

Title: *The Spirit of Missions*, 1889

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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 LIV., MDCCCLXXXIX.

PUBLISHED AT 22 BIBLE HOUSE
NEW YORK

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THE SPIRIT OF MISSIONS

EDITED BY THE BOARD OF MISSIONS

Protestant Episcopal Church

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THE SPIRIT OF MISSIONS.

VOL. LIV. NOVEMBER, A. D. 1889. No. 11.

BOARD OF MANAGERS.

THE FOLLOWING ARE ELECTED MEMBERS:

RIGHT REV. JOHN WILLIAMS, D.D., LL.D., *President*.

RIGHT REV. W. C. DOANE, D.D., LL.D., *Vice-President*.

Right Rev. H. B. Whipple, D.D., LL.D.	Right Rev. T. U. Dudley, D.D.
Right Rev. D. S. Tuttle, D.D.	Right Rev. John Scarborough, D.D.
Right Rev. A. N. Littlejohn, D.D., LL.D.	Right Rev. W. E. McLaren, D.D., D.C.L.
Right Rev. W. C. Doane, D.D., LL.D.	Right Rev. G. W. Peterkin, D.D.
Right Rev. O. W. Whitaker, D.D.	Right Rev. T. A. Starkey, D.D.
Right Rev. W. W. Niles, D.D.	Right Rev. H. C. Potter, D.D., LL.D.
Right Rev. T. B. Lyman, D.D.	Right Rev. N. S. Rulison, D.D.
	Right Rev. W. Paret, D.D., LL.D.
Rev. H. Dyer, D.D.	Rev. Jacob S. Shipman, D.D., D.C.L.
Rev. E. A. Hoffman, D.D.	Rev. Cornelius E. Swope, D.D.
Rev. William N. McVickar, D.D.	Rev. Charles H. Hall, D.D.
Rev. J. Livingston Reese, D.D.	Rev. William R. Huntington, D.D.
Rev. J. H. Eccleston, D.D.	Rev. Octavius Applegate, D.D.
Rev. George Williamson Smith, D.D., LL.D.	Rev. John W. Brown, D.D.
Rev. Henry Y. Satterlee, D.D.	Rev. W. F. Nichols, D.D.
	Rev. David H. Greer, D.D.
Mr. Lemuel Coffin.	Mr. John H. Shoenberger.
Hon. Benjamin Stark.	Mr. Alfred Mills.
Mr. Cornelius Vanderbilt.	Mr. W. Bayard Cutting.
Mr. William G. Low.	Mr. Bache McE. Whitlock.
Hon. H. P. Baldwin.	Mr. Elihu Chauncey.
Hon. John A. King.	Mr. Wager Swayne.
Mr. Julien T. Davies.	Mr. John Nicholas Brown.

Mr. Selden E. Marvin.

All the other Bishops of the Church and the Secretary and Treasurer of The Domestic and Foreign Missionary Society and of the Board of Managers are members *ex-officio* with all the privileges of membership except the right to vote.

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

REV. WM. S. LANGFORD, D.D., *General Secretary*,

REV. JOSHUA KIMBER, *Associate Secretary*,

MR. GEORGE BLISS, *Treasurer*,

MR. E. WALTER ROBERTS, *Assistant Treasurer*.

22 BIBLE HOUSE, NEW YORK.

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

Commission on Work among Colored People, Rev. J. R. HUBARD, D.D., General Secretary, 450 Pennsylvania Avenue, Washington, D. C. Remittances should be made to Mr. GEORGE BLISS, Treasurer, 22 Bible House, New York.

INTERCESSION FOR MISSIONS.

THE following resolution, appointing a day of intercession for missions was adopted by both houses of the General Convention :

Resolved, THAT FRIDAY, NOVEMBER 29TH, BEING THE EVE OF ST. ANDREW'S DAY, BE OBSERVED AS A DAY OF INTERCESSION IN BEHALF OF MISSIONS, AND THAT THE PEOPLE THROUGHOUT THE CHURCH BE EXHORTED TO REMEMBER IN THEIR PRIVATE AND FAMILY DEVOTIONS ON THAT DAY THE MISSIONARY WORK AND WORKERS IN OUR LAND AND IN ALL PARTS OF THE WORLD, AND THAT WHEREVER IT IS PRACTICABLE CONGREGATIONS BE ASSEMBLED FOR A MISSIONARY SERVICE.

Attest:

WILLIAM TATLOCK, Secretary of the House of Bishops,
CHAS. L. HUTCHINS, Secretary of the House of Deputies.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS ADJOURNED MEETING, TUESDAY, OCTOBER 1ST, 1889.

THE following elected members were present: The Right Rev. Drs. Whipple, Tuttle, Doane, Whitaker, Niles, Lyman, Scarborough, Peterkin and Starkey; the Rev. Drs. Hoffman, McVickar, Reese, Eccleston, Smith, Satterlee, Shipman, Huntington, Applegate and Nichols; and Messrs. Coffin, Stark, Vanderbilt, Low, Baldwin, King, Davies, Shoenberger, Chauncey and Brown. The following *ex-officio* members were present: The Right Rev. Drs. Morris, B. H. Paddock, Perry, Galleher, Whitehead, Walker and Thomas. Bishop Doane, Vice-President, took the chair, which he presently resigned to Bishop Tuttle.

— The Board took up first the business necessarily passed over at the previous session. Letters were submitted from all the Foreign Bishops and many of the missionaries abroad, together with their annual reports.

— In accordance with his own request, Dr. E. J. Tucker was authorized to return to his field in Africa; his wife remaining in this country for a time. The resolution of the June meeting appropriating \$2,000 for a stone house at Cape Mount was rescinded and a new appropriation in an amount not to exceed \$7,500 was made to erect five buildings at that station according to the plans before the Board, and contributions were invited from the Church toward meeting this very necessary expense. The buildings are to be of yellow pine, covered with corrugated iron, and are to replace the temporary buildings erected at Cape Mount in 1879, several of which have already fallen to pieces.

— Upon the announcement of the death of Mrs. Elliot H. Thomson the Board directed that its sympathy should be communicated to the Rev. Mr. Thomson, together with an assurance of its high appreciation of Mrs. Thomson's life and long-continued and faithful labors, and of his own extended and efficient service in China.

— Other action with regard to China and Japan was as follows: The Rev. Mr. Locke, at his own request, was authorized to return to his work at Hankow, China, his wife and family remaining in this country. An appropriation of \$450 was made for the building of an infirmary at St. John's College, Shanghai. An additional appropriation of \$1,500 was made to the Japan mission to enable the Bishop to rectify a mistake in the estimates received from the field, or for use for extensive repairs to the St. Paul's School building, as the Bishop might elect. An appropriation of \$2,000 was made for the purchase of a lot and the erection of a house for the Rev. Mr. Dooman at Nara, Japan; it being impossible to provide in any other way a suitable residence for the missionary.

— The Standing Committee on Trust Funds presented their report for the year, which will be printed in the usual volume of reports.

— The General Secretary was empowered to make arrangements for a reception to the General Convention in the parlors of the Academy of Music, the expense of the same to be met by contributions from members of the Board.

— An extra appropriation in the amount of \$500 for the present fiscal

year, was made, upon the urgent representation of the Bishop and Assistant Bishop of Minnesota, to be used for the salary of the Rev. Francis Willis, Jr., ministering to the Indians at Red Lake.

— Communications were received from Bishops Morris and Spalding informing the Board that respectively they had raised over \$10,000 within their jurisdictions, entitling the new dioceses of Oregon and Colorado each to \$10,000 from the Harold Brown Fund toward the endowment of their Episcopates.

— Communications were received from six of the Bishops in the Domestic field, with regard to the appointment of missionaries, their stipends, etc.

— The special committee on the Missions House reported, whereupon it was

Resolved, That this Board of Managers desires to convey to the Board of Missions its hearty approval and commendation of the design for the Missions House to be built upon the site purchased for the purpose in the city of New York, and hereby asks the earnest co-operation of the Board in a project of such great importance to the missionary work.

The action of the Board of Missions upon this subject is given below.

MEETING OF THE BOARD OF MISSIONS.

ON the third day of the General Convention, Friday, October 4th, the House of Bishops and the House of Clerical and Lay Deputies met together in St. George's Church as the Board of Missions. The venerable Bishop Whipple, of Minnesota, occupied the chair, and beside him sat the Rev. Dr. Dix, President of the House of Deputies. After prayers and singing, the report of the Board of Managers for the three years past was presented and read by the General Secretary. The report of the Woman's Auxiliary was referred to a special committee, and the remainder of the report of the Board of Managers was also referred to a committee. The Board of Missions continued its sessions through the day, and subsequent meetings were held on October 7th, 13th, and 17th.

Nothing but the consideration of the missionary work is suffered to interrupt the regular proceedings of the two houses in separate session, and nothing is so worthy to bring them together as the meetings of the Board of Missions to take order for the extension of God's Kingdom, the building of the waste places, and the sending of the Gospel to the nations.

We note below the principal incidents of the meetings of the Board:

As a supplement to its report the Board of Managers sent a resolution to the Board of Missions, commending the design for a Church Missions House and asking from the Board of Missions co-operation in carrying it into effect. While the General Secretary was presenting this resolution to the Board and speaking upon it, the beautiful, large design was placed in front of the President's desk, in the sight of the whole body, and it remained there throughout the day. The Rev. Dr. Holland, of St. Louis, came to the rostrum, and in an eloquent speech, moved that the Board of Missions pledge its hearty co-operation in the project. The motion was seconded by Bishop Brewer in a thrilling address, and was unanimously adopted by the Board as follows:

Resolved, That this Board of Missions has heard with great satisfaction of the project, which has now taken form, to erect a Missions House in the city of New York for the home of the Domestic and Foreign Missionary Society, and most heartily approves of

the action in this matter of the Board of Managers, and earnestly commends it to all the members of the Church as an object for their liberal contributions, to be speedily made in order that the plan so well conceived may be carried rapidly to a happy conclusion."

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THE several Domestic missionary jurisdictions were represented before the Board by their respective Bishops, who gave each in the space of twenty minutes a statement of such things as they most desired to present concerning their fields and work. The Foreign missionary jurisdictions were ably represented by Presbyters belonging to each—the Rev. Arthur H. Locke for China; the Rev. Henry D. Page for Japan; and the Rev. Paulus Moort for Africa. By unanimous request of the House of Bishops, the Rev. Wm. B. Gordon addressed the Board concerning the work in Mexico.

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BISHOP GARRETT spoke with just pride of the completion of the building for St. Mary's School for Girls in Dallas, Texas. It is a work for which he has toiled with diligence and patience, and he gave generous praise to the women who, by raising money, have enabled him to see his wish accomplished and the school opened with excellent promise.

* * *

BISHOP LEONARD of Utah and Nevada, and Bishop Kendrick of New Mexico and Arizona created an excellent impression by their first addresses before the Board of Missions, and convinced every hearer that they will prove true missionary leaders and do good and strong service in their respective fields.

* * *

BISHOP BREWER of Montana said that, although his jurisdiction needs help, they go on the principle of helping others, and the more they do for the general missionary work of the Church the more they do for themselves and the stronger they grow.

* * *

THERE were, apparently, no happier persons at the Board meeting than Bishop Morris of Oregon and Bishop Spalding of Colorado, who announced that their jurisdictions had graduated into dioceses, provision for the support of the Episcopate having been secured, encouraged by the generous action of the Board of Managers and by the Harold Brown Fund.

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It was a matter of deep regret that Bishop Wingfield, of Northern California, was prevented by temporary illness from addressing the Board. His well known gifts as an orator would have found an appreciative audience such as is seldom gathered.

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AN important incident of the session of Thursday, October 4th, was the formal reception of the members of the deputation from the Provincial Synod of the Church of England in Canada, who were invited to occupy seats upon the platform during the session of the Board. Two of the deputation—Bishop Sullivan of Algoma, and Bishop Courtney of Nova Scotia—were welcomed, not only as representatives of the Canadian Church, but also as former members of the Board.

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MISSIONS among the colored race received the share of attention which their great importance deserves. The report of the Commission for the past three years was referred to a special committee, which recommended that the Board of Managers appropriate \$40,000 to that work for this year. It was proposed to have appointed in each southern diocese a general missionary for the colored people. The Board voted to ask the Diocese of Kentucky to permit Bishop Dudley to spend six months in advocating the cause of the Commission through the North. Meetings in behalf of the colored race were held in the Church of the Holy Communion and in Chickering Hall.

MR. JAMES S. BIDDLE, of Philadelphia, for the central committee on the Enrolment Plan appointed at the triennial meeting of the Board of Missions in 1886, reported that, so far as the committee was informed, about \$125,000 had been collected, but that the committee did not feel encouraged to continue further to prosecute the plan, and asked to be discharged. A motion was made and adopted that the committee be discharged with the thanks of the Board. A good deal of reluctance to abandon the project was shown, and resolutions were offered to take it up afresh and prosecute it with new vigor; but it was finally decided that it would be better to discontinue it. It is but just to say that the failure to raise a million dollars, greatly as it is to be regretted, was in no sense attributable to the committee of laymen who, with noble impulse and commendable zeal, undertook to raise so large a sum for the needs of the general missionary work. Too much praise cannot be given to the gentlemen who, at great personal labor and expense, conducted the project against obstacles which they could not have foreseen. The fact is, they did not receive the hearty co-operation which they looked for, and which was necessary to success. The Board decided, in justice to those who contributed upon condition that a million dollars should be raised, that such persons or bodies of persons might recall their subscriptions, or designate how they should be used, and that any sum which remained November 1st, 1890, should be appropriated by the Board of Managers. At this point further consideration of the matter was referred to the Board of Managers, to formulate a plan of action.

* * *

THE able and comprehensive report of the Church Building Fund Commission was presented by Governor Prince, and called forth earnest remarks, a strong resolution of endorsement, and a vote of thanks to Governor Prince, as follows:

"*Resolved*, That the Board of Missions rejoices at the increase of the Church Building Fund and the important work now being done by the Commission, and bids it God-speed in all its efforts.

"*Resolved*, That we renew the request that every parish and mission make an offering at least once in each year to the American Church Building Fund; and concur in the recommendation of the Bishops, that in churches where the offering has not been made on some earlier day in the year, it be taken annually on the second Sunday in November.

"*Resolved*, That the thanks of this Board are due and are hereby given to Judge Prince for his earnest, faithful and efficient efforts in behalf of the Church Building Fund."

