by an implement of agriculture; a carbine then, a mowing machine now. The difference is suggestive, and witnesses to the fact that their lives were not thrown away, but that as the result of Christian effort, the savages have beaten their swords into ploughshares, and their spears into pruning-hooks.

This Cheyenne River Agency mission is one of the largest in the whole South Dakota mission and the part which surrounded Mr. Handford's central church is one of the most remarkable enterprises of which I know. Nine years ago Mr. Swift selected the locality as suitable for a farming settlement of Christian Indians, and placed himself there, though it was sixty-five miles from the post and the agency and entirely unoccupied, and gathered about him a dozen selected families of Indians, who wished to better their condition. The example of these

Indians proved, as he had hoped, contagious, and the settlement has grown until now it stretches some fifty miles along the Missouri river, and numbers over 200 families. The Indians' essays at farming and house-building are of course clumsy; but the contrast which their settlements offer to camp life is most blessed and full of encouragement. The seven churches are filled on Sundays with neatly dressed worshippers, who come five, ten, and fifteen miles, and the services are full of spirit and reverence. The work which the Rev. Mr. Swift began was on his withdrawal bravely taken in hand and developed by the Rev. Mr. Handford. Mr. Handford's zeal was consuming. Neither distance nor flood nor heat nor cold could baffle it, and the effects of his labors were stirringly manifest on the occasion of my visitation last May, when I confirmed 23 at St. John's, 10 at St. Paul's, 17 at Emmanuel, 7 at St. Andrew's, 14 at Calvary, 8 at St. Stephen's, and 10 at Ascension.

The temporal well-being, too, of the people was improving steadily under the wise and faithful administration of the United States Indian agent, Mr. Chesney, and the inspiring words and example of Mr. Handford. Their little farms, when I was there in May, gave cheering promise of reward to the husbandman, and it was while reaping his own field, or that of one of his people, that Mr. Handford met with the terrible accident which suddenly brought his life of usefulness to a close. He was sitting on a mowing machine, driving the horses, when, either by a sudden stop of the horses or by the breaking of the seat, he was thrown in front of the mower. The horses started and

dragged on him the rapidly moving knives of the sickle. He was terribly lacerated, but managed to extricate himself and walked to his house. No doctor was to be found nearer than a town four or five hours distant. All day efforts to stop the bleeding were fruitless, and the poor sufferer bled to death within a few hours in the sight of his family, though the physician, when he arrived, said that had he reached the scene within an hour after the accident, the injured man's life might have been saved.

The blow is almost paralyzing. By this accident a most important part of the missionary vineyard is left at a critical period without an overseer. Eight congregations of Indians are bereft of their shepherd, a delicate wife is left a widow, and four children, ranging from babyhood to ten years of age, are left orphans in the Indian wild. But I feel sure that the Great High Priest who "walks among the candlesticks," and who knows how well trimmed and how bright their candle (the Cheyenne river missions) was, will see that it is not extinguished, much less removed from its place. By raising up another faithful minister, or by stirring up the hearts of the people to extraordinary effort, or by both, the light will still be kept shining brightly in those dark regions.

Is there not to be found in the Church a brave soldier of Christ, who will come forward and fill the vacant post? When the Rev. Mr. Ffennell fell amidst the angry outburst of Indian revenge, I summoned an Indian catechist, from a point twelve days' journey off, to come and hold the fort against the storm of wild life. He told me afterwards his sensations and conflicting feelings. He feared to expose himself and

yet could not disobey his Bishop. He therefore harnessed up his Indian ponies to his farm wagon and started on his way. Soon a band of Indians met him and said "Where are you going?" On his answering, they warned him. "Those Indians are very wild; they have just killed their missionary, and they will kill you too." His heart sank. "But," said he, "I thought of the words, 'I am not alone, my Father is with me,' and I pushed on." Soon another band of travelling Indians met him and again fears were excited, and his wife burst into tears. "Then," said he, "I thought 'My Saviour has gone before me; my Father is over me, and the Holy Spirit is behind me. Therefore, I am surrounded; why should I fear?'" He pressed on, and reached the field of peril.

The atrocity which bereaved the mission seemed to reveal to the better Indians how deep was their need of it. There was a great awakening among the people and when, eight months after this murder it was safe for white men again to show their faces there, I stood by Mr. Swift under the canopy of the open heavens, while the trembling candidates, to the number of forty or more, were led forward by the catechist to receive Baptism at his hands. It was one of the memorable scenes of my Episcopate. The field was then one of danger. Now it is broken up into peaceful farms. Carbines have given place to agricultural implements. Then a native novice came to my relief. Now I need a white man—a well equipped minister—to take upon him the general management of that whole district. Is there no one who will hear my call?

W. H. HARE,
Missionary Bishop.

WORK OF THE COMMISSION ON THE SPIRITUAL CARE OF IMMIGRANTS.

THE Rev. Thomas Drumm, M.D., immigrant chaplain of this Church at the port of New York, who represents in that office the above-named commission, has written a letter to a number of the clergy in England giving information of the commission's purpose and mode of operation, from which we take the following: "Let me premise, that a very large number of Church of England and Church of Ireland people emigrating to this country have been lost to the Church, owing, either to the forgetfulness of the Church in

this country, in not looking after them when they arrive here, or to the activity of the Methodists, or other religious bodies, in seeking them out and attaching them to their respective organizations, or saddest of all, to their voluntarily becoming neglecters of all religious duty and obligation, and so swelling the immense numbers in this land, who are 'living without God and without hope.' An important step in the way of remedying this great evil was taken by the General Convention of our Protestant Epis-

copal Church, at its last meeting in 1886, by the creation of a commission on the spiritual care of immigrants. One of the fruits of this commission was the establishment, last year, at the important port of New York, of an immigrant port chaplaincy, under the immediate supervision of the Bishop of New York. The chaplain appointed by the Bishop is charged with the duty of meeting all English, Scotch, Welsh and Irish Church immigrants as they land in Castle Garden, and in the name of the American Church assuring them of a hearty welcome to their new home, and all its religious Church privileges. To this assurance, the chaplain adds words of warm encouragement and godly counsel, and then speeds the departing emigrants to their respective destinations with his earnest wishes and prayers and a card of commendation to the rector of the town or district where they expect to settle.

"Small and formal as this service may seem, yet its importance can scarcely be overestimated. Those who are thus met and recognized and cheered, go to their new work and new homes feeling that in a strange land they have found friends and brethren, and many a weak tie to the Church becomes strengthened, and many a nominal connection with it is made real and lasting, and many a loyal love is warmed and renewed by this Castle Garden meeting with the Church's minister bearing to the immigrant the Church's message.

"But interest in the Church's immigrants does not expire with their departure from Castle Garden. A letter by mail accompanies or precedes them to their new home and new parish. Their new rector is informed of their coming, and is invited to take them under his pastoral care, and extend to them his 'fatherly good offices,' and still further to systematize port chaplaincy work, and follow up the immigrant, the rector is kindly requested to report to the port chaplain, whether or not he has received the person commended as one of his parishioners. Thus, from the time the emigrant arrives, the Church in America now provides for his spiritual care and instruction. It is some fifteen months since our port chaplaincy work began in New York. Tested by its results, it must be considered no mean success. Contrary to general belief, we find our Church people among the small-

est, numerically, of all the English-speaking people who emigrate to this country. The proportion is about 30 Roman Catholics to 1 Churchman, 2½ Methodists to 1 Churchman, 2 Presbyterians or Congregationalists to 1 Churchman, and 1½ Baptists to 1 Churchman. Our books show that we have registered and given cards of commendation to over 3,000 persons this first year. How many of these have been actually enrolled on parish registers as additions to the Church, we have no certain means of determining; but judging from the returns we have received from rectors, they must amount to several hundreds. But independent of the actual gain in numbers, the moral effect of the missionary work done among the emigrants cannot fail to be felt, wherever they may settle. They bring with them from New York, remembrances and influences which prove a blessing to themselves and to those among whom they dwell.

"Our work, however, is not without its difficulties, and one of the most considerable lies in distinguishing our own sheep from the vast flocks that disembark at Castle Garden. For the most part our Church emigrants know nothing of the port chaplaincy in New York. Either they have not seen their clergyman before they sailed, or he failed to give them this information. Certain it is that of the thousands of Church people the chaplain has met, not one in fifty had ever heard of a Church chaplain at Castle Garden. Of course then, our immigrants do not expect to be met and assisted. Indeed many of them at first regard the chaplain with suspicion and surprise, and they hesitate before they reply, when he asks them with a pleasant look, 'Did you belong to the Church of England in the old country?' No doubt many fail to be recognized on account of this ignorance, and also on account of the great brevity of the time the chaplain has access to them and the other immigrants.

"A chief object of this letter, then, in addition to what I have stated above, is to enlist your kind aid in spreading information regarding our New York port chaplaincy and its work, among the emigrants, who embark at your port. My very warm friend and strong helper, the Rev. J. Bridger, of Liverpool, will gladly furnish printed cards that may be used for this purpose. As it is really in our power to help our emigrants in

many ways, it will be doing them no slight favor to tell them of the port chaplaincy and its work. And as every one brought under our influence, is one perhaps saved to the Church, there is a strong additional reason for doing this. But before I close, I ought perhaps to mention, that though our port chaplaincy exists under the Commission for the *Spiritual Care of Immigrants*, yet from the force of circumstances, no less than kindly feeling, we are also concerned for the material things of our new comers. I have not time now to particularize, but will briefly say that we have, mainly through the Castle Garden Labor Bureau—a state institution—found

employment for over 1,000 persons, male and female. We have, in connection with our Methodist emigration brethren, found temporary lodgings for over 200 respectable females, and as many families, detained in New York by failure of railroad transportation. We act as receiving agents for English and Irish Girls' Friendly Society members, and two other kindred societies. We have a large foreign correspondence with clergymen and others, who inquire for persons, good and bad, that have emigrated to this country, and in other ways we combine 'the concerns of the life that now is, with that which is to come.' "

CONSCIENCE MONEY.

SOME weeks since a newspaper stated that the "conscience fund" of the United States treasury had lately received an anonymous remittance of twenty-five cents. The accompanying explanation was to the effect that the unknown wrong-doer had once, long before, used a postage stamp a second time, and years after, having been converted, had carefully calculated the accrued interest and sent this munificent sum to reimburse the entire amount of which, by his reckoning, the government had been defrauded. The editor added the caustic but wholesome comment that these quickened "twenty-five-cent consciences" were all well enough in their way; but what was much more to be desired, and yet not at all so common, was a few "ten-thousand-dollar consciences" affected in the same way, and moved in like manner to make fitting restitution for much larger frauds. It is an obvious fact that these penitent repayments generally involve small amounts, and that

the larger thieves seem to be seldom visited by such compunctions. Certain it is that the large number of those who cheat the revenue by the undervaluation of importations, the swearing off of personal taxes, and other like dishonest devices for withholding just dues from the state, to say nothing of bolder corruption and more open robbery of the public purse, appear to be rarely moved to confession and reparation.

It is much the same in the matter of giving to the Lord. There are to be found among Christians a great many "twenty-five-cent consciences"—not only among the poor, where such small offerings may often reach the full measure of ability and duty, but also among the rich, where they almost always fall pitifully below it. What the Church and the cause of Christ sorely need and loudly demand to-day is a large increase of "ten-thousand-dollar consciences." —*Selected.*

MISSIONARY INTELLIGENCE.

FLORIDA.—The Bishop of Florida was absent from his diocese, when the news reached him of the appearance of yellow fever in Jacksonville. He reached the city by the earliest train, and will remain there while the danger lasts. All the clergy of the city, the Rev. Messrs. Knight, Bicknell, White, Barbour and the Rev. Dr. Weller, are at their posts and will remain there. The Bishop preached in St. John's last Sunday, attending both the early celebration of the Holy Communion at 7 A. M., and the

midday service at 10:30.—*Church Year, August 15th.*

NORTHERN CALIFORNIA.—The Bishop and Mrs. Wingfield lately had a very unpleasant experience. In the early morning hours of July 25th burglars entered the Bishop's house at Benicia and chloroformed the Bishop and his wife. They then ransacked the house. Mrs. Wingfield had intended to make a journey from home that day, and had placed nearly \$150 in a satchel by the

bedside. This money was taken by the burglars with other articles of value. Both the Bishop and Mrs. Wingfield suffered from the effects of the chloroform for some time.

