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The
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

VOLUME LIII, MDCCCLXXXVIII.

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THE SPIRIT OF MISSIONS.

VOL. LIII.

NOVEMBER, 1888.

No. 11.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, OCTOBER 10TH, 1888.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Tuttle, Littlejohn, Whitaker, and Niles; the Rev. Drs. Hoffman, Reese, Davies, Smith, Satterlee, Swope, Huntington, Brown and Nichols; and Messrs. Coffin, Stark, Vanderbilt, Low, King, Davies, Shoenberger, Whitlock and Chauncey.

— Communications were considered from several of the Bishops in the Domestic field with respect to the missionary work in their jurisdictions, and the President of the Society submitted itemized accounts of the expenditure of the Board's appropriations for the last fiscal year from four Bishops.

— A communication was received from the board of missions of the Diocese of Fond du Lac, asking for a practical interpretation of Article VI. of the Constitution of the Society by the Board of Managers as to its application during a vacancy in the Episcopate of a diocese receiving aid for its missionary work from the Board. With this was submitted a communication from the President of the Standing Committee of the said diocese giving the points of a local interpretation which had been rendered at the request of that body. Whereupon, it was

Resolved: That the General Secretary be instructed to notify the standing committee and board of missions of the Diocese of Fond du Lac that it is the sense of the Board of Managers that in the case of a vacancy in the Episcopate of a diocese receiving appropriations from this Board, under the Constitution of the Society the standing committee is to make the appointments of missionaries and to assign to them their stations and stipends, acting with the advice of either the diocesan board of missions or the Board of Managers at its own option.

— Communications were submitted from all the Foreign Bishops and several of their missionaries. The request of Bishop Boone for permission to remove the old wooden building bought with the property now known as St. John's College, was approved, and, at his suggestion, he was granted authority to add two rooms, one of which will be used as a mission library, to the brick building, which will hereafter be known as the "Bishop's House"; the proceeds from the sale of the materials of the old building to cover the cost of the addition.

— Upon the request of the executive committee of the Commission on Work among the Colored People, a resolution was adopted directing the Treasurer of the Board, on their behalf, to pay individual stipendiaries when the

Bishop of any diocese receiving aid for colored work should desire such payments.

— By resolution, offered at the June meeting and now adopted, the day for the stated meeting of the Board was changed from the second Wednesday to the second Tuesday in each month.

— On motion of the Hon. Benjamin Stark of Connecticut, seconded by the Right Rev. Dr. Tuttle, Bishop of Missouri, the following preamble and resolution were unanimously adopted:

WHEREAS: In the opinion of this Board the time has come when this Society, representing the whole Church, should have its own habitation, and the prospective assembling of the General Convention in this city for the centennial session of that body suggesting the need of prompt action, therefore be it

Resolved: That a special committee be raised, consisting of one Bishop, two Presbyters and six Laymen who shall have authority to take such steps as may be necessary to receive subscriptions and to secure a site for a Missions House; *provided*, however, that only such funds be used therefor as shall be contributed for that purpose.

The Chair named as such committee:

THE RIGHT REV. THE BISHOP OF NEW YORK,

The Rev. JOHN W. BROWN, D.D.,

The Rev. W. F. NICHOLS, D.D.,

Mr. LEMUEL COFFIN,

Mr. WM. G. LOW,

Hon. BENJ. STARK,

Mr. JULIEN T. DAVIES,

Mr. C. VANDERBILT,

Mr. W. B. CUTTING.

— Mr. John Nicholas Brown of Providence, Rhode Island, was elected to membership in the Board to fill the vacancy caused by the resignation of Mr. Joseph W. Fuller.

THE MISSIONARY COUNCIL.

THE Missionary Council of 1888 will open in the Church of the Epiphany, Washington, D. C., on Tuesday, November 13th, with a service at 10.30 A.M., on which occasion the sermon will be preached by the Right Rev. Dr. Whipple, Bishop of Minnesota. There will be a general missionary meeting in the same church on Monday evening the 12th.

SAMUEL SMITH HARRIS.

THE Board of Managers of the Domestic and Foreign Missionary Society, having learned of the death of one of its episcopal members, the Right Rev. Samuel S. Harris, D.D., LL.D., late Bishop of Michigan, desire to record their unfeigned sorrow for the loss which the Church has thereby sustained. They remember with gratitude to God the deep interest which he took in the cause we have at heart, the cause which represents the Church's obedience to the dying command of her now glorified Head, the world-embracing cause of witness-bearing for the truth "both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts i., 8.) They mourn the loss of his wise counsels, his large views, and his affluent enthusiasm. But they also recognize with unshaken confidence that Divine superintendence which

ever provides that the vigil shall be sustained although the sentinels are changed. The Lord God Omnipotent reigneth, and we may be comforted, on this and other like occasions, by the conviction that even these bereavements shall, by His overruling power, be made to contribute to the ultimate triumph of our holy religion over the sins and sorrows of the world.

Sharing with them, in our measure, the sense of personal loss, we offer our tender sympathy to the family of the deceased Bishop, and pray that even this sore affliction may work out for them an eternal weight of glory.

WILLIAM F. McLAREN, }
 WILLIAM F. NICHOLS, } *Committee.*
 JOHN A. KING, }

ADVENT OFFERINGS FOR DOMESTIC MISSIONS.

LONG custom has assigned to the Advent season the consideration of the needs of our Domestic Missions. The great urgency of that department of missions which relates to the extension of the Church in America renders it imperative that the attention of all our people be directed to this work at the very beginning of a New Year. For the sake of convenience the First Sunday in Advent is designated for contributions for Domestic Missions, so that before the Christmas holidays begin every congregation may have had the opportunity of sending an offering to our treasury. Love for the Church, love for souls, love for country, all unite in earnest pleading for liberal contributions now for missions in our own land.

MISSIONS AND A MISSIONS HOUSE.

THE chief duty of the Church is to prosecute missionary work. It demands every energy of God's people in prayers and sacrifices to build up the Kingdom of Christ and to gather all men into it. Each generation must be made to feel afresh the urgency of the Divine injunction to go and make disciples, to send forth laborers into the harvest, and to speed the Gospel of Salvation by every means. The men and women of this generation ought to realize far more strongly than they do their calling to be witnesses for Christ. If the Church could command the talents, ten, five, two, or one, which God has bestowed severally upon His children, the work which halts and is feeble would move forth with alacrity. Because the means are withheld and love is cold, because prayers and alms are not freely offered as a memorial before God, the ways of Zion do mourn and her waste places are not built.

We are deeply sensible of the deficiencies in relation to this pressing work of missions, and therefore we are anxious at this time to build a Missions House that may represent the thought that should be in the very forefront of the Church. A house that would put honor upon that work and teach men to regard it as the first business of the Christian life, would be of incalculable service, and help to call forth contributions for the support of the missionaries. There is need of a Missions House to give facilities for widening and deepening interest in the work, and for enlisting a larger constituency of men and women to support those who are bearing the heat and burden of the day.

The money required for such a house can be obtained without interfering

with any other good work. We feel sure that there are those to whom God has given abundantly who will be glad to make generous provision for the erection of a building to embody the missionary idea and serve as a potent agency in promoting the work of missions. We would not abate one jot or tithe of the contributions to the direct work of missions; but because we are confident that missions will be set forward and more people interested and much more accomplished, we urge the building of this house immediately.

NATIONAL PROSPERITY.

THESE strong and wise words of the Rev. Dr. Edwin B. Webb of Boston regarding the vital interests of the United States, deserve the thoughtful consideration of all Christian patriots:

One other thing we must do as patriots, and that is, give the Christian religion to all the people of this country. The Christian religion is the strength of the nation's hope, the firm foundation on which our civil superstructure is to rise and stand and resist the approaches of decay. Of old age nations do not die. By the sword of the conqueror nations do not perish. A nation poor and hardy, industrious and religious, never dies. Nations die of internal corruption, of a plethora of wealth, of effeminacy, luxury, and lust. Mr. Froude says of Rome, "Religion as a moral force died away with the establishment of the Roman Empire; and with it died probity and patriotism and human dignity and all that men had learnt in nobler ages to honor and value as good." And after such decay what but a beast's carcass is left! "There was the visible product of material civilization, when there was no fear of God in the middle of it—the final outcome of wealth and prosperity, and art, and culture, raised aloft as a sign for all ages to look upon." Why not accept the lesson and not repeat the experiment? I think I have somewhere read that no nation ever perished that was not better educated and more intellectual at the time of its death than in the day of its power.

That is to say, learning, education, culture, are not enough. In his farewell address, which every child in the land should commit to memory, the Father of his Country uttered these wise and weighty words: "Of all the dispositions which lead to political prosperity, religion and morality are indispensable supports. . . . And let us with caution indulge the supposition that morality can be maintained without religion. . . . In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness. . . . The mere politician, equally with the pious man, ought to respect and to cherish them." . . .

The thing most essential to our national life, therefore, is the Christian religion. The obligation most immediate and most imperative is to arrest the tendency to moral deterioration. The aim, direct and supreme, must be to feed and strengthen the one element on which our perpetuity depends. And this we must do: extend and establish the Christian religion, with all its Divine purity and solemn appeals to the future, *for the sake of the present*. This we must do, or renounce all claim to a broad and vital patriotism.

BISHOP DOANE ON FOREIGN MISSIONS.

THE Bishop of Albany in a recent sermon, condensed a forcible argument for Foreign Missions in the following words:

It is recognized as an axiom of physical treatment in suspended animation, that the first resort is to the extremities, to restore the circulation there. And this is the argument, *to selfishness*, for missions to the foreignest and farthest-off places in the world. If the life of the Church at home, in London and in New York, in the great central places, is

not as warm and vigorous as it ought to be, let us look at the uttermost parts of the earth; let us attend to the extremities, let us remove the ligature of our selfish arrest of the pulsing current of the Divine love, and see if there will not be fuller love and freer life at home.

FLORIDA'S AFFLICTION.

THE visitation of yellow fever has brought sore affliction to the Church in Florida in the death of two of its devoted clergymen, the Rev. C. S. Snowden and the Rev. C. D. Barbour, and of its gifted and earnest layman, Colonel J. J. Daniel. Colonel Daniel has been a right-hand helper of the Bishop in every good work, and his influence extended beyond the diocese. His loss will be deeply felt by the Commission on Work among the Colored People, of which he was a valued member. The latest dispatches being the sad tidings that Bishop Weed has been taken down with the fever. The diocese has the sympathy of the whole Church in its sorrow, and earnest prayers will ascend from faithful hearts that the Bishop may be speedily restored to health and to the work to which he has been invaluable.

THE STRATEGIC VALUE OF DOMESTIC MISSIONS.

THE Rev. Dr. A. T. Pierson writing of "America Our Heritage and Opportunity," says:

Consider our *accessibility* as to other lands and peoples. Looking toward sunrise, we see the Papal lands ready to pour their population across the Atlantic into our great valleys; looking toward sunset, the pagan peoples are coming to us from the Pacific. No other country which represents republican liberty and religious Protestantism is accessible from all sides or offers space to accommodate the immigrants. We have a continent capable of holding more than twice the present population of the globe. We lie between Europe and Africa on the one hand and Asia on the other; an area that is also an arena of civilization and Christianization, is ours; and the nations are looking down on us as from the corridors of some vast world-wide colosseum! God meant that emigration should drift to our shores from both sides, by the open path of the sea.

We occupy also the *belt of power*, within which the greatest achievements of ancient and modern history have been wrought, from the days of Egypt, Assyria, Babylon, Persia, to the present. Within that belt are neither the enervating influences of the torrid, nor the paralyzing influences of the frigid, zone. . . .

The vital question in connection with Home Missions is the *strategic*. There are points on our borders which are to be—nay, already are—the turning points of history, the pivots of destiny, the hinges of the future. They are to be the rallying points and radiating points of civilization. There populations will be massed, commerce will centralize, influence will focalize. Just there are the strategic points, to seize and to hold which for Christ and the Kingdom are vital to the success of this campaign of the ages. There the best men are needed. . . .

Among all the arguments for Christianity, none perhaps exceeds for pertinency and cogency that found in *its disseminating power*. An alive Church lives for the world, for objects outside of itself. The true apologetics of the Christian system must be found in its dynamics—what we may call its *energetics*. A great statesman has affirmed that in any community there are enough intelligence and virtue to take care of all the ignorance and vice. The contest is for the Christian possession of the land; and have we begun to realize its extent? Three hundred and sixty such commonwealths as Connecticut lie west

of the Mississippi. Thirty-five times the area of all New England does not exhaust the territory stretching from the same river to the Pacific. You might place all New England in the single State of Minnesota, and have a quarter over; its population was already reckoned at 450,000 fifteen years ago. In like manner, Missouri and Nebraska will each contain the whole of New England, and California would hold it three times; and with the living stream of humanity pouring in from China, Japan, and the Pacific isles, in the form of a semi-civilized heathenism, the very destiny of our whole western slope seems to turn now on the question whether Christianity can get possession of that state.

EXPANSION OF THE ENGLISH CHURCH ABROAD.

THE Bishop of Durham at a recent meeting in behalf of the Society for the Propagation of the Gospel, made the following statement, and gave that society a large share of credit for these "glorious results":

There are now fourteen African Bishops. Not one of those dioceses existed till Her Gracious Majesty had been on the throne fully ten years. There are nineteen sees in British North America, and only two of them were in existence at the commencement of this reign. There are now thirteen Australian sees, and the first of them was created just about the time Her Majesty ascended the throne. There are eight sees in New Zealand and the Pacific islands, and not one of them existed at the commencement of the reign. Let us ask ourselves what a see means? It means the completion of the framework of a settled Church government; it means the establishment of an Apostolic Ministry, which we believe was especially ordained by God to be the means by which the ministrations and the gifts of the Church of Christ should flow to men. It is the enrolment, as a corporate unity, of one other member of the great Anglican communion.

PROPOSED MISSIONS HOUSE.

DURING the summer intermission of the meetings of the Board of Managers, the General Secretary, having returned from a visit to England, addressed a letter to the individual members of the Board asking an expression of views upon the question of reviving the project for a central Missions House in New York, the Board having given to the subject favorable consideration some years since. After speaking of the superior advantage which the English societies enjoy in having their own distinctive buildings in London, the letter continued:

Our Church in America has no building to represent its general work or to localize the interest of the people—nothing to show that we are anchored here and have faith in the future of the Church in America. This Society is still a tenant in the Bible House. The accommodations are too straitened for its growing work; the Woman's Auxiliary is wretchedly cramped in a small room; we have no room in which to offer the hospitality of a writing-table to the Bishops and other missionaries when they come to New York; we are dependent upon courtesy for a place large enough for committee and Board meetings, and in other respects we are made sensible that our accommodations are not what they should be in the chief city of America for this Society, which represents our whole Church.

Ought not this Society to be provided with a Church Missions House for its offices, with suitable conveniences for conducting its work?

Ought not this Society to be so situated that it would be a strong centre, and gather about it the general interest of the Church?

Would not a building, well appointed and well situated, impress the beholder, and tend to fix the idea of missions and their importance in the minds of Church people throughout the land?

If a building were provided free from rent it would relieve the central expenses and let so much more money go into our missions.

Five years ago a committee of the Board of Managers made a report advocating the erection of a building; but no action was taken, because the time did not seem propitious. Since then the need has yearly grown more urgent.

Meanwhile the tide of missionary interest has been rising. Our receipts are larger than ever before, and there is good prospect of expanding the work. This is certainly cause for the heartiest gratitude. Should it not prompt us to do something for permanent advancement? Is it not a fitting time to take up the building project with vigor?

It is clear that whatever is done should be extraordinary and especial, so as not to interfere with the income for missionary work, and the sooner the better. I am persuaded that if we had our own local habitation it would give an impetus to the work of the Society and greatly benefit the whole Church.

