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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

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VOLUME LIII, MDCCCLXXXVIII.

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# THE SPIRIT OF MISSIONS.

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VOL. LIII.

OCTOBER, 1888.

No. 10.

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## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, SEPTEMBER 12TH, 1888.

—THE following elected members were present : The Right Rev. Drs. Whitaker, Scarborough and McLaren ; the Rev. Drs. Hoffman, Eccleston, Davies, Smith, Satterlee, Shipman, Huntington, Applegate, Brown and Nichols; and Messrs. Stark, Vanderbilt, Low, King, Shoenberger, Cutting and Chauncey. The Right Rev. Dr. Whitaker was called to the chair. The new Treasurer of the Board of Managers, Mr. George Bliss, appeared and took his seat. By resolution Mr. Bliss was elected Treasurer of the Domestic and Foreign Missionary Society, by which act he becomes, under its Constitution, Treasurer of the American Church Building Fund Commission, and is authorized to act in the name of the Society in connection with the collection of legacies, etc.

—The General Secretary announced the death of the Right Rev. Dr. Harris, Bishop of Michigan, an *ex-officio* member of the Board, at London, August 21st. Whereupon the Right Rev. Dr. McLaren, the Rev. Dr. Nichols and Mr. John A. King were appointed a special committee to prepare a suitable minute to be spread upon the records of the Board and forwarded to the family of Bishop Harris.

—The Board was officially informed that the Rev. Dr. James R. Hubard had accepted the election as general secretary of the Commission on Work among the Colored People and had entered upon duty in June, and also that the Commission had opened an office in Room 3, Colonization Building, 450 Pennsylvania Avenue, Washington, D. C.

—At the request of the advisory committee upon the work in Mexico, of which Bishop Potter is chairman, and upon its pledge to supply the funds especially for the purpose, it was

*Resolved*: That an addition be made to the salary of the Rev. Wm. B. Gordon [in Mexico] at the rate of \$250 per annum upon the same terms that govern the present appropriation for his salary.

—The letters from the missionaries in Alaska, an abstract of which appeared in the last number of this magazine, were submitted and referred to a committee for the consideration of the requests therein contained.

—Nine of the Bishops in the Domestic field receiving aid for their missionary work from the Board, communicated their wishes with regard to sundry

appointments and other matters, for the fourth quarter of the last fiscal year, which ended August 31st.

—Touching the new fiscal year eight of the Bishops submitted requests that the appropriations to their dioceses and jurisdictions should be remitted to them in gross. Four, who had had their appointments approved by their local boards, requested that the Treasurer would pay the individual missionaries quarterly, and sixteen elected that the Board of Managers should act with them in approving appointments, stations and stipends.

—Annual Reports were submitted from four of the Domestic Missionary Bishops and three of the Foreign Bishops.

—Acting under Article VIII. of the Constitution, a number of laymen and women were “employed to do missionary work” among the Indians in South Dakota.

—By request of Bishop Hare the Treasurer was authorized to pay the salary of the late Rev. J. W. Handford to his widow until the close of the first quarter of the present fiscal year.

—Communications were submitted from the Foreign Bishops and a large number of their missionaries, some of which have already been published and others will appear in this magazine.

—Acting for the Missionary Bishops in interest, several appointments were made to the Foreign fields, particulars of which will appear beyond under the caption “Announcements.”

—By request of Bishop Boone the appointment of Mr. Henry Hertz as assistant treasurer of the China mission was continued until the close of the present fiscal year.

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#### THE OLD FISCAL YEAR AND THE NEW.

THE Treasurer's report for the year ending September 1st, shows that for our Domestic Missions it was necessary to use about \$35,000 of legacies in addition to the other receipts to meet the appropriations for the year; while for our Foreign Missions the receipts were sufficient to meet the appropriations, leaving the legacies to be used for the erection of new buildings, and for repairs.

This is the first time in the history of the Society that the receipts for Foreign Missions have met the current appropriations without requiring the use of legacies; but it ought to be the aim to support the work, not only Foreign but Domestic, from the gifts of the living. Let us strive this year to maintain that standard for the Foreign, and also to bring the Domestic up to it.

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#### THE MISSIONARY COUNCIL.

THE second annual meeting of the Missionary Council, which is to be held in the city of Washington, beginning November 15th, ought to be an occasion of great interest. We trust every member of the Council will be in attendance, and gladly give the time which may be required to the consideration of the missionary work in its every aspect. Very much will depend upon the spirit of this annual gathering in behalf of the work. If the members address

themselves to it as to business of very great importance, more important far than the affairs which ordinarily keep men at home or make them in haste to get away from such a gathering—in short, if they treat it as the King's business requiring of them whole-hearted devotion of thought and energy, the influence will be felt throughout the Church. Bishop Huntington has written an article which may be found on another page, and we invite the attention of our readers to what he has to say in it of the coming Council.

#### PRESENT NEEDS IN CHINA.

BISHOP BOONE of China, asks for the sum of \$8,000 for a new church building at Hankow, the urgency for which has been set forth in recent letters from the Rev. Arthur H. Locke published in this magazine. The Bishop asks also for \$3,000 for a bungalow upon "the lone hill-top" at Wuhu, for the residence of a foreign missionary. The Board is unable to grant these requests, owing to the fact that the proceeds of legacies to date have been appropriated, together with all designated contributions for building purposes. Thus far but \$640.94 has been received towards the rebuilding of the Church of the Nativity at Wuchang, for which an appropriation of \$4,000 was made in June. We trust that the representations of these needs may call forth an ample response.

#### THE POWER OF ASSOCIATED EFFORT.

THE year-book of the Young Men's Christian Associations of the United States and Dominion of Canada for 1888, reports 1,240 associations, with an aggregate membership of 175,811, of which number 86,047 are active members; with buildings and real estate of the value of about \$6,000,000, or, including libraries and other property, of over \$7,000,000. The annual current outlay reported by 767 associations is \$1,181,338. The increase of property within the past year as shown by the report, is \$1,200,000.

The year-book is embellished with woodcuts of several association buildings located in different parts of the country. One hundred and sixteen associations own buildings for the convenience of their work. The association in Harlem has just dedicated a beautiful building, and the association in Cincinnati is about to erect a building at a cost of \$150,000.

In presenting the general statistics of this extensive and important agency one cannot but be impressed with the great amount of energy which is engaged in this form of Christian work and its rapid growth from the founding of the first of such associations in America, in Boston in 1851. Here is a conspicuous example of the power of associated effort, the results of which cannot of course be even approximated, except as indicated in the large number of points occupied, the large amount of property in buildings, libraries, etc., accumulated, the number of social and religious meetings held, and the number of persons engaged in the work; but these are evidences of strength and progress which every one must recognize.

There is a great amount of dormant Christian energy which needs to be aroused and marshalled and directed to the saving of souls and building up of the Kingdom of our Lord, and the question of how to make it effective is very

perplexing. We feel that our Church has yet very much to do before it can be said to be really putting forth its strength and making its power felt in the life of this nation.

#### REASONS FOR A MISSIONS HOUSE.

THE fact that the Young Men's Christian Associations have within the past twenty-five years erected buildings for their use in the principal cities of our country to the value of nearly \$6,000,000, is an evidence of their success and of the popular hold which they have gained; but may it not also be that these very buildings have been a secret and a source of their success? The buildings have helped to bring the associations into prominence, and by their very stability have conveyed the idea of permanence and real worth and so have contributed to both. By furnishing a centre and rallying-point for meetings and for associated effort they have proved not only a convenience but also an element of strength in the work.

Every reason which justifies these associations in erecting attractive buildings in central positions applies with full force to the Domestic and Foreign Missionary Society, whose work reaches to all parts of our country and to foreign lands. First of all, this society should have a building which would stand as a symbol and embodiment of the missionary idea. As that idea is first in the Church, so it must be materialized and given due prominence in a worthy structure. Next, as this Society has been the Church's missionary agency for more than fifty years it has earned for itself the right to permanent quarters of such a character as will testify to its stability and value. Again, it needs a building not only for the convenience of its offices, but also as a centre and rallying-point for the friends of missions. There should be in the building a spacious room in which the missionary library, now crowded into rooms occupied for other things, might be properly arranged, and where the current missionary periodicals might always be found. There should be in it, also, an assembly-room, where those interested might be gathered weekly during the winter to hear addresses upon some of the many forms of the Church's aggressive work; to listen to the missionaries—Bishops and others; to receive the latest intelligence from the various fields and to learn of their wants. Of the more than 500 clergymen in the neighborhood of New York city a large number would gladly use such a convenience and means of information, and through them the Society could reach out to the people of the Church with much greater efficiency than it now does. Such an assembly-room would be of very great value for conferences of the Woman's Auxiliary and other bodies, and for the welcome of and farewell to missionaries, as well as for the meetings of the Board.

Mrs. Schereschewsky, the wife of the former Bishop of Shanghai, quite in the spirit of what has gone before, has recently written as follows:

I have long realized what an uncalled for drawback are the present insufficient quarters to the whole work, and have seen plainly for years how immensely the work would be advanced and the whole tone of thought in the Church regarding missions elevated, had we a noble and stately building to indicate the dignity and nobility of the work. For years I have gone over in my own mind what sort of a building there ought to be and

I hope and pray that when you get the new Missions House it will be more stately, more beautiful and more complete than the best dreams of those who truly love and honor this great work of the Church.

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### THE CLERGY ARE INTERESTED IN MISSIONS.

SOME time since, a writer in a religious weekly, in accounting for the fact that contributions for missions are much less than they should be, made the charge that the clergy do not themselves contribute and so set a bad example to their congregations, and we remember hearing a Bishop in his annual address very earnestly charge his clergy that their neglect to give in all cases a tithe of their income to the Church was the cause of the poverty of the offerings by the laity. If it were true that the clergy generally were not conscientious givers it would no doubt have a reflex influence upon the people to make them also indifferent to the claims of the Church upon their substance; but we do not believe that such is the fact. We have known of an instance where, year after year, the rector of a large parish gave to missions more than any of his wealthy parishioners, and his gift was equal to the aggregate of a dozen of the well-to-do members of his congregation. We have known a number of instances in which the rector's own gift for missions was more than that of all his congregation. We have in mind two clergymen who have retired from active ministry by reason of the infirmities of age, and yet their annual gifts from their scanty means are not less than fifty dollars from each to our treasury. We have read a statement recently that the 12,000 itinerant Methodist preachers in America gave last year \$100,000, or a tenth of the missionary money received by the Methodist board of missions.

Such facts as these afford a proof that the clergy are alive to the claims of the cause of missions, and not only work and speak, but also give, for the promotion of that cause.

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### THE AMERICAN CHURCH BUILDING FUND.

THE report of the American Church Building Fund to September 1st, 1888, shows the whole amount contributed to the fund up to that date to be \$150,832.13; the whole amount paid out on loans \$104,200; the whole amount of principal paid back from loans \$23,139.14.

The receipts of the commission by fiscal years have been as follows: To September 1st, 1881, \$4,477.32; 1882, \$16,977; 1883, \$25,001.11; 1884, \$7,771.52; 1885, \$8,652.82; 1886, \$5,614.14; 1887, \$13,382.02; 1888, \$68,956.20. The loans by fiscal years have been as follows: To September 1st, 1881, \$600; 1882, none; 1883, \$7,800; 1884, \$1,950; 1885, \$23,900; 1886, \$10,300; 1887, \$9,950; 1888, \$49,700.

At the present time the amount of money out on loan is \$81,060.86, distributed in eighty-five loans among thirty-seven dioceses and missionary jurisdictions. This amount is equal to three-fourths of the capital less the gift of Mr. W. E. Winner, of Kansas City, Missouri, and is up to the limit which is allowed by the rules of the commission. Since the 1st of September \$7,000 in bonds have been received from Mr. W. E. Winner, making the full amount of his gift

\$50,000, and raising the capital of the fund to \$157,832.13. It should be understood, however, that as Mr. Winner's noble gift of \$50,000 came to the commission invested in bonds of Trinity Church, Kansas City, it cannot be counted in the basis upon which loans are made. It will be observed, therefore, that the loans already made have exhausted the money available for that purpose, and that the applications now before the commission must wait until the treasury is supplied with more means.

The fresh impulse which has been given to this fund within the past year or two shows that the Church has begun to appreciate it more fully as an agency for Church extension, and it is probable that its growth will now be more rapid than it has been in the past. The Bishops have united in recommending that an offering for the commission shall be taken in all parishes on the second Sunday in November.

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#### A REQUEST BY BISHOP LEONARD.

THE Bishop of Nevada and Utah writes to us as follows: "I have engaged a Deacon as missionary and teacher at Plain City, a small Mormon town, where we have maintained work for some years. His salary will be small, and so I have been compelled to provide a house for him also. I have bought the house with the conviction that I should have aid in paying for it. I should also like to provide for him a horse and wagon to enable him to go about in the country, visiting the people and holding services in some of the adjoining towns where we may be able to gain any hearing. I shall need for these two purposes \$1,000. Can you not aid me? I do not need the whole amount at once, as I have bought the property on two years' time."

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#### REGULATING THE MISSIONARY WORK IN AFRICA.

PROFESSOR DRUMMOND, in his work "Tropical Africa," writes in a strong though friendly manner against the policy of missionary societies in sending their agents to malarial regions, and in seeking, as he puts it, "to overleap a plain barrier of nature." He concludes by saying: "This is not spoken, nevertheless, to discourage missionary enterprise. It is only said to regulate it."

This "regulating" of the work is what the societies have lately been trying to do by establishing the headquarters of the missions and other leading stations in more salubrious localities. The society which has lost most heavily in men is the London Missionary Society. In the last number of the *Chronicle* of this organization we read:

Professor Drummond's protest was perhaps required, but it looks somewhat one-sided and harsh. Although painful experience has shown that in central Africa, more perhaps than in any other region, the cost in human life in establishing Christian missions has been and still is great, the societies that are engaged in that enterprise are by no means bent on overleaping any barrier of nature. They are simply trying to "regulate" their operations by the experience they gain, and are keenly alive to the wisdom and the need of selecting none but healthy sites for permanent occupation. Not only so; but they are beginning to solve the problem, and to discover places in which Europeans may safely live. Urambo, belonging to our own mission, is one such, and as a marine station so also is

Kavala island. By supplementing Christian devotedness and consecration with prudence and patience we are sanguine of eventual success.

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### THE AWAKENING IN CHINA.

THE *Independent* states in a few words the impression created by the present movements among the Chinese, which indicate the opportunity before the Church in reference to that great empire. The challenge to Christ's Kingdom to come up to the spirit of its Divine commission and manifest real aggressive force, is a demand upon the faith and zeal of the individual Christian to put forth prompt and energetic effort in the Name of the world's Redeemer:

The old foreign residents in China are almost unanimous in predicting a sudden and thorough awakening of the long dormant energies of that mighty nation. The demands of the times are imperative, and the old conservative barriers are no longer able to withstand the encroaching power of modern civilization. Royal permission for the extension of the railroad from Tientsin to Tung Chou has been granted. This would bring the railroad within fifteen miles of the capital, and its completion to Peking would not long be delayed. Missionaries are alive to the fact that there will soon be a great demand for western knowledge from all parts of China, and that if this demand is not anticipated by Christian schools and colleges, it will be supplied through the modern atheistic school, whose teachings are quite acceptable to the literary classes of China, and who exhibit an almost missionary zeal in promulgating their views in nations just emerging from heathenism.

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### NEW SUBSCRIBERS FOR "THE SPIRIT OF MISSIONS."

WE print on another page an article from the pen of the Rev. Thomas W. Haskins, telling why our Church people should subscribe for THE SPIRIT OF MISSIONS. Mr. Haskins' appeal is designed for his own congregation; but he intimates in a letter that it might serve as a suggestion to other rectors, and adds that there ought to be 100,000 subscribers to the Church's missionary magazine.

We have recently invited the clergy, all of whom are representatives of the Board, each to make the definite effort to secure five new subscribers. If this could be done generally the aggregate would add largely to our present list of subscribers, and we think that the result of this diffusion of missionary intelligence would be manifest in awakened interest and enlarged offerings in behalf of missions, and that the reflex influence would be felt in stimulating parochial activities. The response thus far received shows that many of the clergy are glad to co-operate in this way. In some instances the rector has sent his own money to pay a year's subscription for five of his parishioners.

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### BRIEF MENTION.

THE Municipality of Athens, after the death of the Rev. Dr. Hill, voted to erect a monument in commemoration of the great work which he accomplished for Greece in the school which he founded, and, with his wife, conducted for so many years in Athens. This monument was formally transferred to Dr. Hill's family, with imposing ceremonies, on the 12th of August last, in the presence of a great number of people, among whom

were Miss Masson—Miss Muir's assistant in the school—the pupils and many of the graduates. The monument is placed in the Protestant cemetery. It consists of a column of Pentelic marble, surmounted by a cross, and resting upon a base, upon which is carved a graceful wreath of laurel. The inscription upon the monument is as follows: "To Rev. John H. Hill. This monument was raised by the Municipality of Athens in proof of gratitude. 1791-1882. 'Blessed be the dead who die in the Lord, to rest from their labors, for their works follow them.'"

THE scourge of yellow fever, which has visited Jacksonville, Florida, and is spreading to other places in the South, has called out much earnest sympathy and practical help for the afflicted. An anonymous gift of \$12,000 which was left at the office of the Mayor of New York for the sufferers, is an instance of generous philanthropy, which, like many others of late, proves that there are those who realize the responsibility of wealth, and love to do good. Among the victims of the fever is the Rev. Dr. Weller of Jacksonville, the Local Agent in Florida of the Board of Missions. We have no tidings of him beyond the announcement that he was stricken with the fever while at his post of duty, and returning to his work suffered a relapse; but we fervently pray that he may recover, and that Bishop, clergy, and people may be sustained and blessed in the present trying ordeal.

THE frontispiece, this month, represents in a very attractive form a large gathering of our missionaries and members of the Ladies' Institute at Osaka, Japan. For a description of various members of the group we have not sufficient space in this place, and would refer the reader to Miss Leila Bull's interesting letter, published on page 405, in the department of "Woman's Work." All friends of the evangelization of Japan will join in Miss Bull's prayer that the members of the Ladies' Institute of Osaka may accept the Gospel of salvation through Christ, and become true Christian women.