OREGON.—The *Oregonian* recently gave an extended history of the Good Samaritan Hospital, Portland, now fourteen years old, and about to be enlarged. In the course of its article it said: "Bishop Morris has been agitating the matter for some time of increasing the accommodations of the hospital by building an addition, or wing. This project has reached a point where the addition is an assured fact. Sufficient funds have been raised, and active steps will be taken without delay. According to the plans, the new wing will be 38 by 75 feet, two stories high, with a basement. It will extend thirty-eight feet east of the present eastern end of the hospital and run back (northward) seventy-five feet. It will contain two private rooms and one new surgery, and one ward. With this new addition, the capacity of the hospital will be increased so that seventy-five patients can be accommodated. Work will be vigorously pushed forward on the new wing to an early completion. Within three months from the breaking of the ground it is the expectation to have the building ready for occupancy."

WYOMING AND IDAHO.—The Rev. F. W. Crook, of Boise City writes from Placerville, Idaho, under date of July 17th, as follows: "I have been spending the last month in ministering to the spiritual needs of Boise county. As you are already aware, I am the Church's missionary for three counties, and at present writing the only Church clergyman in those counties. Boise county is chiefly a mining county. It has between three and four thousand people. To all these, except the Romanists, I am the sole minister. What religious guidance the Protestant population receives comes from our Church. Years ago, when every gulch was teeming with men, and gold was plenty, men were rushing to 'make a stake,' as the expression goes; which being made they either carried quickly away to their eastern homes, or, like the prodigal son in the far-off land, squandered in riotous living. The frontier of Church work was Omaha, and

even when Bishop Tuttle came to Salt Lake with jurisdiction over Idaho, his hands were so tied by lack of funds, that he was unable to plant a missionary in this new and expensive country. As soon as possible Bishop Tuttle secured occasional services for the chief centres of this county, and lately I have had monthly services in three or four stations.

"I know people may ask, why have you not erected inexpensive churches there before now? and the answer is, that before any need is realized it must be felt. The people whom the Church found were all comparatively or entirely ignorant of her ways, her teachings and her spiritual life. Hence the labor of our clergy has been to create a love of the Church by winning the older ones, baptizing and training the little ones, and ministering to the bodies and souls of all.

"The time has come, when, in God's providence, a new impetus is given to religion in the camp from whence I write. A communicant of the Church, long active in her work in other missionary centres, has come with his family to settle and practise his profession. The spiritual destitution is apparent to him, and he is anxious to hold up the hands of the missionary, and has already made efforts in the town toward securing a little, inexpensive chapel. There are over forty children baptized in our Church here. These are already gathered into a Sunday-school. Some idea of the spiritual needs may be gained when I say that the only place where worship can be held is in the rear end of a saloon.

"Our aim now is to raise a little chapel, where those who love their Lord may train the young in His faith and fear, and themselves worship Him humbly and simply. We can do much to help ourselves, because our wants are extremely moderate, yet we cannot, with all our efforts, rear the edifice without aid. I am hoping that God may open the hearts and hands of some to whom He has given the means, that they may come to the help of the Lord against the mighty."

THE *Mission Field* says: "Systematic benevolence is as helpful to personal growth in grace as systematic prayer or regular reading of the Word."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

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

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

CHRISTIAN UNITY IN JAPAN.

JAPAN is a country of perpetual surprises. Yesterday, as it were, hermetically sealed from foreign intercourse; to-day eagerly seeking to extend its commerce with the world. Yesterday classed with China as a representative of oriental immobility; to-day adopting the political, social, financial and commercial system of the West. Yesterday wholly given to idols; to-day embracing Christianity with a rapidity unexampled since the days of Constantine. The Japanese have exhibited an intelligence and power of discrimination which no one could have suspected. They have a rare faculty of distinguishing what will suit them, and the modifications necessary to make it suit them. There is no doubt whatever that Christianity does suit the Japanese. Hardly anything about them seems quite so certain as that. But the absurd trivialities and dissensions of denominationalism (which ought to suit nobody) do not suit the Japanese. If Christianity is true, they know that Christians ought to be united, and that no matters of mere preference or tradition ought to keep them apart. The missionaries have been brought to feel this logic of their converts. Long ago, as was natural, the missions of the Church of England and the American Church have learned to work in concert.

The Presbyterian and Congregational missionaries have coalesced in a body, which they call the "United Church of Christ in Japan." The basis of union on which this coalition has been effected is simple and instructive. It is assumed that on the subject of the Ministry there is no real difference, and, indeed, there is none between the parties. In the new system their local churches

are to be governed congregationally; the consolidated body is to be governed presbyterially. If, now, for the sake of greater and more perfect unity this system were completed by the addition of a Bishop, all minor matters being left to grow as time and circumstances may hereafter require, there is no good reason why the "United Church of Christ in Japan" should not include the missions, missionaries and converts of the Episcopal Churches of England and America. Perhaps we may trust the keen good sense of the Japanese to see the benefits to be derived from a more extensive union, and to appreciate the manifest reason for its accomplishment which appears in the fact that there is no doctrinal difficulty to hinder it. The fundamental doctrine of the "United Church" is contained in the Apostles' Creed and the Nicene Creed, and so is the fundamental doctrine of the Episcopal Churches. In the "United Church" the historical "confessions" of the Presbyterian, the Reformed, and the Congregational bodies are to be held in "high veneration," as the Thirty-Nine Articles are held in the Episcopal Churches. And in the "United Church," as in the Episcopal Church, the Holy Scriptures are above all other documents. The same large-minded common sense and Christian spirit which have made it possible for the Presbyterians and Congregationalists of Japan to come together in one body ought now to enable them and the Episcopalians to unite. Confessedly the former would surrender no principle by so doing, while the latter, satisfied with a guarantee of what they consider necessary to a perfect Ministry and assured of a sound basis of doctrine and

a due administration of the Sacraments, would stultify themselves before the world if they should refuse, or even hesitate, to make any necessary concession. If such a basis of union can be laid in Japan, why

not elsewhere also? Can it be possible that the shattered Christianity of the West is yet to learn its lesson of supreme duty from an infant Church in the remotest East?
—*The Churchman.*

MONSTROUS EVOLUTIONS IN INDIA.

THE Rev. George W. Knox, of Tokio, Japan, has been on a visit to India, and he gives in the *Church at Home and Abroad* an account of some of the monstrous evolutions from millenniums of Indian philosophy and thought which he saw at the two sacred cities of Allahabad and Benares. At the time of his visit to the former place there was a great *mela* or festival. After gazing at the strange scene from the summit of the fort at the junction of the Ganges and the Jumna, he went down to see it near at hand.

"The paths," he writes, "are deep in clayey mud. We pick our way along and enter the assembly's main street, with huts and booths and tents on either side. Such squalor, filth and poverty, such troops of beggars, such deformity, such sights and smells, are all around! We cannot be fastidious or we should retreat at once. On we go to the water's brink. As we approach the junction of the waters the din increases. Holy men are calling aloud their prayers and performing before the world their sacred rites, the sellers of sacred small wares contributing their full share to the loud confusion. Here is the centre of this religious festival. Men and women press into the waters, pour libations, offer flowers, take the muddy, polluted water in their mouths. The shouts and the noise of drums are indescribable. We turn away only to meet the strangest sight of all. There goes a line of fakirs, holy men, their faces hideous with plastered dung, their filthy hair braided with coarse rope and hanging down their discolored backs, a disgusting band worthy of Dante's 'Inferno.' Here is one by himself, seated in the mud, swaying back and forth in a frenzy of devotion. The pious give alms to these creatures, who spend their lives in pilgrimages to festivals like this one we see. They live on alms, some of them giving away again most of the pittance they receive. They are holy men, saints, honored, almost adored, by tens of millions of our brothers, by myriads of men like unto ourselves! Oh, frightful survival of un-

fittest! Oh, awful, base descent to lowest forms!"

Of Benares, the most sacred city of all India, Mr. Knox writes: "The narrow streets, from four to ten feet wide, are slimy, nasty, noisome, crowded. We thread our way to the temples and the well of Vishnu. About the well the filth is trodden by many feet into a more disgusting mass, and decaying flowers add their odors to the rest. The well is ill protected by rotten boards, and the foul-smelling mass slips in and mingles with the contents of the well. No matter, the well is the god's dwelling-place and must be holy, so the devotees drink the fetid water from its blessed depths. A little further on is a temple barricaded with filth, and we have no desire to transgress the rule that forbids our entrance. Within is a procession led by a sacred cow, with more decaying garlands and more Brahmins begging for an alms. We wander through more narrow streets, meeting sacred cows and sacred filth, with sacred beggars following us, with more bad smelling temples, with holy monkeys and idols more grotesque than they, and always the oppressive sense of degenerate humanity. At the monkey temple we see the stains of the morning's bloody sacrifice. . . .

"Leaving eternal salvation out of view, is it tolerable that such multitudes of our fellow-men should continue in such mental and spiritual ignorance?"

WITH a single Gospel herald to every 20,000 heathen, men persist in asking, "Why all the world is not converted by this time?" Better ask, why, in a land like this, with one preacher to every 800 people, some of you who have lived all your days in the atmosphere of Christian laws, homes, churches, schools, are not converted to as high a faith, as blameless a life, as large a generosity, as ardent a love, as some of these poor heathen, the heirs of ages of pagan error, vice, superstition, darkness, hopelessness.—*Rev. L. D. Osborne.*

ANNOUNCEMENTS.

Greece.—Miss Marion Muir and Miss Eugenie Reymond of the Greek Mission School, left Athens on the first of July for a vacation of six weeks, three of which they spent in Switzerland. About the first of August they proposed to go to Scotland.

China.—We have the painful announcement to make that, because of Mrs. Thomson's critical illness, the Rev. Elliot H. Thomson and wife, under the advice of their physicians in China, have been obliged to come to the United States. They left Shanghai June 29th, connecting at Yokohama with

the steamer "City of Peking," and arrived at San Francisco July 26th. As they were quarantined they did not leave the vessel until two days later. They arrived in Philadelphia August 14th. Mrs. Thomson joined the China Mission in April, 1854, and Mr. Thomson, in December, 1859.

Japan.—Miss Carrie E. Palmer, of Boston, under appointment to Japan, left New York August 10th. After visiting a relative upon the Pacific coast she was expecting to sail by the O. and O. steamer "Oceanic," from San Francisco, September 8th.

CHINA.

MRS. THOMSON'S RETIREMENT.

It was a great grief to us, a few weeks since, to learn that the illness from which Mrs. Elliot H. Thomson has been suffering for many months proved to be the result of an incurable disease. This was determined by a consultation of physicians in Shanghai held in June, and it was then determined that her husband should bring her to America. Her children are in this country.

The Bishop, writing of the occurrences of the day for the parting in Shanghai, says: "From two to five our convocation met, together with a number of day-school teachers who came to say good-by to the Thomsons. I opened with some collects. Mr. Hwa read the twentieth chapter of the Acts from the seventeenth verse. Mr. Thomson made an address, giving much heartfelt advice to his younger brethren, who have been under his especial oversight as archdeacon of the Shanghai district. Then the clergy in turn were called upon. The first three dwelt so much upon what Mr. Thomson had done for them, as well as for the work, that he begged me to stop it. Before the close I called upon the Rev. Y. K. Yen to make the address in presentation of an embroidered scroll which testifies to the many good works which Mr. Thomson has either originated or furthered. Evening Prayer followed, with a notice of the celebration of the Holy Communion for St. Peter's Day, which was Mr. Thomson's farewell service. After the evening service Mr. and Mrs. Thomson left for Shanghai city in a house-boat."