The responses to the foregoing letter show a remarkable unanimity of sentiment among the members of the Board. Thirty-six have replied, six are absent from the country, and four others have not been heard from. Of those who have replied but one disapproves; two, while approving, favor a larger scheme of a general Church House; but of thirty-five it may be said that they greet the idea cordially, and their opinion is well expressed in the words of the Presiding Bishop: "I wish with all my heart it may bring about the desired result"

The following expressions are selected from the answers of members of the Board:

"My only wonder is that the need was not long ago felt and met. I believe there are men and women of wealth who would contribute generously to such an object if clearly and strongly presented and well endorsed."

"In these days of munificent individual gifts the wide publication of the want may suggest to some one the opportunity he is waiting for to do a large and generous deed for the Church."

"I certainly think that the Society should have a building so situated that it would be a strong centre and gather about it the general interest of the Church. If the structure were once completed and thoroughly equipped and free from debt it would be a great power throughout the land. I do not see how any Churchman can have any other opinion on the subject."

"You know that I have always been an advocate of just this very thing. I am thoroughly convinced that such a scheme would not only save us the rent we now have to pay, but could be made to afford a handsome revenue, which might be applied to the work of missions. For these reasons, as well as for the others so strongly stated in your letter, I should be decidedly in favor of the project as you set it forth."

"As to a Mission House, I think the idea is *good, very good*, for many reasons, not the least that while the expenses of administration are unavoidable, yet they do no good to the Society, by appearing constantly on the yearly statement. You will make a great gain to get rid of them."

"Nothing in my judgment would be so well calculated to bind all our forces together for work at home and abroad, and no time more favorable than the present to bring about such a union as the permanent abode plan you have sketched out. However it may be attempted to accomplish that purpose it shall have every encouragement from my sympathy and support."

"I don't wonder that your heart burns within you at our deficiencies in the central missionary arrangements after witnessing the striking contrast on the other side. One

thing is sure: if nothing is attempted to remedy these deficiencies nothing will ever be done. The only way is to strike out boldly."

"The reference to building a Mission House strikes me very favorably. It will bring out the missionary idea more prominently and I believe the result will be favorable to an increase of missionary offerings."

"It has been for years a source of regret and let me add of mortification also, at least to me, that our great branch of Christ's Church has to depend upon the grander liberality of others to find a place for her numerous works of charity to shelter themselves in. I have no hesitation whatever in saying that the dignity of the Church calls for such a building and that its moral influence in more ways than one would justify in a short time the wisdom of the undertaking."

"I thoroughly agree with the views expressed in your letter. Such a central Missions House as you describe would, in my judgment, meet a very real need. Not only would the building give us facilities of administration which we now lack, but it would serve as a sort of visible guarantee of permanence, and would invite confidence by its very look. Practically it would prove, if judiciously placed, an admirable means for endowing our 'central expenses,' and by freeing us from all responsibility for rent, and furnishing us with what we require in the way of income to cover the cost of superintendency, would enable us to send every dollar contributed by the churches directly into 'the field.' With all my heart I wish the undertaking complete success."

We take the liberty of giving in full the letters of the Bishop of Minnesota and the Rev. Dr. Dyer.

The Right Rev. Dr. Whipple writes :

"I have long felt that it was a great drawback to our Church work that it was compelled to have its central offices in such confined, inconvenient and uncomfortable rooms. I am glad to hear that the subject will be brought before the Board. I believe that Church work is affected as all other work is by its surroundings. The fact is that our laymen always will provide all which is needed for the efficiency of the work, and year by year there are more who are wise stewards. We convey by our policy of renting temporary rooms the impression that our missionary work is secondary—whereas we mean it to be first."

The Rev. Dr. Dyer writes :

"I have read your letter with very special interest, for it calls attention to a matter which has often been in my thoughts for many years past. With many others I have been made to feel most deeply the need of some such provision for the proper administration of our general missionary affairs as you suggest. I therefore most fully approve of the proposition to erect in this city a Church Missions House. As we are nearing the close of the first century of our Church's organization in this country—and as the financial condition of our general missionary affairs is better than ever before, I think the present time eminently fit and proper for commencing this work. We need have no fear that it will cripple or embarrass our present or future missionary operations. On the contrary, while it will be a great help and an almost inexpressible convenience, it may also, in some degree, express our gratitude for the great mercies of the past and inspire confidence and hope for the future. By all means let the Church Missions House speedily become an accomplished fact. It will become a bond of union and do good to the whole Church."

It will be seen in the abstract of the proceedings of the last meeting of the Board of Managers on another page that the Board has taken action looking to the erection of a Missions House.

BRIEF MENTION.

No sooner had the announcement been made through the Church papers that it was proposed to build a Church Missions House than we were gratified by receiving a check to provide a corner-stone from "a member of the Woman's Auxiliary." Were we at liberty to disclose the name of the contributor, it would be seen how significant is the gift. It comes from one whose heart and brain have been ever active in the missionary work, and whose name will be linked with every enterprise for its progress. We welcome the gift as a prophecy and pledge, and as a token of the blessing of Almighty God.

ANOTHER munificent gift has been bestowed for the education of negroes. Mr. Daniel Hand of Connecticut, has given to the American Missionary Association \$1,000,000, the income from which is to be expended for the education of colored young people in the southern states. The Peabody Fund, the Slater Fund, and the Hand Fund are splendid restitutions in behalf of the American people to the colored race.

WE give as the frontispiece of this month's magazine an engraving of Calvary Church, Mayville, Dakota, in the Missionary Jurisdiction of North Dakota, from a photograph furnished by the Rev. H. J. Sheridan, the missionary in charge. We have selected this church as a subject for a frontispiece because it seems to us to be a very good illustration of the excellent rule which would make even the most modest houses erected for the worship of Almighty God to bear witness, so far as they may, by their graceful proportions and fit appointments, to the "beauty" of His "holiness." These good qualities in a church building have much to do with the proper representation to the community among whom the church is built of the dignity of the worship offered in it to God.

BISHOP SCHERESCHEWSKY writes to us from Geneva, New York, that he has completed the work of revising his Mandarin Version of the Old Testament. The Bishop has now begun the work of turning the Mandarin Version into easy Wen-li, a work which he regards as very important to the evangelizing of China. He speaks of it as rather "slow work" and adds: "But if I am permitted to go on with it at the present rate, I hope to be able to finish this translation within three years." It is very gratifying that the learned Bishop's health permits him to do this valuable work for the cause of God's Kingdom in China.

THE clergy in charge of congregations are reminded that the Second Sunday in November, the 11th, has been designated as the day for offerings for the American Church Building Fund. Sixty-four Bishops have united in requesting this observance.

THE daughter of the Rev. Mr. Windsor, rector of Grace Church, City Island, New York, recently conducted a children's garden party, the proceeds of which, amounting to about forty-five dollars, were devoted to Foreign Missions. Not only was the gift a large one from the parish, but it had the effect of bringing the minds of the children into contact with the work which the Church has to do among the nations of the world.

THE rector of a city parish, during the past month, sent to us \$50 with the names of fifty members of his congregation as subscribers to THE SPIRIT OF MISSIONS. If all rectors would follow this example THE SPIRIT OF MISSIONS would soon become a medium of communication with the people of the Church, and we should anticipate a great quickening of missionary interest.

THE will of the late Rachel A. South of Philadelphia, directs that the sum of \$100,000

shall be devoted to building a free church, \$20,000 to pay the rector's salary, \$5,000 for music and \$5,000 for the charities of the parish. In addition to this the will provides for the distribution of \$38,000 among other Christian charities.

THE DOMESTIC MISSIONS OF THE CHURCH IN THE UNITED STATES.*

If I ask leave to state that I was for nearly twenty years a Missionary Bishop in the Domestic field, there may seem less indecorum in the allowing myself to appear to-day to speak of the Domestic Missions of the Church of the United States, in place of some much more competent brother of our American right reverend bench.

Our Domestic Missions are the home missionary work within the territory of the United States. The venerable society, whose courteous invitation gathers us to-day under the appropriate presidency of your Grace, was a home missionary society to us Americans for near fourscore years. The *partibus transmarinis* of its ancient seal were neither *peregrinis* nor *alienis*. We were of the same kith and kin with you of England. So was it home missions the venerable society fostered when ministering to us the "long continuance of nursing care and protection" that our Prayer Book speaks of. Nay, her wonderful career of two centuries of merciful beneficence to almost all the world, did it not spring to its birth, historically, from the need of American missions and the zeal of Commissary Bray?

The Church in America owes in large part its strength, not to say almost its life, to the venerable society. Suffer an unworthy son of the mother across the sea to return loyally, if inadequately, loving acknowledgments to the foster mother for her care.

On the signing of the treaty of 1783 the American Colonies became sovereign states. In civil affairs they seemed a sorry sort of nation. With almost nothing done, and everything to learn touching autonomy and unity, religious affairs, so far forth as our own communion was concerned, seemed in quite as sorry a condition. The diocesan control of the Bishop of London ceased. The pecuniary assistance before granted was withdrawn. The Church was acephalous, disintegrating, poverty-stricken. But God

was with her, that the gates of Hades should not make of her a disembodied ghost. And He has given to us and to you qualities of Anglo-Saxon blood that enable us, in discouragements and discomfitures, to rally our wits and gather our energies to do the next best thing.

There were conventions embryonic, in 1784, '85, and '86 and a sturdily developed one in 1789. In 1784 Seabury was made Bishop in the Scotch line of Orders; and White and Provoost in the English line in 1787. So the Church in America became a competent, independent, national Church. Then Seabury, the profound theologian and loyal Churchman, and White, the wise ruler and sagacious statesman, gave her for years the strong and safe pilotage she sorely needed.

It is much to the credit of the infant Church that soon after she had a name to live, and in the convention of 1792, a committee was appointed "for preparing a plan of supporting missionaries to preach the Gospel on the frontiers of the United States."

Other committees were afterwards at various times appointed, but nothing was done for missions, save what the different dioceses, independently, could see their way to take in hand.

In 1820 the organization of a Domestic and Foreign Missionary Society was blocked out, but with a strange omission, if not exclusion, of the Bishops from its membership. I take it this mistake arose from the hasty way in which the plan was formulated on the last day of the session of the convention. Yet it may be there was that in the American atmosphere to make men dim-eyed to see and slow-moving to correct the mistake. Prelacy was esteemed Popery. "No Bishop" was the conjoined echo to the loud outcry of "No king." Threats had been uttered, says Bishop White, speaking of the times immediately before this, that "if a Bishop be sent among us we will throw him into the river."

At any rate, for whatever reason, the Bishops were left out. The mistake, how-

*An address delivered at the annual meeting of the Society for the Propagation of the Gospel, in St. James' Hall, London, Tuesday, July 10th, 1888, by the Right Rev. Dr. D. S. Tuttle, Bishop of Missouri.

ever, was corrected the year after. In 1821 the Society was fully organized, and for fourteen years did some work in supplying and sending forth missionaries.

Then in the General Convention of 1835 the American Church took a strong step forward. Under the rousing leadership of the elder Doane, father of my right reverend brother of Albany, she enounced these two underlying principles to be her guidance in the conduct of missions:

I. That the Church herself is the great missionary society, and that all her baptized members are members of that society.

II. That the Bishops of the Church are the special and perpetual trustees of her missionary work.

Along the lines of these two principles we have been working for fifty years. Up to the full worth and meaning of them, I fear not. It is not easy for all to take in the thought that by their baptism they are pledged to lend a hand to forward the preaching of the Gospel to every creature. Self, sin, and Satan will not allow the thought to be taken in and lived up to, if they can prevent. Yet we have set our aim, and in our struggling fashion are pressing toward it. The school line of the pagan poet—

Homo sum; humani nihil a me alienum puto,
we want to lay hold of, and, baptizing it in the sweet waters of the blessed Saviour's world-wide mercy, to set it in the fore-front for the outcry of our sympathies, and for the Catholic claim of the Church.

In our General Convention, consisting of the two houses, the House of Bishops and the House of Clerical and Lay Deputies, is placed the management of missions. The two houses in joint session are themselves the Board of Missions, and they elect triennially the Board of Managers, consisting of fifteen Bishops, fifteen Presbyters, and fifteen laymen, to have executive charge. Of this Board of Managers the Presiding Bishop of the Church is president.

There are suggestions, and there are not wanting some arguments, that voluntary societies, perhaps, would accomplish the missionary work better. But I am quite convinced that, if the issue should ever be raised, the American Church will sustain with an overwhelming majority the two enunciated principles of 1835.

It is sound truth to give heed to, that the

Bishops are the perpetual trustees of the missionary work. The Bishops are the successors of the Apostles. They are Apostles. What is "apostle" but Greek for "missionary"? They, more than other men, are set to see to it that the Saviour's precept be obeyed—"Preach the Gospel to every creature."

In our early American history, may it not be honestly said, the Church of England had not well learned this truth, or if she had learned, did not faithfully practise it? We were English colonies for 176 years. Never a Bishop was sent us. Five generations came and went. All of them unconfirmed. And how many godly young men were lost to the Ministry of the Church because of the delays and inconveniences attending ordination, amounting almost to prohibition?

Yet two things must as honestly be said:

1. Whoever will look over the history and the correspondence of the 176 years shall find that there were Bishops and Churchmen in England, not a few, deploring the fact that America had no Bishop, and trying earnestly to see some way to make good the lack, and that it was not all Church narrowness and Church coldness; nay, it was affairs of state and taxes; it was votes and parties; it was administrations and oppositions, that left us unsupplied.

2. Folk in glass houses must not throw stones. Do we say the Church of England in our colonial times was cold and narrow and neglectful? Then how about our American Church? From 1783 to 1835, for fifty-two years, she went along in her own way and gave never a Bishop to the pleading people in the West and on the frontiers. It was in the air not to send Bishops. It was the custom not to send Bishops. The most that could be done was to give a Bishop when a diocese had elected him, and where there was a semblance of the *corona presbyterorum* to attend on his stately entrance into his see. And if we think Erastianism chilled the heart and palsied the hands of the Church here, we there were by no means free from its virus. It was not until 1838 that the word "diocese" took the place of the word "state" in our constitution and canons.

But the mother Church and the daughter have both waked up. Thank God for it! You and we believe heartily that Bishops are the special, perpetual trustees of the

missionary work. They are Apostles. They go forth "apostles"—"missionaries." They are the chief missionaries in their appointed fields. They carry with them the fulness of function and completeness of grace with which the Church is charged.

So, in 1835, Bishop Kemper was sent forth our first missionary Bishop. He was sent out by the Bishops that he might call missionaries to his help, and lead them in their work. He did not go because some lonely missionaries had gotten themselves together and erected a feeble diocese, and elected him their Bishop. He went to tread the watchful ways of a loving chief-pastorship among the widespread frontier people, and to demonstrate to them how the Church lived and outreached for them all, *καθ' ὅλους*, and so, indeed, was Catholic. I may remark that our missionary districts are defined and our missionary Bishops appointed by the House of Bishops.

In the vast region where Bishop Kemper, with barely two or three missionaries, began his episcopal work fifty years ago—*viz.*, Missouri, Indiana, Wisconsin, Iowa, Minnesota, and Kansas, there are now 7 Bishops, 354 clergymen, and 35,436 communicants. And he, the noble pioneer, has been followed by a band of 25 Domestic Missionary Bishops, 12 of whom are now living and actively superintending their allotted fields.

You yourselves of England also count now seventy-five or more Colonial and Missionary Bishops, not a few of the former class being well entitled to be counted in the latter.

The Church all around has opened her eyes to see the true way for her to walk in, in promoting missions. Thank God that it is so! In the last twenty-five years our Domestic Missions have felt vigorous impulse from the awakening.

Our vast West is the frontier. Entirely in it are our fourteen missionary districts, two of them being now without Bishops. These fourteen, including Alaska with its 580,000 square miles, comprise an area of 2,102,410 square miles, more than half of our entire United States territory. In this region are 65,000 civilized Indians and many thousands uncivilized; 105,000 Chinese; and the strange colony of 150,000 polygamous Mormons. But nowhere is there a square foot of ground not in charge of a Bishop.

For the ten years since the last Lambeth

Conference, this region submits the following statistics: In 1878, 7 missionary Bishops, 76 clergy, 1,998 communicants, and \$105,594 given in the field for Church purposes; in 1888, 12 missionary Bishops, 191 clergy, 12,881 communicants, and \$262,942 given.