BISHOP WHIPPLE of Minnesota, received while in England recently a gift of \$50,000 for Shattuck School in his diocese. It is a pleasure to record such a gift for the promotion of Christian education.

ANOTHER instance of large beneficence, and one which was wisely directed to the care of infirm ministers, is the bequest of the late George Nugent, of Germantown, who left \$250,000 to found a home for Baptist ministers.

AT a recent missionary conference Bishop Harold Browne of England, said that for fifteen years he had been urging the clergy of his diocese to make house-to-house collections for Foreign Missions, and he again wished to impress upon them the absolute necessity of such a course.

#### WITH OUR CORRESPONDENTS.

BISHOP HOLLY of Haiti, referring to the personal assistance which has been sent to him, writes: "We are deeply touched with gratitude at the tangible expression of sympathy thus conveyed to us by our friends, to aid us in our distress, and with this feeling of thankfulness to them, and above all of gratitude to the Giver of every good and perfect gift, we lift up our hearts in prayer to His Throne in asking His best blessings upon those who have shared their temporal goods with us, in giving unto us in the Name of Him whose disciples we are." The Bishop further says: "At a meeting of the churchwardens and vestrymen of Holy Trinity Parish, held on the 3d of September, I communicated to



them the appeal that you had made to the American Church to come to our aid in rebuilding our mission edifices, and a resolution was adopted expressive of their thanks for this move in our behalf. A decision was made to have the church lot securely enclosed at once, to preserve the stones forming the foundation of the burnt edifice from being carried off by thieves; but it was also decided that definite steps for beginning to rebuild should only be undertaken after we should be informed of the results of your appeal in our behalf, and after a definite government shall have been established here; a result which we hope to reach within the next two or three months. Next Monday (September 17th) elections will be held for members of a constitutional convention called to meet October 10th prox. This convention (*assemblée constituante*) is to revise the constitution, and then to name the president of the republic. Meanwhile a provisional government, composed of seven members (two of whom are prominent candidates for the presidency), is charged with the administration of the country."

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BISHOP HARE writes from the Cheyenne River mission: "The September number of THE SPIRIT OF MISSIONS contained the lamentable story of the sudden death of the Rev. Mr. Handford, and of the crying need of a successor in his noble work. One of the missionary clergy in the Indian field has nobly written me offering to leave his present place and occupy the more distant one; but I cannot accept his offer as I should merely 'rob Peter to pay Paul.' A native Deacon to whom I wrote raising the question whether he might not come to my help in my extremity, replied in the following loyal and self-forgetful terms: 'Since I was made a minister, I have not considered my body my own, but that it was my duty to yield myself to the wishes and commands of those who are over me. If it is thought best for me to go there and help in this time of affliction, I am ready to go for a while and rejoice in so doing.'"

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THE Rev. J. Lester Morton, missionary at Rock Springs, Wyoming Territory, writes: "There are 400 Chinamen living in the very heart of my parish, for whom there is absolutely nothing done from one year's end to the other. They are here under military protection, working in the mines, and I know they can be reached and must be reached. One of them, a bright boy of nineteen, has been baptized and will be a candidate for Confirmation, and he will be available for missionary work. I am picking up a little of the language, hoping I can tell them something of the story of redeeming grace and Divine love. They are very quiet, tractable people, but as heathenish as when they left their native land."

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THE Rev. Joshua V. Himes, missionary at Elk Point, Dakota, in his last quarterly report writes: "I am now in my eighty-fourth year, in the best of health and vigor of body and mind for mission work, which I love and enjoy in these my last years which I am spending on earth, and waiting at the 'fords of Jordan' in the 'blessed hope' of soon passing over into the Promised Land."

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A RECTOR in the Diocese of New York encloses ten dollars to subscribe for ten copies of THE SPIRIT OF MISSIONS, with the names of members of his congregation to whom he desires the magazine may be sent for one year, and writes: "This I do in the interest of the work, and in the hope of increasing the annual offering for missions."

## THE NEXT MISSIONARY COUNCIL.

THE meeting of the Missionary Council of the Church, to be held November 13th, bears two characters, looking two ways. It will be an expression and an agency. It will represent or contain something, and it will do something. Something will be brought to it, and something will be carried away from it. To a greater degree than is apt to be considered, what is taken will depend on what is brought. This point is practical, and it is not too soon to call attention to it.

Routine, repetition, a sense of official obligation, are not sources of vital power. God is asking us what this Church has done during another year with the vast and sacred trust committed to her—committed to her not merely to be kept, but, like the pounds in the parable, to be multiplied. What a year it has been! The whole continent has been astir with fruitful industries and prosperous enterprise. Wealth has been heaped up by uncalculated and incalculable millions in the hands of individuals and corporations. The Almighty Providence has suffered the enormous secular mechanism to run on unrestrained, and with increasing force. The most imposing ecclesiastical council known to English-speaking Christendom has been gathered and dispersed. Words and forms of prayer have been offered daily or weekly in countless sanctuaries for the spreading of that Kingdom and the extending of those missions and the quickening of that life which, by the changeless laws of the spiritual world, can be spread, extended and quickened not by words and forms alone but by the personal labor and willing sacrifices of the whole membership of the Body of Christ. Warnings have not been wanting. Fathers have fallen asleep. Strong leaders have sunk exhausted at their posts. Expected revenues have failed. Promised undertakings have stood still. Doors that stood open have been shut. A voice of unfathomable sorrow has been heard by many watchmen, saying, "What could have been done more to My Vineyard that I have not done in it?"

Suppose that from every part of the country clergy and laity should come to this meeting impelled by an eager interest, ardent with zeal and resolute in purpose, confident in Divine promises, animated with an enthusiasm which swallows up indi-

vidual preferences, expels prejudices and hides all traces of party spirit, believing that there can be no unity of action till there is unity of feeling, and determined to contribute the utmost personal effort to set forward the common cause; then what would be seen? Would it be a perfunctory performance, with a dry beginning and a barren end?

1. Let us have done with mending machinery. A poor system well worked is better than an everlasting discussion as to what system is best. The patching and reconstructing business may very well rest for awhile. The present method will hold all the life we can put into it. No sooner is a fine project proposed than there is a buzz of debate about details, plans, instruments. No idea however grand can stand this fatal tendency to divide and dispute over ways of working it. We had an inspiring proposal of an Enrolment Fund, and before the project was fairly on foot some fatuous or jealous quidnunc dashed it with cold water by starting an inquiry who would have the eggs when they should be hatched. What could be more deplorable than the halting and inharmonious outcome, thus far, of the call of the Master to give the Gospel to the freedmen? No sooner does the Woman's Auxiliary present itself, as a spontaneous, natural and magnificent movement, to widen the wave of missionary benefaction, than some fussy question is raised as to its "relations." Principles require a certain freedom, breadth, diversity of operation, and mutual accommodation, amounting even to indifference as to particulars, for the sake of a comprehensive and glorious achievement, the evangelization of the world.

2. Too much room cannot very well be made for workmen and voices direct from the field. Nothing tells so effectually. We whose sphere of observation lies at home are apt to deal with generalities and abstractions and theories. We need to hear a great deal from the captains, yes, and the privates of the army of aggression, not only from the Bishops but the Presbyters and Deacons and laymen. What freshness there would be in an occasional speech from a wide-awake western man of business, whose business is less to him than his faith and his Church! A distinct report, a graphic recital, a vivid sketch, a homely dialogue, a case, a palpable religious

victory gained, will do more to rouse and impel even a disciplined mind or a cultivated audience than a faultless argument or any amount of oratorical appeal. The missionary meetings of some of our non-Episcopal friends owe a great deal of their singular attraction, and their power over both the heart and the pocket, to an evident closeness of the missionary's own soul to Jesus Christ, and to his irrepressible passion for bringing to the knowledge and love of Him other souls for which He died.

3. Would it not be wise for the guides of these anniversary assemblies to introduce into the proceedings and consultations some special inquiry into the character, the qualifications, the training, and the supply of the living instrumentality by which all missionary work must be done? Suppose we had our million dollars in the treasury, have we the men to expend it upon? What are missions without missionaries? At what rate is the Church educating cadets and officers for her army of occupation? Is the right education of a missionary precisely and in all respects that which is provided in the curriculum of theological schools for the parochial clergy? Where are the hundred vigorous, healthy, cheerful, sagacious, self-renewing, well-instructed young men in Orders needed at this moment beyond the

Mississippi? How are they to be had? What say our Missionary Bishops? What say the Diocesan Bishops? What says the Society for the Increase of the Ministry? What say the rich Churchmen and Churchwomen who have great fortunes lying useless, and who have been told again and again what might be accomplished for the conversion of unbelievers and the glory of God by an endowed and thoroughly equipped training-school for candidates to be sent out East and West and South, to heathen of all languages at home and abroad, and to keen-witted frontiersmen? Has there not been some neglect of the human force as well as a want of faith in the Divine?

4. There are distributed through our dioceses those who believe that the creeping and baffled and crying endeavor to furnish money for missions can be met and met only by what they think to be God's provision in the tithe—a regular and free-will setting apart of a proportion of all income for the uses of the Lord in His spiritual husbandry. Is there any way of combining these believers, and so of strengthening and multiplying them?

Every baptized man and woman can pray for the Missionary Council.

F. D. HUNTINGTON,  
Bishop of Central New York.

### THE OFFICIAL MISSIONARY MAGAZINE OF THE CHURCH.

THE Rev. Thomas W. Haskins, who is in charge of the Ascension Mission, Los Angeles, California, has prepared a circular letter to his people, commending to them this magazine as the Church's official missionary magazine. Omitting that part of the circular of local application, the letter is as follows: "I desire, earnestly and particularly, to call your attention to this official organ of the Church's work—THE SPIRIT OF MISSIONS.

"1. First, because the missionary function is the chief and vital activity of the Church. Our Lord has made it so. 'Go' is the first word of the apostolic commission. The Church's life and blessing depend upon obedience to this command, and this activity must affect every particle of the body. It is not for those only who are distinctively called missionaries; it is for all of us. We are all missionaries by virtue of our membership in Christ, and must fulfil our mission as trustees of the Gospel.

"2. For this work, THE SPIRIT OF MISSIONS is the Church's official organ. It is not a voluntary publication like a Church newspaper. It is the official report of the missionary function of the Church. Once a month it comes to us with messages from all over the world. It is the mouthpiece of the living, working Church, to relate the marches and battles of the armies of the living Lord in carrying the message of peace and good will to men. Moreover, it is an official report of an official body. The Board of Missions is the whole Church in General Convention assembled, which on the third day of every triennial session sits as a Board of Missions and adjourns from time to time; and this Board elects a Board of Managers to carry out the will of the Board of Missions in the interim. In addition a Missionary Council, composed of all the Bishops and an equal number of Presbyters and an equal number of laymen, elected by the Gen-

eral Convention, meets every year, for the purpose of advancing the same great cause of missions.

"3. Then, again, this organ, like the Board for which it speaks, because official, is not partisan. It does not represent any theories of churchmanship; but it is thoroughly Catholic and evangelical in the right sense of those words—an evangel, or messenger, to bring news from the whole field; Catholic as 'for all.' It tells us not only what our own Church is doing, but, also, what others not of us, are doing, and gives us the actual experiences of confessors and martyrs for the truth of the Gospel of our Lord in all lands, to stir our hearts and kindle our devotions to aid them by our prayers and sacrifices.

"4. There is another reason, perhaps the most important of all, why we should keep well informed of the progress of the Gospel in all lands. It is this: when the mission of the Church is finished *all* is finished. 'This Gospel must first be preached to all the world, and then shall the end come.' It is the universal opinion of those actively and heartily engaged in carrying this message of Christ that all Christendom is approaching a crisis in missions. Those absorbed in the

engrossing care of the enormous accumulations of wealth in the last fifty years, have little idea how rapidly the Gospel has spread in foreign lands, and with what accelerating speed it is penetrating the deepest recesses of darkness. Unless there be some hindrance to the work, the 'times of the Gentiles' will soon be fulfilled, and by the edict of Heaven, long foretold, the King's business will perforce become the business of the whole earth. Never has there been a period since the first preaching of the Gospel so full of hope and expectation and so marked by personal sacrifices for missions, as the present. It is the business of THE SPIRIT OF MISSIONS to watch and chronicle these things. I desire, brethren, that you should know them. I do not mean that you shall be ignorant of them by any failure of mine. 'Watch, for ye know not when the Master of the house cometh.'

"The cost of the publication, one dollar a year, is very trifling to each one. My work is nothing if I do not put you in full sympathy with the Lord and His chief work of ministering to other souls, and carrying the good news to every creature. May His fullest blessings rest upon you and yours, and inspire you to do for others as God has done for you."

### TEACH THE PRINCIPLE OF MISSIONS.

FOREMOST among the means by which deeper devotion to the work of evangelization is to be secured, I would put *the education of the Church* in the very *principle of missions*. Where the hearty acceptance of this is lacking, the impulse and impetus of missions are wanting. The Church of God exists not only as a *rallying* but as a *radiating* centre. It is indeed a home, but also a school; a place for worship, but not less for work. For a society of disciples to be engrossed even in self-culture is fatal to service and even to true sanctity. The Church is no gymnasium where exercise is law and self-development the end. The field is the world, and the sower and reaper while at work for a harvest each gets the very exercise in his exertion which is needful to growth. So important and so fundamental is this principle of missions, that any church which denies or practically neglects it, deserves to be served with a writ of *quo warranto*. This law of Church life must be

constantly kept before believers, enforced and emphasized by repetition: that upon every believer is laid the duty of personal labor for the lost. This conviction must be beaten in and burned in, till it becomes a part of the very consciousness of every disciple, until the goal is seen to be not salvation or even sanctification, but service to God and man in saving souls.—*Rev. Dr. A. T. Pierson.*

A DIOCESE, a parish, cannot be made to prosper by simply caring for its own special interests. Look wherever you will and find a parish that is indeed flourishing with inward spiritual growth as well as outward expansion, and you will find one that is full of interest for the missions of the Church, and of activity for their promotion; one which feels strongly the common life of the Body, and exercises the functions of that life in the way appointed by its Divine Author.—*Bishop Bissell.*

# 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.....*

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## BISHOP BREWER'S EIGHTH ANNUAL REPORT.

THE eighth annual report for this jurisdiction will not be a discouraging one. Railroads have been coming in and extending their lines, the population has increased, business has prospered, new towns have been founded, and the resources of the territory have been gradually but surely developing. It is still a new and sparsely populated land; but the prospect for the future is most bright and hopeful.

The constant difficulty with our Church work is to keep pace with the material advancement. More men are wanted all the time to work in new fields, and more men cannot be had because there is no money to support them. When a new mining camp or a new town is started, we ought to be on the ground to begin work also. But we generally have to be deaf to entreaties, and wait till others have occupied the field, before we can do anything; but the Bishop can go once or twice a year, and that does some good. It reminds Church people that they are not forgotten and keeps some of them true to the faith. But if the general missionary could follow in his footsteps and give services with some regularity it would be far better. I shall never ask men to come out here to share in this work unless I can assure them a decent support, and so I wait—often very impatiently—seeing opportunities for planting the Kingdom of God taken out of my hands. Yet I am glad to have the Gospel of the Son of God preached by any who will proclaim it. I am only sorry that I cannot do all that the Church sent me out here to do.

For a year we have had eleven men at work besides the Bishop. They have ministered with more or less regularity in twenty-seven places, while as many more points have been reached by the Bishop with one or

more services. Two churches have been built and three more are planned for building in the near future. The value of the church property which we own has increased by nearly \$45,000. There have been 213 baptisms, 113 confirmations, and the number of communicants reported is nearly 1,100. We have raised for our own work more than \$26,000, and we have given for the general missionary work of the Church a little over \$900. This is not a bad showing, but we hope to make it better in the future. As we increase in strength at home, we must do work for the Church beyond our own borders. Any other principle than this will forfeit our right to live.

### CLERGYMEN.

For fourteen years the Rev. E. G. Prout has been in Montana and lived all the time in one place. He has been during all these years the only clergyman we have had in Madison county, and Madison county is large enough for a state. Recently he has confined his work to Virginia City and Madison valley, with occasional services elsewhere. That county has not developed as a good part of the rest of the territory has through the incoming of railroads, but the Church has held its own and increased, because the missionary has been brave enough to remain at his work.

The Rev. George Stewart has been at Missoula eleven years. He gives occasional services elsewhere. During the past year the debt on the church has been paid, and the outlook of the field for the future ought to be most promising.

For nine years the Rev. Mr. Lewis has been at Bozeman, and in all that time has done most faithful work. One Sunday of each month he gives to outside work. He has a fund accumulated and at interest,

amounting to nearly \$5,000, for the building of a stone church. The people have worked hard and have been patient. They have given a good illustration of counting the cost before beginning to build. Within a year or two the church will be built, all the better in its structure and appointments, and the better appreciated by the people, because of the hard work and the patient waiting.

The Rev. F. T. Webb has been rector of St. Peter's parish, Helena, for five years and a half. The place has grown in that time and the parish has prospered. His parish school has done good work and only needs the help of money to develop into a boarding-school. A hospital has been built costing about \$35,000, which is doing as good work as we could ask to have done. We have had generous help from the East in supporting the enterprise and in erecting the building, and our own people have responded well to our calls. There is a debt of course; but we have faith to believe that the debt will be paid off. The parish grows, and there is already beginning to be a demand for the enlargement of the church.

The Rev. S. C. Blackiston has been in Montana about eight years. More than five years of that time has been spent in Butte. The work has prospered under his administration. He has organized a parish and made it self-supporting. He has paid off the debt on the church, and it has been consecrated. He has built a rectory, and the debt on that is only \$1,200. They are making improvements on the church this summer which will cost \$2,000, and he has a vestry and congregation who will stand by him in all his plans for advancement.

The Rev. William Horsfall came to Miles City in August of 1882. He had before him the laying of foundations from the very beginning. He built a chapel the first year, and last year he built a brick church. The interior of the church is not finished, but they are using it for their services. There is a debt of nearly \$600 on it as far as they have gone, and they wait to complete it until the way is provided. He ministers at Fort Keogh and gives occasional services at Glendive.