* * *

THE meeting in the Academy of Music was a grand affair in audience, in addresses and in enthusiasm. Bishop Dudley showed great skill in presiding over such a mass meeting and in introducing the speakers. Bishop Tuttle's presence and voice were very impressive in leading the devotions. The benediction from the venerable Bishop Wilmer brought to a close one of the most inspiring missionary meetings that has ever assembled, and all who were there felt their impulses quickened and their purpose strengthened in behalf of missions.

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THE combination of speakers at the Academy meeting was as good as could be. The hearty welcome which always awaits Bishop Courtney in New York greeted him as the first speaker. The lofty thoughts and burning eloquence of Dr. Phillips Brooks lifted the audience to the highest pitch of enthusiastic interest. The courageous and hopeful spirit of Bishop Talbot gave a tone of deep earnestness to the ready wit and humorous stories with which he told his border experience, and the first public appearance of the Hon. Seth Low since his election to the presidency of Columbia College lent an interest to his words which was more than sustained by the finished oratory with which he held the audience, while, as a representative of the younger men of the Church, he gave his observations of missions in the far West and bespoke from the laity more generous support for the work,

MORE worthy speakers never spoke to a more worthy audience, or upon a nobler theme, than in the Academy of Music, on the afternoon of October 10th, 1889. The audience was an inspiration in its numbers, rising gallery above gallery from the floor to the ceiling. Bishop Tuttle expressed the surprise which many felt that such an audience could be gathered at an afternoon meeting in behalf of missions. Even more than for its numbers the audience was notable for its character. The large proportion of men who had left affairs of business, and of earnest women from various parts of the country, gathered with Bishops and clergy to listen to the story of missions, was a soul-stirring sight. The Creed, the Lord's Prayer, the responses, and the hymns, all joined in by the multitude, were like the voice of many waters, while the applause with which the audience received every good point made by the speakers showed the advantage of holding such a meeting in a place free from the proper restraints of the sacred edifice.

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THE missionary meeting for children in the Church of the Holy Trinity, New York, on Saturday afternoon, October 12th, would have delighted all the children of the Church if they could have been present. Bishop Hare, who possesses the art of fitting his words to young as well as old, closed his too brief address by introducing two of his native Indian clergymen, and while the Rev. Luke C. Walker spoke in the Sioux language the Rev. Chas. S. Cook interpreted his interesting words to the children. Then came a stirring address from Mr. Lewis C. Redner, one of the most successful of Sunday-school workers, and the meeting reached its climax in the Rev. Wm. W. Newton's address, full of pathos and humor, enlivened with well told anecdote and parable, to impress the great missionary lesson upon the minds and hearts of all. Bishop Perry, of Iowa, presided, and the congregation, even the little ones, seemed reluctant to go at the end.

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THE most impressive incident during the meetings was the presentation to the Board of two venerable missionaries from the far West. The Rev. Dr. Dix, addressing the Chairman in fitting terms, presented the Rev. Mr. Himes, of South Dakota, aged eighty-five, and the Rev. Mr. Byrne, aged eighty-three, of Colorado, both in active service as missionaries. The two veterans were then led forward by their Bishops, and the great congregation rose to receive them. Erect and soldierly in his bearing "Father" Byrne addressed the house in a resonant voice that was heard by every one, and "Father" Himes followed in a brief and touching address. The scene was one to be long remembered. "I could not keep back the tears," said a stalwart representative of the press, "while the old men were speaking."

TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY.

It is safe to say that no better representative body of Churchwomen has ever gathered in this country than that which crowded the Church of the Holy Communion, New York, on Thursday, October 3d, at the opening service of the Woman's Auxiliary. The service was conducted by Bishop Potter, whose address was fully equal to the occasion. The subsequent meetings at Masonic Hall, continuing through the day, were of great power, the papers and addresses being of a high order of excellence. The entertainment provided by the New York Auxiliary was worthy of the guests, and the voluntary contributions of \$2,100 attested the fact that the women of the Church are thoroughly alive to the importance of the missionary work.

THE GENERAL CONVENTION OF 1889.

THE General Convention closed its session in St. George's Church, New York, on Thursday evening, October 24th, after the reading of the Pastoral

Letter of the Bishops. It was a noble ending of the centennial Convention, which began with a grand service on Wednesday, October 2d, and was conducted throughout with a dignity, strength and ability, which were in every respect admirable.

The cordial good-will, uninterrupted through the series of debates in which men of differing views expressed their convictions with the utmost candor, is an evidence of a prevailing charity, full of promise for the future, as it is a sign of conscious strength in the present. The intermingling of representative men from various parts of the country, all animated by a common aim in seeking the Church's welfare, is one of the most valuable influences of these triennial meetings, and must tend to promote mutual understanding and harmony of mind and heart among those who are of the same household.

We do not remember any General Convention which has shown more of the spirit of true charity combined with earnestness of purpose than has this. Now for work, devoted, aggressive work in saving all men and enlarging the boundaries of the Kingdom. Let the stronger help the weaker, and all work together for the glory of God.

RESIGNATION OF BISHOP WILLIAMS.

THE resignation of the Right Rev. Dr. Channing Moore Williams, Missionary Bishop of Yedo, was received with great surprise. After due deliberation, and with a suitable expression of its appreciation of his long service, it was accepted by the House of Bishops on the 18th of October. No especial reason was assigned, but it is understood that the Bishop tendered his resignation because he was impressed with the belief that in the present wonderful progress of Japan toward western civilization a younger man should be at the head of the Church's mission.

Mr. Williams was appointed to the China mission at the close of 1855. He arrived in the field June 28th, 1856, and was ordained to the Priesthood by the senior Bishop Boone on the 11th of January, 1857. So great was his assiduity that he was able to preach in Chinese within two years from the date of his joining the mission. He was among the first to undertake direct preaching to the heathen at outlying points.

Aside from the missions of the Roman Church, the Rev. John Liggins and the Rev. Mr. Williams were the first missionaries who landed in Japan. They had both been connected with our China mission, and were appointed to open up this new work in 1859. After the Rev. Mr. Liggins returned to the United States in the following year Mr. Williams was left alone.

It may be said with all truth that Bishop Williams laid the foundation-stone of our mission in Japan, even as he has been the wise master-builder upon the beautiful spiritual edifice which has been rising, at first very slowly and recently much more rapidly, in which souls are builded together as living stones, the capstone of which will not be placed until it shall please God to fill up the number of His elect.

During his first years in Japan Mr. Williams had to learn the lesson that "they also serve who only stand and wait," as almost immediately after his

arrival edicts against Christianity were posted everywhere and in the strongest terms. During this time he occupied himself in translations of a portion of the Bible and Prayer Book and in preaching to the English residents in a church which they erected, the first in the empire. He baptized his first convert in February, 1866.

Having been elected Missionary Bishop of China and Japan in succession to Bishop Boone, he was consecrated in St. John's Chapel, New York, by the then Presiding Bishop, the Right Rev. Dr. John Henry Hopkins, on the 3d of October, 1866. He attended the first Conference of Bishops at Lambeth. Returning immediately to America, he sailed from New York for China, and arrived at Shanghai January 14th, 1868. Since then he has not visited the United States. During the following years the Bishop divided his residence and his labors between China and Japan until, in 1874, he was permitted to resign his jurisdiction in China, when his title was changed to that of the Missionary Bishop of Yedo.

The progress in Japan since that time has been increasingly rapid year by year, until public services are now maintained at fifty-two points and there are 833 communicants, and 323 persons were baptized during the last year alone. There are to day in the mission, nineteen Sunday-schools, four day-schools, and three boarding-schools, besides Trinity Divinity and Catechetical School at Tokio. In these schools are about 1,000 pupils.

At a missionary conference held in the city of Washington some years ago an address was delivered by a merchant, who had been for a long time the comptroller of the China mission, in which he used this language: "And what shall I say of the heroic Williams? I know of nothing in the life of Xavier to exceed the zeal and devotion, as yet unrecorded in song or story, of the Missionary Bishop of Yedo."

It is hoped that the invaluable services of Bishop Williams may be continued to the Japan mission for many years.

MISSIONARY JURISDICTION OF THE PLATTE.

THE Diocese of Nebraska having applied to the General Convention to accept and take under its care the western portion of the State of Nebraska, it was agreed by concurrent action of both houses to create the Missionary Jurisdiction of the Platte, to consist of that portion of Nebraska lying west of the counties through which the ninety-eighth degree of longitude runs.

ELECTION OF MISSIONARY BISHOPS.

THE House of Bishops elected the Rev. Edward Abbott, of Cambridge, Massachusetts, to succeed Bishop Williams as Missionary Bishop of Yedo, Japan, and the Rev. Anson R. Graves, of Minneapolis, Minnesota, as Missionary Bishop of the new Jurisdiction of the Platte, in Nebraska. Both of these brethren are to be congratulated upon the honor and responsibility which are thus put upon them, and they should have the fervent prayers of the faithful, that they may be guided to a right decision.

THE CHURCH MISSIONS HOUSE.

THE report of the Board of Managers to the Board of Missions was referred to a special committee, consisting of the Bishops of Springfield, Indiana and Florida; the Rev. Drs. Littell, Atwill and Fair; and Messrs. Burgwin, Low, and Jackson.

Concerning the Church Missions House the committee expressed itself as follows :

As we enter upon the second century of our organic existence as a branch of Christ's Church, we hail with feelings of unmixed gratification the announcement that our Board of Managers has not only desired, but has taken steps to carry out, a plan for the erection of a Missions House in the city of New York. We say we hail this measure with feelings of unmixed gratification; perhaps we ought to qualify that statement, and say that our only regret is that this instrumentality, so important to the successful and economical prosecution of our missionary work, has not been supplied to the Church years ago. This regret, as we reflect what might have been, had we possessed a building like the Bible House, or the Cooper Institute, twenty or thirty years ago, is to some extent compensated for by the consideration that our proposed missionary home will mark our centennial, and will be our advertisement to the world, that as we have grown in years, having grown in material as well as in spiritual strength, as an expression of our gratitude we have erected this house to the glory of God and the furtherance of the work of missions, when we are 100 years old. The advantages of the Missions House are so obvious and many and great, that the measure needs no commendation from your committee. The fact that those who are best acquainted with the details of our work believe it to be a necessity, ought to commend it to the loyal, munificent, and undivided support of Churchmen and Churchwomen throughout our land.

THE BOARD OF MANAGERS' REPORT.

THE opening paragraphs of the report by the special committee of the Board of Missions on the report of the Board of Managers for the past three years show the esteem in which the work of the Society is held by the representatives of the Church at large who have carefully inquired into it.

If the clergy and laity will enter upon the new triennium in the spirit indicated by the words of the committee, we may hope for the very best results in largely increased work and in blessing from Almighty God:

Your committee, to whom was referred the report of the Board of Managers with the accompanying documents, are gratified with the exhibit which is made of work faithfully done, of plans wisely formed, and of prospects which come into view of increased usefulness and efficiency in the immediate future on every line of missionary labor and effort. We think the Church has reason to thank God and take courage as we gather up the results which the documents reveal. More workers and larger means to work with, are the two great wants of the mission field. The encouragement to be derived from a study of these reports, by earnest men, to go into the mission field and work, and the encouragement to all who cannot go, to give of their means that they may be represented in this field by others, seems to your committee profound and stirring. Our brethren of the Board of Managers, the officers of our Missionary Society one and all, and our missionaries at home and abroad, deserve the thanks of the entire Church for what they have so well done in their respective departments of labor. They have worked together harmoniously and industriously, and we may with truth say, "Well done, good and faithful servants of our Lord and Master! He has blessed your efforts and toils with

success, and we join with you in thanksgiving and praise to Almighty God for what He hath wrought through us."

CONSECRATION OF THE REV. DR. DAVIES.

THE Rev. Dr. Thomas Frederick Davies was consecrated Bishop of Michigan in his parish church, the ancient St. Peter's, of Philadelphia, on St. Luke's Day, October 19th, 1889. Dr. Davies has been for several years an elected member of the Board of Managers, constant in attendance upon the meetings, and always an interested and wise director. His consecration to the Episcopate places him in the list of *ex-officio* members of the Board, in which position his familiarity with its work will make him a valuable counsellor in all our missionary affairs, and we trust that, though far removed from the Mission Rooms, we may frequently have the advantage of his presence at the Board meetings.

THE CHILDREN'S OFFERING.

THE presentation of the names of the children who contributed toward the Lenten Offering of 1889 excited lively interest in the Board of Missions. A box containing the roll of names was placed in front of the Chairman's table. The General Secretary's offer to read the names caused some amusement and Bishop Burgess, the Chairman, remarked that it would be necessary to continue the session through the night if they were to hear the names read.

The box is partitioned off in compartments for dioceses, and a large brass plate on the cover is inscribed "Names of the Contributors to the Children's Lenten Offering of 1889 for the Domestic and Foreign Missionary Society; presented at the Centennial General Convention in St. George's Church, New York, October 17th, 1889." It will be preserved among the archives of this Society.

The offerings represented every diocese and missionary jurisdiction, 1,629 Sunday-schools and 190,500 children, and amounted to \$46,705. It would require ten miles of continuous writing to record the names, and if the children stood in close single file they would reach from New York to Philadelphia, or nearly 100 miles, a glorious army of girls and boys. After congratulatory speeches commending the plan and urging the value of a simultaneous movement, the following resolutions were unanimously adopted:

Resolved, That this Board of Missions, profoundly impressed with the magnitude of the result of the Lenten Offering Plan during the last twelve years, and especially with the largely increased returns from the effort in this centennial year of the constitutional government of the Church and of the nation, affectionately commends the children of the Church for their generous contributions to the general missionary work; and further

Resolved, That this Board of Missions, convinced that the Lenten Offering Plan has been fruitful not only in large offerings from children, but in cultivating their interest in general missions, and in training them in habits of giving for the support of missions, earnestly requests parents and rectors, superintendents and teachers to afford to all the children of the Church opportunity and encouragement during each Lent to take part in this general movement.

Resolved, further, That while the Board desires to specially commend the children

for their systematic Lenten effort and its splendid results, it would also commend most heartily all children who have at any time and in any way contributed to the Church's missions during the three years past.

PROGRESS IN CHINA.

THE impression having gone abroad that the present emperor of China is hostile to the advances of western civilization into the empire, we are glad to see by a recent number of the *China Daily News* that the report is a mistake, and that on the 27th of August last the emperor issued an imperial decree in which he used the following language :

The sovereign is of opinion that to make a country powerful, railways are essential, but recognizing the fact that at the outset the people will have doubts and suspicions, orders the viceroys and governors of Chihli, Hupeh, and Honan, to issue explanatory proclamations to them, exhorting and commanding them to throw no impediment in the way. It is the imperial desire that all shall work together to make this great work a success.