Besides, the Diocesan Bishops have not a few missionaries of the Domestic Board for helpers. When, to cite an instance, I tell you that in the Diocese of Missouri there are 114 counties, and that in 61 of them the Church is not working, and is not known, you will see how greatly we Diocesan Bishops need such help. And when again I state that in the southern dioceses are six-and-a-half millions of negroes, and that the southern Bishops are crying aloud for support in care of them, it will be readily gathered that there must be no resting on our oars in the work of promoting the cause of Domestic Missions in the United States.

The American Church gave for Domestic Missions last year \$229,634, or about £47,000.

May God put it into our hearts to do more as we ought! But thanks be to Him for guiding us to the right way of working. May we gird up our loins to do; and nail our banner to the mast, and fight; and consecrate our wills and wealth to make sacrifices and to give; and be ready without flinching to endure hardness as good soldiers.

For, by the chartered constitution of the Church and authoritative commission of the ministry of the great forty days, and by the statutes and directions of the Nicene polity, we are on exactly the right line of conduct of the campaign when we make all the baptized to be the loyal liegemen of our missionary host, and the Bishops to be the active generals in the field to lead them, in obeying the marching orders of the Great Commander: "Go ye into all the world, and preach the Gospel to every creature."

THE Rev. J. J. Gravatt, of Hampton, Virginia, writes September 1st of his work among the Indians there: "Since my last report I have baptized three Indians—one adult and two children. We have six Indian families here. A party returned to the West last June, and I expect to take another large party this month and gather new material for the school. I hope to bring forty or fifty new pupils. The summer's record has been excellent."

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.....*

EIGHTH ANNUAL REPORT OF THE BISHOP OF WASHINGTON TERRITORY.

FROM the Old World—where I have been prolonging my stay since the close of the Lambeth Conference, in the hope that change and rest would restore my health, impaired by labors and cares in the past years—I send my annual report.

We have been strengthened in our work in the territory, during the last year, by the addition of several clergymen.

The Rev. Dr. Nevius, after an absence of a year, has returned to his old field, and been engaged as a general missionary, giving most of his time, thus far, to Yakima and Ellensburg, where churches will, it is expected, be erected during the year. Toward the cost of these I have pledged aid, and ask offerings for the redemption of my pledge.

The Rev. Mr. Taylor has come to us from Oregon and accepted the charge of St. Paul's, Port Townsend, which had been vacant for about a year. The little congregation, I am thankful to say, has raised a sum sufficient, with \$200 promised by me, to erect a parsonage on the land adjoining the church.

The Rev. Mr. Johnson has come to us from Minnesota, and entered on the missionary work in Lewis county. All Saints', Chehalis, is moving for a parsonage, that he may have a home among them, and make that place the centre of operations. These homes, if they can be provided for the missionary in places where, frequently, it is difficult to rent any house, and where the rental takes largely from the small salary, are a great aid to the clergyman and to the young, feeble mission.

The Rev. Mr. Ticknor, from the Diocese of Pittsburgh, has accepted the rectorship of St. Paul's, Walla Walla; here too, a par-

sonage may soon be built, and I look for progress in this important field.

The Rev. E. F. Miles, M.D., has resumed the charge of St. Peter's, Tacoma, held by him several years since. I have confidence that these brethren coming among us, will be found men "faithful and true," and we feel cheered and strengthened by their presence and co-operation.

We have lost the Rev. J. W. Colwell, he having accepted a position in the Diocese of Kansas.

St. John's, Olympia, is still without a pastor, but the congregation has contracted for the erection of a much needed new church, and will, I trust, soon have the minister of Christ again among them.

The Rev. Mr. Gray, of Orcas Island, after having lived for a considerable time three miles from his church, has erected a house near that building and desires to make his present house the property of the mission. I hope that his efforts may be successful in effecting that desirable result. Mr. Gray during the next year will have charge, with his other duties, of the mission at Whatcom, and I look to see it reviving under his ministrations.

In our largest city, Seattle, the Rev. Mr. Watson, rector of Trinity Church, hopes soon to see action taken looking to the erection of a new and larger church, in a more central location. Grace Hospital, in the erection of which he has taken warm interest and which is under his supervision, has had a goodly number of patients. Mr. Watson has given some week-day services at the Chapel of the Good Shepherd, which, with a pastor of its own, ought soon to grow into a self-supporting parish.

St. Luke's, Tacoma, is filled, and St.

John's Chapel, begun by the Rev. Mr. Wells, the rector of St. Luke's, has been organized as the Church of the Holy Communion, and is hoping soon to have its own rector. Mr. Wells is arranging for another mission chapel in the city.

St. Luke's, Vancouver, is strengthening and improving under its faithful rector, the Rev. Mr. Wilson.

The Rev. Mr. Davis mourns the loss, by removal, of some helpers at St. Matthew's, Sprague, but the congregations were never better.

At Colfax, one of the stations in the large missionary field of the Rev. Mr. Gill, action has been taken looking to the erection of a church, with aid from the Bishop.

A delightful change has been seen in the condition of things at All Saints', Spokane Falls, since the Rev. Mr. Crawford entered on the rectorship, and a new and larger building is about to be erected. A Church school for girls has also been begun with fair promise of success.

During the year I have spent several days at the Indian Agency, Neah Bay. The agent and his wife manifest a warm interest in the Makah tribe committed to their care. Service is read each Lord's Day by the teacher of the school. During my visit, I baptized one white and one Indian adult, with two white and six Indian children. At our services the deportment, the responses and the singing were such as would be creditable to any of our white congregations; and I came away thankful that, in the lack of a clergyman to dwell among these poor people, so much was being done by Christian laymen and women.

I have said enough to indicate that all along the line of our parishes and mission stations there is cause for cheer and gratitude. Three new parsonages, and six new churches, if they are completed, as we may hope, during the coming year, would be a record such as we are not often permitted to make. But for progress we must still have the sympathy and aid of eastern friends, where the Church is comparatively strong. The Church on the Atlantic coast was indebted to the mother Church in England, for "a long continuance of nursing care and protection." We, in the territory, have hardly passed the period of infancy, and are, as yet, "a feeble folk." In the efforts of a few poor people to build a church, or

to erect a house for the "man of God," who ministers in holy things, the sympathy and aid shown by the addition, through the Bishop, of \$500 or \$250 to their little fund, or the withholding of that gift, frequently determine whether the good work shall go on in the little town, or whether the undertaking shall be discontinued.

May I not suggest to some the blessedness of aiding to build a house of God in a new community, to provide a place where, for generation after generation, those born into a world of sin and sorrow may be brought to be devoted to God, consecrated to the Saviour, and to have the influences of the Holy Spirit implored for them; a place where children may be trained to lift the heart and raise the voice in prayer and praise; a place where men and women, bowed down with care or oppressed with sorrow, may gain guidance, strength, comfort; a place whence holy influences shall go forth, not only affecting those around for a time, but extending far and wide, and only known in their fulness, as the ages of eternity roll by; a place whence many may come to unite in the praises of Heaven? I ask the co-operation of Christian friends, who may be sharers with me in this work, its results, and the blissful reward.

St. Paul's School for Girls, at Walla Walla, has been kept open with a small attendance. I cannot permit my report to go forth without repeating the hope that God may put it into the heart of some one or more having means, to provide for the erection of a new building, without which this institution cannot be expected to prosper.

Washington College for Boys, at Tacoma, and the Annie Wright Seminary for Girls, have had goodly numbers in attendance, and are doing a work for the young that may well gladden the hearts of those who have aided to establish these institutions.

The Fannie C. Paddock Memorial Hospital has been filled to overflowing, and a new building is imperatively needed. Toward the construction of this citizens of Tacoma will aid, and I have received during the year from the benevolent elsewhere, about \$3,500. But I need \$5,000 more to enable us to go forward without being involved in debt, which would hamper, if not imperil, our work of charity and mercy.

May I ask aid from those who have hearts

to feel for the suffering, and who desire to secure the blessing promised of the Lord to those who provide "for the sick and needy"? With \$500, \$300, or even \$200, one may construct a room, larger or smaller, which may for all time bear the name of the donor, or some name suggested by him—perhaps that of one entered into rest, in the land where

"there is no more sickness." May many, building a room where they may thus be doing good for all time, receive a reward from Him who graciously declares, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

JOHN A. PADDOCK,
Missionary Bishop of Washington Territory.

BISHOP LEONARD'S WORK IN NEVADA AND UTAH.

I GLADLY comply with your request to send some account of my work to THE SPIRIT OF MISSIONS. There should be a copy of this excellent missionary periodical in every Church family in this country, and I shall continue to do in this jurisdiction as I have ever done—commend it to our people on all occasions. I have spent the past six weeks in Salt Lake City, doing parish duty for a part of the time in order that our three faithful clergymen might have a few weeks of much needed rest; occupying the remainder of the time in attending to the correspondence which accumulated during my absence on a summer visitation to Nevada, and arranging for the opening of our several day-schools.

The Rev. Mr. Miller, head-master of our Salt Lake City schools, is at present in Europe, and since September 1st I have given personal oversight to these schools, as well as such care as I could give to two others in the country, besides attending to the duties of my office as Bishop. The capacity of all our schools this year is taxed to the utmost, while here and in Ogden we have been compelled to refuse admission to a considerable number. We endeavor to discriminate carefully, receiving and aiding only those who deserve assistance. We insist that all show their appreciation of what we do for them, by rendering an equivalent in some way and to a fair degree, and yet, after all scholarships are paid, there usually remains a deficit, which the Bishop must meet at the end of the year. Tuition is about the only thing in this portion of the West which is really very low, and it is necessary that we see to it that this is put upon a basis which shall cause the people to appreciate it.

Our new school at Layton (formerly Kaye's Creek) has begun its first session with a fair number of pupils. Others will come in later when the older boys return from the

sheep and cattle ranches for the winter. In this school we have fixed our charges at the same rate as those made by the Mormon schools, which are very low, and then assign scholarships to make up the deficit. Daily religious services are had, and the Church Catechism forms a portion of the daily instruction.

I have secured as teacher at Plain City, a small Mormon town about ten miles from Ogden, the Rev. J. H. Young, who will be missionary as well. With his services I shall be able to reach some towns on Sundays with the Church's ministrations with a regularity which has not hitherto been possible. I recognize the fact that the Church's mission primarily is to preach the Gospel and minister the Sacraments, not to teach school. At the same time it must be remembered that there are very few "gentile" towns in this territory, indeed, very few towns in which there are any considerable number of "gentiles," and the only way in which we can hope to gain a foothold among the Mormons, is through the day-school first. There must necessarily be a great deal of preparatory work in the first place, I can assure you, and if we have not the faith to prepare the soil, sow the seed, and then cultivate the soil diligently and faithfully before we begin to reap the harvest, we had as well retire. Surely the work of the Ministry is teaching, and with the preaching and teaching offices combined in the same person we ought to make good progress.

Our boarding-schools for girls, Rowland Hall in this city, and the Bishop's school at Reno, Nevada, have begun their work very satisfactorily; while the schools at Ogden and Logan are doing all that can be expected. For these last two schools, especially, I need some additional scholarships at \$40 per year each. Payments can be made quarterly. To-day I begin my visitation of outside towns, holding services wherever I can

have a hearing. I go first to a flourishing mining camp, where we have some communicants, a lot of land, but no church building. Here I hope to maintain services with some regularity. My acquaintance with mining towns, gained in my summer's visit to Nevada, makes me realize that only the cheapest churches must be built in such places. I shall certainly exercise the greatest caution in spending money which may be sent me, in mining towns. The long continuance of such towns is extremely uncertain. No one can tell how long they may last. Those which give the greatest promise of endurance, sometimes become extinct within a few years. Still the people must be ministered to, so long as the towns flourish, in the wisest manner possible.

Next week I am to visit some towns in southwestern Utah and southeastern Nevada. To reach and minister to the few Church people in these places I must travel more than 800 miles, more than one-fourth of the journey being made on a buckboard. To me, this journey will be a pleasant and somewhat novel experience. There are no hardships to be experienced now in this work, except in the helplessness one continually feels when opportunities present themselves for doing good work which must, for the want of men and means, be passed by. I can reach by rail most of the towns in this jurisdiction where we are accustomed to hold services and I am very thankful that this is the case. I do not so much object to a ride on a buckboard as to the loss of the time required to make long journeys in this way.

To-day I saw the Rev. Mr. Buck, lately of Eureka, Nevada, who is *en route* to Connecticut for a vacation. He has spent four years of his ministry in two mining towns in Nevada. Both of them decayed to such an extent that he has been forced to retire. I am very sorry to lose him; but I do not see how it could well be otherwise. There are in all this jurisdiction only three towns which are making any perceptible advance—one in Nevada and two in Utah. In all of these places the Church is well represented. There are, however, several other points where I shall endeavor to hold services with some regularity this year. I must needs do it, however, with our present clerical force. I should be very glad to appoint two new missionaries if I had sufficient

stipends to offer; but in the absence of this ability I must do what I can myself, hoping that in another twelve months I shall be justified in calling for this additional aid.

I regret very much that I shall be unable to attend the Missionary Council in November. Kind invitations have come to me to attend and make addresses at missionary conferences to be held in eastern cities. All these I have been obliged to decline, being so absolutely confined to my work. I trust that our work will not be forgotten because I cannot go away to represent it. Those who have had the care of schools will know what the care and anxiety of seven schools mean.

I am trying to do my duty by this work which the Church has entrusted to my care. May I not hope to have the prayers and alms of the Church's children? I am deeply grateful to the many kind friends in many quarters who give me their assistance; but I need still more, if our work is to expand. I have made it a point not to thrust appeals upon the Church; but I hope it will not be concluded because of my silence that I have no special needs. I have already sent my first annual report; but it may not be out of place to mention these statistics for the past year: Baptisms, 272; confirmed, 102; communicants, 941; Sunday-school children, 1,600; pupils in the day-schools, nearly 900; offerings for Domestic and Foreign Missions, nearly \$1,000.

I enter upon the missionary year just begun, full of hope, with gratitude to all those who have encouraged me by word and assistance, and with strong faith that God will prosper every honest effort put forth for the salvation of souls and the extension of His Kingdom on earth.

ABIEL LEONARD,
Missionary Bishop of Nevada and Utah.
SALT LAKE CITY,
September 15th, 1888.

THERE recently died at Montpelier, France, an old servant woman, who had given in the course of some years no less than 10,000 francs, the result of most careful economy, to the French Protestant Foreign Mission Society. She loved missions, regularly read the missionary journals, and never prayed without mentioning by name M. Coillard, a veteran missionary in south Africa.

ENDOWMENT OF THE OREGON EPISCOPATE.

I SHALL be much obliged to you, if you will kindly find place in the next number of THE SPIRIT OF MISSIONS for the following statement in regard to our plans for completing the endowment of the Oregon Episcopate, and thereby converting a missionary jurisdiction into an organized diocese.

Up to this time we have raised a fund—chiefly by the contributions of our own people—of something over \$13,000. We have besides this an episcopal residence, with four and a half lots of ground, in Portland, worth fully seventeen or eighteen thousand dollars. To avail ourselves of the benefits of Mr. Harold Brown's noble gift to the Board of Missions, we desire to raise the additional sum of \$15,000, that the future diocesan may have the same salary that the Missionary Bishop has received, and that there may be an additional assured annual sum of about \$250, for taxes, insurance and repairs of the episcopal residence.

We have now only the period of twelve months in which this sum of \$15,000 is to be raised. We mean to do everything within our power in Oregon toward this end; but we are a small and feeble folk, and cannot accomplish so large an undertaking without generous aid from our abler brethren in other parts of the Church.

In view of the importance of this measure to the whole Church, in the permanent and perpetual relief it will bring to the Board of Missions, I am bold to make this urgent appeal to the whole Church to come to our

aid in an effort which if successful will be for the benefit of every department of the Church's missionary work. The generous layman who has appropriated \$100,000 for the endowment of our Missionary Episcopate says that "the sooner this fund is distributed the better," and that he "hopes other like gifts will be made to missions by the rich laymen of the Church."