The Rev. H. E. Clowes has Fort Benton and Great Falls in charge, giving alternate Sundays to each place. At Benton, although the place is dull, the outlook for the Church

is better than ever before. At Great Falls, a temporary building is nearly finished for a chapel, and within three years we expect to build a permanent church.

At Dillon, the Rev. S. D. Hooker has been the missionary for three years. In that time the church has been paid for and consecrated, and a considerable fund accumulated for the building of a rectory. Mr. Hooker reaches the surrounding country with occasional services, and has the true spirit of the missionary. He teaches his people that the field is the world, and his mission does more, in proportion to its strength, for the general work of the Church than any other mission or parish in Montana.

The Rev. Alfred Brown came to Montana on the 1st of January, 1883, to take charge of Billings and Livingston. He proved to be the right man in the right place. He won the hearts of the people wherever he ministered. Two years ago he built a church at Billings. Last fall, by reason of poor health, he gave up Livingston, and confined his work to Billings. But in the winter, it was decided that he must leave Montana entirely. Therefore, on the 1st of July he gave up his work to our great regret. But as notice had been given of his going, on the 1st of August, the Rev. Charles H. Linley, from Nassau, the Bahamas, came to take his place. We are sorry to lose Mr. Brown, but we are glad that his work will be taken up by his successor.

The Rev. A. B. Howard has been in Montana for two years. He came to take charge of the work in Deer Lodge county and has held services in five places. Last fall, he gave up the charge of Anaconda, and by reason of this change in his work, discontinued his visits to Georgetown. Deer Lodge, Phillipsburg, and Granite now constitute his field. A church is nearly finished at Granite, costing about \$4,500, and paid for to a great extent by three persons. I hope they may build at Phillipsburg this fall. Mr. Howard is a most faithful missionary in his large field.

In May the Rev. Mr. Blackiston of Butte, began giving weekly services at Anaconda on Tuesday evenings. The result has been a renewal of life. A class of eight was confirmed last month, and they are already talking about building a church and having a resident minister.

The Rev. J. W. Van Ingen came to Mon-

tana a year ago. He has lived at Helena, and held services at Marysville and Empire, Sun River and Fort Shaw, Townsend, Tostan, and Boulder. His work has been that of a general missionary, and he has done it well. He has prepared the way for building a church at Marysville, which I hope will be erected this fall. But on the first of next month he goes to Livingston, to live there and give one Sunday a month to Big Timber. Since the first of last January, the Rev. Mr. Lewis of Bozeman has looked after Livingston and Big Timber, and prepared the way for building a church at the former place. Mr. Van Ingen will take up his work and carry it on to completion.

Thus I must try to find another man to take up the work about Helena, to look after Marysville, Townsend, and the Sun River region. I wish I could have four or five men to send into this general work. The results would be ample in the future. But I can only go as far as means will warrant. The missionary work is first in my thoughts, but I do not care to occupy new fields except as I can be sure of holding them. So I wait, looking for what may come, in the meantime doing all I can myself to prepare the way for future developments.

The hospital is already a great success.

The debt is a burden, but we must carry it as we can. We ought to do more in the way of schools, but I prefer to work on in a small way rather than to take large risks and to carry heavy debt. And so the work stands as it does. There are large opportunities, and the highest possibilities. The results to be shown and measured are only moderate because of the lack of means and men.

I have received the following sums for my work beyond the appropriation of the Board of Missions:

From the Diocese of Pennsylvania, \$1,-453.39; Massachusetts, \$469.50; Central New York, \$455.00; Montana, \$418.30; Missouri, \$300.00; Chicago, \$260.00; Western New York, \$251.92; New York, \$250.00; Connecticut, \$200.00; Michigan, \$100.00; Vermont, \$10.00. Total, \$4,168.11.

The expenditures have been as follows: Missionary Work, \$3,269.28; Parish School, \$535.00; Church Building, \$275.37; Miscellaneous, \$359.04. Total, \$4,438.69.

For the help so generously given I am most thankful. I am only sorry that more has not been accomplished.

L. R. BREWER,

Missionary Bishop of Montana.

HELENA, MONTANA,

August 24th, 1888.

### THE MISSION IN ALASKA.

WE published last month the substance of communications received from the Rev. Messrs. Octavius Parker and John W. Chapman regarding the last year's work at Anvik. Mr. Chapman in one of his letters writes pleasantly of personal matters, as follows: "It was a great thing to have the house, and we cannot see how it would have been possible to do the work which we have done without it, as otherwise the most valuable year which we conceive that the mission is likely to see must have been lost in building. Nor was it a small thing to feel that we had an independent position when meeting the opposition which we had to encounter. Our facilities for getting into shape are now, of course, much increased on account of our better acquaintance with the people and the language, and I trust and pray that a few years may find the mission provided with the needed buildings. My personal enjoyment of the year's experience has been great. For the first time in many years I have had all

the *country* that I craved, and there is a delicious sense of novelty in living where land is freer than fresh air is in New York."

Mr. Chapman's canonical residence as a Presbyter is in the Diocese of New York, and he wrote to his Bishop by the same mail which brought his letters to the Board. Bishop Potter kindly permits us to make the following interesting extracts from the letter. Under date of Anvik, May 14th, Mr. Chapman writes: "I am happy and thank God to be able to write you of a good deal of success during the past year. . . . We have just closed our school of the year past, having had an average daily attendance of over eight pupils since the 1st of August, 1887. Fifty names have figured on our rolls. We had to accept the inevitable trials of irregular attendance and all such things as aborigines know how to do unconsciously to exasperate anyone who undertakes such work among them; but Mr. Parker, who is my senior in the mission, is English-

born, and his ideas of discipline have triumphed. The body of the school is dead, because of the darkness of the past; but the spirit is life, and reigns. . . .

"The children are very bright. At least four have overcome the main difficulties of learning to read and write, and can write in a legible and even neat hand entire sentences from memory. We have confined them to a limited amount of ground in order that they might learn the more thoroughly; but even with this in view, two boys have completed the 'First Reader'. . . . I must mention the delight the children took in their slates, and especially in pencils and paper. White paper is so rare a treasure with them that every piece has its commercial value in bits of dried fish, pieces of bread, and the like. . . .

"With their elders our relations have been not unpleasant. They have in several instances assisted us in the most marked manner in keeping the children's *nitse* (noses) down to the educational *k'wutz*, and in other ways they have shown their appreciation of our efforts for the children. Personally, I have had the experience of a genuine 'big talk' with them—a preliminary step to building near the village of Anvik. It turned out satisfactorily, and we are now gathering logs, and have three men at work upon our first building. These men are industrious, working faithfully from seven A.M. until six P.M., according to our instruction, and they show much ingenuity and quickly take to new ideas. There are few tools among them at present; but we hope to teach the boys handicraft and put them in the way of obtaining tools, and we look for excellent mechanics among them soon.

"An incident which occurred to-day will show what we may expect. A man brought me his gun, and showed me a nipple which he had filed out of a solid piece of steel and had by some means provided with a thread, so that it screwed into the gun-barrel, and he asked me for a darning-needle with which to make a drill to bore out the nipple. This man is also quite a good carpenter, and he will go to work for us to-morrow.

"I may say that one of those whom we already have is said to be the 'medicine' man of the village. Whether this is true I do not know; but he is an excellent man in every way, industrious and sensible, kind and fatherly with his children and with

excellent authority over them, and best of all, he has shown such decided evidences of being governed by good moral principles that we have been quite comforted in dealing with him. Both Mr. Parker and myself are pretty enthusiastic about the people."

The Rev. Dr. Arthur C. Kimber, of St. Augustine's Chapel, New York city, also kindly permits us to make the following extracts from a letter received by him from Mr. Chapman, in which many interesting facts are given regarding the conditions under which our missionaries labor in Alaska. On the 13th of January last, Mr. Chapman wrote: "I must say that I have not met with half the discomfort that I looked for. The mosquitoes are about the only things that 'fill the bill' (their own) and they do it most effectually. The cold is not so intense as I looked to find it. So far, 48.5° is the lowest recorded this winter, and that but once. For more than a week past the thermometer has not recorded below zero. Possibly, I wrote you that I have government thermometers, maximum and minimum. We draw water through a hole in the ice, which the Indians have kept open without any great difficulty. Fish of good size (two feet long) are caught through the ice all winter, and grouse and rabbits are always to be had. Cranberries are plentiful, and keep excellent, when frozen. Our little log cabin is warm and comfortable; but we are crowded a good deal by having to store all our goods in it and use it as a school-house. The fur clothing of the country is a complete protection when one is out of doors."

After an interruption of his letter by a journey, Mr. Chapman continues February 21st: "Our boots are made of deer-skin, with soles of the skin of the seal, ingeniously turned up all around, and crimped at the heel and toe. It is done in a thoroughly workmanlike manner. Straw is put into the bottoms of these boots, which has to be taken out and dried every night. If the boots get wet they are turned inside out, and quickly dry before a fire, so that even when camping one can be comfortable in this particular. . . .

"We have taken a firm hold upon the children [in the school] and have had a daily average of seven, although the village is a mile and a half distant. Sometimes they have come up with the temperature at fifteen and twenty degrees below zero. Give me



the phonetic system of teaching the children to read. We have four or five boys who are analyzing words for their sounds, and making difficult combinations with ease, and reading new words correctly in a manner that surprises me daily. One great advan-

tage of this is that they not only learn a fine enunciation of English, but they also learn to give the separate sounds in their own language with scientific exactness, so that they are of the greatest assistance to us in learning their language."

### MISSIONARY INTELLIGENCE.

COLORADO.—The Rev. Henry Forrester, the general missionary of this jurisdiction, reports to Bishop Spalding, September 1st, as follows: "My last quarter's work has been given mainly to Silver Cliff and its vicinity. In June, I was at Las Animas and La Junta, as usual, except that I took the services at the cathedral one Sunday, in exchange for some work done by the dean for us at Las Animas. Four Sundays in July and four in August I spent at Silver Cliff, giving service also at Westcliffe in the afternoon, when not prevented by storms. I also had some lectures on week-days in both places. I visited the people in the valley as I had opportunity, and also made two visits to Rosita and had two services there. I hope and believe that some good has been accomplished by this work; but I fear there can be no resumption of regular work in this field until the business prospects improve. Should there be a development of the mining interests soon, the whole region will awake to renewed life and activity; otherwise, I see no prospect for Silver Cliff or Rosita. Westcliffe, being the terminus of the railroad and the natural point of trade for the ranchmen of the valley, will maintain itself, but will be small. The only thing to be done, so far as I can see, is to give an occasional visit to these places, and wait for whatever the future may bring forth.

"At Las Animas, our new church is nearly ready for occupation. It is a neat frame building, well built, and will seat 150 persons comfortably. We shall use it for the first time on the fourth Sunday in September. The outlook in this place is decidedly gloomy. There has been no rain this summer until within the last two weeks, and there is consequently no grass, nor a prospect of any for the winter. This means no fat cattle for the market, no money for our people, and either the removal of the cattle to a more favored region or death from starvation next winter. There have been some

business failures, and among them two in our congregation, which will cause the removal of some of our best workers. All this affects our building enterprise, so that we are not able to get all the money we expected from our own community. We must therefore seek more help from other sources. As we could not foresee the disaster, our engagements were all made, and now we must meet them in some way. Las Animas is the most important place in this part of the state, and we have now secured a foothold in it which ought to be held at all costs.

"At La Junta there is similar depression, of course, and we have lost so heavily by removals that it is doubtful whether we can keep up the monthly services. The people cannot raise the amount required of them at present, and we shall have to relieve them to the extent of eight or ten dollars a month if we continue the services as they are.

"There is no change at Lamar, nor can we reasonably look for improvement for some time."

NEBRASKA.—The Rev. James Jamieson, missionary at Central City and other points, was advanced to the Priesthood by Bishop Worthington, on Trinity Sunday, May 27th last. In his last quarterly report Mr. Jamieson says: "Since my ordination to the Priesthood I have been acting in the capacity of a missionary at large, going wherever my services might be required. Since entering the field the following missionary stations have been visited, viz., Red Cloud, St. Paul, Ord, Silver Creek, and Clark's, at all of which places I have visited the members of the Church, held regular services, and generally preached twice. In this connection I may state that wherever I have gone I have made it a rule to visit the individual members of the congregation with a view to their spiritual well-being and the upbuilding of the Church of God in the hearts of men. In my judgment the chief difficulty with which

the Church Catholic has to contend, in this materialistic western country, is a deplorable lack of spirituality. The novel and the sensational also greatly interfere with the efficient ministrations of the clergy. Another serious drawback to the full usefulness of ministerial work in the West is the discouraging, manifest indifference of the majority of the people towards the clerical office, many of whom seem to have no just, adequate conception of the intrinsic value of the work and commission of God's ministers."

NEW MEXICO AND ARIZONA.—The Rev. F. B. Cossitt, of East Las Vegas, writes, under date of September 3d, as follows: "We are still obliged to worship in the little adobe chapel. The new stone church, which is now the late Bishop Dunlop's memorial, has been plastered. Sixteen beautiful stained glass windows are in the church. The large and costly stained glass window which Mrs. E. D. Bullard gives as a memorial of her father, will soon adorn the church. The interior wood-work is nearly finished; but we need \$1,500 before the church can be entirely completed. It is impossible to raise this sum here. We must, therefore, renew our appeal to the friends of the Church and the late zealous Bishop to aid us in our emergency. Shall the appeal be in vain?"

*Phoenix, Arizona Territory.*—The Rev. Dr. R. W. Pearson, missionary of this Society, writes: "Our last quarter's record closed with the ceremonies of laying the cornerstone of our new church on Trinity Sunday, May 27th. The present quarter includes what is known as the heated term of central Arizona, during which it is very difficult to maintain interest in Church services, particularly in an ill-ventilated hall. Our chief work has been the gathering in of subscriptions to our building fund, directing the work of construction, and visiting San Francisco to negotiate for glass, pews, furniture, etc. Money is difficult to collect in a new farming country like this, where fifteen and eighteen per cent. are commonly paid on good mortgages. We have collected and paid the contractor \$2,500 on account. The church is up, roofed in and floored, and the spire completed. The work is going on, and if our additional promises, which become

due this first of September, are promptly met, it will be completed during October.

"Of the \$2,500 already paid in for the new church, as stated above, \$500 was appropriated by Bishop Spalding. I would add that we have an offer of fifteen acres of land, adjacent to the city, valued at upwards of \$5,000, as a gift on condition that a Church school shall be conducted thereon."

NORTH CAROLINA.—The Rev. P. P. Alston writes concerning work among the colored people at Charlotte: "I am truly glad to state that we have here a most flourishing and promising work. For the last five years it has met with marked success. It has withstood the strongest opposition; and to-day the outlook is bright for even more successful work. We have about forty communicants, besides baptized persons. We have also a very large Sunday-school; but the most encouraging and important feature of our whole work is our parish school. In this lies our hope, our strength, and the secret of success in the missionary work among the colored people. We find it impossible to carry on the missionary work successfully without the assistance of the parish school. Every year since the school has been organized we have gathered out of it quite a number into the fold of the Church—seven last year and five this year. We had quite a successful term last year, notwithstanding that we had to raise a considerable sum to put our school building in proper repair for the work.

"We are again very much in need of help. The fall term is fast approaching, and we have not money enough in hand to run the school for one month. Being without funds, we are unable to engage a teacher. If I can get as much as \$100 I shall start the school, trusting that I may raise the balance during the term. I do trust our friends will come to our assistance."

The Rev. E. A. Osborne, Priest in charge, writes in reference to the above: "The school has been an important element of success in the work among the colored people at this place; and I fear that a failure to keep it up will be a very serious loss and hindrance."

SOUTH CAROLINA.—The Rev. John Kershaw writes: "I have two missions in my charge. One of these is a mission among

colored people, many of whom were *ante bellum* communicants of the Church, who after freedom strayed away, but are now returned to the fold whence they went out. A colored lay-reader conducts the service when I am not there, and teaches the Sunday-school. Two young men have gone out from it, and are now taking a collegiate course at St. Stephen's College, Annandale, New York, preparatory to studying for the Ministry. This Sunday-school needs illustrated papers; some simple books in their library and a few Ascension Catechisms would greatly help the work there. One of these young men has taught the colored congregation to sing the chants and *Glorias* without an organ or other instrument to help, and it would strike you as very sweet to hear them, should you be passing by while service was going on.

"The chapel was built chiefly by their own labor and money. It is in the country, eight miles from any railroad, a light in an otherwise dark region. It is unfinished; but we hope to finish it this winter, if the crops are good, as they say when speaking of it. The young people are attracted to us; but the prejudice is astonishing. They are all fond of me, however, and I get many more invitations to preach at Lisbeth and the Burndown than I can possibly accept. These are the names the one of a church, and the other of a locality where a church is.

"The last time I preached at the Burndown I was presented with a purse of \$1.53 as a testimonial of their high appreciation of my services. Had you seen the gratified air with which this was handed me by the elder in charge, you would have supposed I was receiving \$153; but the smallness of the sum was more than made up for by the kindly spirit in which it was offered. I wanted to decline it; but I would not have hurt their feelings for anything. One of the funniest things in this connection was, that about two years ago a schism occurred and a contention ensued as to whether the regulars or seceders should have the church building. The question was settled by the burning down of the building—by whom, no one knows. Two churches were then built, and a high, but not very close, fence erected between, they being about a hundred yards distant from one another. One afternoon, while preaching in my chapel to quite a large audience of people, I alluded to this

fact, and criticised it as not being exactly the right sort of thing for brethren to do. The next time I went that way, *the fence was down.*

"I have two churches under my charge that are considerably older than the United States are—colonial churches. One of these has reposing under its eaves the remains of the Right Rev. Francis Huger Rutledge, first Bishop of Florida, whose people were worshippers there. The present building is unique, I believe, in respect to the material out of which it is constructed (*pisé*), at least in this part of the world. We have there a growing Sunday-school, the main originator and working spirit of which is an agnostic, I suppose he would be called. He does not teach, of course, but he *works* for it and sings in it and takes a deep interest in it and the church. I feel sure that he and the Light of the World will meet one day. He says he loves Him now—all that He said and did—I believe he will find Him in working for Him. Do not you?