THE FRONTISPIECE.

THIS month's frontispiece represents the city of Ichang, where, as our readers are aware, the Rev. Mr. Sowerby is stationed. Ichang is situated on the shore of the Yang-tse Kiang, about 400 miles above Hankow and 1,000 miles from the coast.

LAKE MOHONK CONFERENCE.

THE Lake Mohonk Indian Conference in the early part of October, was attended by a larger number of distinguished friends of the Indians than ever before. Among those present were ex-President Hayes, General Morgan, Commissioner of Indian affairs; General Whittlesey, Secretary of the Board of Indian Commissioners; General Armstrong, of Hampton; Captain Pratt, of Carlisle; Mr. Herbert Welsh, Secretary of the Indian Rights Association; Judge Strong, of the United States Supreme Court; Judge Francis Wayland, Generals Clinton B. Fiske and O. O. Howard, Dr. Lyman Abbott, of the *Christian Union*; Dr. Buckley, of the *Christian Advocate*; and Dr. Ward, of the *Independent*; Miss Kate Foote, Miss Alice Robertson, Mrs. Sarah T. Kinney, and Mrs. O. J. Hiles.

The opening session was very appropriately begun with a prayer by a native Indian, the Rev. Mr. Coolidge. The opening address was a review of the very encouraging progress of the year by General Whittlesey. The principal paper of the day, and perhaps of the entire session of the conference, was by General Morgan, the Indian Commis-

sioner, in which he stated that his proposed policy was greatly to increase the number and efficiency of the government schools if he could get the necessary appropriations from Congress. He said nothing about continuing the government aid to the contract schools, those in which Christian missionaries are the teachers, and it was understood that it was his intention gradually to withdraw such aid, and to leave all schools in which there was religious instruction to be entirely supported by the religious bodies which supplied the missionaries. Such has been the announced policy of Dr. Dorchester, the Superintendent of Indian Education.

In the very earnest and prolonged discussion which followed the reading of General Morgan's paper it was shown that of the 50,000 Indian children of school age, only 12,000 were under instruction in the various schools—government, contract or purely missionary—and the prevailing sentiment of the conference was that of hearty approbation of the proposal to multiply the number and to increase the efficiency of the strictly government schools; but there was equally general and decided disapprobation of the

discontinuance of government aid to the contract schools, and a very earnest advocacy of an increase in that aid. General Armstrong, Mr. Herbert Welsh and others who were present, and Bishop Whipple, in a letter which was read at the conference, showed the superiority of the contract to the government schools, one cause of the inefficiency of the latter being the fact that political considerations have influenced their management, and political motives have led to a frequent change of teachers; and these gentlemen, and afterward the conference generally by resolution, emphasized the conviction of the fitness and necessity of separating the appointments of Indian agents, superintendents, teachers, matrons, and in a greater or less degree, of all the employees of the Indian Bureau from the mutations of parties. It was also maintained that religious training was needed for the Indians; they do not have it in their homes as do the whites, but they are subjected to the degrading superstitions of those pagan homes.

In reply to the charge that this government aid to the contract schools is the making of appropriations of public moneys to sectarian institutions, it was shown by some

who were present, and also in a letter from General Francis A. Walker, ex-Commissioner of Indian Affairs, that the funds applied to the education of the Indians by the government, belong to the Indians and not to the citizens of the United States. They are trust funds held by the government for the benefit of the Indians. They are due to the latter in consideration of lands ceded or rights relinquished in treaties which the government has made with them.

In the course of the discussion it was made manifest how unfair has been the administration of the funds appropriated to the contract schools. The Roman Catholics have been given about three-fourths of the whole amount expended, though their missions among the Indians are much fewer than the Protestant missions, and their workers far less in number. Of the \$476,000 devoted to religious work among the Indians in 1888, no less than \$347,000 went to the Roman Catholics. Against this unfairness there was an earnest protest in the conference, and the hope was expressed that in the future all Christian missions among the Indians would have a fair chance. No doubt much good will result from what was said and done.

A WIDE-AWAKE ORIENTAL CAPITAL.

A MISSIONARY at Tokio, Japan, gives the following graphic account of the wonderful advance in that great and influential city: "The government within the past ten or fifteen years has erected in foreign style many fine and substantial buildings in the capital. As one travels through the city, a city of magnificent distances, he sees on every hand new buildings. Many of these compare favorably with public buildings in the Occident. Here we find the imperial university, with its splendid pile of buildings; colleges, high-schools, normal schools, and nobles' schools; government offices, soldiers' barracks, and official residences, some of the latter being quite as pretentious as those we find in Washington city; commercial edifices, imposing banks, museums, and beautiful groves and parks; and last, but not least, the new palace of the emperor in the grounds of the old castle. It is hardly surpassed by any of the grandest palaces of Europe. The throne-room and the banqueting-hall are superb; no language can express the exquisite taste displayed or the richness and costliness of their ornaments and decorations. . . .

"Electric lights, as well as the other modern improvements and inventions, are seen in all parts of Tokio. Telegraph, telephone, and electric poles and wires are getting to be quite as much a 'nuisance,' through their unsightliness, as in the large cities of Europe and America. Civilization brings its disadvantages as well as advantages!

"But not only is Tokio the Mecca of Japan politically, strategically, educationally, and commercially; it is fast becoming the religious Mecca. This must be so necessarily. With one or two exceptions, all the large mission schools and colleges are situated in Tokio. The Methodist, Presbyterian, and Episcopal colleges and theological schools are here. Thousands of youth from all parts of the empire flock to Tokio. The government schools cannot begin to accommodate all the applicants for admission. And, besides, many are not prepared to enter the higher schools even if there were room for them. In order to reach these hundreds and thousands our colleges and theological schools must be planted in Tokio. The aim is to lead these youth to Christ."

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.....*

FIFTEENTH ANNUAL REPORT OF THE BISHOP OF NORTHERN TEXAS.

THE year has been one of very unusual labor. The continued vacancy of St. Matthew's parish, notwithstanding very earnest efforts to induce suitable men to come to our aid, has laid upon me the burden of much parochial work, in addition to my regular official duties.

The building of St. Mary's Institute, now happily completed and in use, has added much to my ordinary work. Aside from these especial features the general work of the jurisdiction has been carried on with zeal and efficiency by the clergy in their respective cures.

MATERIAL GROWTH.

The whole jurisdiction has been blessed by great material prosperity. Abundant crops reward the labors of the husbandmen everywhere. Large immigration has created a brisk demand for farms and homes. Speculation has invested large sums in lands and buildings, railroads and factories.

Dallas has grown beyond the expectations even of its most sanguine friends. Two large hotels are at present in course of erection, one to cost half a million and the other one hundred thousand dollars. Streets are being paved as fast as a great force of laborers can do the work. Very many large stores and beautiful residences are being built in almost every direction. All this is proof, if any were needed, of the very important work which the Church has to do in this city. The work cannot be done without men to do it. So far the offer of generous salary has been repeatedly declined, and the ground necessarily lies fallow for lack of some one to cultivate it. An army consisting of one officer may have excellent guns and a commanding position, but its attacks upon the walled towns of sin

and wickedness are not apt to be very effective! The growth of the city demands two new missions immediately. To their successful founding at least \$2,000 is needed for each; and then some holy man of God to minister to the factory hands, railroad employees, and the hurrying multitude of new-comers who have no affiliations.

The Church of the Incarnation is being again enlarged under the faithful and earnest work of the Rev. Edwin Wickens. We need a new church very much for this important mission, but the funds are wanting.

ST. MARY'S INSTITUTE.

This school is at length completed. Ground was broken for the foundation on the tenth of September, 1884, and the building was opened to receive pupils on the tenth of September, 1889. The total cost of the building and improvements, such as grading, making roads, laying out grounds, etc., has been \$63,250. To this must be added \$10,000 for furniture, making a grand total of \$73,250, expended on building, grounds, out offices, electric light, cisterns, etc. It has begun its grand work. There are at this writing fifty-four pupils under instruction within its walls at the end of its first week of life, and they are still coming. We need immediately at least five additional pianos! We have five now and must have five more within a week. Who will give them?

These few sentences will convey more pleasure to those faithful workers, who for so many years have labored to reach this result, than any formal expression of my poor thanks can hope to minister.

St. Andrew's, Fort Worth, has been happy enough to secure the valuable services of the Rev. Joseph De Forest. Under his

earnest advocacy the good people have been moved to the erection of a rectory of a character in keeping with the progressive spirit of their growing city. They also need a new church very much, the present building being quite too small to accommodate the congregation. A mission also on the south side is much needed, but the people feel that they have already as much as they can well take care of in the rectory and the new church. A very generous offer has been made indirectly, yet I believe quite sincerely, by a real estate syndicate to this effect: They propose to give us ten acres of land and \$20,000, provided we will add \$25,000 and "build a college for young men to be forever under the care of the Protestant Episcopal Church." I am most anxious to accept this proposal. Who will enable me to do so?

It is not necessary to dwell in detail upon the condition of the other parishes except when some especial circumstance calls for notice. Hence, passing over many where steady, earnest work has been done, we stop for a moment at

DUBLIN.

Here the Rev. W. W. Patrick resides. We have secured a valuable and pretty site for a church, raised some money for its erection, and we hope to have it built and in use before Christmas. This faithful missionary spends most of his time "on the road," and is with great patience and constancy keeping the Church alive over a wide area, at seven stations situated on the north-western extension of the Houston and Texas Central Railroad, and lying at a distance of ten to twenty miles away east and west of the railway. Of course Mr. Patrick *wants everything* which is at any time possible to get. A small church at Albany, Cisco, Hamilton and Dublin should be built without delay.

THE PANHANDLE.

This new region, brought into prominence by the railroads passing through it, is again without ministerial service. Three Presbyters have entered upon this field and retired without having accomplished anything of a permanent character. More wisdom and ability are needed for the cultivation of this virgin soil than most people suppose. The man who is to represent the Church there must be free from the entanglements of the

world and be willing to submit to many inconveniences for the sake of the holy work he is called to. I am anxiously looking for the man possessed of the requisite gifts of person, character and spirit for this important place.

St. Paul's parish, Gainesville, has been long vacant. Negotiations have progressed to some extent with more than one Presbyterian, but so far without success. The town is a very important one, of large wealth and growing trade. The vestry offer a salary of \$1,000, but no one has been found to accept it whom they were willing to receive. Hence the vacancy continues, to the great spiritual loss of the parish, but the Bishop is powerless to prevent it.

All Saints', Colorado, and St. Mary the Virgin, of Big Springs, have been vacant for some time. The Rev. W. A. Tearne, who was rector of All Saints' and missionary to Big Springs, was obliged to resign in consequence of a stroke of paralysis which seriously affected his speech. The parish has not succeeded in finding any one satisfactory to them to fill the vacancy, although two Presbyters have been willing to take up the work.

St. Thomas' mission at Ennis has had a severe experience. At one time the hall in which they held services was destroyed by fire, leaving them nothing but the key of the door! Through the generous help of friends they have built a pretty little chapel which still needs many things. Some months ago a fierce storm of wind and rain washed out a portion of the foundation and damaged the building to some extent. They have, however, with heroic patience, under the kind guidance of the Rev. Edwin Wickens, repaired the damage.

At Sulphur Springs, Greenville, and Denton, the Church has suffered by death and removals to such an extent as seriously to discourage the few remaining. Mr. Wickens still continues to visit these places, hoping almost against hope.

St. Mary's, Hillsborough, is now under the care of the Rev. W. D. Sartwelle, rector of St. John's, Corsicana. Mr. Sartwelle has been in feeble health for some time and is at present absent seeking rest and restoration of lost vigor.

The Ascension, Decatur, receives occasional services from the Rev. Joseph De Forest of Fort Worth. The people very

highly appreciate those services, for which they are quite unable to pay.

The Good Shepherd, Wichita Falls, is still happily cared for by the Rev. H. C. Shaw. The mission has suffered serious loss in the removal of some of its most influential and generous members. Nothing daunted, however, Mr. Shaw still "holds the fort" with his accustomed tenacity of purpose.

The Heavenly Rest, Abilene, is prospering under the ministry of the Rev. George C. Whyte, M.A., who also has charge of the Holy Cross, Baird, and the Good Samaritan, Eagle Cove.

St. Paul's, Waxahachie, prospers under the wise ministry of the Rev. A. O. Taylor, D.D., M.D., rector of the Good Shepherd, Terrell. Dr. Taylor also visits Kaufman, Wills Point, and Mineola, but does not report any progress at these points.

St. Mark's, Honey Grove, remains in charge of the Rev. F. E. Evans, rector of the Holy Cross, Paris, who also visits Christ Church, Clarksville, once a month. Mr. Evans has been in very feeble health, and has seriously contemplated resigning his charge from physical infirmity. His people would not hear of anything of the kind, however, and requested him to remain with them, giving such service as he could until his health should be restored.

St. Stephen's, Sherman, has put on new paint and other adornments in response to

the faithful and earnest work of the Rev. J. B. Fitzpatrick, who also visits Trinity Church, Bonham, once in each month, and St. Peter's, McKinney.

St. Luke's, Denison, advances steadily under the faithful labors of the Rev. F. N. Atkin. The rectory has been much enlarged. The church also needs immediate enlargement to accommodate the growing congregation.

THE HOLY COMFORTER, CLEBURNE, has built a rectory in which the Rev. O. R. Bourne resides very happily. Mr. Bourne also holds monthly services at Weatherford.

St. James', Texarkana, continues to advance under the Rev. R. W. Anderson, who does occasional missionary work in the Diocese of Arkansas, and at Mount Pleasant, where, however, the Church element is too small for any great results at present.

IMMEDIATE NEEDS.

Five new churches, \$2,500; new missions in Dallas, \$2,000; debt on St. Mary's Institute, \$10,000; chapel for St. Mary's Institute, \$20,000; school of learning for young men, \$25,000; total needed, \$59,500. This may seem a large amount of money to ask for. Let it be remembered, however, that syndicates are investing *millions* in lands, factories and other enterprises of a purely secular character. The Church must prove her faith by her works in like manner.

ALEX. C. GARRETT,

Missionary Bishop of Northern Texas.

BISHOP LEONARD'S SECOND ANNUAL REPORT.