It is to these that we now appeal to enable us to carry out and complete Mr. Brown's generous beginning. You say that you echo Mr. Brown's words, and that you think it ought to be possible to have two or three missionary jurisdictions applying to the General Convention of 1889 for recognition as dioceses, and claiming a share of this fund. Oregon will gladly be one of these, and will be most earnest and persevering in her efforts toward this end. But this cannot possibly be reached without generous help from our brethren in the older and well established parts of the Church.

I will not extend my communication by any further urgency of the merits of this undertaking, which it surely cannot need; but leave it here to the generous consideration of our whole people, in the accomplishment of which every Churchman in the land cannot fail to rejoice.

Contributions for this purpose may be sent directly to me at Portland, Oregon, or to the Treasurer of the Board of Missions, 22 Bible House, New York City.

B. WISTAR MORRIS, Missionary Bishop.

THE CHARACTER OF IMMIGRANTS.

DURING the last eight years 4,350,000 European immigrants have come to this country. Of the quality and character of great numbers of them, the *Independent* speaks as follows: "If the papers given to the public during the last year or two by those who seem well qualified to speak are to be accepted as substantially correct—papers concerning the classes and character and condition of immigrants now coming to this country—there has been a sad falling off as to physical and mental and moral stamina. The first settlers came for conscience sake; came to enlarge the Kingdom of Heaven on earth; came impelled by the highest and holiest of all motives. Some royal souls still seek a liberty and a living

here which they are denied at home. But great numbers of those who come to-day are from the lowest ranks of the race; are the exhausted, the outcasts, the refuse of society.

"In the early times the worship in the churches, the establishment of schools and colleges, testified to the quality and character of the population. To-day the courts and prisons and jails and saloons and asylums and poor-houses testify to the quality and character of the immigrants. Germans, French, English, Irish, Scotch, Welsh, Scandinavians, Italians, Russians, Greeks, Indians, negroes and Alaskans—they are all here; here to commingle, antagonize, outwit and overreach one another: anarchists

who see nothing in the wheel-work of the skies but chance, and nothing in the authority and claims of the government but tyranny; materialists who know nothing of the supernatural, think nothing of immortality, who avow nothing better for man than to eat and drink and die; infidels who scoff

at the Bible and trample on the sacredness of the Sabbath and hate the institutions of religion; criminals released from prison on condition that they take passage on the first ship across the sea: they are all here—here to swell the dangerous element in the masses, and multiply the perils of the republic.”

OLD-TIME SPEED WILL NOT ANSWER.

WE must not think the old-time speed will answer the end. The old-time speed will leave us in the rear. Everything has quickened its step, and the Gospel must quicken its step too if it would keep alongside the age. In the olden time men went West with the ox-team, and everything must “wait for the wagon.” Now they go West in the lightning express, and all things must follow with railroad speed. In 1860 the region west of the Mississippi contained scarcely four millions of people, and yet it comprised two-thirds of the area of the nation. In 1880 it contained ten millions. In 1890 it will contain seventeen millions, and in 1900 it will contain twenty-five millions. It has taken fifty years to bring the old West to its present state of advance-

ment. Half that time will do the same for the newer West. Where twenty years ago the buffalo roamed, now great herds of choice cattle feed. The buffalo wallows have been turned into cornfields, and the Indian camping grounds into prosperous cities. The little hamlets of five years ago are now counting their population by thousands and their traffic by millions. All these communities, in city, village, and hamlet, call for the Gospel, and the call must be answered now. Communities, like men, acquire their character in youth. The early influences of pioneer life are prophetic of the future, and become the abiding influences of the after growth. The onward progress will henceforth be more rapid than ever before.—*The Home Missionary.*

MISSIONARY INTELLIGENCE.

COLORADO.—The Rev. John C. S. Weills, missionary at Manitou and Colorado City, reports to Bishop Spalding, under date of September 24th, as follows: “During the last six months the work at Manitou has been making steady progress. The services have been well attended, and the feeling of confidence as to the future of the mission has greatly increased. The mortgage of \$1,200 upon the rectory, bearing interest at ten per cent., has been a burden for several years. Some time ago it was determined to try to remove it. The people have been making an earnest effort, and thus far somewhat over \$900 has been raised, and the outlook is that the whole sum will be secured from among the people of the mission, who are few in number, and, as most people in the far West, are struggling for homes. The day is not far distant when Manitou will no longer need assistance from the Board of Missions.

“Colorado City, three miles to the eastward, is midway between Manitou and Colorado Springs. It is the oldest town in Colo-

rado. Here the Colorado Midland railroad has its shops, and in the vicinity are stone-quarries employing many men. This is truly missionary ground. There is a population of about 1,000, for which there are one small church and fifty or sixty saloons. The one church is open on Sundays for two services of an hour each, the saloons are open weekdays and Sundays from morning until midnight. Among these people we have a Sunday-school and services when we can get a place to hold them. The Sunday-school numbers forty children, and with a suitable building it would more than double. We have been meeting under many disadvantages in the public school-houses. Here we have a church site. We do greatly need a chapel. The people are not able to build it. They struggle for food and clothing. A good work can be done, one that will give large returns in spiritual treasure, by any one who will aid us in building one among these working people. We have ten or twelve communicants here, poor but deserving. The most expensive building would supply the need.”

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.*

ANNOUNCEMENTS.

China.—Intelligence has been received that the Rev. Herbert Sowerby, who sailed from England July 26th, reached Shanghai, *via* Suez, September 7th.

—Percy Mathews, M.D., whose appointment as medical missionary to China was consummated May 9th last, left Winnipeg with his family September 25th, reached Vancouver on the 30th, and, after several days' detention because of the non-arrival of the steamer, sailed thence by the Canadian Pacific steamer "Batavia" for Yokohama, October 5th.

Japan.—At the meeting of the Board of Managers held October 10th, acting for the Missionary Bishop of Yedo, the Rev. Joseph M. Francis, of Whitewater, Wisconsin, was appointed a missionary to Japan. Mr. and Mrs. Francis hope to arrive in the field about Christmas.

—The Rev. E. R. Woodman and family, who have been on leave of absence in this country for the past year, left Boston by the Canadian Pacific route October 13th, expecting to sail from Vancouver by the steamer "Parthia" October 23d.

—Miss Martha Aldrich, whose appointment to Japan was announced in the last number, left her home in Manchester, New Hampshire, October 12th, and upon the following day joined the Rev. Mr. Woodman and family at Lake Village, New Hampshire, *en route* for Yokohama.

—Intelligence has been received that the Rev. John McKim and family, Miss May V. McKim, Miss Palmer, Miss Carter, Miss Hogg, and Miss Dodson, who sailed from San Francisco September 8th, *en route* for China, arrived safely at Yokohama on the 26th of that month.

ANNUAL REPORT OF THE BISHOP OF HAITI.

SINCE my last annual report the missionary work in this field has been quietly but steadily pursued, and shows more or less of progress all along the lines.

The work to be reviewed during this period will be referred to under two heads: First, the spiritual and material results achieved; and secondly, what has been done in the work of education. To these two heads a third will be added to call attention to a new phase of missionary work which it is now proposed that we should enter.

I.

SPIRITUAL AND MATERIAL RESULTS.

Under this head a summary will be given of the work in each missionary district separately.

Port au-Prince.—In Holy Trinity Church

during the year just closed ten persons have been admitted, after due preparation, to the Holy Communion, who had been baptized, catechised and confirmed in this parish. Thus the transition from the first to the second generation brought under the influence of our mission in Haiti is now taking place. It is an anxious phase of our work and calls for a great deal of pastoral vigilance. The youth, here as elsewhere, are exposed to great spiritual dangers from infidelity, immorality and vice in the community at large; and those belonging to our communion here are still further subject to jealous proselytizing influences. We rejoice, therefore, notwithstanding all these contrary influences, that God has enabled us to add so many promising members to our communion in the space of one year, thus

trained up under our own hands for the Master's work. A notable official, who has served the government in high and important trusts, has also been added to the Church, and is an example of Christian zeal and deep spiritual devotion. The parishioners have not been negligent in making pecuniary sacrifices. About \$250, aside from the ordinary offertory, have been raised for repairs made to our church property, and to aid the work in the rural districts. The women of this parish are now at work to raise means to aid the Rev. Mr. Benedict in the construction of his church at Cayes. Two lay preachers are also laboring under the auspices of this parish: one, a lawyer at the Haitien bar, holds services on Sunday afternoons in the school-room of Miss Baker in the southeastern section of the city; and the other, a British subject from Tortola, is at work among the English-speaking residents here. We have also two Sunday-schools in successful operation in this parish. One is held on Sunday morning in Miss Baker's school-room, and the other on Sunday afternoon in the parish church. About 100 scholars are gathered into the two schools.

Léogane.—Here, as in the mother parish, the second generation born and raised under the auspices of the Church is now coming upon the stage of action. Thirteen candidates are being prepared for Confirmation under the special care of the Rev. Mr. Battiste. A fourth chapel in this district was opened for public worship at Deslandes on the first Sunday after Easter. Sunday-schools are taught in the three chapels previously constructed. The Rev. Mr. Constant, the local Deacon, has been much disabled by sickness during the past year.

Aux Cayes.—Here also several persons, born and reared under the influence of this mission since its establishment in 1867, are being carefully prepared for admission to the Holy Communion. Preparations have been made to resume the work on the unfinished church structure. The mission has excited so much public sympathy that the city council of Cayes made a donation of \$200 toward completing the edifice.

Torbeck.—The members of the congregation at this station are scattered over a large rural district, and can only be concentrated on Sundays for united worship. Several of its active members were killed in the civil war in the service of the government. Never-

theless, the remnant show a commendable perseverance, and have within the past year bought a cabinet organ to be used in divine worship.

Jérémie.—St. Luke's Church at this place perseveres under the charge of two well qualified lay-readers and evangelists. The congregation sadly needs the service of a settled pastor, and efforts are being put forth to obtain a suitable one. The statistics of the congregation and Sunday-school remain about the same as at the last report.

Grand' Anse.—The Rev. P. E. Jones is doing the work of an itinerant evangelist in this large *arrondissement*, comprising twenty-nine rural sections. In eleven of these sections there are lay-readers under his charge who keep up a Sunday service, and teach mission schools in which 290 pupils are reported as being registered, aside from twenty-three pupils gathered in a school at Jérémie under the direct charge of Mr. Jones. He reports the conversion of a military officer commanding the sixth section, who with some of his neighbors has undertaken the construction of a rural chapel for our services in that section. The pastoral statistics in this district are necessarily very scant. The itinerant nature of the work over so large a district does not allow time for the patient building up of congregations. Mr. Jones has rather the gifts of an evangelist and teacher than those of a pastor. Hence he is sowing broadcast seeds which hereafter may be watered by local pastors, when, under God's blessing, we may be able to raise them up for that work; and then to this sowing and watering of the mere human ministry we may look for God to give the final increase. Thirty dollars have been raised in this district for local missionary purposes.

Gros Morne.—The work in the church at this place and its dependent station has been steadily carried on by the Presbyter and Deacon in charge, though both are in failing health. Upward of \$90 was contributed during the year by the members for parochial purposes.

Mirébalais and Lascahobas.—These two missionary districts are under the pastoral oversight of the Rev. Hyacinthe Michel, aided by two Deacons, one of whom has not yet received any stipend from the Board of Managers. These districts embrace a large and rugged extent of country. We have two

chapels built, one in each district. There are several out-stations where occasional services are held and the Gospel is preached. The principal of these is Thomonde, in charge of the Rev. Mr. Cadiche. The Rev. H. Michel goes from station to station to administer the Holy Communion; and in one of these circuits last fall while traversing a rocky and dangerous mountain pass his horse fell under him and seriously hurt his left hand, in consequence of which he was laid up for several months. Under the blessing of God he has been able to resume active service again, and has just made the circuit of the two districts. We have acquired by the concession of the Government of Haiti a lot 100 feet square in the town of St. Louis, the seat of the *arrondissement* of Mirébalais, upon which we propose to construct a chapel, a parsonage and a school-house. The wood to frame the same is offered gratuitously by a general in that section, but to be cut at our expense on his farm, and transported to the town. The want of means to meet this expense delays the execution of this enterprise. If some kind friend would make a special contribution of \$250 for this purpose we would soon have these three buildings erected.

II.

EDUCATION.

I have partly anticipated the statement of our work of education in noticing the work of the Rev. Mr. Jones in the Grand' Anse, which forms an inseparable part of his missionary operations; the rural schools organized in his travelling circuit being fixed points around which his evangelistic labors revolve. Aside from these schools thus noticed, there are two at Port-au-Prince taught respectively by Miss Baker and Mr. Fargean, missionaries of the Board. In the former fifty-four are registered, with an average attendance of thirty-five; and in the latter forty-five pupils are inscribed, with an average attendance of twenty-five. There are also three primary schools in the mountains of Léogane in connection with the parish of the Good Shepherd, and one in the mountains of Mirébalais in the parish of St. Andrew, and dependent on Emmanuel Chapel at Trianon. At Cayes a school in connection with the parish of the Holy Saviour is under the oversight of the Rev. Mr. Benedict.

The Normal and Industrial School on the

Church farm at Bizoton, four miles from the capital, still struggles under every disadvantage to maintain a precarious existence. The design of this institution looks forward to the most important usefulness in disseminating education in the rural districts—where gross ignorance reigns almost unbroken—by preparing young men selected from our country stations, during a three years' course of instruction, to return thither to teach primary schools.

Two young men, one from the mountains of Léogane and the other from the mountains of Mirébalais, finished this course on the 4th of July of the present year, and passed an examination in the elementary branches of education that was creditable to themselves, and to the persevering efforts of their indefatigable and self-sacrificing teacher. I am sorry to say that we still need the money to purchase the most necessary implements to carry on even rude agricultural labors, and to install other manual occupations. We hope that we shall not have much longer to wait before the hearts of some shall be touched to contribute according to their ability the needed aid to carry on more successfully such a powerful auxiliary of civilization and evangelization, as this Normal and Industrial School is designed to be.

III.

NEW PHASE OF USEFULNESS.

We are called to bring the consolations of the Gospel to a nominally Christian nation whose people for more than eighty years have carried on an independent government, without having during that period a native clergy to minister to their spiritual wants. To try to supply this crying need has been and is the special mission of the Church in Haiti. With means entirely too inadequate for such a task, the truths of the Gospel have been preached to win such as will heed them from the ways of error; and efforts have been put forth to spread education, so as to remove the gross intellectual darkness in which the mass of the population is plunged. Hence we have so far done what we could to minister to the infirmities of the soul and mind of these people. But the Gospel, as illustrated by the example of our Lord and His Apostles, is also to administer to the infirmities of the body. To meet this necessity is the next step to be taken in the work now before us. A medi-

cal mission is now projected, of which the plan has already received the approbation of the Board of Managers and been published in *THE SPIRIT OF MISSIONS* for June of the current year. By this plan a promising mission at the capital suspended by the sudden death of the missionary then in charge, is to be revived and made the nucleus of Gospel preaching, of the education of postulants for the Ministry of the Church, and for giving medical advice and dispensing medicine gratuitously to the sick poor, together with the training of such as feel moved to devote themselves to the nursing of the sick. The sick poor are fearfully neglected here, and the fees of physicians, as well as the price of medicine, are so high that those who most need these benefits are compelled to do without them.

I therefore indulge the hope that the appeal for undertaking this work, under the official sanction of the Board of Managers, will meet with a prompt, hearty and generous response from American Churchmen. In founding this new enterprise, or rather in reviving and extending an old mission, it is proposed, as seen by the published plan, to raise practical and useful memorials of three of the illustrious Bishops of the American Church recently deceased, who bore more or less a part in the founding of

the Church in Haiti, viz.: Bishops Alfred Lee, Horatio Potter and William B. Stevens. We have already in Holy Trinity Church, Port-au-Prince, a memorial to Bishop Burgess, who ended his episcopal labors in Haiti.

JAMES THEODORE HOLLY,
Bishop of Haiti.

PORT-AU-PRINCE, July 4th, 1888.