"Two weeks ago yesterday I held service for the first time in a new chapel at Darlington Court House, South Carolina, built by a few earnest people by their own exertions, in a growing town where up to two years ago, when I visited them, it is not certain that a service of our Church was ever held. We have a lay-reader there, an earnest young man, and one of the busiest I know; but he finds time to do this for Christ and the Church.

"A month ago I began a movement to build a church in the county adjoining this on the south (Clarendon), at a point near which we had a church many years ago, and where a few of the faithful still survive. These have nursed a little fund for many years, and now have at least \$350 for a building fund. We can start with about ten families, representing fifty people. The neighborhood is healthy and prosperous. A railroad is making its way along there, from Charleston to this point."

TENNESSEE.—The Rev. William G. G. Thompson, in charge of the mission at Fayetteville, writes under date of September 1st: "Work is progressing most favorably here. The new church, which is exceedingly beautiful, was consecrated to the glory of God on August 26th last, the debt of \$1,000 having been removed."

# 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.*

### THE LAST YEAR IN THE JAPAN MISSION.

A YEAR of rich blessing on our work in Japan calls for renewed thankfulness to God for His continued mercies. During no year in the history of the mission has there been such a large ingathering as during the one just ended. Year by year, of late, our missionaries have been cheered by seeing that the numbers added to the Church have steadily increased, and this year they are called to rejoice that the additions are largely in advance of those of any previous one. A brief review of the past few years may not be uninteresting.

In the report for 1886 it was stated "that nearly three times as many adults were baptized this year as last—the numbers being respectively 159 and 55." The report for 1887 said, "the exceptionally large number of adult baptisms reported last year, have been exceeded by 46," the number being 207. This year shows a great advance on the last, the adult baptisms numbering 406 and the infant 87, making in all 493. The statistics for the past four years are as follows:

	Bap- tisms.	Confirma- tions.	Commu- nicants.	Contribu- tions.
1885.	81.	50.	143.	\$542 39.
1886.	206.	79.	229.	388 39.
1887.	243.	87.	408.	1,085 87.
1888.	493.	242.	657.	1,907 32.

Our Japan mission has been greatly blessed of God, in that since its beginning there has been comparatively little serious illness; and no death in the field of an adult missionary has occurred. This year, however, we have to record, with sorrow, the great loss the mission has sustained by the death of the Rev. Nobori Kanai—a loss felt the more deeply, as he was one of the only two Japanese clergymen we had, and was one so well fitted to do a useful work for the Master. The Church in Japan has lost a

most valuable and universally esteemed man—one who for thorough honesty, true moral courage, entire devotion to his Master, and simple, earnest faith in God will probably never be surpassed.

The changes in our mission force call for notice. During the year Mr. Cole and Mr. Tyng returned from America to take up again their work in Japan. Mr. Dooman joined our working force, and, soon after his arrival, entered on a very useful work—teaching several hours a day in a school supported by our Christians at Nara. In May the mission was reinforced by the arrival of Dr. Law, Miss Bull, and Miss Sprague. Mr. Lewish returned to New York and resigned. Mr. McKim and Mr. Woodman are still in the United States; when they return to the field, and the newly-appointed missionaries arrive, our force will be stronger than it has ever been, and we may hope for larger results than have been seen before.

The reports of the missionaries show much faithful, honest, hard work. Attention is especially called to the abundant and successful labors of the catechists and helpers; the zeal, earnestness and devotion of the Christians; the increased efforts toward self-support; the new chapels which have been already built, or are proposed, and the general progress which has been made in the different departments of the work.

#### OSAKA.

The three congregations in the city—St. Timothy's, the Holy Comforter and St. Paul's—in charge of catechists, supervised by Mr. Page, have grown in numbers, and it is hoped also spiritually, and are now self-supporting; St. Timothy's and the Holy Comforter having, during the past year, undertaken the support of their catechists. A new congregation—St. John's—was organ-

ized on Trinity Sunday by Mr. Tyng, and is reported as numbering now eighteen members with thirty persons preparing for Baptism. It is hoped that many of the members of the Ladies' Institute may be reached through the work done at St. John's.

The outlook at the country stations seems very bright. Altogether there are nine places where regular Sunday and week-day services are held and sixteen other places which have been visited more or less often. Wakayama has a new chapel, and the Nara congregation, which built a chapel last year with very little outside aid, now supports its catechist and maintains a Church school. At Takata, "where a year ago we had but two Christians . . . we have now thirty-two communicants, who have collected among themselves about \$200," and intend, with a contribution of \$300, through Mr. McKim, to build a church, and "have undertaken to be entirely self-supporting" as soon as the church is completed.

*Schools.*—St. Agnes' School under the efficient, systematic management of Miss Williamson, continues to prosper and grow in favor. This is partly shown by the fact that the average (75) is larger than it has ever been. It is reported that Miss Hana Tanaka, having completed, with great credit, the full course of study, becomes the first graduate of the institution. She will continue in the school as a teacher. The religious instruction in the school has been faithful, and the spiritual tone is considered to be very good. There were fifteen baptized and eight confirmed during the year. When the new school building—for which the money is in hand—is completed, even more satisfactory results than those now reported are hoped for.

The school started and supported by our Christians at Nara has grown since Mr. Dooman began to teach, and at the close of the session numbered 100 pupils. They are all enthusiastic, and are trying to raise money to erect a school building. The Christians at Gojo also have established an English school, which it is hoped will be a great help to our Christian work. The managers of the Ladies' Institute in Osaka in January last requested our mission to furnish an English teacher, and gave assurance that we should have every facility for giving religious instruction out of school hours. In response to this request Miss

Bull came out and took up this work at the end of May, and continued to teach till the end of July, with gratifying results. The membership of the Institute is about seventy-five and the attendance fifty-five. The influence for good of an earnest Christian woman on these Japanese ladies can hardly be estimated. Miss Bull teaches two Bible classes there in English, one for men and one for women, and reports that some of the ladies of the Institute attend Mr. Mori's Bible-class in Japanese, two of whom have been received as catechumens.

St. Barnabas' Hospital still continues to increase in usefulness. The aggregate attendance of out-patients was 8,224 as against 6,985 last year, and the in-patients numbered eighty-eight. As was the case last year the fees (\$3,022) were sufficient to pay all the running expenses and leave a balance of several hundred dollars in hand. Dr. Laning's report mentions that "chiefly through the Bible woman's work seven of the patients have been baptized, four others admitted as catechumens, besides other members of these households having been brought into the Church.

Miss Mailes reports that her work among women "the past year has grown wonderfully and is very encouraging." The 396 classes held were attended by 6,582 persons, and 1,805 persons were present at the 674 visits which were made—a goodly record! She has ten young women training for work now living with her. They are sent out daily to visit from house to house, and occasionally go to the out-stations. In the Ladies' Institute Mrs. Laning has taught sewing, and also a Bible-class on Sundays, throughout the year, and for five or six weeks just before Miss Bull arrived, took entire charge of the instruction—English, sewing and cooking. She has also had the oversight of the Bible woman, who works at the hospital.

Mrs. Page has given valuable assistance in teaching music and English conversation in St. Agnes' School, which is gratefully acknowledged by Miss Williamson.

#### TOKIO.

Although the work at Tokio station has not grown as rapidly as at Osaka, still with one exception, there has been decided growth in all the congregations. In the several congregations there have been from one-half more to three times as many baptisms as there were last year—the increase being

more marked in the city of Tokio. Both Trinity Chapel and Christ Chapel report over three times as many baptisms as there were last year. But not only is growth manifested in the increase in numbers. Many of the Christians show an earnest spirit full of zeal and determination to work for Christ and His Church.

*Schools.*—The report of the head-master of St. Paul's School not having been received an adequate report of this school cannot be made. But from the Japanese manager it is understood that the number of students this year has been larger than last, the average last year having been fifty-seven and this year eighty-two—one-half of them being boarders. The limit of accommodation for boarders was reached, and more room is needed for growth. When the proposed theological school is built, the portion of the building now used for divinity students will be given up to St. Paul's. This will enable them to take in about thirty more boarders. Only one of the three teachers asked for last year has been secured and he came so late in the session that his arrival could not have material effect in increasing the school. It is hoped, however, that the addition of Dr. Law to the staff of teachers will help to build up the school next session. A teacher able to carry the students through the higher branches of mathematics is much needed. He ought to be a graduate of a good university or well established college.

The tone of the report of Miss Riddick on St. Margaret's School is more encouraging than the previous ones. The thoroughness and excellence of the work done, and the moral and religious influence exerted by the teachers, and the diligence and progress of the pupils are dwelt upon. Two of the teachers and seven of the pupils, after having been thoroughly instructed, have been baptized. This has had, and will, it is hoped, continue to have a marked influence on the religious life of the school. The long felt want of an additional teacher has been met by the arrival of Miss Sprague in May; but as Miss Riddick will return home next spring, another teacher should be sent out very soon. For one teacher, however hardworking and gifted she may be, to take the management of and do all the English teaching in a school with an average of fifty-eight pupils is an impossibility. To attempt it is a cruelty to the teacher and a wrong to the

pupils which should not be repeated. A suitable person should be found and sent out in time, so that such a burden may not rest on Miss Sprague after Miss Riddick leaves. Additional accommodations both for dormitories and school-rooms are needed, and an effort should be made to build soon.

In the theological school the class in English completed the prescribed course, with the exception of one branch, because during a portion of the session, the professor was unable to attend. There were a larger number of students (14) in the catechetical school, but the quality and quantity of the work done, as a whole, was not up to that of last year. This was partially due to sickness and to the fact that some of the students entered late in the session. The need for catechists is so pressingly felt that there is a temptation to receive into the school some that are not altogether suitable. This will have to be guarded against in future. Some of those expected next session are bright and well educated, and we may hope for better work. A building for the theological school is much needed, and it is hoped that God may put it into the hearts of some of His stewards to give us \$10,000 for this purpose.

During the year a few of the Christians of Trinity Chapel put up a building, and established a distinctively Christian school which has succeeded quite well. This is a move in the right direction and should be encouraged. Miss Verbeck has given some assistance in teaching, and after Mr. Lewish gave up teaching, Mr. Cole helped them. Mr. Cole has also taught in two non-Christian schools, in one of which he had a Bible-class every Sunday.

Another Christian school started by our Christians at Kumagaye has been visited a few times by Mr. Gardiner and Mr. Cole. A night-school also has been started by Mr. Toshino—a member of St. Paul's School chapel—and several of his friends, and is taught by volunteer teachers of this congregation. The object in opening this school, as also the Trinity Chapel school, is by this means to bring young men into the Church. Regular preaching is held at both places Sunday and Thursday evenings.

#### WORK AMONG WOMEN.

Something has been done in carrying on the work among women. Mrs. Gardiner has held a class once a week, Miss Verbeck

held classes four days in the week, and Mrs. Komiya visits and instructs the women at their houses every afternoon except Sunday. But a lady who could give her whole time to this work and train up young women for Bible-readers, is greatly needed. The right kind of a woman could do great good, and be the means of gathering many of Christ's wandering sheep into His fold.

#### OUT-STATIONS.

No great change has taken place in the out-station work. The catechists have been generally faithful and diligent in their work of teaching, preaching and visiting, but it is felt that a closer supervision is needed. Mr. Tai has visited some of the places a number of times. Mr. Cole has been several times to Kumagaye, and Honshika and Ogawa have been generally visited once a month. This is not sufficient, and more regular and frequent visits will be necessary if the country work is to succeed. It will be specially necessary that some one should devote himself to this work, as the number of stations and catechists will be largely increased next year. A new out-station has been opened at Numadzu during the year. Last winter a letter was received from some Roman Catholics there, stating their difficulties and their objections to the Roman Church and their determination to leave it, and making known their wish to learn more of our Church. A second letter came asking that one of their number might be allowed to come to Tokio to enquire more fully of our doctrine. He came and had long talks with Mr. Tai and another Japanese Christian, and said he was satisfied that we were right. He

returned and told the others what he had learned, and subsequently a letter was received signed by a number asking us to begin work among them. Mr. Tai went down to make inquiries on the spot as to the character and motives of those applying to us. He found out that they were mostly well-to-do people, who seemed to be sincere in their desire for a purer faith, where they could read the Word of God freely. It was impressed upon them that no money would be made by their coming over to us, and that they would be expected to help themselves. It was settled that we would send a catechist on condition that they would provide a preaching chapel and place for the catechist to live in. He went down at the beginning of May, and reports, at the end of June, that there are twelve who have left the Roman communion and wish to be received into our Church, and also a number of catechumens.

This report, already too long, cannot be closed without an earnest request that the prayers of the Church may be offered for us—prayers for the workers, prayers for the work, prayers for the Christians young in the faith, prayers for the unbelievers, that their hearts may be opened to understand and receive the truth, and especially prayers that good men and true, full of faith and the Holy Ghost, may be raised up, who shall give themselves—body, soul and spirit—to the blessed work of preaching to their own people, the everlasting Gospel of our Lord Jesus Christ.

C. M. WILLIAMS,  
Missionary Bishop of Yedo.

#### AN AFFECTING SCENE IN JAPAN.

ABOUT twenty-five years ago a native of Japan, not known by name to modern history, conceived the idea that for his country to open her gates to occidental civilization would be a benefit and blessing, and with the prophetic foresight of a practical patriot and statesman, he dared publicly to advocate the abandonment of the exclusive policy hitherto pursued by his nation. For such advocacy he became so obnoxious to his countrymen that it was resolved to put an end to his influence by putting an end to his life. On a great festival day, when Japanese came from all quarters to do honor to the gods of the kingdom, three bands

prepared to waylay him. He escaped the first, but fell into the hands of the second and perished.

A few months ago, a native pastor was celebrating the Lord's Supper in one of the Christian churches of the island empire. He was a relative of that murdered man who was the first modern martyr to his country's advancement. In the congregation an old man arose and begged to be heard. He said, "I am one of those who murdered that man, twenty-five years ago, and I want to confess my part in that crime." The young pastor said, "By all the ancient customs of Japan, I am bound to avenge that blood-

feud by plunging my dagger into the throat of the man who was the murderer of my relative. But Christ's blood reconciles all

blood-feuds, and in Christ's Name I wish to extend to this brother the right hand of fellowship."—*Missionary Review*.

### ANNOUNCEMENTS.

*Africa*.—Miss Mary B. Merriam, under date of March 22d, 1888, forwarded her resignation as a missionary to Africa, which has been accepted by the Bishop and the Board. She embarked at Cape Mount on board the barque "Monrovia" on the 4th of August, and arrived at New York September 16th.

—Under date of June 30th the Missionary Bishop of Cape Palmas informs the Board that he has granted Mrs. S. J. Dennis, recently in charge of the orphan asylum, a leave of absence for six months because of impaired health. Mrs. Dennis' appointment was temporary. The Bishop further says that he has appointed Mr. J. J. Neal, junior warden of St. Mark's Church, Harper, who was formerly one of our mission boys in the Mt. Vaughan High School, as superintendent of the Cape Palmas Female Orphan Asylum and Girls' School, and Mr. Alfred Johnson as catechist and lay-reader.

—On the 18th of June Mr. J. H. Dennis resigned his position as catechist of the Eliza F. Drury Station, and the Bishop has appointed Mr. Joseph A. Kae Russell.

—Mr. R. J. Morgan, whose appointment as lay-reader and teacher was announced in the May number of this magazine, reached his station at Buchanan, Bassa, June 9th, and entered upon his work.

—Miss Julia L. Smith, whose departure was announced in our July number, arrived at her station at Cape Palmas, August 14th.

*China*.—Mrs. William J. Boone and her son Elliott left New York upon their return to China on the 5th of September. It was Mrs. Boone's purpose to visit a relative at Kansas City, Missouri, *en route*, and to sail from San Francisco by the steamer "Gaelic" September 29th. Bishop Boone's elder son

and two daughters remain in this country pursuing their education.

—Miss Stepha L. Dodson, under appointment to the China mission, left her home at Wytheville, Virginia, August 28th, and *via* Chicago reached Omaha on the 31st, where she joined the Rev. Mr. McKim and family.

—The Rev. Francis L. Hawks Pott and Miss S. N. Wong were married by Bishop Boone, in the chapel of St. John's College, Shanghai, on Thursday, August 22d.

*Japan*.—The Rev. John McKim and family, who have been on leave of absence in this country for the past year, Miss May V. McKim, under appointment to the Japan mission, and Miss Dodson, left Omaha September 1st. They were joined at San Francisco by Miss Palmer, who left New York August 10th, and also by Miss Carter and Miss Hogg. The whole party sailed by the steamer "Oceanic" for Yokohama, September 8th.

—The announcement of the Rev. John C. Ambler's appointment as missionary to Japan was made in the June number. By permission of the Board, granted at its meeting of June 13th, he will defer his departure for his field of labor for one year.

—At the meeting of the Board of Managers held September 12th, acting for the Missionary Bishop of Yedo, Miss Martha Aldrich was appointed a missionary teacher to Japan to take charge of the Young Ladies' Institute in Tokio, which it is the purpose of Bishop Williams to open at an early day. It is to be a high school for Japanese young women of the higher classes, and it is expected to be largely self-supporting. The woman's Foreign committee of the Diocese of New York have contributed the money for its establishment and for the salaries of two teachers for one year.

### AFRICA.

#### THE NEW BUILDINGS.

BISHOP FERGUSON writes June 30th: "The action of the Board appropriating \$9,500 for buildings at Crozi-rville, Caldwell, Bassa, and for the Hoffman Institute and the High School is a renewed token of their readiness to back up our efforts and is a great encouragement to us all.

"I am now making arrangements to build the house for the Hoffman Institute and High School. My first impression was to build nearer in than Mount Vaughan; but it is difficult to procure the land I wanted, and, besides, there is not enough of it in that locality. I have now decided to go outside of the settlement, and to obtain land



enough around the schools to make the model farm which I had planned for elsewhere, and for which Mr. R. Fulton Cutting has given the \$5,000 which I wrote about not long ago. It seems to me very desirable to have such a farm carried on under the eyes of the many students that will be gathered in that institution, and where they might themselves work on it. Their education would surely then be more complete. For this purpose, I have already bought 100 acres of land about one mile from Tubmantown and four from Cape Palmas, and I hope to obtain about as much more. Will you please inform Mr. Cutting of my purpose, and that I shall soon begin to draw for such amounts as may be needed up to the limit which he has given?