In submitting my second annual report to the Board of Missions, I beg to state that I have given myself wholly to the work of the Church in the jurisdiction during the past year. Doubtless it would have been better from a financial point of view had I gone East one year ago, and represented the needs of the field; but I determined to know the field thoroughly in the first place, and accordingly, after my consecration in January, 1888, I came at once to the jurisdiction, where I have remained ever since. I have visited the field thoroughly during the past twelve months, going several times to such places as required special attention. The year just closed has, from a material point of view, been a very hard one. Mining, which is the chief industry of Nevada, has been greatly depressed for some time, nor is

the outlook at present especially bright. There is much silver ore of a low grade in the mountains of Nevada, but it must remain there until an increased price, or lower freight rates give a decided stimulus to the silver-mining industry. The other Nevada interest is stock-raising. An unusually dry season has cut short the grass, and much stock has been driven to other localities, and in consequence the state languishes. It is pleasant, however, in the face of these discouraging statements, to say that the Church has prospered. Seventy-two persons have been confirmed, a number almost equal to that presented in more prosperous years when the population was much greater than now. These with the forty-three confirmed in Utah, make a total of one hundred and fifteen for the year.

A comparison of the table of statistics appended to this report, with that of last year, or of any preceding year, will show some interesting facts. There are in the entire jurisdiction probably not more than 75,000 people, exclusive of the Mormons, or with them about 240,000. We seem to have very little strength, but from an examination of the statistics found in the Church Almanac for 1889, it will be seen that the Church is nearly as strong in Nevada and Utah in proportion to the population as in several of the strong western dioceses; while the territory over which the Bishop must needs travel to minister to these people is very much larger. Then it will be found that the missionary spirit of our people is by no means small. Our offerings for missions the past year, amounted to \$1,700, of which \$1,200 was our Lenten offering, and \$700 of this sum was contributed by the children, averaging about fifty cents each. The offerings of the jurisdiction for all purposes amounted to \$17,000; while if the tuition paid in the schools and the hospital fees be added, we shall have a total of nearly \$48,000, which, with our receipts from the several dioceses in the way of specials—some \$10,000—will make a total of \$58,000 spent for all purposes.

CLERGYMEN.

There have been several changes in our staff of clergymen. The Rev. H. H. Buck, who was for several years a faithful missionary in the changing mining camps of Nevada, retired from Eureka a year ago, because of the decline of the town and the failure of support.

In May of this year the Rev. C. M. Armstrong resigned his cure of St. Paul's Chapel in this city and has gone to the sea level to recover his health.

The Rev. G. D. B. Miller, who served so long and faithfully as the head master of our Salt Lake City schools, and who was so highly esteemed by pupils and parents, has gone to Missouri. He was always loyal and affectionate to the Bishop, and I miss him day by day. He had a warm place in my heart and I shall follow him in his new work with interest and affection.

To supply the vacancies mentioned I have secured as principal of St. Mark's School, the Rev. R. W. Plant, a young, enthusiastic and energetic man, who has for the past eighteen months been archdeacon of Wyoming and

Idaho; and for St. Paul's Chapel in this city, the Rev. S. L. Gilberson, formerly a pupil in St. Mark's School here in Salt Lake, and afterward a graduate from the Philadelphia Divinity School. He has taken vigorous hold of the work, and as this city grows we shall expect to see St. Paul's Chapel become a strong congregation. Our other clergy remain faithfully at their several posts of duty and are doing excellent work.

SCHOOLS.

Our schools have done excellent work within the past twelve months. One new school was opened at Layton, Utah, in September, 1888. Layton is a small Mormon village where we have one single Church family. The school has been small of course, but quite as large as could reasonably be expected. The results produced have not been such as can be expressed in figures, but I am sure some good has been accomplished which will tell by and by.

In Ogden, the Gentiles, as all non-Mormons are called, succeeded in carrying the city election last spring, and in consequence the town is having a very steady growth. The principal of our School of the Good Shepherd proposes to open an academy for boys, and at the same time manage the School of the Good Shepherd without cost to the Church, an arrangement which is very acceptable to me, and which will result in as much benefit to the Church as if I had the care of it. With the consent of those who have aided this work in Ogden, I propose to use their gifts in the support of other work.

Logan is one of the points to which I propose to divert some of the former Ogden scholarships. It is one of the strongholds of Mormonism. It is a beautiful town in one of the most fertile valleys one can find. This Church was the first religious body in this field. Then came the Presbyterians, dividing the interest, and now the Methodists are preparing to enter. The result of all this is, that it will be difficult to develop any local aid. We have had here no resident minister for some time, and as a consequence our work has suffered. Now I propose to do some vigorous work in Logan for the next three years. It is a hard field and hard work will be required, but I have secured an earnest missionary in the person of the Rev. F. W. Crook who, I am sure, will do an excellent work. I shall be personally

responsible for half of his salary; who will help me pay it?

In Park City, a prospering mining camp near this city, we have begun a new work, and at present we are building a church. The people contribute most of the money themselves, but I felt it right to offer a little aid, and accordingly have promised \$200—a promise which I hope some kind friend will help me to redeem. We shall hold bi-monthly services for the coming year. A good Sunday-school has been organized and the work goes on.

The Rev. James H. Young is teacher of the school at Plain City as well as missionary, and has done an excellent work during the past year. Through the generosity of friends I have nearly succeeded in paying for the modest house which I purchased a year ago, but there is still a small balance due.

The Rev. Samuel Unsworth gives a monthly service to Promontory, a small town on the C. P. R. R. west of Ogden. Here we have a few devout communicants. Services are held for the present in the school-house, but the people will probably erect a small church by and by.

In Nevada, the principal of the Bishop's School for Girls at Reno has held monthly services at Wadsworth. We have a few Church families, but the town is small, and nothing more can be done at present but minister to these scattered sheep as we can.

At Carson the Rev. F. R. Sanford, who came to us in December last, is doing a most excellent work. There has been no growth to the town, but rather a decrease. Still the Church has advanced in every way.

The Rev. L. B. Ridgely at Virginia City with his three missions has had more to do than can well be expected of one man. I am now looking for a young clergyman to aid him. In sixteen months I confirmed in Mr. Ridgely's cure seventy-five persons; yet all of the towns to which he ministers are decaying. Hawthorne in the southern part of the state numbers three hundred people. There is no place of worship of any kind. When I find a man to aid Mr. Ridgely I hope to send him there once a month and shall then want some help in building a small church.

Reno is the only town in the state which is growing, and the growth is small. Here

is our Diocesan School for Girls. It had a very prosperous year the past twelve months, and did good missionary work. I received for this school last year only \$800. I hope the amount may be doubled next year. If I only had the means of offering reduced rates to many deserving girls, I could in this way do excellent missionary work. I make my profound and grateful acknowledgment to the Woman's Auxiliary in Connecticut and Michigan for the scholarships they have sustained during the past year. There are other points in Nevada which I visit and which I shall visit more frequently as I am able, but there is in them no immediate prospect of growth materially or for the Church.

Our work prospers in Salt Lake City. The cathedral, chapel, schools and hospital are all doing well. The schools are a burden always upon the Bishop and a constant anxiety. They do much good, however, and so they are cheerfully cared for. It is not yet time to dispense with them and so scholarships of \$40 per year each are still required, and for these the Bishop appeals. I think the day is not distant when St. Mark's as a free school in this city may be dispensed with; but the time has not come yet. I beg our friends to stand by the work a little longer. The members of the various religious bodies which are represented in this city stand by their work bravely; why should our people do otherwise? I am preparing as I can to make the Church strong in this city. In a growing part of the town I have just purchased a valuable lot, but I need some help with which to pay for it. There are other towns in the territory which I have not yet visited for want of time. I am watching the whole situation closely, however, and shall take advantage of every opportunity as I am able.

For all that has been accomplished during the past year I am indebted under God to the faithful men who have done the Master's work so well in our scattered parishes and missions. Good work can only be done by competent men, and if it seems worthy of mention that good solid work has been done in a jurisdiction which is losing rather than gaining population, then the credit must be given to the faithful Presbyters and earnest teachers in our schools who have stood by the Bishop and aided him in carrying out his plans. I am also indebted to parishes,

individuals, Sunday-schools, missionary societies and branches of the Woman's Auxiliary for money to the amount of \$9,958.55 received for the various departments of our work, which has come from New Hampshire, Connecticut, Massachusetts, Vermont, Rhode Island, New York, Central New York, Western New York, Albany, Long Island, Pennsylvania, Central Pennsylvania, Pittsburgh, Virginia, West Virginia, North Carolina, South Carolina, Ohio, Southern Ohio, Michigan, Western Michigan, Chicago, Milwaukee, Minnesota, Indiana, Iowa, Missouri, Kansas, California, Nevada and Montana. With the balance (\$2,116.17) on hand at the beginning of the year I have expended \$9,653.12 and have a balance of \$2,421.60 wherewith to begin the new year. I beg also to note the payment of the bequest from the estate of Miss Sarah Burr, which was given for the education of females in Nevada. The principal was \$10,000 and

\$2,725 interest was paid to me in June and the amount has been paid to the board of trustees appointed by Bishop Whitaker several years ago in accordance with the will—the Rev. W. Lucas and C. T. Bender of Reno, and W. H. Blauvelt of Virginia City, Nevada. These gentlemen, with the Bishop, have loaned the money on ample real estate security.

With devout thankfulness to God for all His mercies and with grateful and loving remembrances for all the kind friends who have remembered this work in their prayers and with practical sympathy—to Miss Emery and the General Secretary, as well as the Board of Managers for their ready and helpful co-operation in the year just past, I cheerfully take up the work for another year.

ABIEL LEONARD,

Missionary Bishop of Nevada and Utah.
SALT LAKE CITY, September 1st, 1889.

CONVOCATION MEETINGS IN SOUTH DAKOTA.

THE Convocation of the Niobrara Deanery of this missionary jurisdiction was held September 20th to 24th at Crow Creek Agency, about 30 miles north of Chamberlain, on the Missouri river. There were 700 Indians present, who had journeyed in wagons and on horseback for six days, some of them for ten days, in order to attend this council of the Church. Of this number, 250 are communicants. On their way they had daily morning and evening prayers. Most of the services at the agency were held in the open air; and all, except on Sunday evening, were in the Dakota language. The Bible and Prayer Book having been translated into Dakota, and hymns also having been published in that tongue, the people are able to worship in a language which they understand. And the reverence and devotion and heartiness with which these Indians praise and pray and sing deeply impress one who is used only to the white man's ways and manners in a house of worship. It recalled to mind the words of Bishop Coxe in "Dreamland":

The Dreamland people knelt them down
Right on the stony floor:
I saw they were uncivilized,
Nor knew how we adore.

These people bared their heads and knelt

on the ground; and the sound of the Creed and of the Psalms was like the roar of a mighty torrent. Your correspondent for the first time began to realize the capabilities and "flexibility" of the Book of Common Prayer. The Bishop had ridden 170 miles in the cars and thirty in a wagon the day before the meeting. When he reached the camp at half-past ten at night, and was pleasing his eye with the sight of the 200 tepees, and the government buildings, and the shades of the grove, and the silver line of the river, his ear was charmed with the notes of "The Church's One Foundation," and those notes were but the beginning of a continuous stream of thanks and praise. The services on Sunday morning were Morning Prayer and the Holy Communion, with sermon in Dakota, and were attended by eighty children of the government school, 600 Indians and 100 whites. The reports showed that nine of the sixteen clergy are Indians, the number of communicants 1,500, the offerings during the past year about \$6,000. How many of the dioceses have given four dollars for each communicant? Besides this, the women reported what they had done in the way of gifts. They earned what they could by their needles and bead work, and washing and scrubbing, and every kind of

labor they could find. Some of this money they used to repair their churches, to inclose their cemeteries, to buy stoves, or carpets for the chancels, or windows, and the like; some they gave for educating the native clergy, some they sent to their brethren in the white field of Dakota, some to their colored brethren in the South, some to China, and some to Africa. And the rest—amounting to over \$260—they brought to the Bishop and asked him to use it as he thought best. Besides the clergy, there are forty catechists, who hold services in thirty-eight stations on seven reserves.

The triennial convocation of the whole jurisdiction met at Sioux Falls, September 25th and 26th. A service held on Thursday evening, and the place in which the service was held, may perhaps illustrate the nature of the work in this part of the field, and the real brotherhood of the members of the Body of Christ, and the "adaptability" of the Church's forms of worship. At that service there were present one Bishop, eleven Priests and seven Deacons, nine of these clergymen being Dakotas; about 400 of the laity, forty of whom were Indians, and twenty

deaf-mutes from the school at Sioux Falls. Evening Prayer was offered in three tongues (or perhaps it might be more correct to say, two tongues and one hand), English, Dakota and sign. Two of the Psalms were read in English, one in Dakota; the prayers were read in each language alternately; some hymns were read in one and some in the other; "Nearer, my God, to Thee" was given out in Dakota, and was sung by *all* the congregation, "each in his own tongue." The sermon, written by the Rev. Mr. Mann, a deaf-mute, was read by a white clergyman, and translated by Mr. Mann to the pupils. And the beautiful house in which the service was held, built of jasper stone, was the gift of William B. Astor, a fitting memorial for his wife, who started All Saints' school by giving one thousand dollars "to lay the corner-stone."

Much more might be said, but this may be enough to show how the work of the Church is being performed in South Dakota, how great is the need of more workmen, and what gratifying results may be expected to crown diligent and faithful labor.—*J. H. B., in the Standard of the Cross and the Church.*

INDIANS GLAD OF THE CHANGE.

THE Rev. George W. Wood, a Presbyterian missionary at Fort Peck Agency, Montana, who has labored among the Indians for fifteen years, states that the red men generally would be glad of the change from the reservation policy. He says: "I lived among the Ottawas in Michigan more than two years before and nearly five years after their reservations were opened to the white settlers. I have been more than eight years among the Sioux on reservations in Dakota and Montana. I have seen the working of both policies and become convinced that the following truths contain the key to the solution of the problem:

"1. The Indians are men and cannot be saved without recognizing the rights of manhood. The longer they are treated as children the more childish they become. They are sinking deeper in pauperism. At this agency it costs the government as much to support them as it did when there were three times as many.

"2. What they need is not special legislation in their behalf, but the protection of laws securing equal justice to all men. . . .

"3. A homestead should be given to every Indian, and the rest of the reservations should be open to other settlers. As far as I know their feelings, the Indians would be glad of the change. There would be district schools, and their children would not be arrested like criminals and put into boarding-schools by force. Partly by cultivating a little land for themselves, and partly by working for their white neighbors, they could support themselves and dispense with government rations.

"4. All distinctions of race should be abolished and the laws administered impartially. A crime against an Indian should meet with the same punishment as when the victim is a white person.

"How will these principles solve the Indian problem? Apply them, and the Indians will solve it themselves."

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.*

BISHOP BOONE'S FIFTH ANNUAL REPORT.