In the same general connection Mr. Thomson says: "I have been visiting the different congregations in the Shanghai district, and

have had a trying time. At Kong Wan, last Sunday, the Rev. Z. S. Yen, who is like one of my older children, tried to make some remarks after my address to the Christians. He could not say a single word, but only express his feeling in tears. I gave out a hymn and closed with prayer. To-day (June 22d) I have been to the city church. The people were all very kind and very sad. I only pray that my leaving will only stir them up and do them good. There are many trying things about leaving; but all will work for the best, I think, with our native force. The Bishop and the Rev. Mr. Pott will be able to carry on all the work; but help should come soon."

THE GROWING WORK IN HONAN.

WE published last month an interesting account from the Rev. Arthur H. Locke of the successful work being done in Honan. Writing again from Hankow on the 28th of May, Mr. Locke says: "Our enterprise in Honan seems, upon as careful investigation as I was able to make, one of the most promising we have thus far made. The gentleman who started it has been here for confirmation with two others, and another was baptized yesterday. We have thus far baptized twenty-three adults, and confirmed three. I have been acting upon the Bishop's suggestion, and endeavoring so far as may be to make this a self-supporting station. Some help for this first year will however be indispensable; first, because we must send to them a Deacon, who is better grounded in distinctive Church teaching, and can establish a more orderly form of worship; secondly, because self-support has been only

now presented to them, and they need an interval to get their plans in working order. They will start a school at their own expense, and furnish all the lesser incidentals. I am to pay the salary of our Deacon and one assistant, and provide a house. The Honan people are well to do, and we expect within a year to put the whole on a self-supporting basis. From what Mr. Kai tells me there should be many baptized there as soon as the Deacon arrives. The work has gone on there for three years now without a cent of mission money, and may be considered thoroughly established. I grant them slight help for a short time in order to put the work somewhat more on Church lines, do away with extempore services, etc. I trust the work will commend itself to the Church, as we are told it should not cost above \$300, and the work is not limited to the city of Kwang-cho, but has already extended throughout the neighboring places, and the workers there contemplate a general work throughout the whole province of Honan. They have undertaken, in consideration of the temporary help afforded, to inaugurate this out-station work in their province, and thus to pay back whatever I advance. The most encouraging features in the work are that it is entirely of native origin, that the people are manly and independent, have not been enervated by foreign support, and that they *aim at great things*—which is rare among the Chinese, at least in this part of the empire. I believe the work is of God, and utterly free from sordid consideration, and if they realize but one-fourth of what I expect from them, the work will be the largest our Church has yet been able to achieve.

“Reports have also reached me from another station of like origin in Hupeh; there are twenty-four instructed for baptism, including several scholars. A scholar who was baptized here only some three months ago is doing this. He has thus far worked without salary, and if upon examination his work proves what from knowledge of the man I anticipate, I shall seek to start a permanent station there on the same lines as in Honan, namely, slight temporary aid and the work to be made self-supporting after a certain date. It may be naturally asked why if we can start without money it would not be best to keep money out of it entirely. This we could do if we wished to leave the

work on the popular congregational basis on which thus far it has started, but beyond a certain point I have heretofore found it needful to step in, and say to them, ‘Now you are started, let us put things in order and have a church.’ The laymen who alone have succeeded in starting such work, are not well enough grounded in the Church to set up our worship, and the mechanical side of our Church life. I might put it, that the aid given to our stations is merely to make good Churchmen out of men who have determined to become Christians. Men come to us from neighboring towns and cities, and when I find one of promise I encourage him to go home and inaugurate the work among his own people. I give him as careful instruction as may be, and assure myself that he is right in all cardinal points, but I have not the facilities to do more for them, nor without money aid are there men able to remain long enough in Hankow to go into all those details which give the distinctive color to our Church life. The ideal would be a Chinese propaganda, with dormitories and teachers and money for current expenses, to keep promising men with us until they are thorough Churchmen, and then send them out, and not aid them with one cent of foreign money.

“The Honan work will cost me my most able assistant, Deacon Yang, but he has already had an independent charge, and is of all most competent to take the oversight there. The Bishop has promised me another Deacon from Wuhu. I trust before long to demonstrate the feasibility of our plans here by yet more splendid results. I call the present results splendid, and, compared with our past, magnificent would be scarce too strong. Foreign energy rarely fails to make some impression on the Chinese, but the subtle, and to tell the whole truth rather sordid, nature of most who come in contact with us, leaves us always in doubt what after all we have done. A native work, rising perhaps at first to a somewhat lower level, and resembling eastern rather than western Christianity, will doubtless be most permanent, as to me, at all events, it would be most satisfactory.”

THE YELLOW RIVER DISTRICT AFTER LAST YEAR'S FLOOD.

THE Rev. Mr. Partridge, writing from Wuchang, June 23d, says: “I enclose a

clipping which I think will be worthy of your notice for publication in *THE SPIRIT OF MISSIONS*. Especial attention is called to what is said about the temples and idols all being destroyed by the inundation. Idols are, as a rule, not made of wood and stone in China, but of mud, plastered on to a frame work of rushes or straw, dried in the sun, and then painted; hence their easy destruction by water or flood. I am very glad indeed to be able to report to you that the danger of a flood here is over for this year. The water rose very rapidly at first, but now it has fallen again, and our hearts are reassured. A flood of the Yang-tse two years in succession would be a terrible calamity for these poor people. We have had very dry and parching weather, and the crops have suffered severely. Daily have we prayed for rain, and God has graciously heard us, for to-day the first shower is falling."

The clipping referred to by Mr. Partridge is in the form of a letter to the editor of the *North China Daily News*, written by Mr. J. Crossett, and dated at Hankow, June 2d. It is as follows: "The writer is now carrying out a long cherished plan of visiting the region devastated by the Yellow river so as to report on its condition, in the hope that the philanthropic and wise may devise and carry out some special means of relief.

"While in Shanghai last autumn, the report of a break in the Yellow river stirred your correspondent very deeply, and he was almost persuaded then to start overland for the scene of the devastation from some port on the Yang-tse river. He however decided to go to Chefoo and thence overland to western Chantung. While in the country about Chi-nan-fu, he saw the effects of the havoc made by the overflow of the Yellow river water into the towns and villages along the great road from Chi-nan-fu to Peking. There came just at that time a remarkable fall of the water, but its cause was not known until some time after in Peking, when, through the Chinese authorities, the news of the awful deluge of water which the province of Honan was experiencing through a break in the river forty miles west of K'ai-fêng-fu reached us. Of course most of your readers have heard the outlines of the terrible catastrophe by which it is supposed that millions were drowned! To the observer on the spot, the prospect is weird and appall-

ing. It is true that the terror, the screeches and groans of the drowning men, women, children, cattle and domestic animals are not now to be heard; but a great, yellow, surging sea of water cutting through 200 miles of country makes one realize a little of what it must have been. Upon islands, you see villages or parts of villages not wholly destroyed. On the borders are the same sights and you can see towns partly destroyed in vast numbers.

"The wheat sown in the mud last autumn is amounting to nothing this spring, and the seed of the poor people was thrown away in the attempt to secure a crop. It is a matter of congratulation, however, that the poppy fields were destroyed, and that the comparatively few fields of it sown this year are amounting to nothing. The poppy was a very profitable crop before; but it is hoped that this lesson of destruction will be heeded by many of its growers. The scarcity of grain also will make the temptation to manufacture whiskey much less. The millet and Barbadoes millet and beans sown recently look as if they might become good crops this year; still it is uncertain. Although the water has retired from vast tracts of land it has left it hard and not easily made fertile. It will, however, recover in a year or two.

"This is a golden opportunity for those who would treat others as they would be treated themselves to bring relief to this terribly stricken region. No greater boon could be brought them than a pure religion from Heaven, by which as one of its lesser advantages these destroyed temples and mud images dissolved by the flood will never be erected again. The people can ill afford to spend money on re-erecting costly temples, purchasing incense paper-money, making sacrifices, pilgrimages, and all the other expensive matters connected with idol worship. It is an opportunity very rare which the wise should embrace to introduce a purer faith among a people stunned by the calamity which has befallen themselves and their gods.

"Good ploughs might be introduced in places with profit. The land is perfectly level and free from stones. All manner of agricultural implements could be introduced, but probably to no great extent at present. Good and improved seed could be taken to this stricken region. If you will set the ball

a-rolling, the hearts of millions may be made glad by the mercy which in one way or another you may show."

THE GREAT NEED OF MORE OUT-STATIONS.

THE Rev. Herbert Sowerby writes: "I was to-day reading an article in Chambers' Encyclopædia when my eye caught the word 'China.' I read on until I came to a table of statistics of the population in each province. These were not new to me; but the thought came into my mind, does the Church at home realize these facts? that is, that, taking Bishop Boone's jurisdiction as only Kiangsu, Nganhwui, and Hupeh, Chambers' Encyclopædia gives the first province as having a population of 37,843,501; the second, 34,168,059, and the third 27,370,098; in all nearly ninety-nine millions and a half! This is the census of 1812, the same as given by Dr. Wells Williams.

"We often hear people ask, what are missions doing? and speak as though they expected far greater results than those reported. I will not here write of what has been done and is being done, but I would ask the thoughtful to consider this fact—one Bishop and six foreign clergymen and some few native ones are expected to be able to work successfully among nearly 100,000,000 of heathen! Even if we reduce these figures to the lowest computation, it is still one clergyman to nearly twice the population of London!

"It may be replied that these figures are not unknown to the Church, nor are her missionaries expected to work among so many, but only among those of one or two cities and the surrounding districts. Our small staff makes even this almost impossible, and quite impossible to work so as to have the desired results, because those whom we for a time reach, whether during the daily preaching, or by the Church services and the schools, are soon lost in the crowds into which we cannot go by their moving away into the country or other cities, where we have no one to continue the work which has been begun in their hearts.

"For this reason, small as our staff is, it is most important that one missionary should entirely devote himself to opening out-stations all around our central station, and at places, even at a distance, where the Chinese are constantly coming and going to and from the capital of the province. For in-

stance, our new out-station at Sah-sze is such a place, though a great distance from Wuchang, and when there I had the pleasure of seeing five of our Church members from Hankow and Wuchang. Our schools have done good work, and we have a good name in many a village; our college has prepared many young men, and what the upper river work now needs is that not one or two, but many out-stations be opened, unless we are to continue to do a half-work, both in respect of our schools and college, by having the means to provide a native Ministry, but no stations to send them out to in God's Name, or by teaching and baptizing converts, who will in greater part move to other places, where they will be lost in the multitudes.

"I know that there is work at our present station for two or three more clergymen; but at the same time the necessity to have as many out-stations as possible, to make our work in the centres real and lasting, is so great that I have offered myself for this, although much attached to my old work at Wuchang, and I think that the results at Sah-sze should encourage us.

"I think if we consider these facts as above the more thoughtful will not expect great results until the mission is better supplied with men, and that earnest Christians will have their hearts more deeply stirred to prayer and effort."

A BAPTISM AT ST. JOHN'S COLLEGE.

WRITING under date of July 6th, Bishop Boone says: "You will be glad to hear of one baptism last Sunday from among our heathen contingent of St. John's boys. Two others are seeking for Baptism. Eight of our boys of Christian parentage are in preparation for Confirmation. This greatly encourages us. Mr. Pott's influence in the college is markedly for good. He being young is able to get near to the boys."

Six hundred men belonging to the Buddhist and other non-Christian religions are in the English naval service. They attend daily prayers, which are the rule in the royal navy, and in some cases are brought directly under the chaplain's teaching. Many of them have become Christians. Last year eleven heathen seamen were baptized by the chaplain at the naval station on Ascension island.

MISCELLANY.

TOPICS FOR PRAYER.

- I. For our missionaries in Alaska, that they may be preserved in health and prospered in their labors.
- II. For our missionaries who are sailing during this month for China and Japan.

NEW CANAAN.

O CANAAN new, America!
O later promised land!
Behold the wondrous destiny
Thy God for thee hath planned.

He held thee hidden in His palm
When Christ hung on the tree,
The refuge for His people, calm,
In ages yet to be.

But now o'er thee His Bethlehem's star
Rekindled He hath set,
And lo! the peoples from afar,
Beneath its beams have met.

O chosen hosts of Israel's God
Possess this goodly land,
The purchase of redeeming blood,
And given to your hand.