"You will doubtless be surprised to learn that two of [Methodist] Bishop Taylor's white missionaries have applied to me to join our mission. I enclose the applications which I have received for your perusal. One of the men is Mr. Tom D. Hillman. He has a wife and two children. He is a scientific farmer, and it really seems providential that he should have applied just at this time when we are in need of some one to superintend the model farm. I have already set him to work upon it. He is much pleased with the locality, and has high hopes of success. The other is Mr. Alfred Johnson. He was a local preacher in

the Methodist Church. He wants to become a candidate for Holy Orders; but before the standing committee can act on an application from him, he will have to procure testimonials from his home in America. In the meantime he might be employed as a catechist and lay-reader."

The Bishop has appointed both of these men and the Board has approved the appointment of Mr. Johnson. Mr. Hillman will receive his support from Mr. Cutting's munificent gift. The expectation is that the farm will before very long be self-supporting

#### A NEW SCHOOL-ROOM AT CAPE MOUNT.

Mr. Ernest Z. B. Jones, teacher at Cape Mount, writes under date of July 3d, that the school-room of the girls' school there, under Mrs. Brierley, has been enlarged and reconstructed. The building is now fifty feet long and twenty-five wide, including the piazza, which runs along the whole length of the building. The money required for this improvement was given by the Sunday-school of St. George's Church, New York city, and the reconstructed building has therefore been named St. George's Hall. The work upon the building was done by one master carpenter, assisted by Mr. Jones and three of the larger boys of the mission. Mr. Jones says that the girls of the school now have "the best and safest house on the station."

### CHINA.

#### VISITATIONS BY THE BISHOP.

BISHOP BOONE writes under date of June 13th that he was returning to Shanghai from a visitation of the stations up the Yang-tse river. At Sha-sz he spent five days, baptized four adults, confirmed four men and two women, and administered Holy Communion to twelve persons. At Hankow the Bishop confirmed twelve men and two women, and administered Holy Communion to fifty persons in St. Paul's Church. The church at Hankow is overcrowded, and the congregation will grow much more rapidly when a larger church shall be built.

#### A MESSAGE OF SYMPATHY.

In the early part of this year the clergy of our mission at Wuchang sent a message of fraternal sympathy to the workers of the English Universities mission in Zanzibar, who had suffered great misfortune in the

burning of their mission buildings. The Rev. Mr. Partridge sends us, from Wuchang, the missionaries' acknowledgment of the kindness, in a letter written by Archdeacon Farler, and dated at Zanzibar, May 8th last.

In this letter Archdeacon Farler says: "I thank you very sincerely for your kind message of sympathy, which you sent me and my brother clergy at the time of our loss by fire. Since then we have suffered from another fire, which destroyed what the first fire left, and after that a tornado, which stripped off our new iron roofs. We have also been attacked by a horde of Masai, the fiercest and wildest tribe in Africa. But, thanks be to God, we have suffered no spiritual loss through it all, and we were enabled to take advantage of the defeat of the Masai by our own people, the Bondois, to visit the Sultan of Usambara and make a treaty of friendship with him, so as to prevent for the future any further attacks."

## MISCELLANY.

### TOPICS FOR PRAYER.

- I. For the Bishop, clergy, and people of the Diocese of Florida, in the midst of the sore calamity which is upon them.
- II. For the Missionary Council, to meet in Washington, November 13th; that the Holy Ghost would prepare the hearts of all its members to engage in it with earnest devotion.

### CHARITY.

THOU, who on that wondrous journey,  
Sett'st Thy face to die,  
By Thy holy meek example  
Teach us charity!

Thou who that dread cup of suffering  
Didst not put from Thee,  
O most loving of the loving,  
Give us charity!

Thou who reignest, bright in glory,  
On God's throne on high,  
Oh, that we may share Thy triumph,  
Grant us charity!

Send us faith that trusts Thy promise;  
Hope with upward eye;  
But more blest than both, and greater,  
Send us Charity!

—Dean Alford.

### THE LORD'S PRAYER.

HAVE you ever thought of using the Lord's Prayer simply as a missionary prayer? It occurs at least four times in our ordinary morning service. Do not object to this. It is a wonderfully full prayer. Use it first in reference to the congregation: May Thy Kingdom come, in the power of Thy Spirit among ourselves! Use it next for your parish: Here may these blessings be. Use it again for your country: May Thy Name be hallowed throughout the land. But always reserve one use of it for the world; for missions to all nations. In vain we preach anywhere if we pray not. When I was a young clergyman the Lord's Prayer was used yet once again, by the preacher in the pulpit. And I always looked upon it as a happy and encouraging thought to lift up before Our Father, before I began my sermon, that the Kingdom I am seeking to advance is

"Thine," and "Thine" the power by which alone it can be advanced, and "Thine" the glory of all the good that is done, "for ever and ever. Amen."—*The Rev. J. E. Sampson, in London Church Missionary Gleaner.*

### A REMARKABLE OCCURRENCE IN JAPAN.

FACTS of great interest continue to be given in correspondence from Japan. Among the latest are those concerning the village of Oyama in the province of Chikugo. Between the residents of this place and the inhabitants of a neighboring village there occurred recently a dispute concerning the division of some land. The Oyama people went to law about the matter, first, in the district court, where the decision was against them, and then in the superior court at Tokio, where the decision was also adverse to them, and they had to pay the combined costs of the whole suit. Many had to sell their houses and land in order that this might be done, and so became very poor.

Under these distressing circumstances they sought, with many devices and penances, the favor of their false gods; but no help or improvement came, and the people were thoroughly dissatisfied with their old religion. They threw away or burned all their idols, and removed their names from the Buddhist records. They then resolved to find a God in whom they could trust. Hearing from two of their number who had attended a Christian service in Nagasaki, that the preacher had stated that Jesus gave peace of mind, and caused all things to work together for good to those who trust in Him, they resolved to send a deputation to Nagasaki to beg that Christian teachers should be sent to them.

The inhabitants of a neighboring village decided to prevent this if possible, and they took up arms to enforce their decision. The residents of Oyama, however, armed themselves also, and they resolved to sacrifice their lives rather than submit. Then the governor of the province tried to dissuade them from their purpose; but his efforts were in vain, as were also those of a Buddhist priest and a Shinto priest.

When the deputation arrived at Nagasaki,

they were taken to the house of the Rev. Mr. Hutchinson of the English Church Missionary Society's mission, and the object of their visit was stated, and a written request for missionaries, signed by the heads of the village families, was presented. A careful inquiry satisfied Mr. Hutchinson that the men were honest in their request, and two native assistants were sent to instruct the people.

Encouraging reports were received from these native evangelists, and after some months had elapsed, Mr. Hutchinson received a request to come and baptize the believers. On arriving at the village, he was overjoyed to find that almost every individual had either become a Christian or was seeking for the light. After a careful examination 108 persons were baptized on this visit, and fifty at a subsequent time. The place has been changed from the darkness and gloom of heathenism to the brightness and joy that come to those who are the true children of God.

#### HARDSHIPS AND ISOLATION.

REMARKING upon the privations and hardships endured by our missionaries in Alaska, as shown in recent letters, the *Churchman* says: "We direct attention to the extracts from the letters of a missionary in Alaska, printed in our present issue. These letters were not intended for publication, but they tell their story none the less directly on that account. They speak of a strange and difficult life, of many hardships, of isolation and loneliness. However, circumstances of this kind are such as a missionary is quite prepared to meet; he accepts them as his lot, just as a soldier accepts the discomforts of the bivouac, the fatigue of the march, the wounds and dangers of action. It would be a surprising thing if religion failed to give us examples of courage and endurance which even the annals of science are not destitute of. The Arctic circle is strewn with the bones of those whose only reward in case of success, would have been the gold medal of the Royal Geographical Society, and a brief newspaper notoriety. Australia and Africa have attracted to their exploration men who hazarded and sometimes lost their life in the attempt to add a few strokes to the details of a map, a few names to its localities, or to solve the mystery of a river's rise. At this moment the interest of the

civilized world is centred on the fate of the great 'white pasha,' who in obedience to the instincts of an exalted humanity, has plunged into the pathless realm of savage Africa. The Church would indeed be in a sad state of decadence, if she could not call out men just as brave and just as enduring as any we have alluded to. The apostolic suggestion must be ever present to our mind in relation to such a subject, 'Now they do it to obtain a corruptible crown, but we an incorruptible.'"

#### CONCERNING ARMIES.

ENGLAND has an army of 218,569 men, a navy of 700 ships. The land forces of Germany, in time of peace, number 19,264 officers and 468,409 men. In time of war she can muster in her standing army 1,753,000 men. Her navy contains 200 ships. France has a navy of 400 ships, and can call to the field, in case of war, 2,000,000 soldiers. Austria can put in the field an army of 44,000 officers and 1,533,296 men, and has a navy of 106 ships. Russia floats a navy of 700 ships, and can put in motion an army of 2,500,000 soldiers. The annual cost of the armies and navies of these governments is \$906,000,000.

The missionary army, including men and women, foreign and native ministers, teachers, and helpers, is less than 50,000, supported at a cost of about \$10,000,000 per annum. When the Gospel is the law of the nations and the wealth now wasted in war is consecrated to the mission of mercy, how glad their inhabitants will be! —*Missionary Reporter*.

#### TEMPTING THE INDIANS.

A MISSIONARY at Pine Ridge agency in south-west Dakota, alludes as follows to a new temptation by which the Indians are assailed: "Some Indians find it hard to give up old customs. Is it strange, when their native instincts are so constantly fed by the white man's curiosity, when all the towns around us encourage the continuance of their senseless dances, and when eastern and European showmen, with sanction of the department—strange inconsistency this!—invite them with large money baits to a daily exhibition in the great cities, of their savage hilarity and wild raids? Fifty left this agency within a fortnight to join 'Buf-

falo Bill' in New York. One or two hundred have joined shows within the year past. They are thus tempted away from their wives and little ones, dissuaded from prosecuting regular work at home, and are surrounded by temptations of which they before knew nothing."

#### *A HANDBOOK OF FOREIGN MISSIONS.*

UNDER this title, the Religious Tract Society of London has published a compendious view of the labors of Christians of our time not Roman Catholics, among pagans, Mohammedans and Jews. The plan adopted has been to take the missionary societies in the order of their formation, irrespective of the religious bodies which they might represent, beginning with Great Britain, then the continent, and lastly America. A brief history of each society and of its operations abroad is given, and a summary of statistics is appended to each sketch. The information and tables have, in most cases, been supplied directly from the offices of the several societies through the co-operation of the secretaries. In an appendix an account of Roman Catholic missions is given by the Rev. James Johnston, the author of "A Century of Missions."

As to the present state of things abroad as compared with the past, the compiler of the volume says: "What have missions actually done? What is the strength of heathenism, of Mohammedanism, of Buddhism, as compared with the position of these systems a hundred years ago? Has the Christian Church made an advance, at all proportioned to the energy of its attack, upon these forms of error? It is as yet perhaps impossible to answer these questions fully. A general estimate only can be given, as sustained by the facts summarized in the following pages, as well as from the testimony of many observers. The number of converts to Christianity in all our missionary fields put together is a little under 3,000,000, of whom about three-quarters of a million are communicants. In India alone, the number of adherents may be set down at half a million, and of communicants at about 140,000. But this is only a very small part of the case. The power of missions is seen in many indirect ways—in the growth of new conceptions, modes of thought, in silent influences that mould the life of nations. The heathenism of the

Roman Empire was never apparently so strong as in the days of Diocletian, when Christianity—everywhere proscribed and persecuted—seemed on the verge of extinction. Five-and-twenty years later, the whole fabric came down as with a mighty crash, and although the empire was by no means converted to the faith, the tremendous subversion prepared the way for modern Christendom. We do not venture to forecast a similar crisis. But all over the heathen world there seems in the air the sense of some impending change."

#### *OBSTACLES IN CHINA.*

THE Rev. George Owen, who has labored as a missionary for twenty years in Peking, in an address in England, at the last anniversary meeting of the London Missionary Society, said: "We in China have very great difficulties to contend with over and above what you Christian workers have here. You have worldliness, you have the carnal mind which is enmity against God, you have the love of sin. We have all that, and in addition to that we have race pride, national prejudice, and political suspicion. The Chinaman thinks himself emphatically the 'heir of all the ages, foremost in the files of time'; he thinks that he has the right to be a leader. China is the celestial empire towards which all other empires look up; it is the middle kingdom towards which all other states gravitate, as all things gravitate to a given centre; it is the land of literature, of learning; for a Chinese to come and place himself at our feet would be as if we were to seek instruction from the Hottentot or the Bushman. Two thousand years ago, 300 years before Christ, Mencius said: 'I have heard of the outer barbarians learning from the middle kingdom, but I have never heard of the middle kingdom learning from the outer barbarians.' And that is the pride with which we are received. And the Chinaman feels that in being a Christian he is false to the faith of his fathers, false to the traditions of his race; and more than that, he thinks that he is false to his own country, and that he is a traitor to the throne; for a deep suspicion has been lurking among the Chinese that we foreigners have designs upon China, and that the missionary is the pioneer of the gun-boat and the soldier. But over all these difficulties the Gospel is

triumphing. Our missionaries are preaching those difficulties down and living them down. A goodly company of men and women have already gone from the land of Sinim to join the blood-washed throng, and to-day 32,000 dare to confess Christ before the world. Let us rejoice over that."

#### A MODERN WIDOW'S MITE.

THE spirit of the poor widow, whose gift won the commendation of the Son of God, has not always been equally well understood by contributors to His treasury of the present day. Occasionally the "widow's mite" has an untrue ring, as though it lacked the one element, "even all her living," which made it more precious than the abundance of the rich.

Yet that spirit has not died out. As the secretary of a missionary association, which I confidently believe is one of the very poorest honored by the name, I have received this year the collection of one widow, who, on account of her extreme poverty, it seemed to me ought not to be encouraged to be a box-holder. When asked how she managed to spare anything for Foreign Missions, she answered that she received a farthing change on every half-loaf of bread, and this went straightway into her box.—*Church Missionary Gleaner*.

#### BEGINNING OF THE INDIAN WORK.

THE Rev. Dr. J. M. Sherwood at the conclusion of a sketch, in the *Missionary Review*, of the life and character of the Rev. David Brainerd, the distinguished missionary among the Indians, says: "Brainerd and his co-workers on the same field—Eliot, Horton, Sergeant and Edwards—really solved for us in theory the Indian problem, and we have been almost a century and a half in finding it out! Had the work which they began among and in behalf of the aboriginal tribes of North America been continued and prosecuted to its legitimate end; had the policy which they clearly marked out and inaugurated in their treatment of the Indian race—viz., honest dealing, evangelization, education, teaching the industrial arts—had this Christian policy been recognized and pursued by the United States Government and people in their subsequent dealings with them, what untold millions of treasure had been saved the nation, what bloody

wars and frightful massacres had been averted! The long, dark record of injustice, cruelty, perfidy, treaty-breaking—the strong oppressing the weak, high-handed unrighteousness in the sight of Heaven and the civilized world—had not been written. At length, blessed be God, the truth which these missionary pioneers clearly perceived and exemplified in their teaching and lives begins to dawn upon the American mind. The Gospel of Jesus Christ, the Church, the Ministry, the school, Christian society and civilization, are coming at length to be recognized, by the Christian Church at least, as the only forces and methods to settle this perplexing question, which has so long overmatched alike the wisdom of statesmanship, the resources of military genius and power, and the humanities of philanthropy."

#### CHINESE LIBERALITY.

THE Rev. Fung Chak, a Chinese Baptist, who is working as a missionary among the Chinamen of Portland, Oregon, gives a beautiful illustration of the devotion of his brethren to the work of the Gospel. In a letter to the Baptist board of home missions, published in the *Home Mission Monthly*, he says: "Enclosed please find a money order for \$15.00 (fifteen dollars), which we have subscribed to the board. I sincerely hope you will accept it as a little offering to the Lord.

"I will inform you about what some of our brethren are trying to do for the Lord that it may encourage those who are assisting our Chinese in this mission. We are trying to do all we can to save our money to give to the cause of Christ. You know every time we have our heads shaved we have to pay the barber twenty-five cents, and now some of our brethren are shaving each other so as to save the money to help God's Gospel. They do our washing the same way, and put the money into 'God's treasury.' Brother Li Chak Hoi, a Chinese physician, who recently came from Canton, is a very faithful Christian; he is helping me to preach the Word of Truth every Sunday on the street; he is very successful in his profession. If any brethren or his friends come to him to be healed of their disease, no matter what the sum they give him he puts it into the 'treasury.' This is the way we endeavor to save our expenses to assist the

Gospel, and intend to send the money to do some work in China. I think that it is a good idea, and an easy way to get the money for God."

#### A SEXAGENARIAN AT SCHOOL.

THE Carlisle Indian school boasts of the oldest pupil now attending a school in the United States. This person is past the advanced age of threescore. He is a man of vigorous physique, with a strong, open face for one of his age and his race. This man, who is called Crazy Head, was chief of the Crow nation, and his record as a warrior and ability as a chief are quite well known by many of the boys at the school from different tribes. He was transferred to this school lately, and seems anxious to learn white man's ways and white man's works. He is now learning the blacksmith's trade, and during the coming winter will attend the school instruction half days and work the other half.—*Baltimore Sun.*

#### SHOOTING AN ECLIPSE.

FOUR thousand blanketed Comanches, Kiowas, Cheyennes, Arapahoes and Delawares were at the Avondarke agency to get their rations when the total eclipse of the moon occurred. The savages were greatly excited. The principal chief ordered them to shoot at the "evil thing" to harm the moon, and the force of Indians opened fire in the air, keeping up the shooting for upward an hour, and until they were out of ammunition. When the moon appeared in view after the eclipse, wild whoops went up for what they believed their victory.—*North American.*

#### FRAGMENTS.

—The grants of the Society for the Propagation of the Gospel for 1889 for foreign expenditure, exceed those of 1888 by \$50,000.