P. S.—While this report was being closed after the examination at the farm school on the morning of the 4th inst., the dreadful news reached me at the school of a terrible conflagration that destroyed several hundred houses in Port-au-Prince, and among them all our mission buildings. This is a great and sad calamity that casts a shadow over the joy which we had just felt at the prospect of two scholars going forth as the first fruits of that school to spread light and knowledge in the dark places of this land. It is the Lord; let Him do what seemeth to Him good. Meanwhile let us humble ourselves under His mighty hand, so that in due time we may be exalted. We pray Him that our friends may not forget us in the midst of these afflictions, in their pious prayers and their charitable offerings.

FARM SCHOOL, BIZOTON, J. T. H.
July 12th, 1888.

BISHOP BOONE'S REPORT FOR 1887-88.

I MUST begin this year's report by expressing my great joy in being once more in the field, as the first event of my record of the movements and changes in this field is my arrival at Shanghai on October 4th, 1887.

Despite troubles which had loomed large—thousands of miles away, I found a thoroughly kind and generous spirit among those holding differing views. After the delivery of my first charge, counselling union and mutual tolerance, on the day after my arrival I set myself to adjust the work so that all parties should be fairly considered and represented. The intervening months have shown, I believe, the wisdom of that action. The Rev. Mr. Graves, who only came to Shanghai temporarily, returned to Wuchang; and the Rev. Mr. Partridge, on his own request, was transferred there also. Mr. Sowerby was ready to resign the Bishop Boone Memorial School to him, as he was about taking his well-earned leave of

absence. Mr. Graves went up river in October, and Mr. Partridge, Mrs. Graves and the children in November. Dr. E. M. Griffith broke down and had to leave for home November 10th, and so we were left without a mission physician until February 9th, which caused us considerable additional expense, thus showing, aside from the work for the Chinese and hospitals, how wise it is to have medical missionaries at our chief stations. The Rev. Mr. Sowerby and wife spent a few days with us and then left for England, their native land, December 15th.

Mrs. Griffith was happily able to follow her husband January 6th, having been detained by the extreme illness of her babe. She bore up very bravely under a sore trial, and we wish them all blessings in their new life. The gaps and breaks in our life in the East are none the less felt because they come so often. The arrival of my brother Dr.

Boone, and his family, was a great relief, both because we had heard that he had been so ill in London, and also as we needed him sorely at St. Luke's and St. John's. Our next arrival was one long looked for, a lady physician for Wuchang. Dr. Marie Haslep reached here April 24th, and was delayed by no fault of her own until May 7th, when in company with Miss A. P. Wong and myself she started for Hankow, reaching there the 11th. But the chief and saddest event of our year was the break-up and departure of the Rev. Mr. and Mrs. Thomson, by many years the seniors of all in our work, since the death of the Rev. Mr. Wong. That Mrs. Thomson was so ill, and his own return made uncertain, added keenly to the sorrow of such farewell on the part of the Chinese, as well as those of us who for so many years had been intimately linked together in social as well as mission ties. May God bless and keep them in peace, and make smooth the way for their feet in the troubled path they are called to tread.

CONFIRMATIONS.

Before I take up the work in general let me note my services as Bishop. As soon as I could after my return I made a visitation up the Yang-tze. On October 16th at Wuhu I confirmed a class of five, presented by the Rev. M. P. Kwei. From the 19th to the 25th I was either at Hankow or Wuchang; and at the latter place on the 23d, at the last service in the old Church of the Nativity, I confirmed thirty presented by the Rev. H. Sowerby. On the 25th Messrs. Graves, Sowerby and myself examined four candidates for Holy Orders. On the 28th I was back at Shanghai, hurried down by the illness of Dr. Griffith. November 13th at the Church of Our Saviour, Hongkew, I confirmed seven for the Rev. Y. K. Yen, and on the 20th his brother at St. Paul's Church, Kong Wan, presented a class of nine members. The following Sunday, the 27th, at St. John's Collegiate Memorial Church, ten pupils of St. Mary's Hall were sealed by the Holy Spirit in the same sacred rite. As my work up river was left incomplete I returned after Christmas, and on January 1st at St. Paul's, Hankow, confirmed twenty-seven. On the 4th we held our first retreat for the native clergy and ordinands. On the 6th, the Feast of the Epiphany, with its missionary *ethos*, we rejoicingly held the first ordination of sons not only of the soil, but

of the place, and of our boys' school at St. Paul's, Hankow, when five Deacons were added to our staff of native clergy. On my way down, at Wuhu I baptized two and also confirmed two. Again, on the 22d instant I held a special confirmation at St. John's Church for one candidate prevented from attending in November. March 28th a retreat was held, nearly all our clergy being gathered in this district for the ordination to the Priesthood of the Rev. F. L. H. Pott. On May 6th, I confirmed two persons presented by the Rev. Mr. Thomson at St. John's Church.

May 10th, Ascension Day, I spent at Wuhu baptizing six and celebrating the Holy Eucharist. The 20th, Whitsun-day, I confirmed a special class of three men from Honan at St. Paul's, Hankow, and proceeded on up-river to Sha-sz for the first time, and on the 29th I baptized four and confirmed six. On June 3d once more at St. Paul's, Hankow, I confirmed Mr. Locke's class of fourteen. On the 10th, at Wuchang, in the temporary chapel, I confirmed eleven, and later at Hankow baptized an infant. In all I have baptized nine adults and thirteen infants, married one couple, buried seven persons, and confirmed 127, besides the general record of teaching, preaching and services in church, or school, or home, more or less daily. The number confirmed up the river is very encouraging but should have been more at Shanghai, where only twenty-nine were presented, and of these thirteen were from St. John's. This field is undoubtedly a specially hard one, and we can only the more urge those at home who are interested in the work here under the charge of Messrs. Thomson, Yen and our native staff working with them, to give us their hearty prayers with added workers fresh from home, who may urge on the present work, or if needs be break away from the deadening effects of proximity to foreign display of wealth, and low tone of general morals. The Shanghai archdeaconry, or district, comprises all the varied work that our limited force can carry on, even though done as imperfectly as such weakness of necessity involves.

SCHOOL WORK.

St. John's "Collegiate School" (a fitter name by far than college) is doing its work fairly, but has yet the hope of better organization to suit its present status. It

has now been made clear beyond all doubt, (a) that China is not ripe yet, nor ready to supply students for a college proper, in our home use of that term; and also (b) that we have neither the funds, nor the men, to man and work any full course of higher studies. There are boys in plenty, and they will come and pay for the privilege, but it is only to gain a practical education; not to spend the needed years to acquire a liberal or scientific training. To refuse those who will come, and pay at least part of the cost, and so make St. John's entirely a charity school would not help us much. We now have a fair proportion of boys who pay but a nominal sum on our scholarships. The mercantile class is the progressive one in China. Their boys, if we spurn them, will but go to other missions, or sustain secular schools for themselves. We on the other side by having, say, a larger number of wholly dependent pupils whom we could indeed carry through a somewhat higher course, could then only launch them helplessly into the life about them to find neither in schools nor in any profession a means of support outside of continued care by the mission, which must soon reach its limit. Hence our general school of mixed classes of boys, and in larger numbers than we could otherwise venture to take, for whom we provide such studies in Chinese, English and general western elements, as will enable them when, say, 16 or 17, to go out into business; and thus we help forward general progress in China. The boys meanwhile are under much Christian teaching and influence, and some few are won for Christ, and more are taught to despise heathen superstitions through widened knowledge. For the few, who can be useful in the medical or ministerial work, we must provide such higher studies as those at hand can aid them in, to prepare them for the later special courses in the medical and theological schools. Mr. Pott now has charge of the "collegiate school," with Miss Spencer, Mr. Koh, and Mr. Tsang as very efficient helpers in the English teaching; also a competent staff of native teachers for Chinese studies, part of whom are our own graduates. For further details of study and work the reports sent forward will give a full account.

St. Mary's Hall has done a very good year's work, though Miss Wong has had a

very heavy burden of care to bear alone. Two attacks of epidemic disease were, we fear, in part due to the damp walls of the old building now happily down; while a new and better St. Mary's will be ready this October to carry on its blessed work in the coming years. Mrs. Tsang, a widowed graduate of St. Mary's, has been useful as a second in Miss Wong's own sickness caught from the girls she nurses with all a mother's care. Happily the orphans escaped these attacks and have been unusually free from disease this spring and summer. They have now six rooms additional, ten in all; and it is a pleasant and sightly home so generously provided for these little ones by many loving hearts. The school reports by Mr. Yen and Miss Wong are forwarded with this.

DAY SCHOOLS.

Our day-schools under the charge of our native clergy have also been visited, and the reports supervised by our archdeacon, Mr. Thomson, who has always shown an untiring interest in this part of our outlying work. They are twenty-nine in number, twenty-one for boys, eight for girls. Too numerous for detailed mention I can only say that they do much good work and plant seeds of Christian teaching in homes often, as well as in the hearts of boys and girls directly taught.

OUT-STATIONS.

Our stations are:

I. Hongkew and Shanghai city with substations under the charge of the Rev. Y. K. Yen, aided by the Rev. Messrs. Hwa, C. J. Chang, Chu and Ku; while Nan Ziang, Mr. Chun, also reports through Mr. Yen. In all, fourteen places with 125 communicants and 367 day-school pupils.

II. Kong Wan, with San-Ting-Ko and five other out-stations, or seven places in all, are served by the Rev. Z. S. Yen, Priest in charge, and the Rev. Messrs. Sih, Wu, and T. S. Chu, and Mr. Sung, graduate candidate. There are 165 in the day-schools, and ninety communicants.

III. Kia Ding with Nah-Kong, four places served by the Rev. H. N. Woo, Priest, and the Rev. Messrs. Li and T. M. Chang, and Mr. Kiu, catechist. There are eighty pupils in day-schools and fourteen communicants.

IV. St. John's has three places where services are held by the Bishop and the Rev. Mr. Pott, with 110 boarding pupils and

fifty communicants and thirty day-scholars, making totals of twenty-eight places served by fifteen clergymen; 642 pupils in day-schools; 110 boarding, with twenty orphans and 279 communicants. Besides the more or less frequent Church services at the above twenty-eight places, much preaching and teaching for the heathen is carried on day by day, and vaccination and simple dispensary work is done and helps to bring our clergy and assistants in kindly and closer contact with many more people than could be reached in other ways. Though results are so slow, we believe that the ground is being prepared, and that much good seed is daily sown. We wait and pray for God the Holy Spirit to ripen the harvest, and give to us, or those who come after us, much fruit for the toil of past years.

HOSPITAL.

St. Luke's Hospital suffered by changes of those in charge, and part of the year from having no physician directly at hand to oversee the general management which means so much in any hospital, but is now once more in full working condition. The report shows 501 patients in the wards, and a total of visits, one or more times, of 21,279; Drs. Jamieson, Perkins, and Reid having given valuable help, the two former as in past years, the latter as a new friend.

The Medical School has gone on fairly, and we rejoice to hear of Dr. Mathews' coming so soon to begin the studies which, we trust, will make him for many years a teacher in this school. This may grow with the general advance of China in its recognition of the value of western science, toward which medical work and men have done much already. Patients from far and near carry back news of our kind attention to their needs, and sometimes of our religious teachings, and one or another, now and then, comes to Baptism and the new Christian life.

"UP-RIVER WORK"

is distinct by distance and another language, the southern Mandarin; and also perhaps because more lately undertaken and more in the line of modern Church life at home. Leaving Shanghai by noble river steamers from time to time I first land at Wuhu, 350 miles from the great mouths of the broad Yang-tze river, a large city centrally situated for our work in the province of An-hwuy. Here for some three years the Rev. M. P.

Kwei, Deacon, has labored faithfully, aided by a catechist, and visited from time to time by one or another of our clergy for superintendence and the administration of the Sacraments. He is now promoted to Hankow, and is succeeded by the Rev. T. S. Fung, ordained on the Feast of the Epiphany, and who has been for two years assisting Mr. Kwei. We have a chapel and ten communicants; a day-school with twenty-six boys and a few girls. Frequent general preaching and interviews with those who care to converse, or even inquire as to our "outside doctrines," make up the round of work. How can one poor Deacon do more? Our "Hill-top" stands bare, but a witness to several friends who helped us so far. Who will now add enough to build a house and furnish an active young man to establish a work that shall radiate beyond by evangelistic tours, and the planting of native agents more or less widely in all An-hwuy?

At Kinkiang, 100 miles above, we have no station, as the Methodists are there in force, but a few miles back on Lū-Shan, or Deer Mountain, we have our sanitarium for the river stations, well elevated and with beautiful surroundings. I was very glad to be able to enlarge it this year, and so add to the comfort of those who may sojourn there in the trying times of our fierce inland summers.

Up further, 150 miles, and we have reached Hankow, "the mart of nine provinces," and Wuchang, the capital, proud and old, of the Province of Hupeh and the seat of the Viceroy of the Hu-Kwan, the two provinces of Hupeh and Hu-Nan. Here, since 1868, work has been carried on with such trying changes as the climate and general instability of work in a new and foreign field surely bring to check steady work. We now, however, have a very hopeful outlook on both sides of the river, here more than a mile wide, and our missionaries have gained experience through some years' stay.

At Wuchang the Rev. F. R. Graves has resumed the charge of the general and pastoral work, with the care also of the few theological students, assisted by the Rev. Mr. Wong. The Rev. S. C. Partridge has thrown himself heartily into the school work, and has charge of the Bishop Boone Memorial School, and also three boys' day-schools, aided by the Rev. Mr. Tsun and Mr. Lio, a theological graduate, and Mr.

Li, a college graduate, who aids in western studies. Mrs. Graves supervises Mrs. Fang (a graduate of St. Mary's and widow of Dr. Fang, so well known as house surgeon at St. Luke's Hospital) in the charge of the Jane Bohlen Memorial School for girls.

The Women's Hospital, memorial of Mrs. Bunn, is at present closed, and used as a chapel, while Dr. Marie Haslep is hard at work at the language so as to work better and more freely later on, and has Miss A. P. Wong as medical student and assistant. We are now authorized to rebuild the Church of the Nativity at once, and shall soon be able to restore the hospital, blessed, we trust, by the many prayers and sacraments offered in its ward to God, who alone can make it, or any of our work, effective to the good of souls. Forty-one have been confirmed, and the number of communicants is upward of 100. Three day-schools have seventy-five pupils. Two boarding-schools have thirty scholars. Eight have been ordained who graduated from the Bishop Boone Memorial School, others are students of theology, and yet others are expectant postulants. The Rev. Mr. Sowerby, who left in December, had done most excellent work in both parish and schools, and the gentlemen in charge have borne hearty witness to this, and are doing all they can to carry forward and extend the work in its several departments. Their reports will tell the story of the work and plead for its interests, and I must needs be brief and pass on to other matters.

Dr. Deas reports that in his temporary hospital, in the Chinese buildings on the site when we purchased it more than two years ago, he has had 501 in-patients in his wards, and a total of 8,977 new cases, and 31,471 visits one or more times from patients in all. This shows a large amount of work, always carefully and patiently attended to, as is the Doctor's wont. We have about \$1,250 in hand toward a range of hospital buildings, which sum I hope will be increased by the Doctor's personal advocacy on his expected visit to the United States, as he came to his work in the spring of 1881.