Here bid the nations find their Christ
As in old Canaan fair,
And by His matchless love enticed
Proclaim Him everywhere.

To your Immanuel's gracious Name
His foes shall bow forgiven.
Rise then, His loyal hosts, and claim
This land for Christ and Heaven.

—Rev. C. A. Hobbs, in *Baptist Home Missionary*.

THE GREAT KING'S MESSENGER.

I NEVER see a missionary but I blame my fate that I am not of them. Are they not to be envied whose duties in this world harmonize with those of the next; zeal in their early vocations promoting, not, as with us, retarding, the work of their own salvation? They stand among the heathen, as an ensign of what each of us values most. The general represents our victorious arms, the governor our triumphs of administration; but the missionary displays our virtues,

our patience, our Christian charity, and shall we not be proud of him? . . . The vision of one man from Macedonia took St. Paul across the Hellespont, and will no one cross the Indian ocean for the millions, not in vision, but in reality? Will no young Augustine spring up to repay the debt of Occident to the Orient, to bring back the sun to the East? Had I life to begin again, this would be my choice; the glories and profits of other professions are but as vanity. We have fought battles; they are scarcely known beyond the narrow limit of the echo of the cannon. We have ruled over provinces; our fame is as soon forgotten as we are gone. But should we have saved souls, a long line of Christians will carry back the legends of their family to our era, and entwine our names with the golden thread of grateful thanksgiving! Who remembers the generals, the proconsuls of the time of the Cæsars? Who remembers not the Apostles? Who would not then be a missionary, the Great King's messenger, whose treasure is laid up in Heaven? Those who cannot attain this high office must give of their wealth, must give of their pittance, must pray for them.—*R. N. Cust.*

THE SECRET OF IT.

SHAFTESBURY was the philanthropist of his generation. No man of his age had such skill in reaching, touching, moving, moulding even the worst and most hopeless criminals. One man recently discharged from prison went to him for counsel, and years afterward redeemed to God and humanity he was asked where his reformation began. "With my talk with the earl." "But what did the earl say?" "It was not so much anything he said, but he put his arm around me and said, 'Jack, we'll make a man of you yet.' It was his touch that did it."

Ah! yes; the Man of Sorrows understood it. The first miracle in that *Scriptura Miraculosa*, the eighth of St. Matthew, was the healing of the leper. That "walking parable of sin and its curse," that living corpse, was before Him—whom nobody dare touch. But Jesus put forth His hand and touched him, that He might teach us that he who would reach the lepers of society must touch them

with the naked sympathetic hand—the Gospel of the hand as well as tongue and life.—*Missionary Review.*

THE GOSPEL AMONG NEGROES AND INDIANS.

WHEN I was in Jamaica some two years ago, I made the discovery that, if you want to find a parish where there is real spiritual discipline of the best kind, you must not come to England for it, you must go to a place called Mandeville for it. There I came across the clergyman, a son of one of your own missionaries, who fifty years ago, amid unexampled difficulties, preached the Gospel to the poor slaves, when the slaves used to start on Saturday night, walk all night over the mountains, listen to the Gospel on Sunday, and walk back at night to their work and their masters. They found the Gospel to be a solace to their tired and burdened lives. I saw the tree where one of them was hung for publicly reading the Bible; but I saw, also, that the Bible had left its mark among the negroes of Jamaica.

The people, however, of whom I wish more especially to speak are the North American Indians. I have seen a good deal of them. I have seen them in what I may call the completest Christian condition in the settlement of White Earth, Minnesota, where my dear friend about whom Professor Westcott said he seemed the most apostolic man he had ever seen—I mean Bishop Whipple, of Minnesota—took me to enjoy the privilege of preaching the Gospel to the Indians. I am not quite sure whether I concur with our friends who have come back from India as to the charm of preaching through an interpreter. I found that the interpreter took so long to explain, amplify and improve what I said that when he came to the end of my—or perhaps I ought to say his—sentence I had quite forgotten what the next was to be.

One thing struck me as very formidable in that Indian audience. They listened with such tremendous attention. One felt how good what one was saying ought to be, and one had a secret misgiving that it was not as good as they might wish it to be. Those Indians did not protect themselves as some of our hearers in Exeter Hall do. A nervous speaker may feel either consoled or depressed about it, when he observes some of his hearers preparing themselves for dull

speeches by taking care that their fingers shall be busy, whatever their ears may be. I pass now from the Indians in their highest Christian condition; but oh, one does feel the power of the Gospel in that settlement of White Earth! There are no natives, no prejudices, no savagery, which the power of Christ cannot subdue.—*The Bishop of Rochester, at the London Conference.*

THE PATRIOTIC USE OF WEALTH.

WE want men of wealth, ability and education—not cranks and not culprits; men of influence and character, to leave the office and the exchange, and at their own charges, give time and talents to patriotic work—men to convert convicts into citizens, and paupers into patriots, and foreigners into republicans. One here and there we have, thousands we need, for the sake of the present, for the safety of the future.

Or, if one cannot go himself, then let him use his wealth to send another. The palatial mansions are in Paradise. We do not need them here. Better build the house for fifty thousand dollars, and use the income of the other fifty thousand to sustain a missionary—a missionary in material, political, social and civil affairs; a missionary to teach the foolish how to be wise; and the imbecile how to be strong; and the improvident how to lay up store; and the lazy how to be industrious. Forego another fast horse, my good man, and relinquish your box at the theatre, and send a Gough with his burning convictions and passionate eloquence to make citizens in the saloons, and a score of Jerry McAuleys through every great city to loose the enslaved and redeem the prisoner.

Or, if the cares of civil office already absorb your time and strength, then do as Patrick Henry, whose name is a synonyme for eloquence and influence, did. While the honored governor of Virginia he printed at his own expense "Butler's Analogy," and other vital books, and distributed them through the hands of his subordinates. You can print "Butler's Analogy," or books of lesser bulk and lighter weight, aiming at the cure of moral, social and political errors and evils, and turn your coachman into a colporteur, for the education and elevation of legislators.

Or use your wealth to buy and sustain a newspaper; that potent, ubiquitous person of modern times, having a tongue that never

tires, and a speech that is heard to the ends of the earth, and make it your agent—your agent to carry pure thoughts and right purposes into all the homes of the land—your agent to inspire lofty aims and good living and wise citizenship everywhere; a light in darkness; a guide to the bewildered; a shield to the tempted, and timely strength to the impotent.

Or, if rising still higher, your Christian patriotism embraces more than your own country, then put your substitute into Africa, opening now to all lands, not to find a Livingstone on his knees, or a Stanley wounded and dying in his tent, but to remove the jungle of the swamps and eradicate the savagery of the people, so that neither the patient explorer nor the brave warrior can be lost or slain in all the dark continent. For degradation and barbarism and brute life, substitute the instruction and the influence which establishes families, and creates homes, and erects churches, and ordains and orders civil government.

Great designs these, do you say? Large views of the patriot's responsibility, ceaseless activity, superbly liberal giving? Yes, assuredly. But is the idea too grand? Are the responsibilities too wide?

Great aims indeed, masterful endeavor; but we are equal to it. The grand ideal once enthroned in the heart, the hand will find supply for its realization. Great labors for the patriot, munificent giving, certainly it is; but we are equal to great things.—*From Rev. Dr. E. B. Webb's address at Woodstock, July 4th, 1888.*

WOMEN IN JAPAN.

THE Rev. C. F. Warren, an English Church missionary in Japan, said at the general missionary conference, that Japan had owned nine female rulers in the history of her past, and, as the result of an expedition led by one of them, all the intellectual life for which the nation is conspicuous seemed to have been originated. A large proportion of the best works in Japanese literature had been written by women. The great wave of change in woman's position now going forward was still further raising them; a million of them were now under teaching in their government schools, and a strong movement toward the "higher education," as we term it, was progressing. Their diligent study of English, their

favorite foreign tongue, rendered work amongst them increasingly possible, even without mastery of their own language. There was a great encouragement in the results already granted. Even now the women among the converts in Japan number forty per cent. more in proportion than among any other people.

STRANGE ACCOUNTS OF TRAVELLERS.

A MEMBER of our Japan mission in a letter to the *Southern Churchman*, gives the following account of the inexcusable ignorance of an American gentleman, who while in the United States would be taken as an authority concerning the results of mission work: "A gentleman who was here three years, after a short stay in America was returning on the steamer to Japan. To a fellow passenger, who was coming for the first time, he remarked that what was told him about there being one self-supporting church in Japan was hardly true; that the Japanese only joined the Church to learn English. Yet there are seventy-three self-supporting churches here, and the gentleman, who moves in the most cultivated circles at home, and whose word doubtless has been taken as authentic in comments on our work, expressed grave doubts whether there was one."

Another of those "intelligent travellers" who give strange accounts of mission work, has stated in a book that the tracts and Bibles furnished to the natives at Ichang, China, "are largely used in the manufacture of boot soles." A missionary points out the absurdity of this story. He says: "1. Christian books would be too costly a commodity. They are sold in Ichang, and not 'scattered broadcast.' 2. They would be useless for the purpose. Any one who has seen Chinese printing paper, flimsy, un-sized tissue, will know this. 3. No Chinaman would dare knowingly to set his foot on a written or printed character. The Chinese regard their characters as sacred, and employ men to collect every scrap of paper in the streets for fear one might be inadvertently trampled on. 4. The story is an old one, and has done duty in traveller's books before."

The missionary makes a pertinent remark as to the motive which leads this class of

travellers to make slighting remarks on mission work. "If they neglected the question altogether, the press might find nothing else in their book worth taking notice of, and so neglect it. If they were careful to ascertain the truth, and honestly set it down, it would read too much like the kind of thing one finds in *Missionary Records*, and again the book would get the go by. But let them condemn the missionary effort, show it up, expose its wastefulness, its uselessness—never mind about the truth—and their book will be noticed far and wide."

FIRST SUCCESS AMONG THE DAKOTAS.

IN a review of Dr. Riggs' book on the missionary work among the Dakotas and other tribes of North American Indians, which book has been briefly noticed in this magazine, the *Missionary* gives the following very interesting account of the first success of the missions to the Dakotas: "The Gospel among the Dakotas had its first success with the women. This, perhaps, was to have been expected. When the men were off on hunting excursions, the women remained within reach of the missionary's influence. But it came to be a taunt among the Indian braves that the church was made up of women. 'If you had gotten us in first,' they said, 'it would have amounted to something, but now there are only women. Who would follow after women?'"

"At last, however, a full-blooded Sioux warrior came out on the side of Christ. The man, Anawangmane, had been a very daredevil on the war-path. He was the chief among the braves of the nation. According to Dakota custom, if a warrior had braved an enemy at the muzzle of a loaded gun and killed him, he could not after that be punished for anything. Anawangmane had reached this enviable position of being above Dakota law. When he became a Christian, therefore, he was unmolested. No man dared to cut up his tent, or kill his dog, or break his gun. Still, the boys and the women, too, would point the finger of scorn at him, and say, 'There goes the man who has made himself a woman.' Anawangmane, however, seemed to care no more for this than the bull-dog cares for the barking of a puppy. He brushed it all aside, apparently, as if it were only a straw. So far

as any sign from him indicated, he regarded the reproach as glory, and his Christian character was strengthened.

"As the years went on, the profession of Christianity became no longer a reproach to manhood. In one instance, there was a wonderful awakening, in which only men received salvation. The Dakotas had been goaded on to acts of war and cruelty against the whites. Many of the tribe had been captured, and placed under the guard of United States troops. In their sore distress, they felt that their own gods had failed them signally. The conjurors, the medicine-men, the makers of *wakan* were nonplussed. Even the women taunted the false guides. 'You boasted great power as *wakan* men,' they said, 'where is it now?' So the influence of the ancestral religion was broken. The hearts of the Dakota warriors ached for some spiritual comfort and hope. They wished to hear the Gospel. A few copies of the New Testament and two or three copies of the Dakota Hymn-book were obtained. The prison became a school. Soon the men began to sing and pray publicly, every morning and evening. At first the prayers were made only by those who had been Church members; but others soon came forward and took part. To pray at these meetings came to be regarded as a public profession of faith in Christ. Before long ninety names had been added to the list of praying ones. Then came the desire to be baptized. The number of believers increased from day to day, until about 300 men stood up and received baptism in the Name of the Father and of the Son, and of the Holy Ghost. 'The whole movement,' says Dr. Riggs, 'was marvellous; it was like a nation born in a day.' 'After many years of testing have elapsed,' he adds, 'we all say that was a genuine work of God's Holy Spirit.'"