—Sir Henry Ramsey has given a house and land on a breezy height as a sanatorium for the use of the missionaries at and near Almora in India.

—In Lanki, China, the citizens are building three pagodas, at a cost of \$50,000, to protect them from the supposed evil influence of the telegraph line which passes through the city.

—The exclusion of friars and nuns from teaching in the public schools in Paris has given quite an impetus to private Roman Catholic schools in that city.

—A French infidel count thrown on the shores of Fiji, was converted there, and became printer and book-binder to the mission when one was greatly needed.

—Seventy native chiefs of south Africa have testified that foreign intoxicants are ruining their subjects, and many of them have asked the British Government to annul the acts which legalize the traffic.

—Max Müller suggests, in the *London Times*, that an institution should be founded in Calcutta or Bombay for the benefit of those hapless child-widows who are condemned, according to Hindu custom, to a lifelong penance.

—The aged Bishop Austin speaks in praise of the intelligence and Christian devotedness of the Chinese converts in Guiana, and he states that the women among them reflect the warmth and zeal of the holy women of the Bible.

—At the London Conference on Foreign Missions Sir William Hunter said that while the ordinary increase of the population of India had been ten and one half per cent. in the last ten years, the increase of Christians had been sixty-four per cent.

—Bishop Smythies of the English Universities Mission in Africa, says that it is due to the conscientiousness of the African Lakes Company that no liquor traffic is carried on in those parts of the African continent where the missions with which he is connected are placed.

—Before Christianity entered India, lepers were treated with shocking inhumanity. Many of them were buried alive. The English rulers have put a stop to this custom, and for fourteen years there has been a special Christian mission to the 135,000 lepers in India.

—The Bishop of Waiapee states that, besides the native clergy in his diocese, there are no fewer than 119 lay-readers, who maintain the worship of God in the scattered hamlets of the people. From the first, these men and the catechists have received no pay from Europeans. In the same diocese there are thirty-five churches built by the natives themselves and at their own cost.

# 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.

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## TO DIOCESAN OFFICERS.

THE October meeting of diocesan officers with the secretary of the Woman's Auxiliary will be held in Room 21, Bible House, New York, Thursday, October 25th, at 10.30 A.M.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

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## NOTICE.

THOSE diocesan secretaries who have not yet done so are requested to send, at their earliest convenience, the revised list of their diocesan officers, for printing in the annual report of the Auxiliary, and also, the number of their parish branches, the number and date of their diocesan meetings, and the number of copies of the general report which they desire for distribution.

JULIA C. EMERY, *Secretary.*

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## ALASKA.

### A LETTER FOR AUXILIARY HELPERS.

ON May 17th, the Rev. J. W. Chapman writes from the mission at Anvik: "As the season has advanced, the excessive heat and the high water have depopulated the city. The entire population have taken refuge upon the rise of land which begins in our front yard, as they do every year, and we are surrounded by tents and extemporized houses. A whole regiment of dogs seem to live mainly to make night hideous, and they sleep all day in order to get the necessary strength to carry out their plans. There is a limit, however, to their resources,—there is not a domesticated cat in the country!

"With regard to our own situation, Mr. Parker and I have grown thin, squeezing between boxes and barrels and the ends of tables, in order to get around in our little house. We have also exercised ourselves in learning how not to tread upon children. If Mr. Parker's family had been with us we should have been spared that trouble, for there would have been no use in attempting

to teach school; as it is, however, you will learn from our communications to the Board how gratifying our success has been in this respect. We hope to gain room also, by building, and we already have carpenters at work. We have found three or four men who work faithfully all day long, and they accomplish a good deal. The tools which the generosity of friends enabled me to buy have proved invaluable. They will enable us to keep all the men at work, whom we can attend to this year. Indeed, almost everything which I brought with me has proved of the greatest service, but fortunately the surgical instruments have not been called into use. We have learned but little of the use of firearms either, though Mr. Parker and I have killed a brace of mad dogs apiece. Our books have been of the greatest comfort to us. We have observed some regularity in reading together, and have spent a great many evenings pleasantly in this way. Early candle light on our shortest day was at about half-past two P.M. One could read by daylight until three.

"The only English-speaking people whom we saw here were two Italian Jesuits and two boys under their charge, sons of one of the traders on the river, and some two months since, they all removed and went forty miles farther down the river. Under such circumstances the society of one of your own mind is of inestimable value, and I have thanked our Heavenly Father for this blessing. Mr. Parker's gifts for this kind of work have won my admiration. He gets things done in a wonderful manner, and his thoughtfulness and watchfulness over the people have put me to shame.

"Should I, under any circumstances, be left to carry on the work alone, which his presence has made it possible to start with such bright prospects, I must beg your prayers more than ever. I cannot tell you what a great support it has been to have the assurance of the prayers of so many during the year past, and how vivid the remembrance of their kindness has been. It has been my desire and intention to write to everyone who gave anything to the work, and I have already prepared a good many letters.

"Perhaps a brief sketch of an arctic year may not seem tiresome to you. The summer of last year was a pleasant one, without excessive heat, and yet without anything to indicate that the frozen layer, so much talked of, was within a foot or two of the surface of the ground. Grasses and herbs were growing luxuriantly in June, and there were many familiar plants. At St. Michael I saw the common daisies, buttercups and dandelions, with docks and willows similar to those at home. Edible berries, too, are plentiful, as I may have written you. Some of these are peculiar to the country, but at Anvik we get red and black currants, raspberries, blueberries and cranberries, and the latter keep excellently, frozen, all winter. At St. Michael I saw our common barn swallows, and here a fine raven has been with us all winter. Ducks and geese come in great numbers in May and remain until fall, and swans also fly in considerable numbers, but not so thickly here as farther down the river.

"The salmon runs from June to September, if I remember rightly. The mosquito plague begins at about this season, before the ice is fairly out of the rivers and while there is yet much snow in the woods and wherever there have been unusually deep

drifts, and does not cease until the frosts of the latter part of August. Then come several weeks of lovely fall weather. The winter comes on rather more rapidly than at home, but it does not close in upon one all at once by any means. It is long and dark, but neither so dark nor so cold as I had anticipated. As I have already mentioned, upon our shortest day we had about six hours of daylight. Out-of-door occupations go on in the winter much the same as at home. One can comfortably go into the woods for fuel, though we had ours all stacked in the fall, and travel is brisk and continuous all winter long. Both Mr. Parker and myself took sledge journeys of two or three hundred miles each in midwinter, and neither of us suffered seriously, though Mr. Parker had quite a rough journey in the severest weather of the winter. My own journey to St. Michael followed two or three days after Mr. Parker's, the weather having much moderated, and I was surprised to find that we were more troubled by the water overflowing the ice of the rivers than by the cold, and that, in order to travel comfortably, I had to go bare-handed much of the time, and even bare-headed occasionally. We had rain during the trip, and I saw a great quantity of fish taken through the ice, which seemed not more than eighteen inches deep where the trap was set.

"The winter supply of meat consists of fish caught in this manner, grouse and rabbits which are abundant in the woods, and moose and deer meat, which are not obtained in this locality, but which work their way to us during the latter part of the winter.

"With the approach of the sun, in early May, the Anvik River begins to have a little water standing upon it in pools, and this hardly appears before the ducks and geese are reported. They are here while the snow is still deep, and only the most exposed places have begun to show bare spots. Gradually the Anvik gets a little water running over the ice, and in a few days it breaks, the water rises rapidly and causes great changes in the high, sandy banks. Two or three days clears the river of ice, and then it becomes the Yukon's turn. Even since I began to write the whole surface of the Yukon has begun to move, and I can now understand the agitation of one of our neighbors whose son was out upon a



hunting expedition, and was to return by way of the ice of the Yukon. We made him out one morning, coming around the point about two miles distant, with his dogs and sled. Already the ice from the Anvik had been piled in heaps over the ice of the Yukon, and the surface of the latter was partially flooded. A channel was also open along the shore of the Yukon, but an Indian took a canoe, crossed this, and met the sled on the ice. The contents of the sled were put into the canoe, and the men paddled in. The dogs swam across with the sled attached to them. Twelve geese repaid all this trouble, and the labor of two men for four days.

"Now, having brought you to the opening of the season, and to within a few days of the arrival of the first steamboat, I shall have to leave matters in suspense for another year, reserving my signature at present to leave room for possible additions. We are crowded with work, getting ready to go down the river, and it is more than likely that I have forgotten half the things that I wished to mention.

"You will see from our joint report what our position here is, and what the condition of the people is, and the needs of the mission, and especially the need of a boat and buildings to which we expect to apply whatever money may be sent us. Please remember me kindly to all my friends."

"ST. MICHAEL, June 26th, 1888.

"The mail came yesterday, more than a bushel. Yours of April 23d came, and I hasten to answer it as best I can, but we are all in a grand rush to get everything off that we can by a steamer which sails tomorrow. I do thank you so very much for the encouragement of your letter and for all the evidences that it brings of the interest of friends. Due acknowledgments will be made for everything in time. I believe every book and package mentioned in my various letters has arrived. The Russian books are *fine*. I am so rejoiced at receiving them, and thank the senders very heartily. An abundance of illustrated magazines also came, which will be invaluable in interesting the people.

"I must briefly speak of the kindness of Mr. McKenzie. It was a most acceptable gift. Our tools were severely used this spring, and the only grindstone we had was a small and unsatisfactory one.

"As to your offer of help, our report to Dr. Langford will suggest many things to you. As you speak of a magic lantern, it would be of great service to us. I can hardly imagine anything that would be more attractive to the people. And I beg also that if any one has stereoscopic views that have been well looked over, they will send them. I have a stereoscope."

## JAPAN.

### THE LADIES' INSTITUTE, OSAKA.

Miss Bull writes from Osaka, July 5th: "I send you by this mail a photograph taken at a *shimbok-kwai*, or social gathering, held at a tea-house on the river at *Amigimi*, a suburb of Osaka, in honor of the outgoing and incoming teachers in charge of the *Gaku Shiu Kwai*. You will see that all the missionaries of our Board stationed at Osaka were present, except Miss Mailes. She had made arrangements for a picnic for the women and children of the Sunday-school of the Church of the Holy Comforter, and did not feel that she could disappoint them by putting off their pleasure for her own.

"You will recognize us all, although the light was so strong that it made us foreigners squint. The lady next me is Mrs. Goodrich, to whose devotion and skill the Institute owes an excellent foundation. At the back, with Dr. Laning, is her husband. Mr.

Goodrich came to Japan to take charge of one of the government schools of Osaka. At the expiration of his contract he engaged in a more lucrative business at Kobe. Mrs. Goodrich came here by rail every day for some time after their removal this spring to continue the work at the Institute until a teacher could be sent from America. Her health gave out at last, and Mrs. Laning 'held the fort' until I arrived. The gentleman on the extreme left is Mr. Mori, the real founder of the Institute; that is, he first thought of the plan which is being carried out in it.

"I can not make you see the importance of the work in any better way than by relating, at this point, the pathetic story of the Japanese women as told me by Mr. Mori, through Mrs. Laning, soon after my arrival. They have been always considered inferior beings to the other sex. Married

at an early age, without consultation of their wishes in the matter, they become merely a part of the property of their husbands. There is nothing in the laws or customs of Japan to keep a man true to his wife. He may even cast her off for another, turn her out of his house, keeping any property she may have brought him; there is no redress for her. Many of the higher class women, whose husbands have more means and opportunity for dissipation usually, and who have themselves learned no means of livelihood, as their sisters of the humbler classes have, hang or drown themselves, or live an unhappy life in a divided household, often made like a 'hell on earth,' as Mr. Mori strongly expressed it, by the abuse of the parents of the alienated husband, if they are a part of the family. Until recently these ladies received very little education aside from the training how to gracefully and deliberately make a 'ceremonial tea,' and other things of that kind. Any real work would have been beneath their station and would have brought discredit on the family. When I realized how little there had been to occupy brain and hand of these unfortunate ladies I wondered that Japan is not full of insane women. But I suppose they are used to these things, and do not see them just as we free and enlightened women do. They suffer though, but mostly in silence.

"Of late years the condition of these ladies has been made still more disadvantageous by the rapid improvement of the nation, especially in educational directions. The men and boys have had the benefit of these, and their own advancement has made the disparity between themselves and the wives and mothers seem still greater; for the latter, as a class, have remained at a standstill. Even the daughters have suffered from a lack of education. They could not be sent to the common schools to mingle with children of the lower classes, nor to the mission school, for the same reason, and because many will not send their children to an avowed Christian school, on account of religious scruples.

"The *Fujin Gaku Shiu Kwai* (literally, the Ladies' Educational Society) was founded with the hope to meet some of these cases. It is more than a school, for it provides not only for the daughters, but for the mothers, who have been so despised for

their ignorance and helplessness. They may join the English classes, or even those in Japanese or Chinese, without being considered out of place; or they may learn to play on the cabinet organ, fancy work, foreign cooking and sewing. Some have become so skilful in the last-named accomplishment that they make nicely fitting suits of foreign clothes for their husbands. Mr. Mori said it could not be expected that the elder ladies would learn a great deal, but what they do learn will serve to make their lives brighter, and there is always the hope that the Christian influence which is predominant in the work of the *Kwai*, although it is not yet an avowedly Christian school, may turn them to the Source of life and light. One has already come, and was one of the six confirmed by the Bishop at the rooms of the Institute, the first Sunday after my arrival. Her name is Mrs. Matsunaga, and you will find her in the picture, in the third figure from Dr. Laning on the left.

"The lady leaning against the rock is Mrs. Nagese. She is the wife of an army officer. They have lately come to Osaka from another place where mother and daughter had been taught by a lady of the Methodist mission, who is a friend of Mrs. Laning, and who directed them to the Institute. The daughter was placed with us at school, and they both became members of Mr. Mori's Sunday morning Japanese Bible-class. If the husband should be stationed here, Mrs. Nagese would join the society and become a catechumen of our new St. John's Church. The daughter is to be left with us, probably, at all events, and has already become a catechumen. Hers is the third little head in front of Mrs. Page. She was dressed in a beautiful thin-striped material, over red, with a handsome red *obi* (sash) brocaded with gold.

"It is for such cases as this that Mr. Mori is dreaming of a house for the teachers in charge, where boarding pupils can be gathered in, and regular religious instruction and exercises be followed with all who will take part, or be allowed to do so. He realizes that the Japanese will not give freely to the school until it has an established reputation, and has asked if it is not possible to secure funds for the house from private subscriptions among friends of this department of the work, in America; in the

same way that private gifts built the houses of the university at Kyoto, for which the A. B. C. F. M. furnishes the foreign teachers. Do you think such a plan feasible?

"Mrs. Laning thinks the missionary work done in connection with the *Kwai* is unusually successful, even when compared with other efforts in this country. We have been allowed to have services in the rooms only since Christmas, the Christmas-tree being the key which opened the closely shut door. Yet the result is already a church organized in the midst of that part of the city which

is largely made up of the residences and business places of the very class we are trying to reach. Six were confirmed by the Bishop, the day the church was organized and eight catechumens have been received since. . . .

"I must close to catch the mail, and have not finished my story. There are not more than half a dozen Christians among the dear little ladies in this group. Pray for us that we may be instruments in God's hands to carry out His promise to the 'isles of the sea.'"

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 Auxillary.

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

ALABAMA—\$9.00

<i>Brierfield</i> —Mission, General.....	2 50
<i>Eutaw</i> —Mrs. R. E. Watkins and Mrs. L. B. Wilson, Domestic, \$2; Foreign, \$2.....	4 00
<i>Montevallo</i> —Mission, General.....	2 50

ALBANY—\$198.85

<i>Delhi</i> —St. John's, Domestic, \$22.41; Colored, \$2.40.....	44 81
<i>Essex</i> —St. John's, Domestic, \$8; Rev. Messrs. Graves' and Partridge's work, China, \$4.....	12 00
<i>Herkimer</i> —Christ Church, Wo. Aux., Sp. for Domestic Lending Library.....	1 00
<i>Lansingburgh</i> —"E." Foreign.....	5 25
"E." Domestic, \$2 75; Foreign, \$3.50.....	6 25
<i>Morristown</i> —Christ Church, Domestic and Foreign.....	10 00
<i>Ogdensburgh</i> —St. John's, Domestic and Foreign.....	87 54
<i>Rensselaerville</i> —Trinity Church, Domestic, \$9; Foreign, \$9.....	18 00
<i>Saratoga</i> —"M. C." Domestic.....	3 00
<i>Stockport</i> —St. John Evangelist, Indian.....	5 00
<i>West Burlington</i> —Christ Church, Domestic.....	1 00
<i>Miscellaneous</i> —"Diocese of Albany," General.....	5 00

ARKANSAS—\$1.00

<i>Pine Bluff</i> —R. V. McCracken, General.....	1 00
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CALIFORNIA—\$64.00

<i>Oakland</i> —St. Paul's, Domestic, \$49; Foreign, \$15.....	64 00
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CENTRAL NEW YORK—\$212.33

<i>Auburn</i> —St. Peter's, Colored, \$35; Sp. for Bishop Holly, \$1.....	36 80
<i>Binghamton</i> —Trinity Church, Colored.....	11 33
Alfred J. Evans, Sp. for Bishop Holly.....	5 00
<i>New Berlin</i> —H. O. Moss and wife, Domestic, \$37.50; Indian, \$37.50; Colored, \$37.50; Foreign, \$37.50.....	150 00
<i>Whitesboro</i> —St. John's, Wo. Aux., for "Philo White" scholarship, High School, Africa.....	10 00

CENTRAL PENNSYLVANIA—\$663.12

<i>Jonestown</i> —St. Mark's, Domestic.....	3 78
<i>Lancaster</i> —Miss H. K. Benjamin, Sp. for Bishop Holly.....	1 00
<i>Lebanon</i> —St. Luke's, Domestic.....	453 84
<i>Phillipsburgh</i> —St. Paul's, "A Member," Sp. for Bishop Holly.....	5 00
<i>Pottsville</i> —Trinity Church, Domestic and Foreign.....	200 00