YEAR by year we have to repeat the story of the changes—the ups and downs of our work. The movements of our mission staff have been as follows: on September 7th we had the great pleasure of welcoming back the Rev. H. Sowerby, an untiring and successful worker in the past. His station, Ichang and Sha-Sze, is a new one as far as occupation by a Priest of our Church is concerned. No better man to take charge of just such work have we ever had and future reports, I am sure, will bear witness to the wisdom of making this venture despite our short-handed state at older stations. Miss S. L. Dodson reached us October 8th to begin anew her studies, this time in Chinese A B C's. Diligence in study, ready help in classes in both our schools, is all that her few months' record can well offer to public notice.

October 21st I took a short trip to Nagasaki, the nearest port in Japan, and spent several days in the country on a missionary trip with Archdeacon Maundrell; and thus was able to see the difference between work there and here, of which I had only read or heard before. I there met Mrs. Boone, and our son Elliott. We were at home by the 29th, just in good time to welcome Dr. and Mrs. Mathews and their two children, who came by the Canadian Pacific steamer on the 31st. The news that met us was the necessary break in Mr. Locke's work; the illness of Mrs. Locke forcing them to leave for home before winter came. They reached Shanghai November 12th and sailed for Europe the 17th, while I myself and family left the 16th and reached Hankow on the 19th. I soon found myself busy enough to remove all doubts as to whether I should have come up or not.

After the January examinations I left on my visitation and spent Sunday the 27th at Wu Hu and was at Shanghai by the 31st, the Chinese New Year's day. But my visit was saddened, and my work in part interrupted, in part increased, by the illness of all three of our native Priests, and the lamented death of the youngest, the Rev. Zu Soong Yen, whose usefulness and promise had led to fond hopes of many years of like service. His older brother, the Rev. Y. K. Yen, and the Rev. Mr. Woo, after changes to South China and Japan, came back to renewed efforts to do what in them lies to forward our work, so ill provided with men from home. Thus hindered I did not return to Hankow until March 15th. I found there Mr. Sowerby, who had been very ill at Ichang but was happily now gaining strength once more. Later he came to Shanghai and on the 14th of May met Mrs. Sowerby and their four children, just from England, and on our return to St. John's on the 19th they proceeded to Hankow to occupy the vacated mission house, and to carry on the work there this summer. Doctor Deas left on May 6th for England and the United States on leave of absence after some eight years of very hard work. Miss Dodson not being well, under physician's certificate went by native boat, in company with Mrs. Mathews, and Mr. Yen, to Hangchow and Su-Chow during May. They all came back benefited, and much pleased to have seen something of such famous Chinese cities. Thus it will be seen some have had but broken parts of the year for work, while others have been able to keep steadily at their posts.

SHANGHAI DISTRICT.

The work in Kiang-Su, or the Shanghai

District, is divided into scholastic, medical, parochial and missionary. The full report of the Rev. Mr. Pott, who has had charge of work at St. John's, with Mrs. Pott and Mrs. Tsang at St. Mary's Hall and the Orphanage, is full of interest. The work is manifold, and the calls on his time are so varied, that only his zeal and youth explain how he carries so heavy a load. He has valued help from the Rev. Y. T. Chu. Miss Spencer and Messrs. Kong and Chow have successfully taught the English classes, while our graduate candidates for Holy Orders have, as tutors in western studies, given help, and also evidence of how they had profited by their own course in years past. The numbers in the schools, the good health, the steady progress of most of our pupils and the attention to Christian studies and teaching, with the formation of guilds or societies to unite and help on the boys and girls — all are encouragements to persevere in well-doing, both to teachers and home patrons of this department of our work. That three heathen boys have been allowed by their friends to come forward for Baptism is a decided step in advance. We must, to be a general institution, open our doors to heathen boys, while always gladly welcoming all those of Christian parentage who can profitably study the moderate course, which only we can give in the present state of things in China. Dr. Mathews has given close attention to matters sanitary and so has done much to prevent illness. He has also given constant care to any who were sick. The choir is much improved, and the services are in marked contrast to those at the other points I visit on other Sundays than the second in each month, when only I am at home. St. Mary's Hall and the Orphanage have done as well as ever, and the only great gain has been the new "St. Mary's Hall," which is a very great improvement on the old building, and in every way adapted, we trust, for many years to shelter coming generations, *i. e.*, classes of girls. Two confirmations in one year show how the Christian teaching touches their young hearts. The day-schools, twenty-seven for boys, and ten for girls, are duly visited and examined by those in charge, and do a quiet work from year to year. The medical school has lost some pupils and gained others; good work has been done in the class-room, and the stu-

dents have had practical training in the dispensary at St. Luke's Hospital.

The Rev. Y. K. Yen now resides in the new rectory built for the Church of Our Saviour, and is at hand for much that only a resident pastor can do for his people. His congregation on Sunday morning is good, and nine day-schools and six out-stations keep himself and Messrs. Hwa and Chang fully busy both on Sundays and week-days. No marked gains, no losses of note, but steady, unflagging work for those within and without the fold is a record to be thankful for. Mr. Yen also teaches in the medical school and helps in the translation work of the "Text Book Committee."

The Rev. H. N. Woo succeeds the late Rev. Z. S. Yen at Kong Wan, but in doing so he only returns to his old field, which he left to go to Kia Ding to help establish a new centre. St. Paul's Church and six out-stations and eleven schools give work enough for Mr. Woo and the three Deacons, Messrs. Wu, Sih and Chu, as the sub-stations are some distance apart.

The Rev. Mr. Pott, besides St. John's, takes charge of Christ Church in the city, and of several country schools and chapels near at hand. He is aided by Deacons Chang and Ku. Since May I have assumed charge of Nan Ziang—Rev. S. L. Chun resident Deacon—where we have two day-schools doing well; and Kia Ding and Nah Kong—Rev. K. C. Li and catechist Cheu—and three day-schools. Confirmations at both points in July, will be reported next year, but are due to work done this year before I took charge.

MEDICAL WORK.

The medical work both at St. Luke's Hospital, St. John's Dispensary and the smaller ones at Kah Ding, Kong Wan and elsewhere does a great deal of good and helps also to diffuse to many, more or less of that truth which inspires the work, and brings us all to these far-off shores. Dr. Boone has reported fully, as also has Dr. Mathews. The latter as a new comer to a land so diverse in language and customs from all that we know when first we come to its shores has been tied to his teacher and his books; but he has had to do a fair share of medical work in the charge of our establishments and of the dispensary at our gate. His pen has been busy on school reports also. He has won too a new recruit,

Mr. Smalley, and this counts for much where others fail so often to gain any reply to their earnest appeals.

UP RIVER WORK.

The second division of our work should soon be—if we all out here had the say—the “Missionary Jurisdiction of Hankow,” for the work is so distinct as to distance, language, and in some measure, methods of work, that were it not so late I should urge it as a present need at this coming General Convention. As I leave Shanghai and its local dialect behind, travelling by our fine river steamers, I reach in a day and a half our first station where mandarin is spoken, Wu Hu, the second city in the province of An-hui. Here we have two rented native houses and our “Hill Top,” bought in hope of the residence and the missionary who shall be our pioneer for the Church in this great province. O what an opportunity for the brave soldier of the cross! And yet the years go by and only two native Deacons hold the post and wonder why the Church leaves them so long unaided by priestly help and care. Messrs. Yen, Graves, Sowerby, Partridge and myself have in past years visited Wu Hu and broken for them the Bread of Life; but no one can be spared from work now undermanned; and so Wu Hu still waits and the Hill Top is bare—a witness to heaven by day and night of how slowly our Church wakes up to work for souls who are out of the way and ready to perish.

The Rev. S. H. Yang came from Hankow in December and is, in time, to try and build up a work in the surrounding villages and towns. His wife teaches the girls' day-school formerly under Miss Kwei's care. The Rev. T. S. Fung lives across the river which intersects the city, and has a boys' day-school and a chapel in his house. Our mission so far has been for the most part a magnet to draw Hu-peh men who visit or live in Wu Hu. Already some fifteen or more have been baptized and twelve confirmed; but we hope in time to gather a church from among the An-hui people also. I now visit Wu Hu the fourth Sunday of each month, and besides the Chinese services through the day, take also one in English at even-tide for the small community of foreigners.

Hankow comes next, with Wuchang just across the wide waters of the Yang-Tze. The one is the busy mart, the other the proud

old capital of our third province, Hu-peh. It is the largest and most populous, and when we have journeyed some 500 miles further up to Ichang—our farthest station inland—we are still within its bounds. The 1,000 miles from Chin-Kiang upward—the natives of which practically speak the one language—make a field beyond compare in which to do our work. What hinders? The lack, I fear, of faith and zeal and prayer such as God looks for at our hands. As we can, we are doing what we are able in pressing forward in this work. We have planted at Wuchang a church now numbering 100 communicants, and a second at Hankow of about the same strength. We have the Bishop Boone Memorial School, and the beginning of a theological school. We are hoping to train evangelists both under Mr. Locke at Hankow and Mr. Sowerby at Ichang. We have already seven Deacons who are fruits of our school at Wuchang, and five candidates for Holy Orders in time (D.V.) to join them in their work. With God's blessing, others will follow them from this school. Our hospitals for men and women and our girls' boarding-school at Wuchang also help to spread the knowledge of our work or to deepen in homes the love of the truth. If it be asked, What are these among the many millions of An-hui and Hu-peh? we can only say we serve Him who of old fed the multitude with the five loaves and the two fishes. We can but look to Him and await His word, doing our part from day to day.

At Hankow Mr. Locke had begun out-work in a tentative way and with but scant means, and it is pleasant to learn that while absent from the field he has been able to secure larger help and better facilities for the future. My own hard duty was to close-haul all sails and so go more safely, if more slowly, until better days should come. The work was thus confined to the city of Hankow. All services were kept up, and the meetings for Church members and others at our *Kö-tang*, and the day-schools, five in number, were examined weekly. The Deacons are the Rev. Messrs. M. P. Kwei, T. F. Neigh and M. K. Hwang. Later, the latter was sent off some distance from St. Paul's, and has begun a hopeful work in a part of the city we had hardly reached before. Mr. Sowerby, debarred for the summer, by doctor's order, from returning to Ichang, is now in charge,

and makes the report. Hankow has a congregation that loses heavily, even as it gains more quickly than quieter places. Men come and go and our converts do as others do, returning to the country or to other cities when business requires, or its slackness drives them away. We are glad sometimes to see them or to hear of their welfare and constancy; again, we lose all knowledge of them and can only pray that they may be kept by the Great Shepherd from all loss or harm.

At Wuchang Mr. Graves has had charge of the theological school and the Church work. He has been busy teaching, building, and with pastoral cares. Mr. Partridge has had charge of the Bishop Boone Memorial School for boys and three day-schools, and has also taught in the theological school and had his share in Church services. He also takes an English service once a month at Hankow. All has gone well with his boys. The great event of the year is the purchase of adjacent land, which in hostile heathen hands had been a sore trouble to the school and those in charge of it. Mrs. Graves has looked after the Jane Bohlen Memorial School and the fifteen girls it has cared for this year. Dr. Deas' leave of absence closes for a time our hospital for men. That he had worked hard, done much good, and well earned his rest is a good reason that he should be helped by those to whom he must appeal for the needed money to build a hospital on the site purchased some three years ago. We have \$1,000 in hand and need \$5,000 more to build and to equip this work as should be done. Dr. Marie Haslep, besides the study of the language, has been teaching medicine in English to her one very exceptional pupil, Miss Wong, and has also had her dispensary open for several months past and seen some hundreds of patients. Her needs are set forth in her report, and they are modest enough and urgent enough to be met promptly, I hope, by the Board or by the ever-ready ladies of the Woman's Auxiliary.

Ichang and Sha-Szehave great possibilities but as yet not much to report. With the autumn Mr. Sowerby hopes to return to Ichang, and with better lodgings be able to keep his health and do a good work. People have been kind and a beginning has been made. Sha-Sze, where we have worked longer, has suffered by the misconduct of

the Deacon in charge, who is now under suspension, and by a fire which destroyed our rented premises and endangered even the lives of our workers. They are important places themselves and yet more important centres for work along some 400 miles of our great river highway, to be worked, as we hope, by the evangelists, catechists and pastors of our native Church of the future. God grant it may be so before many years go by.

APPEAL FOR MORE WORKERS.

Could we have four foreign clergymen added to our staff this autumn we should yet have to wait for them to ripen into fully equipped workers; but we should be cheered by hopes that now grow faint through delays. It is three years since Mr. Pott, our last clerical recruit, was appointed. Is no one of the graduates of our many home theological schools ready to follow? Shanghai is in urgent need of at least one clergyman to prepare for the out-work here. Wu Hu needs the second most sorely. Hankow calls for the third if any out-work is to be pressed on. Mr. Graves makes a like plea for some one (the fourth) for the Wuchang side of the great dividing river. How long the lack of men is to stunt and almost cripple our work on this its out-reaching side, it is not for us to say. The appeal is renewed to the Board and its committee in charge of China; to young men at their studies and to those about to take up work; to the Church which by its warmth, or by its coldness, inspires or hinders the missionary spirit of its young men and maidens who are to be the future workers in all her fields. Will they hear and heed our cry? We call too to God the Holy Ghost who knows our necessity before we ask and our ignorance and unworthiness in asking, and yet makes us the more earnest to cry, Come over and help us. Come while it is day ere we minish and fail for lack of your help.

The usual statistics are sent herewith.

WILLIAM J. BOONE,
Missionary Bishop of Shanghai.

ALL that tends to excite and maintain a spirit of vital godliness and living faith will tend to excite and maintain a missionary spirit.—*Rev. J. C. Whiting.*

Know, and you will feel. Know, and you will pray. Know, and you will help.

MRS. ELLIOT H. THOMSON.

My acquaintance with our friend and sister, the late Mrs. E. H. Thomson dates back to the first day of my arrival in China, twenty-two years ago, when for some months I was an inmate of her family. The tidings of her loss have brought vividly to mind many incidents of our life in China. As the senior lady missionary I always looked up to her, delighted to hear her tell of the early days of the mission, and her narratives earnestly told and enhanced by pithy remarks and happy comparisons were full of interest and suggestion. Her mind was peculiarly clear and accurate, and exactness and critical care marked all that she did. I once heard one of the members of our mission who had long known her, say, "Mrs. Thomson, whatever you do is well done," and I think that this conscientious carefulness in details could not but have been one of the elements of her success. All those who have been privileged to receive one of Mrs. Thomson's delightful letters, written amid constant care and incessant duties, will remember how clear and beautiful the penmanship, how faithful and accurate the descriptions, which seemed to bring the scene described before one and make one realize that after all, letter writing was not a lost art.