Hankow is indeed a busy place, and the Rev. Mr. Locke's report speaks very hopefully both of actual progress and the added facilities for work in the year past; and also of the enlarging prospects of widely reaching efforts to go out and plant centres around

about our main work. We have been providentially led to this by the opening at Kwang Chow in the Province of Honan, hitherto almost untouched by missionary enterprise. A scholar of about forty years of age, a teacher in his own city, came to Hankow some three years ago. He came to believe the new doctrine, and was baptized, and returned home as others have done with a few Christian books, notably the New Testament and the Prayer Book. Two years elapsed and we then heard that he had been earnestly at work and had won many hearers, and that a good number sought Baptism. Last Christmas two men came down bringing Mr. Chu's request that we would send some one to teach and baptize those whom he had to some degree prepared. The Rev. S. H. Yang of St. Paul's, Hankow, went, as we felt it was better to wait before foreign interference with what might be genuine spontaneous native zeal and work. Mr. Yang in due time returned, reporting twenty-two baptized after further instruction, and others postponed, some of both classes being scholars and men of good station. Later Mr. Chu and two others came to Hankow and were prepared and confirmed by me on Whitsun-day. The Rev. Mr. Yang has gone to live at Kwang Chow, and Mr. Chu is to assist as an evangelist as widely as he can. No other help save some books is promised, and a work by the Chinese for the Chinese has been strongly set before them and hopefully taken up. We must sometime make the venture and this seems a special trial of our faith. The reflex action has undoubtedly been a blessing on Mr. Locke and his work in and round about Hankow. Others are moved to try and do more at the several points named in Mr. Locke's report, and later on one or both of us will visit all these places to assist or to prune, as the case may demand. We ask prayers for Honan and other outlying work exposed to all assaults of the great enemy and the weakness of the agents whom we must use, unless foreigners are to do everything themselves and so virtually hold back the natives from free work, as a zealous rector sometimes checks help from lay people, who by labor could learn more of Christ and Church work than by years of sermons and services. If we fail we shall at least have made trial, and we can be no

worse off than to have plodded on in a routine way. A freer mode of work is no argument against the very careful training of picked men to be the standard-bearers in the coming days when a Chinese Church shall grow where we now plant foundations; but neither do schools and pastoral care cover all that should be done to preach Christ and His Church to this people. Granted that most evangelistic work is seed spread broadcast, and the converts made often very ill instructed, shall we not hope that our easy catechisms and the Prayer Book will build on simple faith such plain Christians as shall be guarded from wild errors and, please God, led in time to the Heavenly Home?

St. Paul's Chapel has been outgrown and Mr. Locke is urgently asking for a church proper as the centre for all his efforts, and as a worthy presentation of our Mother Church in a city which may be called the Chinese Chicago. Are there not churches in our Chicago who can build this representative church in this great heathen mart? Mr. Locke is assisted by the Rev. Messrs. Yang, Kwei, Yeh and Hwang and sundry lay helpers. He has daily services at St. Paul's and frequent gatherings at the reception hall by his home. His boy choir does admirably, and I can commend this work, perhaps less known than other older in date, to all who may be disposed to help us forward in new enterprises so full of life. Forty-nine have been baptized and forty-four confirmed. There are ninety-seven communicants and eighty-six day-scholars.

Still higher up river, nearly 400 miles above Hankow, lies Sha-sz, next important as a busy trading-place below the gorges and rapids at I-chang, another 100 miles above. Sha-sz has been visited previously by Mr. Sowerby, but I only got there this May, having been hindered hitherto. Despite many reports of hostile feeling toward foreigners I landed in perfect quiet, and remained five days, going about in the city, and inland to the Fu-city beyond, without

insult or molestation. The Rev. Mr. Shia is stationed here and has twelve communicants, a day-school of twenty boys and other work outside the city. The Rev. Mr. Sowerby hopes to take up this work perhaps with headquarters at I-chang, which is a treaty port. He can drop down to Sha-sz and other points by native boat, and then return up stream by steamer. Well worked there is a large field just along the river, say for 200 miles, and Mr. Sowerby by experience is well qualified for just such work. May he have every blessing in it, as he so readily gave up settled work at Wuchang to further this.

Thus in all we have up river four foreign and eight native clergymen; 219 or more communicants; two boarding-schools with thirty pupils; two hospitals, one for men and one for women and children; six day-schools with 161 pupils and the prospect of growth which cheers on to further earnest efforts on the part of Bishop and clergy. I hope to be free before very long, if we are duly reinforced at Shanghai, to take personally more share in this up-river work, as I have never felt at home here, having served first at Wuchang and made my study of Mandarin.

Thus in brief I have traversed our field with its radiant points, so few and far between, to lighten the darkness even of this portion assigned to us in this vast empire. Three or four provinces and yet 100,000,000 of souls! How shall we plant the Church so that it may grow into the tree prophesied with many branches in which the fowls of the air shall find their shelter? Who will come and help us? Who will join in our prayers that God may guide and keep us from error and rashness, and give us such love and zeal that we may help and not hinder the work He purposes to be done by the Church for this great multitude who are as sheep gone astray and out of the way?

Yours faithfully,

WM. J. BOONE,

Missionary Bishop of Shanghai.

NOTEWORTHY GIVING.

At the conclusion of a recent enthusiastic missionary meeting at Keswick, in England, a young man sent to the platform anonymously \$50, his savings for a year, which he had intended putting in the savings-

bank, but which, he wrote, "he felt the Lord wanted," and this being announced, within a few minutes cash and promises were sent up, which, with some subsequent additions, amounted to over \$4,500.

MISCELLANY.

TOPIC FOR PRAYER.

The Missionary Council.

A PRAYER.

ALMIGHTY GOD, without whom our labor is but lost and with whom Thy little ones go forth as the mighty; We humbly beseech Thee to prosper all works in Thy Church undertaken according to Thy holy will, and especially the effort to provide a house for our Domestic and Foreign Missionary Society. Direct this undertaking with Thy most gracious favor and further it with Thy continual help. Dispose Thy servants, the stewards of Thy bounty, to give freely for the speedy accomplishment of this our fervent desire, to the honor of Thy holy Name, through Jesus Christ our Lord.

PRAYING AND WORKING.

Look at Fliedner with his great Kaiserswerth institution; study Bost with his village of asylums; or Harms with his college of missionaries; or George Müller of Bristol with his swarm of orphans; see them day and night occupied with the thousand details of administration; always adding to their burdens and responsibilities; building a Bethel this year, or a Bethesda next; their charge increasing till they are almost frightened to think how much money is needed for the necessary outlay of a single day—how comes it that such men are able to live and labor at such frightfully high pressure? What keeps them from being worried to death by the innumerable troubles and difficulties, great and small, of such gigantic charities? Why don't they take the wings of a dove and fly away and be at rest? Dr. Fleming Stevenson gives the answer in the very title of his book, "Praying and Working." They wait on the Lord; in everything by prayer and supplication with thanksgiving they make their requests known to Him; and the peace of God, which passeth all understanding, keeps their hearts and minds through Christ Jesus.—*Rev. Dr. W. G. Blaikie.*

NINETY AND NINE.

Across the stormy hills He sought the lost,
Leaving behind the folded ninety-nine,
The voice that called Him through the
night was thine;

O heart! remember what thy finding cost!

Think of the Shepherd drawing nigh to thee,

Fainting and wounded with the rugged way,

Bowing His bruised and bleeding back to lay

Thy sins, thyself, thereon, and set thee free!

And thou art free to pasture in His meads,

Where crystal streams of living water wind;

To hear His voice, to answer Him, to find Thy work, thy joy, in treading where He leads.

Is the Christ changed? The Shepherd not the same?

Seeks He not others as He once sought thee?

Why then, since He has freely set thee free,

Art thou not seeking others in His Name?

He loved thee so that then He spake of thee

As the *one* "lost," and claiming all His care.

Yet think not that His labors ended there;
Are none else lost? Lift up thine eyes and see.

We and our fellows seem no more than one,
And wandering from the fold, the ninety-nine;

Oh, let the Shepherd's love awaken thine
To carry on the work by Him begun,

To seek the bound, the lost, as He sought thee,

And in thy search to find His Word thy stay—

"In the regeneration I will say,

'I give you thrones, ye that have followed Me.'"

—*C. W. R. H., in Church Missionary Gleaner.*

AT the suggestion of some Cambridge friends of the late Bishop Parker, an "African prayer union" has been formed in England.

TESTIMONY OF A DISTINGUISHED VOYAGER.

TRAVELLERS in foreign parts do not always bring back with them a sympathetic and favorable report of missions among the heathen. All the more welcome was the cordial testimony rendered by Lord Brassey in his capacity as chairman at the annual meeting of the London Missionary Society. His lordship has been a great voyager round the globe, and he has nothing but praise for the work of Gospel missions.

In his excellent speech he said: "I have been on board the storm-tossed vessel in which a good Bishop of the Anglican Church was engaged in carrying the Gospel to the distant and storm-bound and ice-bound shores of Labrador. I have been in the stormy waters of the Straits of Magellan, and have seen at what sacrifice and by what efforts the Gospel is carried to the savage people of Tierra del Fuego. I have seen the devoted missionaries who are sent forth by the United States at their work at Beyrout and Lahore. On the occasion of a recent journey, both at Amritsar and Agra I saw what devoted men, and not less devoted women, were doing in the great cause of the education of heathen children. I have had the privilege at the Island of Tahiti of listening to a French Protestant pastor, a man of great culture, a man who had formerly held the post of teacher to one of the most distinguished nobles of our land, and I have heard that man deliver a sermon which was listened to with great attention by his native audience. The last missionary station which I visited was that established by yourselves in Darnley Island. We had the pleasure and the privilege of taking the wife of Mr. Hunt, your missionary, in the 'Sunbeam' from Thursday Island to Darnley Island. At Darnley Island we met your own mission schooner, which had brought Mr. Savage from Murray Island to Darnley Island to meet his newly arrived colleague. We spent a most interesting day with Mr. Hunt and Mr. Savage at Darnley Island. We saw the place of worship on the island—a humble but picturesque building; we saw much of the native teacher and his wife, persons whom it was impossible to know without feeling the greatest admiration and respect for them. We heard a most interesting narrative of the difficulties and efforts which are involved in carrying the Gospel to the

savage races of New Guinea. We heard, and it was impossible to hear the story without a thrill of admiration, of the devotion which is shown by the native teachers acting under the guidance of their English leaders in this great cause. The greater the peril, the more imminent the prospect even of death, the more earnest is the enthusiasm of the native teachers to go forth into this dangerous field."

Lord Brassey went on to declare that it is England's highest mission and imperative duty to civilize, educate, and Christianize those in foreign lands whom her influence can reach. He made a strenuous appeal for increased help toward the society's operations—an appeal backed up by a generous donation and the promise of continued support. Altogether, as Dr. Bruce remarked, it is seldom one hears a better missionary speech from the chair than that of Lord Brassey.—*London Paper*.

TWO GIFTED MISSIONARIES.

Two of the most gifted men in the annals of missions have ended their days in labors among Mohammedans, both dying in comparative youth. These honored servants of the Master were Henry Martyn and Ion Keith-Falconer. They had much in common, much in contrast. Both were Cambridge men, winning the highest academic honors that famous university could bestow, and both for a time resided there, the one as fellow and examiner, the other as Hebrew lecturer and lord almoner's professor of Arabic. Both won lasting literary renown, the one in Oriental translations, the other in scientific contributions to the "Encyclopædia Britannica." Both were unusually gifted, and yet unhesitatingly laid all their gifts and honors at their Master's feet. Devotedly pious and pre-eminently fitted for their work by their rich stores of learning, especially in Semitic tongues, both turned to Mohammedan lands, spent nearly the same brief period of seed-sowing there, and at the same age (thirty-one), while the dew of youth was still on them, sank to their rest under the burning suns of Persia and Arabia.

They stand out, the one in the morning, the other in the evening of this century of missions, as among the noblest examples of missionary zeal. When such men, so gifted,

so youthful, so honored, with any prize that ambition can name within their reach, count their lives as nothing in a service that contemplates no earthly reward, how should their example put to shame that spirit—alas! too prevalent—that would withhold from the Foreign field the more gifted and cultured of the youth of the Church, on the plea that in such service their gifts, their learning and their lives are thrown away!

As the service is noble, so let the servant be. Eternity alone will reveal the rich and lasting fruits of the brief but brilliant labors of these two gifted young missionaries to Mohammedan lands.—*The Missionary*.

LIVING EPISTLES OF CHRISTIANITY.

CHRISTIANITY is being made known and commended more and more in Japan in the lives of the people as well as in the teachings of those who have been called to engage in missionary work. The Rev. Dr. H. H. Loomis, in a recent letter, gives an account of the remarkable conversion of a hotel proprietor.

"On a recent visit to Shimonoseki," he writes, "I stopped, for the first time in my life, at a hotel kept by a Japanese Christian. It was an experience that I shall always remember with great pleasure. The name of the proprietor is Tonomi Matsubei. He was once a most degraded drunkard, and, like too many of his class, spent his life in almost constant debauchery. But the Rev. Mr. Alexander stopped there a few times, and told him something of the plan of salvation, as well as gave him some Christian books to read. But the conversion of such a besotted man seemed almost too much to expect or hope for, and to ordinary appearance such efforts were time and strength thrown away. In the providence of God this man went to Osaka, and on his return, the small ship on which he had taken passage was wrecked, and nearly every person on board perished in the storm. He, with others, went to the bottom, and there in the midst of the sea he lifted up his heart for the first time in prayer to God for the forgiveness of his many sins and the preservation of his life. God heard his request, and gave him strength and guidance, so that in the midst of the darkness he was able to reach the shore.

"From that hour he has been a changed man. He has not only given up the use of

strong drink, but also banished it from his house. He set up an altar for the worship of God, and all his affairs are now conducted on Christian principles. He keeps copies of the Scriptures for sale, or to lend, and it is his greatest pleasure to tell others of what the Lord has done for him. Such evidences of Divine power multiplying in all parts of the land are a demonstration to all of the truth and reality of the religion of Jesus Christ."

SUPERSTITION IN NEW MEXICO.

THE Rev. James Fraser, a missionary in New Mexico, gives the following illustration of the ignorance and superstition of adherents of the Church of Rome in that territory: "It is not many weeks since I had occasion to visit one of our mission fields in the region of Mora; and as we were journeying along we came to a small country church, which was surrounded by small heaps of split pine wood. This was the preparation for a feast to be held in that village in honor of the guardian saint of that town and locality. Within a quarter of a mile of the church we met the parish priest making his way to the village, who is always the leader in these scenes, kept in honor of these wooden saints.

"At dusk the heaps of pine wood (about fifty to eighty in number, for we counted fully twenty on each side of the church, omitting the ends) are lighted, and when they are blazing in good form the priest, dressed in his robes, sallies forth from the church, with the patron saint of the place in his arms, to lead the people in procession round the church by the light of these fires. The priest now sings and hugs the saint, thanking it for the blessings it bestowed on the village during the year; while the people in crowds follow the priest, whooping and shouting and firing guns at a most boisterous rate; indicating, one would think, the orgies of pure heathenism rather than anything that could pass under the name of a Christian feast. And heathenism doubtless it is. Those of us who have seen the dances of the Indians of Arizona and New Mexico are fully persuaded that these wild scenes (the so-called feasts of the Romanists of this land) have been borrowed, in great part, from the heathenism of the Indians. It is heathenism conquering the Church

rather than the Gospel winning and converting the heathen."

MY FATHER'S FIELD.

A MAIDEN stood where the fields were ripe,
And gathered the golden wheat;
Gaily she sang as she bound her sheaves,
And laid them about her feet.

One marked her there, as she passed her by,
Alone with her hard-earned spoil,
And spoke of rest, for the sun was high,
And the reaper spent with toil.

But the maiden smiled, as her glad voice
said,

"Nay, lady, I may not yield;
The work is great, but the work is sweet,
I toil in my father's field."

Gleaners of Christ, in your lonely toil,
When weary and fain to yield,
Take comfort here, though the work is great,
"Ye toil in your Father's field."

And the Father's house lies over the hill,
Where the sun of life goes down;
There shall ye rest, and the Father's smile
Forever your work shall crown.

—*E. G. Stuart, in Church Missionary
Gleaner.*

CHANGE IN WEST AFRICA.

THE Rev. J. H. Reading, of the Gaboon mission, writes as follows of the change in public sentiment among the white traders and others in that portion of the west African coast: "Terrible as is the cruelty of the natives, I must add that white men on the coast of Africa are their peers in this, as in every other kind of vice and crime. Ten years ago, when I lived at Gaboon, it was a common thing for a white trader to whip a servant to death. I have seen a man tied and his back literally and completely mangled with hippopotamus whips. When I remonstrated, the trader was about to shoot me, and I was compelled to silence. It was not uncommon for two or three drunken traders to order a man to be tied up and flogged, merely, as they phrased it, 'to hear him sing'; or they would hang him up by his thumbs, his arms turned backward until his toes barely touched the ground, and then the cries of the poor slave under this insupportable torture I have seen made an occasion of merriment to

the white wretches who sat and listened. But I forbear. I may have said too much; I have withheld the worst. As for the cruelties practised by the whites, happily it can be said that the change in public sentiment in this matter during the last twelve years has been very great, indeed wonderful. If the missionaries had nothing else to show but this as the effect of their presence and their work, it would justify all that the Church has expended in sending them, and all the sufferings and deaths which the missionaries have themselves endured."