CHICAGO—\$31.00

<i>Chicago</i> —E. J. Randall, Sp. for Bishop Holly.....	1 00
<i>La Grange</i> —Emmanuel Church, "Churchman," Colored, \$12; General, \$12.....	24 00
<i>Wheaton</i> —Trinity Church, Wo. Aux., Sp. for Mrs. J. W. Handford, South Dakota.....	6 00

CONNECTICUT—\$207.58

<i>Bethel</i> —St. Thomas', Colored.....	13 28
<i>Branford</i> —Trinity Church, Foreign.....	14 67
<i>Bridgeport</i> —St. Paul's, "E." Indian, \$5; Sp. for Bishop Holly, \$5.....	10 00
<i>Brooklyn</i> —Trinity Church, Domestic.....	5 75
<i>Clintonville</i> —"A Friend," Domestic, \$2; Foreign, \$2.....	4 00
<i>Easton</i> —Christ Church, Foreign.....	5 13
<i>Hartford</i> —Christ Church, "A Friend," Sp. for Bishop Holly.....	5 00
<i>New Canaan</i> —St. Mark's, Domestic, \$6; China, \$10.....	16 00
<i>New Haven</i> —Trinity Chapel, Sp. for church building, Haiti.....	5 00
Mrs. S. A. Thomas, General, \$2; Sp. for church building, Haiti, \$5.....	7 00
<i>Pomfret</i> —Mrs. H. Vinton, Sp. for Bishop Holly.....	5 00
<i>Salisbury</i> —St. John's, Domestic.....	8 54
<i>Southbury</i> —Epiphany, for Western Texas, \$5; Africa, \$5.....	10 00
<i>Stamford</i> —Miss S. A. Mead, Sp. for Bishop Holly.....	2 00
<i>Stratford</i> —Christ Church, Foreign.....	28 00
<i>Tashua</i> —Christ Church, Foreign.....	2 93
<i>Washington</i> —St. John's, Wo. Aux., Sp. for support of Julia Washington, St. Mary's Orphanage, China.....	30 00

<i>Waterbury</i> —Trinity Church, "A Member," General	1 00	<i>Great Neck</i> —All Saints', Domestic, \$5; Indian, \$52; General, \$360 03	317 03
<i>Windsor</i> —Grace, Domestic	14 28	Miss Ellen King, Sp. for Bishop Holly	5 00
<i>Miscellaneous</i> —"Anonymous," Sp. for Bishop Holly	10 00	<i>Hempstead</i> —St. George's, Domestic	8 26
"Anonymous" Domestic	5 00	<i>Istip</i> —Sp. for Bishop Holly, Phebe Fercken, \$1; Harold Fercken, \$1	2 00
"A Friend," for Haiti	5 00	<i>Newtown</i> —St. James', Wo. Aux., General	30 00
<b>DELAWARE—\$10.40</b>		<i>Patchogue</i> —St. Paul's, Domestic	10 00
<i>Lewes</i> —St. Peter's S. S., for "St. Peter's, Lewes," scholarship, Bishop Boone Memorial School, Wuchang, China	10 40	<i>Rockaway</i> —Trinity Church, Domestic	40 58
<b>EAST CAROLINA—\$17.75</b>		<i>Smithtown</i> —St. James', Domestic, \$20.05; Foreign, \$16.65	36 70
<i>Bath</i> —St. Thomas', Domestic	75	<i>Miscellaneous</i> —Queens Co., Sp. for church building, Haiti	50 00
<i>Wilmington</i> —St. James', Domestic, \$5; Foreign, \$5	10 00	Wo. Aux., Sp. for Bishop Holly	2 00
St. John's, Wo. Aux., Domestic and Foreign	7 00	<b>LOUISIANA—\$3.00</b>	
<b>EASTON—\$21.54</b>		<i>New Orleans</i> —St. Paul's, "Q. Q. Q.," Foreign	3 00
<i>Cecil Co. (Elkton)</i> —Trinity Church and S. S., General	8 37	<b>MAINE—\$10.00</b>	
<i>Queen Anne Co. (Centreville)</i> —St. Paul's, "Mrs. C.," \$2; Birthday Missionary Box, \$3.17, Domestic and Foreign	5 17	<i>Bar Harbor</i> —"F.," Domestic and Foreign	10 00
<i>Talbot Co.</i> —St. Michael's, Foreign	3 00	<b>MARYLAND—\$425.03</b>	
<i>Worcester Co. (Snow Hill)</i> —All Hallows', "S. V. H.," Wo. Aux., Indian, \$1; Colored, \$1; General, \$2; Sp. for Mrs. Dennis, Cape Palmas, Africa, \$1	5 00	<i>Anne Arundel Co.</i> —St. Ann's Parish, Hester A. Ridout, for endowment of "Chase Memorial" scholarship, St. Agnes' School, Osaka, Japan	200 00
<b>FLORIDA—\$3.00</b>		<i>Baltimore</i> —Mt. Calvary, Domestic, \$6; Colored, \$3; Foreign, \$3; Sp. for church building, Haiti, \$10; Sp. for Bishop Holly, \$10	32 00
<i>Pensacola</i> —Mrs. W. H. Davison, Missionary Box, General	3 00	Trinity Church, Indian	6 12
<b>FOND DU LAC—\$10.00</b>		St. James' (Colored), Domestic, \$1; Indian, 90 cts.; Colored, \$1; Foreign, \$1	3 90
<i>Oshkosh</i> —E. W. Jenkins, Sp. for church building, Haiti	10 00	James S. Rogers, Domestic	23 51
<b>GEORGIA—\$107.00</b>		<i>Baltimore Co.</i> —Western Run Parish, St. Thomas', Faith Mission Band, for "Faith Band" scholarship, Cape Mount School, Africa	25 00
<i>Atlanta</i> —St. Philip's, Ladies' Missionary Chapter, for Rev. E. R. Woodman's work, Japan	100 00	<i>District of Columbia (Washington)</i> —Ascension, "A Member," General	10 00
<i>Augusta</i> —"M. C. L.," General	2 00	St. Paul's, for Japan	1 00
<i>Savannah</i> —Christ Church, General	5 00	<i>Harford Co.</i> —St. George's Parish, St. Mary's, Domestic, \$25; Foreign, \$25	50 00
<b>INDIANA—\$10.00</b>		<i>Howard and Anne Arundel Co's</i> —Trinity Parish, Trinity Church, for "Christian Schmidt" scholarship, Cape Mount School, Africa, \$12.50; Foreign, \$12.50	25 00
<i>Miscellaneous</i> —Wo. Aux., Sp. for Domestic Contingent Fund	10 00	<i>Prince George's Co.</i> —St. Paul's Parish, St. Mary's Missionary Society, Domestic, \$7; Foreign, \$7	14 00
<b>IOWA—\$12.90</b>		St. Matthew's Parish, B. J. Lowndes, General	2 00
<i>Burlington</i> —Christ Church, Wo. Aux., Sp. for Bishop Holly, \$8; "A Friend," Sp. for Chinese churchman, \$1	9 00	<i>Washington Co.</i> —St. John's, Colored	7 50
<i>Keokuk</i> —Holy Cross, Domestic and Foreign	3 90	<i>Miscellaneous</i> —Maryland Guild, Wo. Aux., Sp. for support of "Hope," St. Mary's Orphanage, Shanghai, China	15 00
<b>KANSAS—\$96.00</b>		Bishop Pinkney Guild, Wo. Aux., Sp. for support of "Faith," St. Mary's Orphanage, Shanghai, China	10 00
<i>Leavenworth</i> —St. John's, Sp. for Bishop Leonard's work, Utah	25 00	<b>MASSACHUSETTS—\$1,200.12</b>	
Wo. Aux., Sp. for Domestic Contingent Fund	71 00	<i>Amesbury</i> —St. James', "Friends," Sp. for Japan, at discretion of Rev. E. R. Woodman	55
<b>KENTUCKY—\$41.36</b>		<i>Boston</i> —Advent, General, \$30; Sp. for Bishop Holly, \$10	40 00
<i>Louisville</i> —Church of Our Merciful Saviour, Sp. for Bishop Holly	4 36	Emmanuel Church, Africa	50 00
St. Andrew's S. S., for "St. Andrew's S. S. No. 1" scholarship, Cape Mount School, Africa	25 00	St. John Evangelist's, for Japan	15 80
"S. C. P.," Wo. Aux., Foreign	2 00	(South)—St. Matthew's, "H. W. N.," for China	10 00
<i>Versailles</i> —St. John's S. S., Sp. for Church of the Holy Cross, Baird, Texas	10 00	Trinity Church, Wo. Aux., "A Lady," for "Thank Offering" scholarship, Cape Mount School, Africa	25 00
<b>LONG ISLAND—\$555.99</b>		Mrs. Wm. Appleton, for Church of the Nativity, Wuchang, China, \$200; Sp. for Bishop Holly, \$300	500 00
<i>Brooklyn</i> —E. C. Lewis, Sp. for Bishop Holly	10 00	"M. E. B.," Sp. for church building in Haiti	5 00
"Anonymous," Sp. for Bishop Holly	1 00	<i>Brookline</i> —St. Paul's, "A Friend," Wo. Aux., for "St. Thomas'" scholarship, Drury Station, Africa	5 00
<i>Far Rockaway</i> —St. John's, General	43 47	Mrs. S. K. Burgess, Sp. for Bishop Holly, \$50; Sp. for church building in Haiti, \$50	100 00

<i>Cambridge (North)</i> —St. James', "A Member," Wo. Aux. for "Mary Tyng" scholarship, St. Paul's School, Tokio, Japan.....	45 00	<i>Montclair</i> —Rev. F. B. Carter, Sp. for rebuilding church in Haiti.....	25 00
St. Philip's, Domestic, \$5; Bishop Boone, China, \$3.89; S. S. Foreign, \$1.11.....	12 00	<i>Morristown</i> —"A Friend," Wo. Aux., Sp. to furnish guest room in St. Stephen's clergy house, Wuchang, China.....	10 00
<i>Clinton</i> —Church of the Good Shepherd, Sp. for Bishop Holly.....	5 00	<i>Newark</i> —Christ Church, General.....	10 00
<i>Lancaster</i> —"A Friend," General.....	50	<i>Orange</i> —Grace, General.....	44 50
<i>Lenox</i> —Trinity Church, General.....	125 00	Sale of books, Wo. Aux., Sp. for Domestic Lending Library.....	1 50
<i>Longwood</i> —Church of Our Saviour, Domestic.....	9 27	<b>NEW HAMPSHIRE—\$87.88</b>	
"A Friend," Wo. Aux. Sp. for St. Stephen's clergy house, Wuchang, China, General.....	10 00	<i>Ashland</i> —St. Mark's, Wo. Aux., General.....	5 00
<i>Lowell</i> —Miss Edson, four Missionary Boxes, General.....	15 00	<i>Concord</i> —St. Paul's School Chapel S. S., for "Neighbors" scholarship, High School, Cavalla, Africa.....	10 00
<i>Medford</i> —Mary C. Kummer, Foreign.....	1 50	St. Paul's, Wo. Aux., General.....	1 00
<i>Melrose</i> —Trinity Church, China, \$3; Haiti, \$10.....	13 00	<i>Dover</i> —St. Thomas', Wo. Aux., General.....	9 66
<i>Nantasket</i> —"A Friend," Sp. for work in Haiti.....	25 00	<i>Drewsville</i> —St. Peter's, Domestic, \$5.32; Foreign, \$4.50.....	9 72
<i>Northampton</i> —St. John's, Domestic.....	32 50	<i>Exeter</i> —Christ Church, Wo. Aux., General.....	6 70
<i>Peabody</i> —St. Paul's, Domestic, \$12.50; Foreign, \$12.50.....	25 00	<i>Goffstown</i> —St. Matthew's, Wo. Aux., General.....	62
<i>Salem</i> —St. Peter's, Wo. Aux., Indian, \$2; "A Member," Domestic, \$1.....	3 00	<i>Keene</i> —St. James', Wo. Aux., General.....	6 39
<i>Taunton</i> —St. Thomas', Wo. Aux., for "St. Thomas" scholarship, Drury Station, Africa, \$20; "A Member," Sp. for Bishop Holly, \$5.....	25 00	<i>Nashua</i> —Church of the Good Shepherd, Wo. Aux., General.....	8 66
<i>Williamstown</i> —"A Family" through Wo. Aux., Sp. for church building in Haiti.....	15 00	<i>Penacook</i> —Mission, Domestic.....	6 13
<i>Worcester</i> —All Saints', Colored, \$41; Wo. Aux., Sp. toward support of Montana Missionary, \$20.....	61 00	<i>Portsmouth</i> —St. John's, Wo. Aux., General.....	6 00
<i>Wrentham</i> —"S. C.," Sp. for Haiti.....	1 00	<i>Wolboro Junction</i> —St. John Baptist's, Domestic, \$5.71; Foreign, \$8.37; Sp. for Bishop Holly, \$2.....	16 28
<i>Miscellaneous</i> —S. Schools, Wo. Aux., for "Massachusetts S. S." scholarship, Drury Station, Africa.....	25 00	<i>Woodsville</i> —St. Luke's, Wo. Aux., General.....	1 72
<b>MICHIGAN—\$121.27</b>		<b>NEW JERSEY—\$78.50</b>	
<i>Cheboygan</i> —St. James', Domestic, \$1.80; Foreign, \$1.80.....	3 60	<i>Camden</i> —"R. C.," General.....	4 00
<i>Detroit</i> —St. John's, Wo. Aux., for Miss Rickick's salary, Japan.....	50 00	<i>Freehold</i> —St. Peter's, General.....	12 50
St. Paul's, Wo. Aux., for "Jane Stewart" scholarship, St. Agnes' School, Osaka, Japan.....	40 00	<i>Haddonfield</i> —Grace, Domestic, \$17; Foreign, \$19; "A Member," Sp. for Bishop Holly, \$1.....	37 00
Miss Mary Doty, Foreign.....	5 00	<i>Ortley</i> —Member of Wo. Aux., Domestic and Foreign.....	12 00
<i>Escanaba</i> —St. Stephen's, Domestic, \$2.84; Foreign, \$2.83.....	5 67	<i>Plainfield</i> —"M. E. E.," General.....	10 00
<i>Pontiac</i> —"A reader of THE SPIRIT OF MISSIONS," \$12; "A Friend," \$5, Sp. for Bishop Holly.....	17 00	<i>Woodbury</i> —Christ Church Guild, "A Member," General.....	3 00
<b>MILWAUKEE—\$32.76</b>		<b>NEW YORK—\$5,405.34</b>	
<i>Ashippun</i> —St. Paul's, General, \$3; "A Friend," Sp. for Bishop Holly, \$1.....	3 00	<i>Bedford</i> —St. Matthew's, Domestic, \$42.77; Wo. Aux., for salary of Dr. Haslep, China, \$27.95.....	70 72
<i>Bay View</i> —St. Luke's S. S., Domestic, \$4.22; Sp. for Bishop Holly, \$7.54.....	11 76	<i>Beechwood</i> —St. Mary's, Foreign.....	12 05
<i>Lake Geneva</i> —Holy Communion, Convocation, \$16.20; S. S., Foreign, \$1.80.....	18 00	<i>Highland Falls</i> —"A reader of THE SPIRIT OF MISSIONS," Foreign.....	200 00
<b>MINNESOTA—\$17.00</b>		<i>Hyde Park</i> —St. James', Domestic, \$5; Foreign, \$5.....	10 00
<i>Minneapolis (East)</i> —Holy Trinity Church, Domestic, \$9.50; Foreign, \$5.....	14 50	<i>Irrington</i> —St. Barnabas', "Two Members," Domestic, \$15.60; Foreign, \$7.80.....	23 40
<i>White Earth (Pembina)</i> —Church of the Holy Spirit, General.....	2 50	<i>Manchester Bridge</i> —St. John's S. S., Missionary Box, General.....	1 60
<b>MISSOURI—\$68.40</b>		<i>Matteawan</i> —St. Luke's, Domestic and Foreign, \$26.15; "Members," Sp. for Japan, at discretion of Rev. J. McKim, \$10.....	36 15
<i>Brookfield</i> —Mrs. E. A. Gilsow, Domestic, \$1; Foreign, \$1.....	2 00	<i>Millbrook</i> —Grace, General.....	8 29
<i>Cape Girardeau</i> —Christ Church, Children's Missionary Society, General.....	2 00	<i>New York</i> —Ascension, "A Member," Sp. for Bishop Holly.....	10 00
<i>Clarksville</i> —Grace, Foreign.....	5 00	Calvary, Domestic.....	10 00
<i>Fayette</i> —St. Mary's, Foreign.....	5 00	Calvary Chapel, Domestic Missionary Association, Colored.....	31 05
<i>Louisiana</i> —Calvary, General.....	2 00	Grace, Rev. W. R. Huntington, D.D., Sp. for church building in Haiti, \$10; Miss Prime, Sp. for Bishop Holly, \$10; Miss Huntington, Sp. for Bishop Holly, \$5; "A Thank Offering," General, \$100.....	125 00
<i>St. Joseph</i> —Holy Trinity Church S. S., "A Class," Domestic and Foreign.....	60	( <i>West Farms</i> )—Grace, Domestic, \$4; Foreign, \$3.19.....	7 19
<i>St. Louis</i> —Christ Church, Rev. M. Schuyler, Sp. for Bishop Holly.....	5 00	Holy Apostles', Wo. Aux., "A Member," Domestic, \$50; Foreign, \$50.....	100 00
St. George's, Domestic.....	39 80	St. Andrew's, "A Member," General.....	3 10
<i>Springfield</i> —St. John's, General.....	7 00	St. Ann's, Sp. for Bishop Holly.....	6 25
<b>NEWARK—\$121.00</b>		( <i>Fort Columbus</i> )—St. Cornelius' Chapel, Sp. for Bishop Holly.....	5 00
<i>Belvidere</i> —Zion, Domestic.....	10 00	St. Mark's, Mrs. F. B. Austin, Wo. Aux., Domestic, \$25; Foreign, \$25.....	50 00
<i>Bergen Point</i> —Trinity Church, General.....	20 00	St. Thomas', Wo. Aux., Sp. for Mrs. Handford, South Dakota.....	35 00
		Zion Chapel, Sp. for Bishop Holly, \$5; Sp. for Rev. Samuel Unsworth, Ogden, Utah, \$3.....	10 00