Mrs. Thomson's work in China was of so various and multiplied a kind, and embraced so many duties, that I will not venture to particularize, trusting that later on it may be done justice to in an account of her life and work in connection with the China mis-

sion. Her reply to one who asked her some question in connection with her life-work comes back to me now as a fitting summary of what was in her mind and heart. She said: "In China, or out of it, wherever I have been, or whatever I have done, my first and leading thought has been in behalf of the work of our mission in China."

There remains one incident that comes back to me with such a beautiful light resting upon it, that I choose it as one chooses out of a garden a rare flower whose sweetness will long abide and make fragrant the treasured nook where it is kept in loving remembrance. The anniversary of Mrs. Thomson's twenty-fifth year in the China mission occurred on Easter Monday, 1879. Her many friends in the community had spoken of presenting her with some commemorative gift. This intention reaching her ears, she came to me and said, her whole face full of earnestness: "I do not want any gift. What I most desire is that my anniversary shall be marked by the laying of the corner stone of St. John's College."

Preparations were immediately made to have this wish carried out. It delights me to think that this dear friend and sister was the central figure of that happy day, which realized a long-cherished hope, and that it was her earnest wish which thus bound up together the old days of the mission with the new—the light of Easter upon all.

SUSAN M. SCHERESCHEWSKY.

EXETER, N. H., October 16th.

AN INTERESTING EXPERIENCE.

A LADY missionary in China gives the following interesting experience of a Chinese convert, Ah Song by name. It shows a simple trust in God which is greatly to be commended: "Soon after I became a Christian my business failed and I scarcely knew how to earn enough to support my mother; I was willing to go short myself, but could not help being troubled about her. She, with all my other friends, said it was my own fault, and if I would but give up the foreign religion they were sure the trade would be good again. I could not understand why the Lord had sent me this trouble, but I knew that Jesus was my Saviour, and I could not give Him up. At

last I was obliged to close the shop and go home to my own village. But God gave me work to do of one kind and another, and I soon found my needs supplied. When I had the opportunity of preaching the Gospel to my relations I did so, and very soon was rejoiced to hear that my mother was also a disciple of Jesus; in a short time two other relations were converted, and an old lady who was living in the next house. This old lady was taken ill soon after I went to live in the village and said it was all owing to my having become a Christian. She assured me there was no good in such a religion as that, and implored me to give it up; but I told her what Jesus had done for

me, and that He was only waiting to save and bless her too if she would but believe in Him. A few Sundays after she had a sedan-chair brought, and was carried from her bed to the chapel. The following Sunday she also went and took a young woman with her. Soon she found my words were true, and Jesus became as precious to her as He was to

me. If God had not made my business to fail I should not have gone to live near my relations, and they would not have heard the Gospel. It is worth hundreds of dollars to me to know that they are now rejoicing in Jesus as their Saviour. I have proved God's goodness to me, and I want to follow Him faithfully all my life."

ANNOUNCEMENTS.

Africa.—Edward J. Tucker, M. D., missionary physician to Cape Mount, sailed for Liverpool, returning to his field, by the steamer "Aurania" on the 19th of October. Mrs. Tucker will remain in this country until she is further recuperated from her recent illness. Dr. Tucker will spend some time in England while five sectional houses are in building. These houses are to replace the cheap temporary structures erected at Cape Mount in 1879. They are to be of yellow pine, encased with corrugated iron and painted.

—Mr. Alfred Johnson, recently a missionary teacher at Cape Mount, who left the station because of seriously impaired health and has been tarrying for a time in Germany, sailed from Hamburg by the steamer "Bohemia" on the 13th of September and arrived in New York on the 28th of that

month. Mr. Johnson has now retired from the work.

China.—Mr. and Mrs. Samuel F. Smalley, en route for their station, Shanghai, China, have been heard from at Yokohama, where they arrived September 22d. They were expecting to proceed on their journey on the 24th of that month.

Japan.—The Rev. and Mrs. J. C. Ambler who, with Miss Caroline W. Boone, sailed from San Francisco by the steamer "City of Sydney" August 31st, arrived at Yokohama September 18th. Mr. and Mrs. Ambler proceeded to their station in Tokio. They are temporarily residing with the Rev. and Mrs. J. Thompson Cole. Miss Boone joined the Rev. Mr. Partridge, who was temporarily in Japan, and Miss Carter and Miss Hogg. This party were intending to sail for Shanghai, September 24th.

HAITI.

LATEST NEWS FROM THE BISHOP.

BISHOP HOLLY, writing from Port-au-Prince on the 25th of September, says: "Tidings and reports have come to hand from the stations from which I have been cut off by the war that has now come to a pause. They have arrived too late to alter the figures in the tabulated statistics, partly made up from last year's reports and already sent to the Board of Managers. I am pleased to learn that the work at all points has been maintained without interruption during the late civil war, and that it has fully held its own in spite of the great disadvantages under which it labored everywhere.

"The national constituent assembly was to have been organized at Gonaives—the city of the proclamation of Haitien independence—on the 19th instant. This assembly is to modify the constitution and name the president of the republic. [Since Bishop Holly's letter was written the assembly has chosen General Hyppolite president.—

Ed.] It is called to meet at Gonaives that the members may be free from any undue pressure that might be brought to bear upon them at the capital, where martial law is still in vigor, and where there are 16,000 troops cantoned.

"The senior church warden of our parish in Port-au-Prince is a brother of General Hyppolite. His father was secretary, or minister, of the interior under the emperor Soulouque in 1855, when I made my preliminary visit to Haiti, under the auspices of the Foreign Committee. The father showed me marked official courtesies at that time, and presented me to the emperor. These two circumstances, relating to his father and brother, made it personally interesting to me to meet the provisional president last Thursday, at an audience in the palace, to whom I was presented by his brother. I am to solemnize the marriage of the latter to-morrow night, when General Hyppolite is expected to be present."

MISCELLANY.

TOPICS FOR PRAYER.

- I. For the Missionary Bishop-elect of the Jurisdiction of the Platte.
- II. For the Missionary Bishop-elect of Yedo, Japan.

AT HARVEST TIME.

THE glad spring hours have passed away,

The year is on the wane,
And 'neath the reaper's sickle sink
The fields of golden grain.

Yet fairer fields to harvest stand
Who reapeth for the "better land."

Yes, white the fields on every side,

While laborers are few;
Again we hear the Master's voice,
Who calls for service true.

Plenteous the harvest all around,
Where are the reapers to be found?

Yes, gather in the golden grain,

The Master's precious wheat;
Each tiny hand may carry some;
The work of love is sweet.

Just guide them to the Saviour's side,
There in His presence to abide.

Not parting wheat and tares aside,

That were the angels' quest,
But bidding all to seek the way
That leadeth unto rest;

Just telling others of the love
That shineth on them from above.

'Tis not the thought of great reward

That sends us on our way,
And makes the reaper bear the toil
And burden of the day;

But this—"What can I do for Thee,
Who hast done everything for me?"

—L. Fitz-Gerald Stannus, in *Church Missionary Gleaner*.

THE CONVERSION OF ENGLAND.

THE September number of the *Mission Field*, the organ of the Society for the Propagation of the Gospel, has an article of great interest and value on the conversion of England. We give the following on the accomplishment of much the greater part of the work by non-Roman missionaries:

"English Christianity has its history stretching back nearly as far as any Christianity. It is claimed that the Light shone on this land during the first century. Although the traditions of St. Joseph of Arimathea, of Linus and Claudia, and of St. Paul may not rank as history, there are sufficient corroborative circumstances to make historians treat the legends with respect, and to point to the conclusion that, by whatever missionaries the Gospel was brought, it reached our land in the earliest ages. As the epoch of traditions expands into that of history, we find the British Church covering the land. At the Council of Arles, in the year 314, there were three British Bishops present, those of York, London, and a see that was probably Caerleon, thus representing each of the three great civil divisions. Geoffrey of Monmouth says that these leading Bishops had as many as eight-and-twenty suffragans. British Bishops were probably also at the memorable Council of Nicæa in 325, and they certainly were at the Council of Ariminum in 360. The Church had strong centres of learning and missionary force at Glastonbury, St. Albans, and many other places, and doubtless brought into her fold the whole British race. The fact that England was actually a Christian country in these early centuries is in many respects of great importance. It is the more necessary to emphasize it from the way in which the original conversion of England has been lost sight of in the conversion, some centuries afterward, of the heathen Teuton races—Jutes, Saxons, and Angles—who invaded the country. . . .

"It is not uncommon for those who have little acquaintance with the history to regard English Christianity as really owing its existence to Pope Gregory sending St. Augustine; and in view of Roman pretensions it is useful for it to be seen how (originally) the country was wholly occupied by non-Roman Christianity, and (afterward) how largely the conversion of the Saxons and Angles was due to non-Roman missions. The whole of the West (from north to south) belonged to the British Church, being entirely independent of any Roman origin; while the re-conversion of the rest of the country after the Teutonic

invasions was mainly effected by the Celtic missionaries, who had, of course, nothing to do with Rome. Two of the smaller kingdoms were converted by continental missionaries with Celtic aid, and Kent alone was made Christian by the Augustinian band. To this it may be added that Theodore's organization made the whole Church with its double origin (British or Celtic, and Roman) one national Church, and that it was in his days, and for long afterward, under no bondage to the See of Rome (though in full communion with it and the rest of western Christendom) any more than the Church of the United States in our days is under bondage to the See of Canterbury."

A GREAT MISSIONARY.

VERY recently we stood by the grave of the Rev. David Ziesberger, at Goshen, Tuscarawas county, Ohio, and read the epitaph on the marble that marks the last resting-place of his body. It states that he "labored among the American Indians for sixty years as a missionary." He was born in Moravia, was early converted, and became a minister of the Moravian Church, noted as the leader of all Protestant denominations in the work of Christian missions. He early began missionary work among the Indians, and was remarkable for his adaptation to and success in this work. He learned with great rapidity their different tongues, and being kind but firm and devoted, he became a master spirit as a religious teacher among this spiritually needy portion of our race. A log-church was built at Goshen, in the Tuscarawas valley, near the spot where his body now rests, and from its belfry sounded out the first peal of a church bell that was ever heard in our grand old state, now full of churches and bells to call the people together to worship Almighty God. Here many souls were saved, and have gone, not as they supposed in their native ignorance, to the great hunting-ground beyond where game should be plenty, but to the holy city, the heavenly land, the Christian's happy, immortal home. When Ziesberger grew old and was requested to go to the home at Bethlehem, Pennsylvania, prepared for worn-out ministers, he declined, preferring to die and be buried among those for whom he had spent his life in the ministry,

and near the scene of his long and useful labors. He died in 1808, aged nearly eighty-eight years.

Great and good man, what a noble life, what a splendid testimony to the spirit and fruit of our holy religion! His reward must be glorious. "For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."—*Missionary Visitor*.

A REMARKABLE FACT.

THE Niobrara Indians are the Dakota Sioux, in the past the most reckless and the wildest of all our Indians. It was a branch of these Indians who committed the Minnesota massacre in 1881; another branch of these Indians hindered the progress of the Pacific railroad twenty-five years ago, and were waited upon by a commission consisting of Generals Sheridan, Terry and others; and another band of the same Indians, under Sitting Bull, committed what is called the Custer massacre eight or ten years ago. Yet because they have sometimes done brutal deeds, it is a mistake to call them "brutes." Because our English ancestors little more than 100 years ago, for political reasons, beheaded their prisoners and impaled them upon the walls or condemned them to be hung, drawn and quartered, are we to call the English nation a nation of brutes? Unquestionably they did brutal things; and so did these Indians. But these Indians are not brutes. They are capable of civilization, and there is no remote corner of that reservation where you may not find a pretty little mission house or chapel and a worshipping congregation. We have forty-six congregations and 1,650 communicants. We have nine persons of the Sioux or Dakota race in Holy Orders. The contributions of these Indians year by year have amounted to \$500, \$900, \$1,200, \$1,500, \$1,900, \$2,100, and last year \$2,500. During the last three years there have been called to the feet of our blessed Saviour 600 communicants, and thirteen new congregations. I have confirmed 650 candidates. Three Indians have taken Holy Orders within that time. Attendance upon the schools has been increased in number and vigor. It is a remarkable fact, but a fact which I hope will not continue much longer to exist, that the large number of communicants of

the Church in South Dakota are of the Indian race, although the Indian population amounts to only 25,000 or 30,000, while the white population amounts to 350,000.—*From Bishop Hare's Address before the Board of Missions.*

THE GREAT AMERICAN DESERT.

THE school atlases of fifty years ago marked the space between the Missouri river and the Rocky mountains as "the Great American Desert." Now its western side is rich with crops, irrigated by the Rocky mountain snows melting for a June freshet, just when the fields need plenty of water. The rain area has steadily travelled west from the Missouri river, until now in wet seasons the irrigated region touches the rain belt. Scientific investigation is giving strong reason to believe that ample water for irrigation can be had by boring wells to a comparatively shallow depth and pumping water by windmills. But even in those sections where agriculture is impracticable for want of water, the richness of the soil makes the natural grass the best possible food for herds of cattle and sheep. There is now no Great American Desert. It is peopled all over with a shrewd, pushing, enterprising, knowledge-loving population; and so thickly are these people settled, even through the mountain valleys, that you can take your span of horses and mountain wagon and travel from Denver to San Francisco and sleep at the home of some ranchman every night. Now that this population is seeking education and culture, if a man has any missionary enthusiasm in him, it ought to make the blood tingle to his finger-tips to take part in moulding these institutions, and building these churches, and shaping this population, when all is in the formative state.—*Rev. Dr. George P. Hays.*

THE ANGLICAN COMMUNION IN TOKIO.

BISHOP BICKERSTETH of Japan, in a letter to the Rev. Mr. Wigram, honorary secretary of the English Church Missionary Society, says: "In a great capital like Tokio the evangelistic mission of the society should be well placed, have an adequate staff, and be vigorously prosecuted. It is true that the Anglican Communion, as a whole, is doing far more, and more satisfactory, work in

Tokio than when you were with us two years ago. The American mission has been strengthened, and St. Andrew's and St. Hilda's missions and the Ladies' Institute founded: Trinity College, Toronto, is also about to send a mission to Tokio. But, as you will remember, the capital of Japan is a city extending over an enormous area, and there are still large districts of the city where we are doing no work at all."

THE OXFORD AND CAMBRIDGE BROTHERHOODS.