ON a sun-dial which stands upon the pier at Brighton, England, is inscribed this most hopeful line: "'Tis always morning somewhere in the world." In the Christ Church Domain Gardens the motto on the sun-dial is *Horas non numero nisi serenas*—"I count none but the hours that are bright."

A GREAT mind is never sceptical.—*Bishop Wilmer, of Alabama.*

A REAL PREACHER.

THE true ideal of a preacher is one whose sermon is *in* him and not in *front* of him; who speaks, not reads; who allows no "middle wall of partition" to arise between him and his congregation; who has less desire to utter rounded sentences than to utter glowing truths; who gloves himself with a gauntlet of strong English for the sake of striking terrible blows. The Christian Ministry everywhere needs "the tongue of fire."—*Selected.*

FRAGMENTS.

—Southern California is said to have doubled its population during the last two years.

—Emin Bey writes that "during twenty years there have been scarcely ten proselytes in the whole of our provinces to Islam."

—Native Christians in Japan, most of them with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work.

—The Keith Falconer mission in southern Arabia is now equipped and at work. The missionaries are the Rev. W. R. Gardner, Dr. Patterson, the new medical missionary, and Mr. Lochhead, his assistant.

—Our Scandinavian population has doubled during the last five years. There are now 2,000,000 of Danes, Norwegians and Swedes in our country. Nearly one-half of the population of Minnesota is Scandinavian.

—At San Yuen Hsien, Shensi, China, in the temple of the tutelary god of the city, there is a fine work in clay representing hell, and the merchants are accustomed to smear the mouths of the devils with opium for luck in business.

—The Bishop of Rupert's Land in a recent sermon in St. Mary's Church, Cambridge, England, sketched the amazing material and religious progress in British America during the twenty-two years of his Episcopate. His vast original diocese is now divided into many dioceses, and Winnipeg is now a city not much smaller than Cambridge, and with a university of its own, containing four colleges.

—Archbishop Benson sent the following telegram to the London missionary conference: "May the greatest blessing attend and flow from the earnest, comprehensive assemblage and deliberations which have been conducted with so much vigor. I trust that important advances in method and administration may be the result in the mission life and work of the Kingdom of God."

—Surgeon-General Gunn of the British navy, who has long been in service on the west coast of Africa, says that a slave lad, whom he had redeemed, nursed him through an illness, and when asked what he would like for a reward, said, "A 'Ready Reckoner.'" He is now a merchant, and does business amongst others up to \$150,000 a year with a single house in Liverpool.

—This is how a native Hindu paper summarizes the work of Carey, Marshman and Ward at Serampore: "They created a prose vernacular literature for Bengal; they established the modern method of popular education; they gave the first great impulse to the native press; they set up the first steam-engine in India; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages."

—The Rev. Dr. George H. Atkinson, writing in the *Home Missionary* concerning Oregon and Washington Territory says: "The race problem will in large part be solved here with Asia. Our people have been the quickest to foresee and make a place through divinely-ordained missions for Indian citizenship. Providence is leading and enlightening Asiatic peoples to understand and claim citizenship for themselves and to enforce their claim at home and abroad."

—The Rev. W. Allen, in giving his impressions derived from his recent visit to west Africa, said there were things in which the native Christians set us an example, especially in the observance of the Lord's Day and in liberality. His sketch of his visit to Bonny is singularly graphic. He entered the famous temple, which had been decorated with 20,000 skulls, and found it a ruin, with but few skulls remaining. The sacred grove that had been dedicated as a receptacle for murdered infants, was now a pathway to a Christian church, and its quondam priest a baptized Christian.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE first monthly meeting of diocesan officers with the Secretary of the Woman's Auxiliary, for the season 1888-89, will be held in Room 21, Bible House, on Thursday, September 27th, at 10.30 A.M.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

NOTICES.

THE missionary year begins with September 1st.

The Annual Report of the Auxiliary is to be presented to the Board of Managers on Wednesday, September 12th. If the report of any branch has not yet been sent in, it is requested that its secretary make it at her earliest convenience. Those who have not already done so will kindly furnish the complete list of their diocesan officers, with addresses, the number of their parish branches, and the number and dates of their diocesan meetings in the course of the year.

Diocesan secretaries are requested to state, before September 25th, how many copies of the general report they will desire for distribution.

JULIA C. EMERY, *Secretary.*

THE STUDY OF MISSIONS.

A DIOCESAN officer writes: "I am anxious to have this diocese more interested in Foreign Missions. Not that I do not think Domestic Missions are our first duty, but I do not like to stop there. I could not help thinking, after reading the last SPIRIT OF MISSIONS, that missionary work and study are to our religious growth as the study of astronomy is to our mental. They give us so much larger grasp of thought, and make us realize that our little world is not the end of all things."

THE CHILDREN.

A CORRESPONDENT writes us from Western New York: "In this diocese we have five young ladies appointed to prepare something for the annual meeting in September, on the subject of children's work, and we are supposed, during the summer, to find out the best way of interesting the children, and instructing them at the same time, on the subject of missionary work, which is so little understood by their parents and grandparents."

From a member of the Auxiliary in an Iowa parish we hear:

"We intend organizing the children's society the first Sunday in September. There are many details yet to be settled, but our general plan is somewhat as follows:

"We shall try to enroll all the children of the Sunday-school, asking a small fee, five or ten cents, and a small monthly offering. Then devote the lesson time one Sunday in each month to a sort of informal talk about the work in the different fields—in short, hold a missionary meeting, which we shall try to make the pleasantest lesson of the month. And we shall set the children to work for Christmas as soon as possible."

It is a great pleasure and encouragement to have these and many other indications, that the children's interest in missions is becoming a matter of importance in the eyes of members of the Auxiliary. St. Mark's Friendly League, the Children's Twenty Minutes Society, and other kindred though smaller organizations have done much of late years in this direction. Why should not the diocesan officers make a special effort, this year, towards the formation, in the parishes of their different dioceses, of both young people's and children's branches of the Auxiliary? We then might hope to have, in time to come, a Woman's Auxiliary made up of those trained from childhood in missionary knowledge and endeavor, and prepared to train up another generation to succeed them in their work.

A BUDGET OF LETTERS ABOUT THE COLORED WORK.

NORTH CAROLINA.

THE Rev. J. W. Perry writes from Tarboro, August 8th: "I am very glad indeed to say that our mission work here is in a prosperous condition, and the last session of our parochial school, which ended on the 15th of June, was quite a success, as it has been in previous sessions. Last term we enrolled ninety-two pupils; from present indications our number, next term, will be much larger. This will begin the last of September.

"The school has done a great work among the colored people, especially the young, in raising them to a higher moral standard. Its future usefulness is very encouraging. Several of the pupils are confirmed each year.

"Besides the religious training which the children receive, we have added an industrial department for girls. My wife teaches them how to sew and other needle-work, and they do very well. At some future time I hope to be able to have some industrial work for boys.

"We could enlarge our parochial school work very much if we could get help, if we had the means to employ one competent

teacher. If we cannot have some help, I think we shall be compelled to take a limited number into the school. It will begin next month, and we have not a dollar, nor the promise of one, to employ a teacher.

"We have a very good school building, with two departments, but it is not furnished with proper desks and seats. We have a few old benches without backs. It is painful to see the children sitting on these benches, but it is the best we can do.

"We have kept many needy children in school during the winter season by supplying them with clothes from boxes that have been kindly sent to us by different auxiliary societies of the North. These kind gifts are highly appreciated by the receivers.

"Our Sunday-school is doing well. We have seventy names on the roll."

From Lenoir, Miss Caisson sends word, August 13th: "I hope to begin again in September, and I am sure the children will be glad to come to school again. Although I have spent the summer in Lenoir, I have seen very little of the children. You know I have no help in the work, and as I cannot afford to rent a room after the day-school

closes in June, I cannot even have the Sunday-school. I regret this very much, because during the summer the children are not under Church influence at all, and revel in a succession of 'big meetin's' among their own people, losing much that was gained during the winter.

"Their ideal heaven is a 'big meetin'.' One of my little girls was constantly singing about a 'big camp meetin' in de promus lan', patting her foot, swaying her body to and fro, and gesticulating in the most ludicrous manner possible.

"If we can ever teach them that all their religion will not save them so long as it is confined to the 'meetin', we shall accomplish a good deal; but it seems a hopeless task."

SOUTH CAROLINA.

The Rev. B. B. Babbitt writes from Columbia, on the 9th of August: "We call this an Associate Mission because, in the first place, it cares for several stations associated together, and, secondly, because its staff of missionaries is composed of young men who have been associated with the head of the mission in a common family, working the several missions and teaching in the schools connected with them.

"In the day and Sunday-schools maintained at the mission-house in Columbia we have not far from two hundred and fifty children, and in the two country schools are a hundred more. This was the case last year. Our Sunday-schools have not fallen off, and I feel quite sure our day-schools will keep well up next year, but I believe this coming winter will exceed in interest the schools of last winter.

"Last year the children made a great advance in their conduct and mental improvement upon all their former progress; so much so, that their exhibition at the close of the season, held in the Opera House where the exhibitions of the public schools were held, was pronounced in some respects the best of all, at least the best of all the colored schools.

"It is not an easy task which we have in hand, the education of the colored race in this country. Without the power of Christianity and without pushing the work forward upon the principles that are fundamental in our Church, that result which is most desirable cannot be reached. Indeed, if there be anything in our Church which we

desire and value for ourselves, we ought to endeavor to impart the same to the colored people, as well as to all who have it not.

"Especially is this true in respect to the advantages of the Church year, and next to Easter the Christmas season is the grandest. Indeed, the Christmas season is, perhaps, the most valuable of all the seasons as an educator of children and an elevator of the colored people, because it teaches the most sympathetically and so thoroughly enforces the family ties on which rest the foundations of all our earthly and heavenly hopes. The Holy Child Jesus in the Holy Family is the great and powerful element of Christianity for the elevation of the human race on earth and for preparing man for Heaven."

VIRGINIA.

Mr. H. W. Burgwin writes from Aspenwall, August 5th: "It gives me great pleasure to say that our Sunday-school is in a most prosperous and satisfactory condition. It is full to overflowing, and the greatest interest in the services and lessons is manifested. The last two Sundays were intensely hot, but the attendance was by no means diminished in consequence. We seldom have less than one hundred and fifty present, often two hundred. We never let a Sunday afternoon pass without having Sunday-school, except in March and April when we go off on a trip of recreation.

"My sister, who is visiting me, in my daughter's absence, went with me at three o'clock yesterday, the mercury standing at 92° in the shade. She was much delighted with the visit, at the interest manifested by the pupils, their decorous behavior, the perfect recitations and joyous, happy faces, and at the responses in the evening service, and the melodious singing.

"Our day-school is suspended from July 1st until the middle of September."

Miss Burgwin adds, August 10th: "We have now on our Sunday-school roll one hundred and sixty-four names, but many more than these have attended, coming irregularly. Then there are several old men and women who come every Sunday and seem much interested in hearing the Bible read and listening to the children's recitations.

"I cannot begin to tell you how much good the clothing sent us does to our poor children. Many of them would suffer greatly in the winter, were it not for the nice warm

clothes given them and would be unable to attend school at all."

From Gordonsville Mrs. Brent writes, on August 11th: "My colored work is in a growing and satisfactory condition. There are about three hundred persons connected with it; two hundred pupils in the schools and at the three stations, one in Gordonsville, one nine miles and the other four miles distant.

"Eight years ago the work began without any members. Now there are seventy-eight families connected with it, ninety-eight persons have been baptized, fifty-seven confirmed, three have apostatized and six have been suspended.

"I labor among people who come and go. Especially during the summer, the young people find work where better wages are paid than can be given here. I am doing all in my power to make the work self-supporting, and more is being accomplished each year in this direction. For the kindness of years past I return most grateful thanks."