INDIAN RELIGION.

THE Rev. John McLean, a missionary of long experience among the Indians of British America, writes as follows of the religions and customs of the red men: "The majority of the Indian tribes believe in the existence of a great spirit, who may, or may not be, the creator. He is not the same Supreme Being as that believed in by the white man, although the influences of Christianity oftentimes exert such a power over the theological opinions of the Indians as to cause them to accept the Christians' God as the same. To some he is the 'son,' and to others, the 'old man,' the 'man above,' the 'great spirit,' the 'first cause,' and the 'captain of heaven.'

"Besides the great manitou, there are lesser manitous, lesser spirits, and secondary creators. These reside in the rapids of rivers, and in the strange things resulting from freaks of nature. A peculiarly shaped stone, contorted tree or lonely cave, is recognized as the stopping-place of the spirits, hence the sacrifices made and presence of trinkets at these places. In the mortuary customs of these people, there is immanent the doctrine of the immortality of the soul. The widely prevailing custom of burying articles necessary for travelling with the dead, to assist the spirits in their journey to their future abode, and to be of service to them during their residence there, is begotten of this doctrine. Some believe that, as the things deposited in the graves decay, the spirits will take them away, to be again united, and used in the spirit world; but the more general opinion is that the spirits being immaterial, must use spiritual things, and they take therefore the soul of the articles and leave the matter behind. Creation and providence are prominent doctrines in

their theological system. The latter is to them a powerful reality. Though not taught explicitly, there is betokened in the recognition of sin, the existence of a law, which belongs to the Supreme Being, and which when broken, constitutes sin, and man is punished by the infliction of disease for his disobedience. The soul of the red man cries out for forgiveness of sin, and this finds its highest expression in sacrifice. Sacrifices are made by some tribes of Indians to the evil spirits to propitiate them, that their favor may be gained, and evil warded off.

"Prayer is offered to the sun, the great spirit, and to the lesser spirits at the stopping-places of the gods. I have oftentimes seen the red men reverently pray to the Supreme Being for help in their seasons of distress. At the sun-dance the ideas of sacrifice and prayer are very prominent. The medicine-man in the sick lodge prays for the spiritual power to help him in healing the sick. The floating garment at the top of the lodge is placed there to attract the lesser divinity as he is passing by, that he may lend aid."

CHRISTIAN UNION IN JAPAN.

THE last general report of the English Church Missionary Society's mission in Japan, which appears in the *Church Missionary Intelligencer* for September, contains the following on the progress of Christian union in Japan, and the steady advance in the conversion of the Japanese: "The motion put forward by our united conference setting forth our desire for union has met with varied success, being made a handle for ridicule by some, and controversy by others; but as the result of that action a most friendly conference was held between the Episcopal delegates and those of the three American Methodist societies in November last at which a basis of union for the two churches was drawn up and circulated amongst the missionaries concerned.

"A revision of the Prayer Book was attempted during the summer, but without result on account of a difference of opinion as to the amount of revision necessary.

"Amongst general mission items we may note the large meeting of the Evangelical Alliance held in Tokio in May last, at which the subject of union of all the branches of the Christian Church in Japan was discussed.

From what I could gather the general feeling was that of a desire for such union in theory, but at the same time a sense of shrinking from the carrying of it out as a practical matter. It was generally agreed, however, that they should aim at having a common hymn-book, and the one then in preparation by a committee of the Congregationalist and Presbyterian churches was adopted, a request for representatives of other churches to sit on the committee being granted."

FRAGMENTS.

— India is the home of one-sixth of the the human race.

— China is the home of one-fourth of the human race.

— Of the 6,000,000 women in Brazil only 500,000 can read or write.

— The abolition of slavery in Brazil rids the American continent of legalized ownership in human beings.

— Topeka, Kansas, has more churches than any city of its size in the United States, and it has not a single drinking-saloon.

— The late Mr. William H. Child, of Niagara Falls, left \$15,000 in aid of Christian work among the colored people of the South.

— During the last twenty years between 125 and 150 new churches have been built in Virginia and West Virginia, and the communicants have increased from 6,522 to 20,627.

— Bishop Rawle, of Trinidad, has been compelled to resign his diocese by the infirmities of age. His own official and his wife's private income were expended upon his diocese.

— Twelve thousand jubilee New Testaments have been ordered from the British and Foreign Bible Society in London for New Zealand. They are to contain Queen Victoria's autograph.

— The collections taken up at Banza Manteke on the Congo consist of beads, bells, handkerchiefs, and bits of cloth. The salaries of the American missionaries are paid in the same sort of currency.

— A clergyman, who was visiting the parish church of a large town in England, made the following entry in his journal: "I understand that they spend here £600 a year on their choir and £30 a year on Foreign Missions, which is a piece of refined selfishness I cannot describe."

WOMAN'S WORK.

Communications relating to this Department should be addressed,

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

21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE November meeting of Diocesan Officers with the Secretary of the Auxiliary will be held in Washington, D.C., on Thursday, the 15th.

Due notice of place and hour will be given later.

Diocesan Officers expecting to be present are requested at their earliest convenience to notify the Secretary. It is earnestly hoped that as many as can do so will attend the meeting.

JULIA C. EMERY,

Secretary.

MARYLAND.

FROM Aquasco, the Rev. J. G. Bryant writes of his colored school:

"The school is doing an excellent work. Many of the children are very apt and diligent. Nearly all are fond of their books, and are advancing as fast as their circumstances will allow; for many of them study under great disadvantages—want of books, and irregularity in attendance, and insufficient clothes. After eight years' labor here and with three years' experience with a mission school, I am convinced that an ordinary mission school is far from meeting the peculiar needs of the colored people of this district. There is a pressing need of industrial training also. We have here many worthless parents given to idleness and drunkenness; many children left with no one to provide for them but an immoral, foolish and ignorant mother; children who need a school where the hand, the head and the heart can be trained for time and eternity. They must be under my immediate care and control, for their home training is very defective.

"I have brought the matter to the attention of our Bishop. He approves of it but does not see his way open to give it practical

support for the want of means. But in the meantime I am going ahead with it all I can. Land has been secured near the school, an experienced shoemaker has been engaged, and I am preparing to take a few boys and have them taught farm and shoe work in connection with the school. But we shall need a machine for shoes and shoe tools and farm utensils. Thus far I have received not one cent from any source.

"There are here three girls who are very apt and promising in their books and general usefulness. But if real and substantial good is to come from them, they must be taken from their mothers. About four dollars a month each, with their own labor between school hours, would meet the expense of board and books. Will not the Woman's Auxiliary assist me in this good work? Were you to come here and go among these people as I have done; were you to see their extreme poverty, their helplessness, their gross ignorance, and their moral affliction, I am sure their pitiable condition would move you to do something for them. They are looking as never before to the Church for light and direction. May they not be disappointed."

MISSISSIPPI.

ST. MARY'S MISSION, VICKSBURG.

THE Rev. C. M. Ellingham writes, Sept. 29th:

"We have not been idle this summer, but

by the mercy of God, have been permitted to paint the interior of St. Mary's Chapel, according to the advice of Bishop Thompson, and to pay the bill.

"The front wall of the bank in front of the church was condemned by the aldermen of the city as unsafe. We were compelled to take it down and rebuild it. This has entailed an expenditure of thirty-five dollars—a large debt for us, and alas, still unpaid. Oh, for some good Samaritan to come to help us in this matter!

"Vicksburg is at present quite demoralized. There has been a yellow-fever scare. About two thousand persons took flight. The Jews were in the majority. We have a 'shot-gun' quarantine. Thank God, however, not a single case has been found in Vicksburg. The city is even more healthy than it was this time last year. The authorities here are very vigilant, and determined that, if human means can prevent its advent, nothing shall be left untried.

"The wickedness of some of these cities is terrible. Half the colored people here are practically heathen. St. Mary's has an immense work before it in this place. It is a mission to the negroes which was started about four years ago by the Rev. Nelson Ayres, who bought the ground and built the chapel under the supervision of Bishop Green and Bishop Thompson. After two years' hard work he resigned, and there was no clergyman in charge of the mission for more than a year. Services, however, were held in the chapel on Sunday evenings by Bishop Adams, now of Easton, who was at that time rector of Trinity Church, Vicksburg. At the urgent request of Bishop Thompson, I left my place in the West, where I was quite happy, to come and take up this peculiar work. I have been here for more than eighteen months, and both the Bishop and Standing Committee express their satisfaction at what has been done in

that time—many baptized and confirmed, reverence taught and inculcated during Divine service, a school of nearly seventy children gathered from the gutter and grounded in the Church Catechism and the Prayer Book. We have also been permitted to turn one of the oldest colored Baptist preachers into a Deacon of the Church. He was ordained in St. Mary's Chapel on Trinity Sunday. So far the spiritual work has been neither barren nor unfruitful.

"Now as to the material work. We have been permitted to pay off a debt of \$200.00, and have painted the mission chapel both inside and out, so that St. Mary's is now one of the most cheerful places of worship in the city. We have no other place for socials or in which to hold our Sunday-school. I have an idea which perhaps can be carried out for about \$1,000. That is to excavate the earth under this mission chapel and fit it up as a hall and school-room. I am convinced that the further and successful development of the mission depends on this being done. This will provide a place where our young people can meet, and a counter attraction to the gadding in the streets, and the enticements of the various religious bodies around us.

"Now, you have helped me and the mission hitherto; pray do so this year also. I assure you it is dreadfully uphill work, owing to the unstable character of the negroes—they are more like the butterfly than the bee. As the Bishop of Chicago used to say, in reference to one place in his diocese: 'You have tough timber to make Churchmen out of.' However, patience and perseverance, the blessing of God and Church teaching will do much for the rising generation and will be the means of helping them to save their souls alive."

SOUTH DAKOTA.

THE AUXILIARY AND THE MISSION HOUSE AT GRACE MISSION, CROW CREEK.

Miss Howard writes, in the summer, from Grace Mission:

"I have just sent Mr. Burt the money from our mission boxes—\$17.63. I think the women did so well. We had such a busy, happy time, the day we counted the money. I kept them all to tea, so they had a long afternoon to talk before voting on

the best use of their money. At last they decided to help build a chapel among the Dakotas, as they gave to the foreign field last year.

"Two incidents pleased me so much. One young girl, who has just returned from the East, came to me and said she had no box, but would like to give her dollar. Yesterday one of my old women, who has been off on a visit, brought me her box to open.

She said she would like to take the small change and give me a dollar. I counted the money and found ninety cents. When I told her, and started to find ten cents more, she said that was all right, and gave me the dollar for the ninety cents. She wanted her box fixed at once (no asking her to take it again), and then wanted to know how many Sundays her box had been waiting. I told her three, and she at once put in fifteen cents. If we had more such workers, how the good work would grow!

"Our paint has arrived and the men have begun work on the church. I wish you might have seen it fresh and pretty. My house is still a home for different ones who come and go. Mamie Ashley and Wallace are fixtures. Some of the school children are coming to visit through vacation. I suppose they feel it a good place, like school, to stay in, and yet not school. It is a home centre for all the people around, and I cannot tell you what pleasure it gives me to see some of the people in my big room reading or talking, some of the children and girls in my parlor with me, or out on my piazza, and the same boys who were here the day you arrived—my boys who were confirmed that day—still my boys, and as usual about the place somewhere. This evening they have watered all my garden for me, and been rewarded with some fire-crackers left from the Fourth. I pray they may grow to manhood, helped by the home influence I try to throw around them."

THE SCHOOL CHILDREN AT CROW CREEK AGENCY.

From Crow Creek Agency Mrs. Burt writes, August 14th:

"Our Sunday-school is almost entirely composed of the children from the Government school which was quite full at the close of the year, and will be probably the coming year. It is close by, and the children attend service and Sunday-school regularly. A large number are baptized children from our Christian families, and perhaps quite as many children baptized of heathen parents, who have been brought to the font solely through school and Sunday-school influence. Last Whi-sunday there was a large class of this sort, and it was interesting and touching to see the willingness and even eagerness with which some of them sought the consent of their parents, chose

their own sponsors, and asked them themselves to stand for them. Dear little ones! I wish I could hope to give a faint idea of them in their school-home. I do not know so much of the boys, but of the girls I see a good deal. At first they are shy, but when really acquainted, they are very affectionate and cunning. All have made good progress in English this year, far better than ever before. A special effort was made to banish Dakota. They were allowed to talk it only on Sundays, but before the end of the year, very little Indian was heard even then.

"The little girls are almost always happy and obedient. I think there is less quarrelling than is usual among white children. Once in a while a little seven or eight-year-old comes to tell the matron that 'Rosa fight Agnes.' It invariably turns out that the second named child is the offending one. And the fighting consists in calling names. If one child should hit another it would not hurt her feelings more than to be called 'Crooked-nose,' 'Squint-eye,' or 'Lame-girl.' Blows are rare even among the boys.

"It is pleasant to be among them during the play hour. Always singing their school songs and Church hymns. One never tires listening to the merry chatter in broken English. A favorite trick is to come softly up behind you, and cover your eyes with two little hands. Then you are expected to guess who it is, till the right one is named before you are allowed to see again. One child has remained at the school during vacation. Her father and mother are separated, but they both came to claim Agnes when school was closed. Both wanted her, and got into quite a quarrel, which set the poor child to crying, of course. Fortunately the agent was there, and he asked her if she would like to go with the father or mother, or stay at the school. She quickly chose the latter, and all parties were well pleased. She has been the pet of the house and very happy ever since. One day before school closed, when I happened to be over, Agnes and another little girl were frolicking about and playing with me. They took it into their heads to get the scissors and snip off locks of their hair. My remonstrances were of no avail, and I was even pressed into service and made to hold the locks while they braided and tied

them. But they rewarded me by presenting the tiny braids, and I labelled them and

thought I would always keep them, but I have concluded to send them to you."

JAPAN.

THE MATSURI: THE BIBLE CLASSES: STUDIES IN THE LADIES' INSTITUTE, OSAKA.

Miss Bull writes, July 31st:

"Remaining in Osaka so late in the season, I had an opportunity to see the great *matsuri*, or religious festival, of Osaka. For a week the streets were ornamented with lanterns gaily decorated, and shrines were carried or drawn through them by devout believers, with shouting, drumming, and sometimes grotesque costumes. On the evening of the 25th of July it all culminated in a grand river procession of boats, some bearing the shrines, others drums, others the devotees. Great bonfires lit up the scene, and thousands of bright colored paper lanterns were festooned on shores and boats. Some of the people clapped their hands when the boats containing the shrines passed, but they tell me there is much less enthusiasm shown now than in former times.

"Beyond our vacant lot are some Japanese streets where many children live. I can see them playing from my upper veranda, and have been much interested since the *matsuri* in the sports of a dozen or two bright boys. One is a famous drummer on what seems to be an empty keg, his performance being an exact imitation of the *matsuri* music, which was a peculiar movement, sometimes very fast and decreasing until very slow. The musician is borne on an improvised shrine on the shoulders of his playmates, and when the music is fast and loud the children's voices unite in the cry which has become familiar during the festivities. I watch them with tears in my eyes, and a prayer that some time the Truth may be revealed to them before they are old enough to bear the real shrine on their shoulders—as I presume they are planning to do when they are men.

"I asked my young men's Bible-class if there is *teaching* in the temple or by the priests during the *matsuri*. They did not seem to be sure, but thought there was; but when I asked if it would be exhortations to the people to live better and purer lives, they answered, 'O, no!' quite confidently.