WE find in the *Harvest Field* some notes on the work of these brotherhoods which show that their methods have been quite misapprehended, and that they themselves altogether disclaim any such purpose as has been attributed to them in reference to their style of living. The Oxford brotherhood are working in Calcutta, and in the one house they occupy there are living at present five European and one native missionaries. They have a chapel and a lecture hall which will hold 300 people, and the brotherhood have their rooms in the upper story. They are under the lead of a superior chosen from their number, and are all celibates, but are under no vow not to marry, though when they marry they must leave the brotherhood. They wear a black or white cassock with a black cord, and the chief obligations into which they enter are to obey the superior, to practise certain acts of devotion daily, with the study of the Word of God, and to attend an annual retreat for at least one week. They say of themselves that they make no profession of anything beyond the ordinary self-denial incumbent on every follower of Christ, and that their personal expenses are probably less than those of most missionaries simply from the fact that they live together and are celibates.

The Cambridge brotherhood has its centre at Delhi, and is indirectly connected with the Society for the Propagation of the Gospel. It labors specially to promote higher education, caring for native Christians, and preparing literature that may reach thoughtful Hindus and Mohammedans. There are six members of this brotherhood, and though they live together, it is much in the same way as other missionaries do. They are hopeful in regard to some of the young men whom they are teaching in St. Stephen's

College, but as yet they have not had any baptisms. They receive each a stipend of £175 annually. This, we may say in passing, is more than any unmarried man in connection with any of the stations of the American Board in India receives, and more than many of the married men call for. These facts do not in any degree lessen our regard for those connected with these brotherhoods; they furnish, however, another singular illustration of the inaccuracy of Canon Taylor, and show that he is as wide of the mark when he praises as when he blames.—*Missionary Herald*.

ACTION OF AMERICAN NAVAL OFFICERS.

It has long been a matter of grief to Christian Englishmen that British officials in India should have, on various occasions in the past, largely given money to the support of, and themselves participated in, the idolatrous rites of Hindooism. It seems that some American officials have recently been induced to give countenance to Buddhist superstitions in Japan. Says the *Missionary*: "In the great Buddhist temple at Ikegama, Japan, a service was held for the repose of the souls of certain American officers and sailors, and this service was attended by the admiral of the American flagship, with a contingent from a United States man-of-war. Nearly twenty years before, the United States ship 'Oneida' had been sunk off the Japanese coast. Recently the vessel was raised, and the remains of officers and sailors who went down in it were recovered. The Japanese, like the Chinese, hold that the spirits of the dead, gloomy with hunger and thirst, roam over the territory near where their bodies rest; and if they be not propitiated by offerings of food and drink, they will inflict evil on the living. It was determined, therefore, to hold a *segaki*—a feast for hungry spirits—for the benefit of the spirits of the deceased Americans. Seventy-six Buddhist priests took part in the ceremony. An address in English was made by a Japanese, Mr. Amenomori, an avowed agnostic. It was this service, we regret to say, which the representatives of the United States Navy honored with their official presence."

THE Christian college at Lucknow, India, has 11,507 pupils enrolled, of whom 2,027 are Christians.

FRAGMENTS.

—Straight University, New Orleans, has catalogued over 500 colored students during the past year.

—Two donations of £1,000 each have been received by the Bishop of Llandaff toward promoting Church extension in his diocese.

—Methodist deaconess homes are already established in Calcutta, Lucknow, and Muttra, India, and one is projected for Rangoon.

—If the present population of this country, about 60,000,000, were put into Texas, it would not be so densely settled as Massachusetts.

—Congregationalists have up to this time put \$12,000,000 into their Home Missionary Society, by which 5,225 churches have been formed.

—The Rev. George W. Gilmore writes from the capital of Korea: "We have found the Koreans very intellectual, bright and witty, and with considerable independence of thought. They are very teachable."

—An English lady who has visited at her own expense many mission stations in India and China, has stated that she could distinguish native Christian women from non-Christians "by the light in their faces."

—The Rev. W. H. Barnes, Honolulu, says that there are 20,000 Chinese in the Sandwich islands; that two congregations of them are connected with the English Church mission, and that they make good Christians.

—The Church Missionary Society has decided that hereafter missionaries, as a rule, will be expected to go to their fields unmarried and serve a term of three years before undertaking the responsibilities of family life.

—The Moravians have projected a mission on the Victoria Nyanza; but they have been unable to establish it by the lack of funds. Just before the opening of their general synod this year news was brought that a legacy of between \$25,000 and \$30,000 had fallen to the Church, and it is probable that the work will speedily be carried forward, as the men are ready.

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 Woman's Auxiliary will be held on *Friday, the 29th*, in Room 21, Bible House, New York, at 10.30 A.M.

All diocesan officers are earnestly invited to be present.

JULIA C. EMERY,
Secretary.

THE TRIENNIAL GENERAL MEETING.

THE Triennial General Meeting of the Woman's Auxiliary to the Board of Missions was held in New York City, Thursday, October 3d.

It was preceded by the service of Holy Communion, at 9.30 A.M.

The Church of the Holy Communion was filled at that hour, and the Rev. Henry Mottet, rector of the parish, the Rev. W. S. Langford, D.D., Secretary, and the Rev. J. Kimber, Associate Secretary of the Board of Managers, were, with the Bishop of New York, in the chancel. The Bishop gave the address, and celebrated.

Announcement was made that, should the undesignated offerings amount to \$300, or over, the sum would be divided between the building of a church at Anvik and the outfit, travelling expenses and first year's salary of a missionary to Japan.

Immediately after the service, the meeting came to order in Masonic Hall. Bishop Potter announced the opening hymn, No. 133, read the Collects of the Auxiliary and the prayer for persons at sea (with reference to Miss Perry, Recording Secretary of the New York Committee on Work for Foreign Missionaries, and her sister, sailing that day from San Francisco for Japan), and after a few words of welcome, introduced Mrs. Baylies, President of the Niobrara League of New York, as presiding officer of the day.

Mrs. Baylies took the chair and greeted the assembly.

The Secretary called the roll by dioceses, and it was found that the following dioceses and missionary jurisdictions were represented: Albany, Arkansas, California, Central New York, Central Pennsylvania, Chicago, Colorado, Connecticut, Delaware, Florida, Georgia, Indiana, Iowa, Long Island, Louisiana, Maine, Maryland, Massachusetts, Michigan, Missouri, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Tennessee, Vermont, Virginia, Western Michigan, Western New York, Oregon, South Dakota, Montana, Washington, Wyoming and Idaho, West Africa, and Japan.

The minutes of the last General Meeting were read by the Secretary, and were approved.

The President then introduced as visitors representing the different mission fields: Mrs. Morris, wife of the Missionary Bishop of Oregon; Mrs. Brewer, wife of the Missionary Bishop of Montana; Mrs. Talbot, wife of the Missionary Bishop of Wyoming and Idaho; Mrs. White, formerly Miss Riddick, of St. Margaret's School, Tokio, Japan; Mrs. T. B. Clarkson, of Eastover, So. Ca.; Mrs. Jennings, of McFarland's Station, Va.; Mrs. Tucker, lately from Cape Mount, Africa; Mrs. Charles S. Cook, of Pine Ridge Agency, and Mrs. Mansell, of Vermillion, South Dakota.

Mrs. Brewer, Mrs. White, Mrs. Clarkson, Mrs. Tucker, Mrs. Cook and Mrs. Mansell, each said a few words about the work in which they are interested; and then Mrs. Tilton, Secretary of the Woman's Auxiliary of the Church of England in Canada, was presented. The meeting rose to receive her, and listened with interest to the words of greeting she brought from this neighbor Auxiliary and to her account of its plan of work.

Notice was given that the offering in the church had been found to amount to \$406.45, and opportunity was afforded to increase this sum at the close of the morning session.

Through the hospitality of the officers and other members of the New York Branch of the Auxiliary, luncheon was provided for their guests, after enjoying which, the meeting was resumed in the hall, the afternoon session opening with the 126th Hymn.

The Secretary then had the great pleasure of announcing that, during the intermission, a member of the Auxiliary present had offered to give the \$1,000 asked for the church in Alaska, thus leaving the whole of the undesignated offerings to be applied to the missionary for Japan. The Secretary also reported the result of the offering made at the morning session to have amounted to \$300.56, and stated that the close of the afternoon session would give still one more opportunity to increase this amount.

She then presented the triennial report of the Auxiliary, and a statement regarding the Church Periodical Club was made by Mrs. M. C. Fargo, of New York.

The following programme had been prepared, but owing to lack of time, the second paper upon "Systematic Offerings" was the last read. †

PAPERS.

I.—Organization:

(a) By Miss Stahl, Vice-president of the Northern Deanery of the Chicago Branch; read by Mrs. Locke, President of the Chicago Branch.

(b) By Mrs. Robert Wilson, President of the South Carolina Branch.

II.—The Junior Auxiliary:

(a) By Mrs. William Jennison, of the Michigan Branch,

(b) By Miss Mumford, of the Western New York Branch.

III.—Giving; Systematic Offerings, and Large Individual Gifts:

(a) By Mrs. S. O. Seymour, Corresponding Secretary of the Connecticut Branch; read by Miss Williams, Recording Secretary of the Connecticut Branch.

(b) By Miss C. L. Andrews, member of the Executive Committee of the Rhode Island Branch; read by Mrs. William Ames, President of the Rhode Island Branch.

IV.—Development of the Missionary Intelligence:

- (a) By Miss Upfold, Secretary of the Indiana Branch.
 (b) By Miss Ives, Secretary of the Niobrara Deanery of the South Dakota Branch.

V.—Methods of Arousing and Sustaining Missionary Interest:

- (a) By Miss L. S. Gilbert, Secretary of the Long Island Branch.
 (b) By Mrs. Theodore Bury, Vice-president of the Ohio Branch.

VI.—The Future of the Auxiliary:

- (a) By Mrs. Twing, Honorary Secretary.

The sympathy of the members of the Auxiliary present was extended to those who were unavoidably detained from meeting with them.

Mrs. Colt, President of the Connecticut Branch, moved, and Mrs. Roots, President of the Arkansas Branch, seconded the resolution: That the thanks of the visitors from other Branches be given to the Woman's Auxiliary of the Diocese of New York for their gracious and bountiful hospitality; also to the Bishop of New York, for giving so largely of his time to their service.

On motion of Mrs. Halsey, Vice-President of the Western New York Branch, seconded by Mrs. Rochester, Secretary of the Southern Ohio Branch, it was resolved: That the thanks of the Auxiliary be given to the Rector and Officers of the Church of the Holy Communion.

These resolutions were adopted by a rising vote.

The Missionary Bishop of Nevada and Utah having entered the hall, he was invited to announce the closing hymn and give the Benediction. After some remarks about the work in his jurisdiction, the Doxology was sung, and with the blessing of the Bishop, the meeting closed.

A THANKSGIVING OFFERING.

THE offering made at the General Meeting of the Auxiliary, with the surplus of the funds of the Hospitality Committee added by them to its amount, was \$2,188.64. Of this sum, five dollars was designated for Montana, twenty-five cents toward an organ for Cape Mount, and twenty-six dollars, beside the thousand dollars given by one woman, for the church in Alaska.

There was therefore received:

For the Church at Anvik,	\$1,104 70
For the new missionary to Japan,	1,078 69
For Montana,	5 00
For organ at Cape Mount,	25
	<hr/>
Total,	\$2,188 64

The organ asked for Cape Mount by Mrs. Tucker, has been promised since the meeting.

TRIENNIAL REPORT OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS—1886-89.

THREE years ago, on the 6th of October, 1886, the Woman's Auxiliary held its last General Meeting in the city of Chicago. To-day it meets again, to review the work of the last three years and to look forward to that which is before it. In the three years since we last met, we have had to record the death of Mrs.

Vibbert, President of the Chicago Branch and presiding officer at our last meeting; of Mrs. Merritt, Manager for the Convocation of the Susquehanna in the Albany Branch; of Miss Hamlen, of Massachusetts; of Mrs. Peabody and Mrs. Astor, Presidents of the Domestic Committee and the Niobrara League, respectively, of the Diocese of New York; of Mrs. Cooper, of the District of Columbia Branch, and of Mrs. Roberts, of New Hampshire.

Three years ago we reported twenty-two dioceses and missionary jurisdictions as having no diocesan branch of the Auxiliary established in them; to-day there are ten only in which no diocesan officer has been appointed and found ready to serve.

These dioceses and jurisdictions are: Mississippi, Virginia, West Virginia, North Dakota, Indian Territory, Western Texas, Northern California, West Africa, China, and Japan.

If there are women present to-day from these dioceses or jurisdictions, will they not make it their work to do all that in them lies toward the establishment of a diocesan branch before the Auxiliary meets again?

For what is this Woman's Auxiliary, of which we hear and see so much, and which we represent to-day, and yet of which so many of its members are strangely ignorant?

In 1835, the constitution of the Domestic and Foreign Missionary Society was altered to read, that the Church itself is the Missionary Society; that every man, woman and child baptized into the Church becomes, by virtue of that Baptism, a member of that Society. Before this year there were those who were known as life members, made such by payment of a certain sum of money; since that date, money has had nothing to do with membership: the baptized woman is a member; if she refuse or neglect to give to the missions of the Church, she is an unfaithful member—that is all.

To turn the minds of those who would refuse, to refresh the minds of those who would neglect, to guide and inform and comfort and strengthen the minds of those doing, and wishing to do more, the Auxiliary was formed.

As the Church Temperance Society emphasizes the duties of soberness, temperance and chastity, which are incumbent upon us

all; as the Church Unity Society impresses upon its members a constant intercession that we may all be one, which prayer is the duty of every member of our divided Christendom; so the Board of Missions and the Woman's Auxiliary have their office in keeping that service of missions before the minds of the members of the Church, which, without any Board and any Auxiliary, it would be their bounden duty to perform.

The Auxiliary is a reminder and a helper. Its members are those members of that great missionary society, the Church, who, having minds turned to the thought of missions, and wills disposed to active service, desire to be accounted such. In some diocesan and parochial branches a yearly fee is asked of the members; but no woman can be refused membership in the Auxiliary whose Baptism has made her a member of the Church, and who wishes, by claiming connection with the Auxiliary, to testify her wish to share in some way in the Church's mission work.

A poor woman, on an almshouse bed, without a penny in the world, praying day by day that the Saviour whom she loves may be known and loved of all men, gives that which makes us thankful to number her among us. The woman who has left home and friends behind, and on a Western prairie teaches the children of the Indian, or in a Southern city spends her days among the children of the Negro, or on the mountains of Japan fulfils the ancient prophecy, "How beautiful upon the mountains are the feet . . . that bring good tidings, that publish peace"; the woman who ministers to sister women and to little children in a Chinese hospital, or who spends lonely years in Africa among her Negro boys and girls, such women it is our honor to count among the members of the Auxiliary.