On August 6th Mrs. Miles writes from Clover, Halifax county: "We are having very warm, dry weather, it not having rained more than one or two little showers since the last of May. The earth appears to be scorched; everything is dry; the garden and crops are burned up; there will be no food for man or beast unless God will graciously send us rain. Very many persons are sick with fever. It has become almost epidemic, and were it not for a little wind that comes now and then, we could hardly draw breath, for the heat.

"I am not complaining, but only wish to show the state of things here. For, remarkable to say, there has been rain, and plenty of it, all around Clover, within three miles of us. I fear we are a wicked set, and God is offended with us.

"We are not having a very full Sunday-school. It will be better after a while. The little ones are all doing very well. We have a Sunday-school prayer meeting the first of each month, and will continue to hold them as long as possible. Those last year were largely attended by the adults. I have had three applications for opening Sunday-schools in different sections of this place. I sometimes wish I were three persons instead of one, but I can manage only by leaving my assistant in one place while I visit one in the morning and another in the evening. They are five miles apart."

FELLOW-LABORERS WITH ST. PAUL.

"Those women which labored with me in the Gospel, and others of my fellow-laborers whose names are in the book of life."

THEY lived and they were useful; this we know,

And naught beside;
No record of their names is left to show
How soon they died;

They did their work and then they passed away,

An unknown band,
And took their places with the greater host
In the higher land.

And were they young, or were they growing old,

Or ill, or well,
Or lived in poverty, or had much gold,
No one can tell.

One only thing is known of them: they were Faithful and true

Disciples of the Lord, and strong through prayer

To save and do.

But what avails the gift of empty fame?
They lived to God.

They loved the sweetness of another name,
And gladly trod

The rugged ways of earth, that they might be

Helper or friend,
And in the joy of this their ministry
Be spent and spend.

No glory clusters round their names on earth,
But in God's Heaven

Is kept a book of names of greatest worth,
And there is given

A place for all who did the Master please,
Although unknown,

And their lost names shine forth in brightest rays

Before the throne.

O take who will the boon of fading fame!
But give to me

A place among the workers, though my name

Forgotten be;
And if within the book of life is found
My lowly place,

Honor and glory unto God redound
For all His grace!

—Marianne Farningham, in *Missionary Outlook*.

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

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

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

The Treasurer acknowledges the receipt of the following sums from July 1st, to August 1st, 1888.

ALABAMA—\$13.00		* Lenten and Easter Offerings.	
<i>Birmingham</i> —Advent, Domestic, \$4.90; Foreign, \$3.10	8 00	<i>Hartford</i> —Church of the Good Shepherd, Indian, \$34.09; Foreign, \$52.60	86 69
<i>Greensboro</i> —Mrs. C. L. Stickney, Domestic	5 00	<i>St. John's</i> , Foreign	67 38
ALBANY—\$159.69		<i>Trinity Church</i> , "A Member," Wo. Aux., Colored, \$50; "N.," General, \$15	65 00
<i>Albany</i> —All Saints' Cathedral, Domestic, \$5; Foreign, \$5	10 00	<i>Lime Rock</i> —Trinity Church, Wo. Aux., for Bishop Hare's work	1 56
<i>St. Paul's</i> , "A Member," for "Emily L. Hewson", scholarship, Hoffman Institute, Africa	75 00	<i>Middletown</i> —Holy Trinity Church, Wo. Aux., Sp. for Bishop Dunlop Memorial Church, Las Vegas, \$5; Sp. for Bishop Johnston's unfinished churches, Western Texas, \$5	10 00
<i>Catskill</i> —"A. S. B.," Domestic	10 00	<i>St. Luke's</i> Chapel, for "Barkeley" scholarship, St. John's College, Shanghai, China	100 00
"Phebe," Sp. for Bishop Holly	1 00	<i>Milford</i> —St. Peter's, Wo. Aux., Sp. for nurse at St. Peter's Hospital, Helena, Montana	3 00
<i>Hogansburgh</i> —May Fulton, Missionary Box, Domestic	4 50	<i>New Haven</i> —Trinity Church, Missionary Boxes, Domestic, \$15.20; "A Member," Domestic, \$100	115 20
<i>Hudson</i> —Christ Church, Domestic, \$14.69; Sp. for school building at Shoshone Indian Agency, Wyoming, \$27	41 69	<i>New Milford</i> —St. John's, "A Member," Domestic and Foreign	100 00
<i>Lansingburgh</i> —Nina Oliver, Missionary Box, General	70	<i>Norwalk</i> —St. Paul's, "E." Domestic	5 00
<i>Walton</i> —Christ Church, General	16 80	"W. C. M.," and "E. S. R.," Domestic, \$10; Foreign, \$10.50	20 50
CALIFORNIA—\$17.00		<i>Norwich</i> —Trinity Church, Missionary Boxes, General	20 00
<i>Menlo Park</i> —Trinity Chapel S. S., *Indian	5 00	Trinity Chapel, Snow Ball Society, Wo. Aux., Sp. for support of Sih Fong, St. Mary's Orphanage, Shanghai, China	20 00
<i>San Francisco</i> —St. Stephen's, "M. S. P.," General	5 00	<i>South Glastonbury</i> —St. Luke's, Foreign	4 20
<i>San Gabriel</i> —Church of the Saviour, Colored	7 00	<i>Tashua</i> —Christ Church, Domestic	4 11
CENTRAL NEW YORK—\$170.00		<i>Torrington</i> —Trinity Church, Domestic, \$18.04; Foreign, \$9.48	27 52
<i>Auburn</i> —St. Peter's, Foreign	170 00	<i>Wallingford</i> —St. Paul's S. S., General	50 00
CENTRAL PENNSYLVANIA—\$202.35		<i>Watertown</i> —Christ Church, Colored	30 00
<i>Chambersburg</i> —"B.," Sp. for Bishop Holly	2 00	<i>West Hartford</i> —St. James, "A Member," General	7 00
<i>Drifton</i> —St. James', Foreign	161 18	<i>West Haven</i> —Christ Church, for building fund of new church at Wuchang, China	15 00
<i>Jonestown</i> —St. Mark's, Foreign	3 63	DELAWARE—\$11.60	
<i>Lancaster</i> —Miss H. K. Benjamin, Indian, \$1; Colored, \$1; Africa, \$2	4 00	<i>Lewes</i> —St. Peter's S. S., for "St. Peter's, Lewes," scholarship, Bishop Boone Memorial School, Wuchang, China	11 60
<i>Nickel Mines</i> —Grace, General	1 54	EAST CAROLINA—\$19.75	
<i>Miscellaneous</i> —Wo. Aux., for "Central Pennsylvania" scholarship, St. Mary's School, South Dakota	30 00	<i>Aurora</i> —Chapel of the Cross, General	3 25
CHICAGO—\$191.10		<i>Edenton</i> —St. Paul's, Wo. Aux., Missionary Boxes, General	11 00
<i>Chicago</i> —St. James', Indian, \$50.24; Missionary Box, No. 65, General, \$15	65 24	<i>Hertford</i> —Trinity Church, Wo. Aux., Domestic and Foreign	5 50
Trinity Church (of which S. S., \$43, and Mary and Florence Dwight, \$15), Sp. for new church at Hankow, China	106 00	<i>Wilmington</i> —†St. James	5 00
Agnes Wright, Foreign	5 00	EASTON—\$17.15	
Mrs. C. L. Hoyt, Sp. for Bishop Holly	5 00	<i>Talbot Co. (Longwood)</i> —All Saints', General	7 90
<i>Wheaton</i> —Trinity Church, Colored	9 86	<i>Cecil Co. (Port Deposit)</i> —St. James', Domestic, \$1.42; Foreign, \$1.43; General, \$2.85	5 70
CONNECTICUT—\$778.64		<i>Worcester Co. (Berlin)</i> —St. Paul's, "Rec-	
<i>Bridgeport</i> —"D. S. E.," Sp. for Bishop Holly	10 00		
<i>Broad Brook</i> —"G. F. S.," Wo. Aux., Sp. for Miss Spencer, Shanghai, China	50		
<i>Easton</i> —Christ Church, Domestic	4 98		
<i>Forestville</i> —St. John's, Wo. Aux., for Bishop Hare's work	1 00		
<i>Greenwich</i> —Christ Church, Missionary Boxes, General	19 00		

†In the August No., \$25 for Domestic and Foreign Missions, from this parish, was by error credited under North Carolina.

ACKNOWLEDGMENTS.

369

tor's Family," Missionary Box, Domestic.....	3 55	Baltimore Co.—Western Run Parish, St. Michael and All Angels', Missionary Boxes, Domestic.....	9 75
FOND DU LAC—\$3.47		(Towsontown)—Trinity Church, Domestic and Foreign.....	66 27
Oneida—Hobart Church, General.....	3 47	District of Columbia (Washington)—Two Missionary Boxes, Wo. Aux., General..	2 62
GEORGIA—\$15.00		MASSACHUSETTS—\$812.46	
Savannah—Miss Helen S. Hardee, Indian..	15 00	Amesbury—St. James', "Friends," Sp. for Japan, at discretion of Rev. E. R. Woodman.....	5 00
INDIANA—\$16.96		Amherst—Grace, Colored.....	13 80
Richmond—St. Paul's, General.....	8 96	Boston—Church of the Messiah, Foreign... St. Paul's, "A Member," Wo. Aux., Sp. for Dr. Holly's outfit, \$5; Sp. for Bishop Talbot, for candidate for Holy Orders, \$10.....	164 00
Terre Haute—Missionary Box No. 5,071, General.....	8 00	S. S. Penny Collection, Wo. Aux., for Miss Baker's School, Haiti.....	25 80
IOWA—\$10.45		(Roxbury)—Susan E. Pollock, Missionary Box, General.....	4 00
Grinnell—Rev. Wm. Wright, Africa.....	10 00	Brookline—St. Paul's, Domestic, \$50; Foreign, \$50.....	100 00
Miscellaneous—"M.," Domestic.....	45	Family Missionary Box, General.....	5 23
KENTUCKY—\$282.55		Mrs. H. Vinton, Foreign.....	5 00
Covington—Miss L. Wynne, Missionary Box, Indian.....	5 75	Cambridge—St. Peter's, Mrs. R. P. Young, Domestic and Foreign.....	5 00
Georgetown—Holy Trinity Church, General	5 00	Dedham—St. Paul's S. S., Wo. Aux., for Haiti.....	5 63
Henderson—St. Paul's, General.....	1 80	Greenfield—St. James', Domestic, \$30.95; Foreign, \$14.53.....	45 43
Lexington—"E. A. D.," General.....	100 00	Hyde Park—Christ Church S. S.,* for Cape Mount School, Africa.....	20 00
Louisville—Calvary S. S., for "Richard L. McCready" scholarship, Cape Mount School, Africa, \$15; "A. B. W. Allen" scholarship, St. Margaret's School, Tokio, Japan, \$15.....	30 00	Lawrence—Grace, Sp. for Japan, at discretion of Rev. E. R. Woodman.....	5 00
Calvary Chapel S. S., for "Thomas E. Locke, Jr." scholarship, Cape Mount School, Africa.....	15 00	Lenox—Trinity Church, Foreign.....	100 00
Christ Church, "A Member," Domestic, \$20; Indian, \$10; Colored, \$10; Foreign, \$10.....	50 00	Longwood—Church of Our Saviour, "A Member," Domestic and Foreign, \$100; S. S., Wo. Aux., for "St. Katherine's" scholarship, Cape Mount School, Africa, \$75.....	175 00
St. Andrew's, Wo. Aux., for Mrs. Simpson's salary, Cape Palmas, Africa.....	75 00	Lowell—St. Anne's, Foreign.....	23 00
LONG ISLAND—\$154.88		Medford—Grace, Japan.....	2 00
Brooklyn—Christ Church, George A. Jarvis, Sp. for Bishop Holly's personal benefit, \$25; Sp. for Rev. S. C. Partridge, for scientific annex to school at Wuchang, China, \$25.....	50 00	Newburyport—St. Paul's S. S., Sp. for Japan, at discretion of Rev. E. R. Woodman.....	25 00
St. Matthew's, General.....	7 80	North Cambridge—St. James', Wo. Aux., for "Aphorp" scholarship, St. Agnes' School, Osaka, Japan.....	10 00
F. Ketcham, General.....	5 00	North Middleboro—Agnes B. Jenks, for work in Maine.....	52
Mrs. Bolman, Missionary Box, General...	1 20	Salem—St. Peter's, Wo. Aux., for Mrs. Payne's salary, \$23; Dakota League, Indian, \$23.....	53 00
Huntington—St. John's, General.....	5 12	Waltham—Christ Church, Japan.....	5 00
Jamaica—Grace, General.....	39 55	MILWAUKEE—\$19.19	
Little Neck—Zion, Domestic and Foreign...	18 71	Milwaukee—All Saints' Cathedral S. S.,* Missionary Boxes, General.....	19 19
Newtown—St. James', Four Missionary Boxes, General.....	7 50	MINNESOTA—\$30.72	
Rockaway—Trinity Church, "A Member," Domestic, \$10; Foreign, \$10.....	20 00	Detroit—Bessie Peake, for Japan.....	3 00
LOUISIANA—\$53.22		Reno—Rev. R. M. Johnson's family, Missionary Boxes, General.....	1 72
New Orleans—Christ Church, Wo. Aux., Mrs. T. G. Richardson, \$20; "A Friend," \$8, Indian.....	28 00	St. Paul—St. Paul's, Foreign.....	26 00
Trinity Church, Dorcas Missionary Society, Wo. Aux., Domestic.....	13 50	MISSISSIPPI—\$5.00	
Thibodaux—Missionary Box, General.....	1 15	Carrollton—Grace, Domestic, \$2.50; Foreign, \$2.50.....	5 00
West Feliciana—St. Mary's, Wo. Aux., Mrs. Ann M. Lobdell, Indian.....	10 57	MISSOURI—\$10.00	
MAINE—\$9.00		Columbia—Calvary, General.....	5 00
Portland—St. Luke's, Wo. Aux., General...	9 00	St. Louis—Missionary Box No. 26,014, General.....	5 00
MARYLAND—\$181.42		NEBRASKA—\$17.77	
Anne Arundel Co.—St. James' Parish, St. James', Foreign.....	17 81	Omaha—St. Barnabas' S. S., for church building at Wuchang, China.....	17 77
St. James' Chapel, Foreign.....	2 80	NEWARK—\$243.62	
Baltimore—St. Paul's, In Memoriam, "L. C. A.," Domestic.....	5 00	Hoboken—†Holy Innocents'.....	
Grace, Indian Aid Association, for Miss Ives' salary.....	10 00		
Christ Church S. S., "A Class," Missionary Boxes, General.....	4 50		
St. Mark's, Foreign.....	2 67		
St. Peter's S. S. (Colored) for "Wm. T. Henderson" scholarship, Orphan Asylum, Cape Palmas, Africa, \$40; Colored, \$20.....	60 00		