Miss Mary E. Edgar, for "Edward Coe Edgar Memorial" scholarship, St. Paul's School, South Dakota, \$60; "James A. Edgar Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$100	160 00	(Kensington)—St. Barnabas', for "Bishop Hare" and "Bishop Whipple" scholarships, \$30 each; "E. N. B." for "Mary Amory Hare Memorial" scholarship, \$30, all in St. Mary's School, South Dakota	90 00
Mrs. Julia Merritt, Sp. for Bishop Holly, \$50; Sp. for church building in Haiti, \$50	100 00	St. James', Sp. at discretion of Rev. J. McKim, Japan	151 44
"A Friend," for St. John's College, China	50 00	(Frankford)—St. Mark's, "A Lady," Sp. for salary of Rev. Mr. Ellis, Utah	10 00
Mary M. Collins, General	50 00	St. Peter's, Missionary Mite, General	12 00
Mrs. J. R. Swords, \$10; Mrs. S. Lawrence, \$15; Miss P. C. Swords, \$5, General	30 00	(Germantown)—St. Peter's, Domestic, \$10; Foreign, \$10	20 00
Mrs. C. DeP. Fields, Sunday Morning Bible-class, \$3.44; Afternoon Class, \$4.20, Indian	7 64	(Crescentville)—Trinity Chapel S. S., Sp. for Bishop Talbot	40 88
"S. H.," In Memoriam, for Alaska	5 00	Rev. E. Y. Buchanan, D.D., for Bishop Hare's work, \$10; Bishop Morris' work, \$10; Colored, \$10; China, \$20; Japan, \$20	70 00
"N. W. P.," Domestic	2 00	Miss E. N. Biddle, General	20 00
Catharine A. Fryer, Sp. for Bishop Holly	1 00	"Anonymous," Sp. for Bishop Holly	10 00
Phillipsetown—St. Philip's, Domestic, \$502; "St. Philip's" scholarship, St. Mary's School, South Dakota, \$60	562 00	"H. B. P.," General	5 00
Rye—Mrs. M. Eddy, for "Arthur Lothrop Eddy" scholarship, Bishop Boone Memorial School, Wuchang, China	40 00	Radnor—St. David's, Domestic, \$45.50; Foreign, \$42.81	88 31
Yonkers—St. John's, Mrs. J. H. Clark, Domestic, \$35; Colored, \$15; Miss Isabella Clark, General \$5	105 00	Church of the Good Shepherd, Domestic	124 47
Miscellaneous—"Anonymous," General	3,500 00	<b>PITTSBURGH—\$2,188.21</b>	
"E. G.," Sp. for church building in Haiti	25 00	Erie—St. Paul's, General	3 49
"Anonymous," Domestic, \$5; Foreign, \$5	10 00	Pittsburgh—St. Andrew's, Indian, \$84.72; Hon. F. R. Brunot, Indian, \$300; Colored work, Florida, \$300; Hoffman Institute, Africa, \$500; Japan, \$500	2,184 72
"D.," General	3 00	<b>QUINCY—\$3.02</b>	
<b>NORTH CAROLINA—\$29.83</b>		Rock Island—St. Paul's, Missionary Guild, General	3 02
Asheville—Trinity Church, Seven Missionary Boxes, Wo. Aux., General	8 00	<b>RHODE ISLAND—\$5,704.75</b>	
Durham—St. Philip's, Missionary Boxes, Wo. Aux., General	4 87	East Greenwich—St. Luke's, Domestic	93 10
Elkin—Missionary Boxes, Wo. Aux., General	4 80	Middletown—Albert L. Chase, General	10 00
Greensboro—St. Barnabas', Wo. Aux., Domestic	2 00	Neuport—"A Friend," Domestic	2,500 00
Lincolnton—"Mrs. C.," Sp. for Bishop Holly	2 00	Trinity Church, Mrs. E. W. Howard, Domestic, \$25; Foreign, \$25	50 00
Pittsborough—St. James' (Colored Mission), Members, General	1 25	Wo. Aux., for Mrs. Brent's salary, Virginia	50 00
Rowan Co.—St. Andrew's, Domestic	1 05	Providence—St. John's, Mrs. Gammell, Domestic, \$1,000; Foreign, \$1,000	2,000 00
Christ Church, Domestic	1 11	Mrs. T. P. Shepard, Domestic and Foreign	1,000 00
Winston—St. Paul's, Wo. Aux., General	4 75	Wo. Aux., Sp. for Domestic Contingent Fund	1 65
<b>OHIO—\$395.67</b>		<b>SOUTH CAROLINA—\$53.55</b>	
Cleveland—Church of the Good Shepherd, Wo. Aux., Colored schools, Georgia, \$2.50; Domestic and Foreign, \$3.88	11 38	Anderson—Grace, Foreign	4 00
St. John's, "A Member," Domestic and Foreign	5 00	Charleston—"Several Church Women," Missionary Box, Domestic and Foreign	20 00
"J. K. C.," \$25; "Hills," \$5; Sp. for Bishop Holly	30 00	Columbia—Trinity Church, "Three Members," General	20 00
Trinity Church, Sp. for Bishop Holly, \$20; Sp. for church building in Haiti, \$20	40 00	Glenn Springs—Calvary, General	4 55
Maumee—St. Paul's S. S., for Bishop Williams' work, Japan	4 60	Monk's Corner—Rev. H. H. Phelps, Domestic, \$2; Foreign, \$1	3 00
Monroeville—Zion, Wo. Aux., Domestic and Foreign	10 00	Rock Hill—Rev. E. N. Joyner, Sp. for Bishop Holly	2 00
Mt. Vernon—St. Paul's, Wo. Aux., Colored schools, Georgia, \$5; "Bishop Bedell" scholarship, St. John's College, Shanghai, China, \$10	15 00	<b>SOUTHERN OHIO—\$48.55</b>	
Painesville—St. James', Wo. Aux., Colored schools, Georgia	5 00	Chillicothe—St. Paul's, Wo. Aux., Domestic	13 50
Warren—Christ Church, "Light Seekers," for "St. James'" scholarship, Jane Bohlen School, Wuchang, China	10 00	Cincinnati (Walnut Hills)—Advent, Wo. Aux., \$10; "Our Girls," \$5; Sp. for "Reno" scholarship	15 00
Youngstown—St. John's, Colored	14 69	(Clifton)—Calvary, "Little Women" Wo. Aux., Sp. for a brick for St. Luke's Hospital, Denver	1 00
Miscellaneous—Wo. Aux., Colored	250 00	Columbus—St. Paul's, Boys' and Girls' Mission Guild, Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Seguin, Western Texas	1 25
<b>PENNSYLVANIA—\$803.09</b>		Delaware—"A Friend," Sp. for Bishop Holly	5 60
Honeybrook—St. Mark's, Miss Vallette, Domestic, \$1; Foreign, \$1	2 00	Marietta—St. Luke's, Wo. Aux., Sp. for "Reno" scholarship	3 00
Jenkintown—Church of Our Saviour, Domestic, \$19.25; Foreign, \$19.25	38 50	Portsmouth—All Saints', Wo. Aux., Domestic	9 20
Lower Merion—St. John's, Domestic, \$55.89; Foreign, \$57.15; Sp. for Bishop Holly, \$5	117 54	<b>TENNESSEE—\$5.00</b>	
Philadelphia—Emmanuel Church, "W. B.," Indian, 50 cts.; Africa, 50 cts.	1 00	Somerville—St. Thomas', In Memoriam, General	5 00
Holy Trinity Church, "A Member," Wo. Aux., Sp. for Bishop Holly	2 00		

TEXAS—\$13.50

Brenham—St. Peter's, Domestic..... 13 50

VERMONT—\$112.15

Burlington—St. Paul's, Domestic, \$37.50; Foreign, \$37.50..... 75 00  
 East Berkshire—Calvary, Domestic, 53 cts.; Foreign, 53 cts..... 1 06  
 Fairfield—Trinity Church, Domestic, 63 cts.; Foreign, 62 cts..... 1 25  
 Fair Haven—St. Luke's, Domestic, 88 cts.; Foreign, 87 cts..... 1 75  
 Grand Isle—St. John's, Domestic, \$3.50; Foreign, \$3.50..... 7 00  
 Manchester Centre—Zion, Domestic, \$1.70; Foreign, \$1.69..... 3 39  
 Montgomery—Union Church, Domestic, 63 cts.; Foreign, 62 cts..... 1 25  
 Montpelier—Christ Church, Domestic, \$5; Foreign, \$5..... 10 00  
 Norwich—St. Barnabas', Domestic, 35 cts.; Foreign, 35 cts..... 70  
 Sheldon—Grace, Domestic, \$1.88; Foreign, \$1.87..... 3 75  
 Windsor—St. Paul's, Domestic, \$3.50; Foreign, \$3.50..... 7 00

VIRGINIA—\$373.87

Alexandria Co.—Grace, through Piedmont Convocation, for salary of Rev. H. D. Page, Japan..... 21 00  
 Charlotte Co.—St. Mary's S. S., Colored..... 3 25  
 Chesterfield Co.—Meade Memorial Church, Domestic, \$4.87; Indian, \$2.50; Colored, \$2.50; Deaf Mutes, for Rev. J. Turner's work, \$1..... 10 87  
 Culpeper Co.—Ridley Parish, Calvary, through Piedmont Convocation, for salary of Rev. H. D. Page, Japan..... 3 00  
 Slaughter Parish, Emmanuel Church, through Piedmont Convocation, for salary of Rev. H. D. Page, Japan..... 12 50  
 Fairfax Co.—Truro Parish, Rev. K. Nelson, D.D., through Piedmont Convocation, for salary of Rev. H. D. Page, Japan..... 12 50  
 Upper Truro Parish, through Piedmont Convocation, for salary of Rev. H. D. Page, Japan..... 5 00  
 Fauquier Co.—Whittle Parish, through Piedmont Convocation, for salary of Rev. H. D. Page, Japan..... 12 50  
 Henrico Co.—Emmanuel Church, Sp. for Rev. H. D. Page, Japan..... 114 25  
 Grace, Bible Class, Wo. Aux., for "Susie Morris" scholarship, St. Margaret's School, Tokio, Japan..... 10 00  
 St. James', Miss S. L. Tompkins, Foreign..... 1 00  
 Henry Co.—Patrick Parish, Christ Church, Missionary Society, for Bishop Hare's Indian work..... 4 00  
 James City Co.—Bruton Parish, Foreign, \$10; Mrs. R. M. Smith, \$48; Miss A. C. Smith, \$2; Miss E. M. Smith, \$2, Domestic and Foreign..... 62 00  
 Loudoun Co.—Shelbourne Parish, St. James', through Piedmont Convocation, for salary of Rev. H. D. Page, Japan..... 20 00  
 Shelbourne Parish, through Piedmont Convocation, for salary of Rev. H. D. Page, Japan..... 7 50  
 Norfolk Co.—Trinity Church, Foreign, \$37.45; Wo. Aux., Sp. for Bishop Holly, \$10; Sp. for insurance of Rev. J. T. Cole, Japan, \$5..... 72 45  
 Nottoway Co.—St. Luke's, Sp. for church building in Haiti..... 2 05

WESTERN MICHIGAN—\$16.87

Battle Creek—St. Thomas', Wo. Aux., for salary of Mrs. Miles, Virginia..... 10 62  
 Hastings—Emmanuel Church, General..... 6 25

WESTERN NEW YORK—\$160.94

Bath—St. Thomas', Wo. Aux., for Miss Payne's salary, Virginia, \$5; S. S., Domestic, \$10..... 15 00

Buffalo—Grace, Domestic..... 50 00  
 St. Paul's, Colored..... 27 35  
 St. Thomas', Domestic..... 4 30  
 Clyde—St. John's, Domestic..... 8 42  
 Geneva—St. Peter's S. S., General..... 18 60  
 "A.," Sp. for Bishop Holly..... 2 00  
 Havana—St. Paul's, Domestic, \$2.50; Foreign, \$2.50..... 5 00  
 Hornellsville—Christ Church, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..... 5 00  
 Lyons—Grace, Wo. Aux., for Miss Mailes' Bible Readers, \$4.43; Sp. for Foreign Missionaries' Insurance Fund, \$6.16..... 10 59  
 Palmyra—Zion, Wo. Aux., for "John G. Webster" scholarship, Jane Bohlen School, Wuchang, China..... 3 00  
 Phelps—St. John's, Domestic..... 7 68  
 Sodus—St. John's, Wo. Aux., for "John G. Webster" scholarship, Jane Bohlen School, Wuchang, China..... 1 33  
 Sodus Centre—St. Luke's, Wo. Aux., for "John G. Webster" scholarship, Jane Bohlen School, Wuchang, China..... 1 33  
 Sodus Point—Christ Church, Wo. Aux., for "John G. Webster" scholarship, Jane Bohlen School, Wuchang, China..... 1 34

WEST VIRGINIA—\$39.96

Charlestown—Zion, Col. W. P. Craighill, for "Marbury Memorial" scholarship, Cape Mount School, Africa..... 12 50  
 "Mrs. W. P. C.," Sp. for Bishop Holly..... 1 00  
 St. Philip's Chapel (Colored), Sp. for Bishop Holly..... 1 16  
 Huntington—Trinity Church, Sp. for church building in Haiti..... 7 99  
 Parkersburg—Trinity Church, General..... 6 31  
 Rt. Rev. G. W. Peterkin, D.D., Sp. for Bishop Holly..... 10 00  
 Miscellaneous—"Anonymous," Sp. for Bishop Holly..... 1 00

OREGON—\$5.00

Upper Astoria—Holy Innocents' Chapel, Sp. for Bishop Holly..... 5 00

COLORADO—\$4.00

Denver—All Saints', for Wuchang, China... 2 00  
 Pueblo—Holy Trinity Church, Sp. for Bishop Holly..... 2 00

NEVADA AND UTAH—\$5.00

Nevada.

Virginia City—St. Paul's, Sp. for Bishop Holly..... 5 00

SOUTH DAKOTA—\$78.68

Cheyenne Mission—Ascension, Wo. Aux., Domestic, 48 cts.; Indian, 47 cts.; Colored, \$47 cts.; Foreign, 48 cts..... 1 90  
 Emmanuel Church, Wo. Aux., Domestic, \$1.38; Indian, \$1.38; Colored, \$1.37; Foreign, \$1.38..... 5 51  
 (Moreau)—St. Stephen's, Wo. Aux., Domestic, 74 cts.; Indian, 74 cts.; Colored, 73 cts.; Foreign, 74 cts..... 2 95  
 (Chargers Camp)—St. Andrew's, Wo. Aux., Domestic, 60 cts.; Indian, 59 cts.; Colored, 59 cts.; Foreign, 59 cts..... 2 37  
 (Swift Bird's Camp)—Calvary, Wo. Aux., Domestic, 35 cts.; Indian, 34 cts.; Colored, 34 cts.; Foreign, 34 cts..... 1 37  
 Pine Ridge Mission—St. Barnabas', Wo. Aux., Sp. for Native Clergy Sustentation Fund..... 10 00  
 Sisseton Agency—St. Mary's, Wo. Aux., Missionary Boxes, General..... 1 96  
 St. John Baptist's, Wo. Aux., Missionary Boxes, General..... 3 83  
 Sisseton Agency, Domestic, \$3.91; Colored, \$1.66; Foreign, \$2.34..... 7 91  
 Yankton Mission—Holy Fellowship, Wo. Aux., Domestic, \$5.43; Foreign, \$5.50... 10 93

## ACKNOWLEDGMENTS.

( <i>Choteau Creek</i> )—Holy Name, Wo. Aux., Missionary Boxes, Foreign.....	88	<i>Helena</i> —St. Peter's, Wo. Aux., General....	81 75
<i>Crow Creek Mission</i> —Christ Church, Wo. Aux., Colored, \$5.72; Liberia, \$5.72.....	11 44	<i>Virginia City</i> —St. Paul's, Wo. Aux., Do- mestic.....	10 00
( <i>Lower Camp</i> )—St. John Baptist, Wo. Aux., Sp. for building church among the Dakotas.....	17 63	<b>FOREIGN CONTRIBUTIONS—\$75.00</b>	
<b>NORTHERN TEXAS—\$5.00</b>		<i>West Africa, Clay Ashland</i> —W. D. Cole- man, for salary of teacher at Clay Ash- land.....	75 00
<i>Wichita Falls</i> —Church of the Good Shep- herd, Domestic.....	5 00	<b>MISCELLANEOUS—\$1,028.41</b>	
<b>WESTERN TEXAS—\$13.50</b>		Interest, Domestic, \$237.78; Foreign, \$610.99;	
<i>Luling</i> —Elliott Memorial Society, Domes- tic.....	5 00	Sp. \$73.25.....	922 02
<i>San Antonio</i> —St. Luke's, Domestic.....	4 00	Rents, Greenpoint houses.....	54 09
<i>Seguin</i> —Montgomery Institute, "A Loving Friend," In Memoriam Bishop Elliott, General.....	4 50	"Anonymous," through Bishop Schere- schewsky, for rebuilding Church of the Nativity, Wuchang, China.....	24 30
<b>MONTANA—\$240.00</b>		"Anonymous," General.....	10 00
<i>Big Timber</i> —Wo. Aux., General.....	2 00	"X," for Bishop Ferguson's work, Africa..	6 00
<i>Bozeman</i> —St. James', Wo. Aux., Domestic.....	15 00	"Anonymous," Sp. for church building in Haiti.....	5 00
<i>Butte</i> —St. John's, Wo. Aux., Domestic....	95 85	"Steamer St. Louis," Foreign.....	5 00
<i>Dillon</i> —St. James', Wo. Aux., Domestic, \$15; Foreign, \$20.40.....	35 40	"Anonymous," for rebuilding Church of the Nativity, Wuchang China.....	2 00
		Receipts for the month.....	21,246 67
		Amount previously acknowledged.....	554,658 44
		<b>Total receipts since Septem- ber 1st, 1887.....</b>	<b><u>\$575,905 11</u></b>







CALVARY CHURCH, MAYVILLE, DAKOTA.

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