"I have enjoyed teaching that class

very much. Fourteen different young men have attended at different times, a half-dozen regularly. Most of them are Christian pupils of the mission schools, and have now gone home to their own country or province to spend their vacation. Such are anxious to learn English well enough to be able to use the commentaries which would be helpful to them in teaching the Bible in their homes, and which have not yet been translated into their own tongue. Two of the members were pupils in the naval school. One has lately been baptized by Mr. Tyng. He returns to Osaka in the fall to enter the normal school. I thank God for that prospective Christian teacher. His companion has become a catechumen. He is the one for whom the class was formed. The results took place in the beginning of the history of the class, before that could have had much or any influence. The one first spoken of joined the class since his Baptism. The Bible-class for the ladies has been attended by very few. We do not yet succeed in drawing those we wish so earnestly to influence to study the Bible. I trust next year (of school) may be more productive of direct results. I feel very thankful for the Providence which has preserved my health and strength so I could go on with my work through this exceedingly hot month of July, and so retain pupils who might have been lost to us by going elsewhere, perhaps to the temple schools if we had closed in June.

"Now Mr. Mori is planning for the new year. I am to write out a plan for a four years' course in English before leaving for Arima, and it will form part of a notice of our work and intentions to be printed in the newspapers. The course is to include geography, history and the natural sciences, besides a full course in the English language. Mr. Mori says there are Japanese ladies in Osaka sufficiently advanced in English to take up these higher branches. I am to choose the text-books too, from price-lists and catalogues of native firms at Tokio, represented here. They think we could not get the books from America. But I feel anxious to have Steele's Sciences, they are so reverent in tone."

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

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

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

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

ALABAMA—\$13.00		FLORIDA—\$12.60	
<i>Birmingham</i> —Advent, Domestic, \$2.50;		<i>La Villa</i> —St. Stephen's, General.....	12 60
Foreign, \$2.50	5 00		
<i>Mobile</i> —"Anonymous," Domestic and For-		INDIANA—\$20.00	
ign.....	8 00	<i>Indianapolis</i> —St. Paul's, Wo. Aux., Sp. for	
		scholarship in Utah.....	20 00
ALBANY—\$42.15		IOWA—\$0.40	
<i>Cambridge</i> —St. Luke's, General.....	2 50	<i>Miscellaneous</i> —"M.," Domestic.....	40
<i>Ilion</i> —St. Augustine's, Domestic, \$1.21;			
Foreign, \$1.20	2 41	KENTUCKY—\$25.00	
<i>Lansingburgh</i> —Trinity Church, Domestic..	26 78	<i>Louisville</i> —W. A. Robinson, for "Wm. A.	
<i>Plattsburgh</i> —Trinity Church, General.....	10 46	Robinson, Jr., Memorial" scholarship,	25 00
		Cape Mount School, Africa	
CALIFORNIA—\$19.00		LONG ISLAND—\$25.18	
<i>Pasadena</i> —All Saints', Wo. Aux., for Bishop		<i>Brooklyn</i> —Church of Our Saviour, Mrs. R.	
Ferguson's work, Africa	19 00	North, Domestic and Foreign	5 00
		<i>St. Mary's, Colored</i>	15 18
CENTRAL NEW YORK—\$23.05		<i>Newtown</i> *—St. James', Wo. Aux.....	
<i>Owego</i> —St. Paul's, Domestic, \$5.53; Foreign,		<i>Miscellaneous</i> —"Anonymous," Domestic	5 00
\$5.52	11 05	and Foreign.....	
<i>Utica</i> —Trinity Church, Domestic.....	5 00	LOUISIANA—\$20.00	
<i>Waterville</i> —Grace, "A Member," for work		<i>New Orleans</i> —Christ Church, Mrs. T. G.	
at Wuchang, China	7 00	Richardson, Wo. Aux., Sp. for Bishop	
		Williams' organ, Tokio, Japan, \$5; Sp.	
CENTRAL PENNSYLVANIA—\$4.00		for Bishop Holly, \$5; Sp. for church	20 00
<i>Tamaqua</i> —Calvary, Domestic.....	4 00		
CHICAGO—\$348.00		MAINE—\$22.95	
<i>Chicago</i> —St. James', Wo. Aux., Sp. for Mrs.		<i>Bangor</i> —St. John's, Domestic.....	14 20
Handford	348 00	<i>Brunswick</i> —St. Paul's, General.....	6 00
Transfiguration, Wo. Aux., Sp. for Mrs.		<i>Newcastle</i> —St. Andrew's, General.....	75
Handford.....	5 00	<i>Wiscasset</i> —St. Philip's, General.....	2 00
CONNECTICUT—\$1,342.00		MARYLAND—\$91.25	
<i>Collinsville</i> —Trinity Church, Domestic, \$4;		<i>Baltimore</i> —Atonement, St. Andrew's Guild,	
Sp. for Bishop Weed for yellow fever		Sp. for Rev. H. D. Page, Japan.....	18 00
sufferers, \$9.....	13 00	"Friends," through Indian Aid Associa-	
<i>Groton</i> —Seabury Memorial S. S., Wo. Aux.,		tion, Sp. for Mrs. Handford.....	5 00
Sp. for St. Mary's Orphanage, Shang-		<i>Frederick Co.</i> —Frederick, All Saints', Wo.	
hai, China	5 00	Aux., Indian, \$19.25; Foreign, \$49.....	68 25
<i>Hartford</i> —Trinity Church, Indian, \$71;		MASSACHUSETTS—\$2,171.58	
"Tithe," Domestic, \$1.00.....	1,071 00	<i>Amherst</i> —Grace, Domestic.....	13 35
<i>New Haven</i> —St. Luke's, Sp. for Bishop Holly		<i>Boston (Dorchester)</i> —All Saints', Wo. Aux.,	
"A Few Friends," Sp. for Bishop Holly..	21 00	for "All Saints" scholarship, Cape	
<i>New London</i> —St. James', Foreign	25 00	Mount School, Africa	1 00
<i>Norwich</i> —Mrs. E. Chappell, General.....	2 00		
<i>Pequot</i> —"Anonymous," Sp. at discretion of		*In the October SPIRIT OF MISSIONS \$30 from this	
General Secretary.....	200 00	church for general missions should have read for	
		"widows and orphans of Foreign Missionaries."	
EAST CAROLINA—\$59.80			
<i>Ambler</i> —Mrs. E. F. Custis, Domestic, \$29.90;			
Foreign, \$29.90	59 80		
EASTON—\$2.22			
<i>Cecil Co.</i> —St. James', "Birthday Missionary			
Box," Domestic, \$1.11; Foreign, \$1.11...	2 22		

ACKNOWLEDGMENTS.

<i>Rock Island</i> —Trinity Church, Missionary Guild of St. Paul, General.....	4 34	School, Tokio, Japan.....	40 00
RHODE ISLAND—\$88.79		<i>Buffalo</i> —Grace, Foreign.....	50 00
<i>Manville</i> —Emmanuel Church, Domestic... 5 00		St. James', Domestic.....	4 12
<i>Newport</i> —All Saints' Memorial Chapel, General.....	83 79	St. Thomas', Foreign.....	3 34
SOUTH CAROLINA—\$23.77		<i>Canaseraga</i> —Trinity Church, Domestic, \$7.50; Foreign, \$7.40.....	14 90
<i>Ridge Springs</i> —Grace, Wo. Aux., Missionary Boxes, General.....	3 77	<i>Catharine</i> —St. John's, Foreign.....	2 33
<i>Winnboro</i> —St. John's, Wo. Aux., Sp. toward support of baby in St. Mary's Orphanage, Shanghai, China.....	20 00	<i>Geneva</i> —Trinity Church, Wo. Aux., for "Henry W. Nelson" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; Sp. for Foreign Missionaries' Insurance Fund, \$18; Sp. for Bishop Holly, \$24.....	82 00
SOUTHERN OHIO—\$86.09		"H." Foreign.....	5 00
<i>Chillicothe</i> —St. Paul's S. S., Domestic, \$16.88; Foreign, \$7.....	23 88	<i>Le Roy</i> —St. Mark's, Domestic, \$8; Foreign, \$1.15; S. S., Domestic and Foreign, \$5.49.	14 64
<i>Cincinnati</i> —Christ Church, "Young Gleaners," Wo. Aux., Sp. for "Reno" scholarship, Nevada, \$3; Sp. for "M. H. Rochester" scholarship, Seguin, Western Texas, \$1; Sp. for brick in St. Luke's Hospital, Denver, Colorado, \$1.....	5 00	<i>Hornellsville</i> —Christ Church, Foreign, \$5; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$4.....	9 00
St. Paul's, Wo. Aux., Domestic, \$15.51; Foreign, \$14.76.....	30 27	<i>Rochester</i> —"A Friend," Sp. for Bishop Holly.....	1 00
<i>Circleville</i> —St. Philip's, Wo. Aux., Domestic.....	3 75	<i>Miscellaneous</i> —Wo. Aux., Sp. for Miss Carter, \$25.75; Sp. for Rev. O. Parker, Alaska, for his work, \$25.75.....	51 50
<i>Columbus</i> —Church of the Good Shepherd, Wo. Aux., Domestic, \$6.06; Sp. for Bishop Holly, \$12.13.....	18 19	WEST VIRGINIA—\$23.69	
Trinity Church, Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Seguin, Western Texas.....	5 00	<i>Parkersburg</i> —Trinity Church, Foreign.....	15 63
TEXAS—\$1.50		<i>Shepherdstown</i> —Trinity Church, Domestic.....	8 06
<i>Woodville</i> —Holy Innocents', Domestic.....	1 50	NEVADA AND UTAH—\$137.50	
VERMONT—\$62.47		Utah.	
<i>Arlington</i> —St. James', Domestic, \$11.83; Foreign, \$11.37.....	22 75	<i>Salt Lake City</i> —St. Paul's, Domestic, \$101.40; S.S., Africa, \$35.10.....	137 50
<i>Cambridge</i> —Holy Apostles', Domestic, 50 cts.; Foreign, 50 cts.....	1 00	SOUTH DAKOTA—\$121.52	
<i>Enosburgh</i> —Christ Church, Domestic, 98 cts.; Foreign, 97 cts.....	1 95	<i>Pine Ridge Agency</i> —Holy Cross, Wo. Aux., Domestic, \$31.37; Foreign, \$31.26.....	62 53
<i>Enosburgh Falls</i> —St. Matthew's, Domestic, 74 cts.; Foreign, 73 cts.....	1 47	(<i>Wounded Knee</i>)—St. Andrew's, Wo. Aux., Domestic, \$9.14; Foreign, \$9.14.....	18 28
<i>Fairfax</i> —Christ Church, Domestic, 50 cts.; Foreign, 50 cts.....	1 00	(<i>Skunk Camp</i>)—St. Paul's, Wo. Aux., Domestic, 59 cts.; Foreign, 58 cts.....	1 17
<i>Georgia</i> —Emmanuel Church, Domestic, 50 cts.; Foreign, 50 cts.....	1 00	(<i>Porcupine Tail</i>)—St. Julia's, Wo. Aux., Domestic, \$4.94; Foreign, \$4.94.....	9 88
<i>Jericho</i> —Calvary, Domestic, 50 cts.; Foreign, 50 cts.....	1 00	(<i>White Bird's</i>)—St. Mary's, Wo. Aux., Domestic, 75 cts.; Foreign, 75 cts.....	1 50
<i>Milton</i> —Trinity Church, Domestic, 50 cts.; Foreign, 50 cts.....	1 00	(<i>Young Man Afraid</i>)—St. Peter's, Wo. Aux., Domestic, 52 cts.; Foreign, 53 cts.....	1 05
<i>Rutland</i> —Trinity Church, Domestic, \$10.17; Foreign, \$13.17.....	22 34	<i>Santee Agency (Bazille Creek)</i> —Church of the Blessed Redeemer, Wo. Aux., Domestic, \$3.70; Foreign, \$3.75.....	7 45
<i>Shelburne</i> —Trinity Church, Domestic, \$3.23; Foreign, \$3.23.....	6 46	<i>Flandreau</i> —St. Mary's, Wo. Aux., General.....	3 16
<i>West Rutland</i> —Grace, Domestic, \$1.25; Foreign, \$1.25.....	2 50	<i>Howard</i> —Trinity Church, Wo. Aux., General.....	3 50
VIRGINIA—\$65.39		<i>Sioux Falls</i> —Calvary, Wo. Aux., General... ..	13 00
<i>Mecklenberg Co.</i> —St. Luke's, Domestic, \$23.22; Foreign, \$23.21.....	56 43	NORTHERN TEXAS—\$2.50	
<i>Nansemond Co.</i> —Upper Suffolk Parish, St. Paul's, General.....	3 71	<i>Abilene</i> —Heavenly Rest, Domestic.....	2 50
<i>Norfolk Co.</i> —Mrs. J. N. Greene and Ulrich Greene, Wo. Aux., Sp. for boat for Alaska.....	5 25	NORTHERN CALIFORNIA—\$43.45	
WESTERN MICHIGAN—\$0.93		<i>Cloverdale</i> —Church of the Good Shepherd, General.....	10 45
<i>Grand Haven</i> —St. John's, Domestic.....	93	<i>Grass Valley</i> —Emmanuel Church, General.....	10 00
WESTERN NEW YORK—\$277.83		<i>Nevada City</i> —Trinity Church, General.....	10 00
<i>Brockport</i> —St. Luke's, Mr. Daniel Holmes, for "Holmes" scholarship, St. Paul's		<i>Petaluma</i> —St. John's, General.....	13 00
		WYOMING AND IDAHO—\$6.65	
		Wyoming.	
		<i>Shoshone Agency</i> —Missionary Boxes, General.....	6 65
		MISCELLANEOUS—\$799.87	
		Interest, Domestic, \$391.50; Foreign, \$408.37.	799 87
		LEGACIES—6,037.15	
		Estate of S. S. Denmead, Brooklyn, L. I.....	4,576 00
		Estate of Susanna S. Denmead, Brooklyn, L. I., Domestic, \$730.57; Indian, \$730.58.....	1,461 15
		Total receipts for September.....	<u>15,488 04</u>

APPROPRIATIONS AND RESOURCES.

SEPTEMBER 1ST, 1887, TO SEPTEMBER 1ST, 1888.

(A) DOMESTIC MISSIONS.			
Balance of appropriations to September 1st, 1887,			\$38,996 40
Appropriations to September 1st, 1888, including one-half central expenses, less lapsed balances,			175,548 49
			<u>\$214,544 89</u>
Cash, September 1st, 1887, for Domestic Missions,	\$17,346 40		
Bonds available in hands of Standing Committee on Trust Funds, subject to order of Board of Managers (market value),		21,550 00	
Received for Domestic Missions (less offerings for Colored Missions),		121,719 24	
One-half General Offerings,		19,377 98	
		<u>\$179,993 62</u>	
Legacies for Domestic Missions applied toward the appropriations, by order of the Board of Managers,	34,551 27		<u>214,544 89</u>
 (B) FOREIGN MISSIONS.			
Balance of appropriations to September 1st, 1887,			42,656 25
Appropriations to September 1st, 1888, including one-half central expenses, less lapsed balances,			131,743 24
			<u>174,399 49</u>
Cash, September 1st, 1887, for Foreign Missions,	\$17,398 64		
Bonds available in hands of Standing Committee on Trust Funds, subject to order of Board of Managers (market value),		21,400 00	
Received for Foreign Missions,		117,062 07	
One-half General Offerings,		19,377 97	175,238 68
		<u>\$839 19</u>	
Excess of resources over appropriations, September 1st, 1888,			<u>\$839 19</u>

COMPARISON OF RECEIPTS.

Received for Domestic Missions to Sept. 1st, 1887, \$135,697.42; to Sept. 1st, 1888, \$136,862.02. Increase, \$1,164.60	
Received for Foreign Missions to Sept. 1st, 1887, 102,704.04; to Sept. 1st, 1888, 117,062.07. Increase, 14,358.03	
Received for General Missions to Sept. 1st, 1887, 47,393.40; to Sept. 1st, 1888, 38,755.95. Decrease, 8,637.45	
Total for Missions to Sept. 1st, 1887, \$285,794.86 to Sept. 1st, 1888, \$292,680.04. Increase, \$6,885.18	



"UNTO US A CHILD IS BORN."