† In the August No. \$100 from this church, special for Rev. F. R. Graves, Wuchang, China, was by error credited under New Jersey.

ACKNOWLEDGMENTS.

<i>Newton</i> —Christ Church, Missionary Boxes, General.....	6 80
<i>Orange</i> —Grace, Domestic, \$20.32; General, \$166.50.....	186 82
<i>Summit</i> —Calvary, Domestic.....	50 00

NEW HAMPSHIRE—\$164.73

<i>Concord</i> —St. Paul's of which S. S., \$29.40, General.....	62 70
<i>Exeter</i> —Mrs. M. B. Collins, Wo. Aux., Sp. for Bishop Johnston, \$50; Sp. for Bishop Perry, at his discretion, \$50.....	100 00
<i>Portsmouth</i> —St. John's, "Friends of the late Bishop Elliott," Wo. Aux., for work in Western Texas.....	2 03

NEW JERSEY—\$73.46

<i>Asbury Park</i> —"A Friend," Sp. for Bishop Holly, \$1; Sp. toward rebuilding church in Haiti, \$1.....	2 00
<i>Camden</i> —Wo. Aux., Sp. for Mrs. Laning.....	3 00
<i>Plainfield</i> —Mary Buxton, General.....	1 00
<i>Roselle</i> —St. Luke's S. S., for "DeLarue Kipling Howe" scholarship, St. Margaret's School, Tokio, Japan.....	40 00
<i>Salem</i> —St. John's, Wo. Aux., General.....	5 00
<i>South Amboy</i> —Christ Church, Indian.....	4 00
<i>Trenton</i> —Trinity Church, Domestic, \$7.42; Foreign, \$1.85.....	9 27
<i>Woodbury</i> —Christ Church Guild, Wo. Aux., General.....	9 19

NEW YORK—\$1,465.74

<i>Annandale</i> —St. Stephen's College Chapel, Foreign.....	5 00
<i>Barrytown</i> —St. John the Evangelist's, for Japan.....	21 17
<i>Bedford</i> —St. Matthew's, Foreign.....	42 70
<i>Cornwall</i> —St. John's, Sp. for Bishop Worthington.....	25 00
<i>Fordham</i> —St. James', Wo. Aux., for Hoffman Institute, Africa.....	21 75
<i>Mamaroneck</i> —St. Thomas', Woman's Missionary Association, Foreign.....	15 55
Miscellaneous, Sp. for Bishop Holly.....	45 00
<i>New Castle</i> —St. Mark's, Domestic.....	7 00
<i>New Rochelle</i> —Trinity Church, Wo. Aux., China, \$7.25; Elizabeth Bunn Memorial Hospital, Wuchang, China, \$39.50; Sp. for Bishop Quintard's work, Tennessee, \$87.22.....	97 97
<i>New York</i> —Ascension, "M. C.," General.....	30 00
Calvary, Miss E. C. Jay, Sp. for personal benefit of Bishop Holly.....	20 00
Grace, Mary C. Scrymser, Sp. for Bishop Holly.....	100 00
Grace Chapel S. S., for salary of Rev. J. M. McBride.....	75 00
St. Ann's, Boys' Friendly Society, Wo. Aux., Sp. toward payment of debt on St. Stephen's clergy house, Wuchang, China.....	10 26
St. Thomas', Missionary Box, General, \$20; S. S., Sp. for Bishop Elliott Memorial Fund, \$100; Sp. for Bishop Paddock's Girls' School, Washington Territory, \$50; Sp. for Bishop Thompson's Colored work, \$50.....	220 00
Trinity Chapel, Domestic.....	1 00
Frederick Hubbard, Domestic, \$200; Sp. for church building, Haiti, \$50.....	250 00
"Mrs. B." for Japan.....	25 00
Missionary Box, General.....	9 00
Mutual Life Insurance Co., Sp. for Dr. Henry Laning, Japan.....	5 00
Frederick Goodridge, Foreign.....	5 04
<i>Poughkeepsie</i> —St. Paul's, Domestic, \$239.67 Sp. for Rev. S. Unsworth's Mission, Kay's Creek, Utah, \$15; Girls' Missionary Society, Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China, \$15.....	269 67
Wo. Aux., for "Poughkeepsie" scholarships, Cape Mount School, Africa.....	65 00
<i>Eye</i> —Christ Church, Sp. for personal benefit of Bishop Holly—Miss C. Jay, \$20; Mrs. P. C. Jay, \$5.....	25 00
<i>Scarborough</i> —St. Mary's, Domestic.....	21 63

<i>South Middletown</i> —Grace, "A Communicant," Domestic and Foreign.....	50 00
<i>Tarrytown</i> —Samuel B. Schieffelin, Sp. for Bishop Holly.....	25 00
<i>West Park</i> —Ascension S. S., General.....	3 00
<i>Miscellaneous</i> —Sp. for Bishop Holly.....	20 00

NORTH CAROLINA—\$80.60

<i>Asheville</i> —Trinity Church, Wo. Aux., for "Jarvis Buxton" scholarship, Duane Hall, Shanghai, China.....	20 00
<i>Greensboro</i> —St. Barnabas', Wo. Aux., Indian, \$5; Colored, \$5.....	10 00
<i>Hillsborough</i> —Rebecca Cameron, Missionary Box, General.....	1 07
<i>Lincolnton</i> —Two Missionary Boxes, General.....	3 40
<i>Raleigh</i> —Christ Church, Missionary Boxes, Domestic and Foreign.....	20 46
<i>Reidsville</i> —"A. G.," for new church at Wuchang, China.....	4 50
<i>Rowan Co.</i> —St. Mary's, Foreign.....	3 50
<i>Winston</i> —St. Paul's, Seven Missionary Boxes, Wo. Aux., General.....	17 67

OHIO—\$117.16

<i>Cleveland</i> —Grace, Sp. for Nebraska, \$12.25; "An Attendant," Sp. for hospital at Salt Lake, Utah, \$20.....	32 25
<i>Collamer</i> —St. Paul's, Wo. Aux., for Colored schools in Georgia.....	5 00
<i>Massillon</i> —St. Timothy's, Domestic, \$7.93; Indian, \$1.50; Foreign, \$7.93.....	17 36
<i>Medina</i> —St. Paul's, Foreign, \$4.50; Wo. Aux., for Colored schools in Georgia, \$5.....	9 50
<i>Sandusky</i> —"Grace, Colored, \$12.05; Wo. Aux., for "Sandusky" scholarship, St. John's College, Shanghai, China, \$40.....	52 05
<i>Warren</i> —Christ Church, "King's Messengers," Missionary Boxes, for China.....	1 00

PENNSYLVANIA—\$1,280.31

<i>Bryn Mawr</i> —Church of the Redeemer, Wo. Aux., for purchase of lot on Elizabeth Bunn Memorial Hospital grounds, Wuchang, China.....	50 00
<i>Conshohocken</i> —Calvary, Domestic and Foreign.....	31 50
<i>Downingtown</i> —St. James', Wo. Aux., "A Member," Domestic, \$5; Foreign, \$5.....	10 00
<i>Fort Washington</i> —"S.," General.....	5 00
<i>Honeybrook</i> —St. Mark's, Domestic.....	2 53
<i>Lower Merion</i> —Church of the Redeemer, Missionary Box, Domestic.....	47 41
<i>Paoli</i> —"E. B. H.," Domestic and Foreign.....	12 00
<i>Philadelphina</i> —Atonement, "J. S. W.," Indian Hope Association, for "Ascension Church" scholarship, St. Paul's School, South Dakota.....	60 00
(<i>Germantown</i>)—Calvary, Colored.....	45 59
Christ Church Chapel, Wo. Aux., for Miss Mailes' salary.....	2 00
Christ Church Hospital, Wo. Aux., for rebuilding church at Wuchang, China.....	4 00
Holy Trinity Church, Wo. Aux., Sp. for endowment of "Bishop Stevens" scholarship, Divinity School, St. John's College, Shanghai, China, \$5; Ellen M. Dabney, Sp. for church buildings, Haiti, \$100.....	105 00
St. James', Domestic, \$47.46; Foreign, \$47.46.....	94 92
(<i>Germantown</i>)—St. Luke's, Wo. Aux., for Miss Mailes' salary, \$1.50; S. S.,* Domestic, \$50.....	51 50
St. Mark's, Wo. Aux., for Miss Mailes' salary, \$2; Sp. for Foreign Missionaries' Insurance Fund, \$1.....	3 00
(<i>West</i>)—St. Mary's, Wo. Aux., for Miss Mailes' salary, \$8.28; Sp. for endowment of "Bishop Stevens" scholarship, Divinity School, St. John's College, Shanghai, China, \$5; "E. M. M.," Domestic and Foreign, \$10.....	23 28
St. Peter's, Wo. Aux., for Miss Mailes' salary.....	5 00

(<i>Germantown</i>)—St. Peter's, Wo. Aux., for Miss Malles' salary, \$10; Indian Hope Association, Indian, \$1.	11 00	scholarship, \$25; "Emily Waterman" scholarship, \$14; "Jessie H. Campbell" (advanced) scholarship, Cape Mount School, Africa, \$13; Miss Riddick's salary, \$48.50; Sp. for Foreign Missionaries' Insurance Fund, \$17.	117 50
Church of the Saviour, Mr. and Mrs. E. H. Williams, Domestic, \$150; Foreign, \$150.	300 00	(<i>East</i>)—St. Mary's S. S., Domestic.	1 17
(<i>Oxford</i>)—Trinity Church, Domestic and Foreign.	70 36	St. Paul's, Wo. Aux., for Miss Riddick's salary.	2 00
(<i>Southwark</i>)—Trinity Church, Domestic, \$36; Foreign, \$18.	54 00	St. Stephen's, Wo. Aux., for "Jessie H. Campbell" (advanced) scholarship, Cape Mount School, Africa, \$1; Miss Riddick's salary, \$25.	26 00
James B. Markoe, for "Meredith Norris" scholarship, Hope School, South Dakota.	120 00	"C." Domestic.	10 00
Miss Coles, Wo. Aux., for Miss Malles' work, Japan.	50 00	<i>Valley Falls</i> —St. Philip's, Wo. Aux., for "Jessie H. Campbell" (advanced) scholarship, Cape Mount School, Africa.	2 25
Mrs. C. N. Graff, Wo. Aux., Sp. for Han- nington Memorial Church, Freretown, Africa.	18 00	<i>Wakefield</i> —Ascension, Wo. Aux., for Miss Riddick's salary.	1 00
"H. B. P." for Africa.	12 00	<i>Warwick</i> —St. Mary's, Wo. Aux., for Miss Riddick's salary, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$1.	6 00
Miss M. Witmer, Sp. for Bishop Holly's personal benefit.	5 00	<i>Woonsocket</i> —St. James', Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	10 00
"M." Domestic.	5 00	<i>Westery</i> —Christ Church S. S., Wo. Aux., for Miss Riddick's salary.	25 00
<i>Radnor</i> —St. Martin's, Foreign.	8 92	<i>Miscellaneous</i> —Miss Clarke, Wo. Aux., for "Susan Carrington Clarke" scholarship, Cape Mount School, Africa.	40 00
<i>Upper Providence</i> —St. Paul's Memorial, Colored.	8 78	Dr. W. R. Babcock, Wo. Aux., for Miss Riddick's salary.	10 00
<i>Warwick</i> —St. Mary's, Domestic.	4 10	Wo. Aux., interest, Sp. for church building fund for Japanese converts.	1 45
<i>West Chester</i> —Holy Trinity Church, Wo. Aux., Domestic, \$10; Indian, \$40; S. S., Colored, \$10.42.	60 42		
PITTSBURGH—\$407.58			
<i>Franklin</i> —St. John's S. S., Colored, \$2.95; Foreign, \$4.63.	7 58	SOUTH CAROLINA—\$9.38	
<i>Pittsburgh</i> —St. Andrew's, Mrs. F. R. Brunot, Wo. Aux., Sp. for school desks at Kay's Creek, Utah.	25 00	<i>Charleston</i> —St. Michael's, "Two Members," Indian.	2 67
St. Peter's, Sp. for support of Rev. W. H. Wilson.	375 00	<i>Plantersville</i> —St. Cyprian's Chapel, Colored.	6 71
QUINCY—\$9.47			
<i>Robin's Nest</i> —Christ Church, Domestic.	3 00	SOUTHERN OHIO—\$163.53	
<i>Rock Island</i> —St. Paul's, Missionary Guild, General.	6 47	<i>Cincinnati (Clifton)</i> —Calvary, Indian, \$20; Colored, \$26.57.	46 57
RHODE ISLAND—\$861.44			
<i>East Greenwich</i> —St. Luke's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	10 00	Emmanuel Church, Foreign.	5 70
<i>Greenville</i> —St. Thomas', Wo. Aux., for Miss Riddick's salary.	50	<i>Columbus</i> —Trinity Church, Wo. Aux., for Bishop Johnston's work, Western Texas, \$21.13; Rev. T. S. Tyng's work, Japan, \$21.13; Sp. for new hospital in Denver, Col., \$20; Sp. for Bishop Elliott Memorial Fund, \$13; Sp. for two bricks in hospital, Denver, Col., \$2.	77 26
<i>Lonsdale</i> —Christ Church, Mission Aid Society, for St. John's School, South Dakota.	15 00	<i>Worthington</i> —St. John's, Foreign.	4 00
<i>Middletown</i> —Holy Cross, Wo. Aux., for "Caroline Clark" scholarship, Cape Mount School, Africa.	25 00	<i>Miscellaneous</i> —"Faith," Southern Ohio, for "Harry and Louise Memorial" scholarship, Hope School, South Dakota.	30 00
<i>Newport</i> —Trinity Church, Domestic, \$21.96; Bishop Hare's Indian work, \$51.13; Sp. for Rev. J. McKim, for church building, Japan, \$107.68.	370 77	SPRINGFIELD—\$2.70	
"The Spinners," Sp. for Japan, at discretion of Rev. E. R. Woodman.	25 00	<i>Greenville</i> —Grace S. S., Domestic and Foreign.	2 70
<i>Pawtuxet</i> —Trinity Chapel, Wo. Aux., for "Jessie H. Campbell" (advanced) scholarship, Cape Mount School, Africa.	2 50	TENNESSEE—\$68.00	
<i>Pontiac</i> —All Saints', Wo. Aux., for Miss Riddick's salary.	3 00	<i>Nashville</i> —Advent, Domestic and Foreign.	10 00
<i>Portsmouth</i> —St. Paul's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	5 00	<i>Sewanee</i> —St. Luke's Hall, Bishop Boone Missionary Society, Domestic, \$30; Foreign, \$20.	50 00
<i>Providence</i> —Christ Church, Wo. Aux., for Miss Riddick's salary.	2 00	<i>Somerville</i> —St. Thomas', In Memoriam, Domestic.	8 00
Grace, Wo. Aux., for "Emily Waterman" scholarship, \$5; "Jessie H. Campbell" (advanced) scholarship, Cape Mount School, Africa, \$17.95; Miss Riddick's salary, \$28.50; Sp. for Narragansett School, Persia, \$25; Sp. for Foreign Missionaries' Insurance Fund, \$5; Sp. for building fund, for Japanese converts, at discretion of Rev. J. McKim, \$63.55.	145 00	VERMONT—\$40.00	
Church of the Redeemer, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	2 00	<i>Middlebury</i> —St. Stephen's S. S., for "St. Stephen's" scholarship, Orphan Asylum, Cape Palmas, Africa.	40 00
St. James', Wo. Aux., for "Jessie H. Campbell" (advanced) scholarship, Cape Mount School, Africa.	3 30	VIRGINIA—\$187.60	
St. John's, Wo. Aux., for "Carrington"		<i>Augusta Co.</i> —"Anonymous," Colored.	1 00
		<i>Henrico Co.</i> —"In Loving Memory of a Birthday into Heaven," Domestic and Foreign.	3 00
		<i>Nansemond Co.</i> —St. John's, General.	2 00
		The Glebe Church, General.	2 50
		<i>Norfolk Co.</i> —Elizabeth River Parish, Christ Church, General.	50 00
		Elizabeth River Parish, St. Luke's, General.	129 10

ACKNOWLEDGMENTS.

WESTERN MICHIGAN—\$72.50

<i>Grand Rapids</i> —St. Mark's, Wo. Aux., for Mrs. Miles' salary, \$40; Sp. for cot in St. Mary's Orphanage, Shanghai, China, \$10; S. S., Wo. Aux., for "Bishop Gillespie" scholarship. St. Margaret's School, Tokio, Japan, \$10.	60 00
<i>Kalamazoo</i> —St. Luke's, Missionary Aid Society, Wo. Aux., for Mrs. Miles' salary	12 50

WESTERN NEW YORK—\$767.03

<i>Belmont</i> —Robert O'Brien, Foreign.	5 00
<i>Buffalo</i> —Trinity Church, "A Friend," Colored, \$15; Foreign, \$40; Sp. for Bishop Holly, \$10; Sp. for church building, Haiti, \$10.	75 00
St. John's, Mission League, Wo. Aux., for "Samuel Richard Fuller" scholarship, St. Mary's Hall, Shanghai, China.	40 00
<i>Catharine</i> —St. John's, Domestic.	2 33
<i>Geneseo</i> —St. Michael's, Domestic.	37 95
<i>Geneva</i> —St. Philip's S. S., Colored.	3 58
Trinity Church, Domestic, \$25; China, \$161.53; Japan, \$5; Foreign, \$150.50; Sp. for Rev. Mr. Graves, Wuchang, \$30.	372 03
<i>Rochester</i> —St. Andrew's, Domestic.	73 29
St. Luke's, Colored, \$26.33; Wo. Aux., for Miss Payne's salary, \$5; Colored, \$95.35; Sp. for church building, Haiti, \$5; Mrs. R. Mathews' S. S. Class, Wo. Aux., for Miss Mailes' Bible Readers, Japan, \$3.	134 68
Church Home, Colored.	13 50
<i>Watkins</i> —St. James' S. S., Colored.	9 72

OREGON—\$1.50

<i>Empire City</i> —Family Missionary Box,* General.	1 50
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SOUTH DAKOTA—\$23.50

<i>Pine Ridge Agency</i> —E. M. Keith, for Bishop Ferguson's work, Cape Palmas, Africa.	12 00
<i>Rosebud Agency</i> —St. Mary's School, Missionary Society of Cheerful Workers, Wo. Aux., Sp. for Miss Spencer, China, for Christmas Gifts.	11 50

WESTERN TEXAS—\$16.80

<i>Gonzales</i> —Church of the Messiah, Elliott	
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Memorial Missionary Society, Domestic.	3 25
<i>San Antonio</i> —St. Luke's, Domestic.	9 79
St. Paul's Memorial, Indian.	3 85

ARIZONA AND NEW MEXICO—\$11.50

<i>New Mexico.</i>	
<i>Las Vegas</i> —St. Paul's, Domestic.	11 50

MONTANA—\$3.00

<i>Billings</i> —St. Luke's S. S., General.	3 00
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MISCELLANEOUS—\$4,431.69

Interest, Domestic, \$1,333.92; Foreign, \$1,518.83; Sp. \$64.94.	2,917 69
"Mekseh," Sp. to send Miss Carter to China and Japan.	1,500 00
"S," General.	10 00
Sp. for Japan, at discretion of Rev. E. R. Woodman.	3 00
"G. H. C.," for rebuilding church at Wuchang, China.	1 00

LEGACIES—\$27,047.12

Estate of Mrs. Charlotte Augusta Astor, N. Y. City—principal to be invested, income to be annually applied, one-half to the support of scholarships in the schools established for the education of Indian boys and girls in the ecclesiastical jurisdiction or district of South Dakota, and the other half to the repair or enlargement of the churches or schools belonging to the mission of the Protestant Episcopal Church to the Indians within the said ecclesiastical jurisdiction or district of South Dakota.	25,000 00
Estate of Louisa S. Vought, Freehold, N. J., Domestic.	1,200 00
Lewis H. Sears, Ballston Spa, N. Y., General.	800 00
Estate of Eliza C. Pickering, Newport, R. I., Domestic.	47 12
Receipts for the month.	40,752 33
Amount previously acknowledged.	513,906 11
Total receipts since Sept. 1st, 1887.	<u>\$554,658 44</u>

APPROPRIATED.

DOMESTIC—(of which for Indian Missions, \$39,255.00; for Missions to Colored people, \$21,950.00) and one-half central expenses.	\$194,605 00
FOREIGN—Including amount not provided for last year and one-half central expenses.	\$141,144 61
Total.	<u>\$335,749 61</u>

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—Since Sept. 1st, 1887 (of which designated for Indian Missions, \$23,535.79; Missions to Colored people, \$14,202.43), including one-half of general offerings.	\$144,779 39
FOREIGN—including one-half of general offerings.	\$127,449 96
Total.	<u>\$272,229 35</u>

Required from August 1st, 1888, to Sept. 1st, 1888, for Domestic Missions \$49,825 61
for Foreign Missions \$13,694 65

Total. \$63,520 26



MISSIONARIES AND MEMBERS OF THE LADIES INSTITUTE, AT OSAKA, JAPAN.

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