Any baptized woman who so desires, may be a member, and each individual member, by expressing the wish so to be considered, assumes certain responsibilities. She must feel at once that she ceases, in that fact of membership, to act in an entirely independent and individual capacity; she is one of a body of workers working to one end; she must take her place in this concerted action, to make it more effectual; for each added individual member gives strength to the whole. Not two years since, an officer of the Auxiliary dying, left in her will

\$50,000 to Indian missions; but, though for fifteen years president of a branch of the Auxiliary devoted exclusively to Indian work, she failed to connect this bequest in any way with the association she had so long and faithfully served. At the same time this officer, much loved and greatly mourned, is the only individual member of the Auxiliary, who, in its seventeen years' existence, made a habit, year by year, of giving from great wealth sums amounting to from \$500 to \$2,500, through her diocesan branch. Looking through the acknowledgments in *THE SPIRIT OF MISSIONS* for the last three years, we find over \$5,000 given, and \$17,000 bequeathed, by individual members of the Auxiliary—in most cases by diocesan or parish officers—who have not thought, yet who of all would have been expected to be most mindful, to connect such gifts with the Auxiliary of which they have been, or still are, interested and helpful members. In future shall we not give more attention to these matters? In arranging the final disposition of our property, let some bequest to missions be made through the Auxiliary; in giving to mission work, let us give through both the parochial and diocesan branch to which we belong.

There is good reason for this: it is not ostentation. Because a woman earns her daily bread and can give only five cents monthly through the treasury of her parish branch, that is no reason why she should not give it with thankfulness. Because a woman has an income of \$5,000, or \$20,000, or \$100,000 yearly, and so loves her Lord that she loves to do great things to make His Name and Power known, that is no reason she should be ashamed to give fifty dollars, or five hundred, or five thousand if she wishes, even though she alone of all her associates has not only the will but the ability so to do.

(In this work of ours, while so much must be individual, to be effective, so much must be corporate. The two go hand in hand, and we have great reason for encouragement at this time, in the growth, during the last three years, of concerted action in the direction of systematic giving.)

In Connecticut the diocesan officers meet and make out a schedule of appropriations for the year. The branch, assembled for its annual meeting, accepts these appropriations. To all parish branches are sent, for

distribution among their members, small envelopes, twelve in each package, one for each month in the year, marked "Auxiliary Fund." In South Dakota, mite chests are sent out, and the Indian women learn, with their earliest lessons about missions, to give a weekly offering through these; while in Fond du Lac and Minnesota and New Hampshire they are used also. In New Jersey the systematic plan is being vigorously pressed; in New Mexico and Arizona it is making way; in New York and Pennsylvania it is becoming more and more the custom of parish branches; in Rhode Island and Southern Ohio it has long been tried; the branch in Texas is beginning in this way its work; in Florida, where it has been worked perhaps most thoroughly and with most success, though, alas! for diocesan missions only, the last report shows the amount of gifts through the Auxiliary to be, in money, over \$2,200.

We have referred to large gifts, but the great need is that all shall give. We would never lose sight of the fact that missions are the life of the Church, that that *sending* is like the blood in our own veins: keeping on its steady flow, we live; ceasing that constant flow, we die. Through missions of a by-gone time we have the blessing of our Christian faith. We never can pay back the debt we owe, except by handing on to others that which makes our own lives worth the living. It is not wealth which makes one woman better than another, or power, or station, or learning; it is not home, or friends, or health, which makes her eternally happier; but it is faith in God. And so, if she have that faith, she is blest, however poor or sick or miserable to outward seeming, and has something to render back to Him. This is the reason why we want a branch of the Auxiliary in Arizona and Nevada as well as in Massachusetts and New York; why we want to see one in the poorest mission where the missionary receives all his stipend from the general treasury, and to which a missionary box yearly comes, as well as in the largest city parish, where thousands and tens of thousands are given yearly to pay the salary of the rector, and to have the sweetest music, and to make God's house beautiful in His honor. And this is why, as no woman should be passed by because she is too rich, not one can be passed by because she is too poor. Too poor she will not be if

she have faith enough. Among the heathen people who have just struggled into light, among the distant and the isolated, who can only at long intervals kneel at the Blessed Feast, among the poor, rich alone in faith, are some of the tenderest and most loving hearts. As they feel keenly the blessing newly gained, or seldom enjoyed, or which is to them the greatest joy in life, they will know how to give. The prayers of the Auxiliary, the mite chests, the little envelopes are always to be had. In the next three years will not every diocesan and parish officer of the Auxiliary try to gain for them a wider use?

In the past three years efforts have been made to increase the strength of the Auxiliary. In addition to the many meetings which cannot fail to add new individual workers and, indirectly, to the establishment of parish branches, divisions of the diocesan branches in Massachusetts, New Jersey and New York have been made, and officers of these divisions appointed, whose special work it is to enlarge the force of the Auxiliary within the limits of those divisions. The President of the New York Foreign Committee has continued her plan of forming county associations; the New Jersey Branch has now an Upper, Lower and Middle Division, and with the new year, Massachusetts recognizes a threefold division also. In each, all branches and individuals continue the same connection as formerly with the diocesan branch, but enjoy the added benefit of having the Auxiliary and its work brought more nearly home to them. In the last year, in one New York county alone, ten parishes not working during the previous year with the Auxiliary have contributed in some way to its work; and a manager of a New Jersey division tells of meetings begun in small parlors so increased that one division now assembles as many interested members as before would gather from the whole diocese.

Another promising feature of the last three years has been the development of young people's and children's work for missions. There were many such societies in parishes previous to this time, and St. Mark's Friendly League and the Children's Twenty Minute Society have been more general associations well known by many earlier than this. Some years

since, also, the Massachusetts Branch inaugurated a plan by which Sunday-school pennies, given at a certain time, might combine to support a missionary scholarship. But now this idea of the capacity of children for missionary service is being worked out much more thoroughly than heretofore. In Western New York a Junior Branch of the Auxiliary has been formed, with officers appointed to have it under their especial care: in Michigan and in Connecticut children's societies, found in numerous parishes, have been combined into a similar Junior Branch; in Southern Ohio, delegates from the children's societies represent them at the diocesan meetings; in Maryland the Junior Branch, there composed of young women rather than children, furnishes the support of an Indian in Deacon's Orders, serving in South Dakota.

If we examine the acknowledgments, made from time to time in the *THE YOUNG CHRISTIAN SOLDIER*, we shall find the record there of what the children are already doing for missions. Should the officers of every diocesan branch follow the example of those in the dioceses already named, that record might be largely increased.

THE YOUNG CHRISTIAN SOLDIER is the children's paper, issued by the Missionary Society for the information and help of children and of those who have to do with children. It should be the medium of communication between the missionaries and the children, and between different societies of working children. All officers in charge of junior branches should have it, should obtain suggestions from it, should forward suggestions to it, and see that the children in their care benefit by the help it has to give. The series of papers now being issued in it, if faithfully studied by the children, and their elders also, would make them intelligent members of the Missionary Society of the Church.

For it is an intelligent membership that we desire. At the same time with these missionary lessons which can be had in reprints from *THE SOLDIER* there is being printed, through private gifts, a similar set, in catechetical form, suitable to be taught and learned in Sunday-school, or at meetings of branches of the Junior Department. There are leaflets issued from the Mission Rooms, there are reports of Missionary

Bishops and of missionaries in charge of schools. All officers should have these in their possession, and should encourage every parish branch over which they have any influence to obtain them, as well as to take one copy each of *THE SPIRIT OF MISSIONS*, *THE SOLDIER*, and *Church Mission News*. They should read these in order to know what is being done and how it is being done, to learn where and how they may give their help; and they should encourage the reading of them at meetings of parish branches and by individual members. They should borrow themselves, and urge others to borrow, from the Lending Library at the Mission Rooms, an institution which some of the branches—as Albany, Chicago, Delaware, Nebraska and South Carolina—have copied, having librarians appointed to take care of the books and circulate them.

In Long Island, as a help in increasing missionary knowledge, committees are appointed for the different missionary departments, who report items of interest at the meetings; and more and more, in different dioceses, it is becoming the custom to have missionary papers prepared, which, like one presented at an Indiana meeting, may be made more effective by the use of illustrations.

For we have to set constantly before the branches the works in which they should keep a permanent interest, the things which they do and which might be left undone if they failed to do them; as the missionary boxes, the Foreign Insurance Fund, the Contingent and Lending Library Funds. We are glad to see that more branches are assuming definite obligations: we wish that a larger number still would follow their example, and that more strong parishes would undertake individually that which the diocese at first united in doing. This year Louisiana will support Miss Suthon in Japan, and Kentucky will unite with some other diocese in supporting Miss Heath; in another three years might not some one parish, or a group of parishes, in New Orleans and Louisville be found to give the whole support, leaving the other parishes to go on increasing the work, raising the means to send out new, much-needed workers to the mission field?

In these three years Alabama, Arkansas, East Carolina, Easton, Iowa, Louisiana, Quincy, Tennessee, Texas, Nevada, and South Dakota, and within a day only,

Georgia, have been added to the Auxiliary branches. They are beginners in its work, and have its past before them, by which to profit. But the older branches have not learned all their lessons, while there are parishes which no attempt has ever been made to win, while work familiar by long doing is not yet well done.

What work of the Auxiliary can be more familiar to the large proportion of its members than the preparation and sending out of missionary boxes to the clergy of the Church? And yet, even now, after years of practice, we are not made perfect. Still we hear of boxes that are, to speak most gently of them, sad mistakes. While a missionary can tell us of clothing sent which could not be made to fit because so badly cut; of a trunkful in the garret, so worthless that the ragman even would not take it; of freight to be paid on goods which, when received, were no real help, we see there is something yet to learn. Each year, as we set down those long columns of figures against the numbers of boxes sent out by branches of the Auxiliary, how would the columns read were there three sets of figures instead of one—the value of the box as the branch reckons it; the amount of money actually spent upon it; the value set upon it by him to whom it comes? Would there not sometimes be a discrepancy which might cause a keen sense of shame to those who do not yet know what good work is? We have not those three columns, but the missionary knows, as he opens his box, what it is to him, and he reads in it the character of those who send. It may be that some missionary of gentle heart and breeding pities a city parish Branch that will send so unworthy a gift. We must remember that, as our boxes go here and there over the country, we lay the parish we represent open to judgment. The missionary, with his Church almanac beside him and his Church papers at hand, can see what hundreds of communicants form the parish, what treasures of wealth adorn its church, which was content to represent itself in the mission field with half-worn clothing, with soiled finery, with a box of ill-chosen, ill-fitting raiment, upon which the freight even was unpaid! Sometimes a member of the Auxiliary comes greatly disturbed to the Mission Rooms, to say that

the missionary to whom their box went, was ungrateful or has proved unworthy. What value do we set on missionaries, in what honor do we hold their service, when we expect them to be grateful for such unseemly gifts? A good box is the best a branch can give, given with a loving consideration, after consultation with the missionary, following so far as possible his suggestions, aiming to give him pleasure and comfort, in his way, not one's own. It is by such means as these that the happy recompense may be gained, which has blessed many a branch of the Auxiliary in times past, that a good man has done better work because those whom he judges by their works to be good women have believed in him.

In the three years under review we have sent out 9,540 boxes to clergy, schools, hospitals, homes, and to the destitute, with an estimated value of \$514,124.47, and, aided by the efficient working of the Periodical Club, have supplied hundreds of papers and magazines to missionaries and families under their care. In money we have given \$317,705.66, with a noticeable increase in that devoted to diocesan missions. These increased activities for work without the diocese have had a reflex influence, and are awakening a sense of diocesan needs. Not only Florida, but Colorado, Michigan, Minnesota, New Hampshire, Ohio, Rhode Island, South Dakota, and now Massachusetts, are making diocesan work prominent. Nor does this detract from interest in Foreign Missions, since Foreign work never had a greater share of the attention of the Auxiliary than now. The women who have gone within these three years from Connecticut, Indiana, Kentucky, Louisiana, Massachusetts and New Hampshire hold in their hands a cord binding those branches to China and Japan. And this year, for the first time since the Aux-

iliary was formed, two women, one a diocesan officer in the Foreign Committee of New York, have been moved to break up their home and to loosen many ties of kin and friendship, in order, at their own cost, to make a new home in a heathen country, and to do what lies in their power for the people there. They and Miss Heath and Miss Suthon and Miss Sprague, Miss Aldrich, Miss Bull and Miss Palmer in Japan; Dr. Haslep and Miss Dodson in China; the enlarged orphanage in Shanghai, the ladies' school in Tokio, the Institute in Osaka, the little church in the country station at Takata, the new Hoffman Institute, the Welsh Memorial Church and School at Cheyenne River, St. Julia's Chapel on the Creek, St. Mary's school at Dallas; all have a share in the record we make to-day.

During the three years since we last met face to face, your secretary has visited forty-three dioceses and missionary jurisdictions, and attended 321 meetings. She has seen missionaries at their post of service, and many hundreds of women who are members of the Auxiliary, engaged in some department of its work. The work of both demands much faith, much patience, much love, forgetfulness of self, thought for others, practical wisdom, a strong sense of the value of life because of what it may become, a love of God embracing and fulfilling love to man. These Christian virtues can be gained in obeying the law of God in the ordinances of His Holy Church and the practice of the daily life. Should each missionary worker, upon the field or in the ranks of the Auxiliary, be such as this, each one would be indeed a missionary sent of God, showing Him forth before an unbelieving and unloving world, and winning to His service many broken and childlike hearts.

Respectfully submitted,
 JULIA C. EMERY, *Secretary.*

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, 1889.

* Lenten and Easter Offerings.

ALABAMA—\$6.51			
<i>Birmingham</i> —Advent, Domestic, \$2.21; Foreign, \$4.30.....	6 51	<i>Orphanage, Shanghai, China</i>	30 00
		<i>Waterbury</i> —Trinity Church, Sp. for Bishop Johnson, Western Texas.....	80 00
ALBANY—\$145.09		DELAWARE—\$60.57	
<i>Albany</i> —"Four Children's Lenten Offering," General.....	40	<i>New Castle</i> —Immanuel Church, General...	60 57
<i>Gilbertsville</i> —Christ Church, Domestic.....	5 00	EAST CAROLINA—\$5.01	
<i>Greenbush</i> —Church of the Messiah, Domestic, \$2.75; Foreign, \$2.50.....	5 25	<i>Windsor</i> —St. Thomas' S. S.,* General.....	5 01
<i>Lansingburgh</i> —"E." Domestic, \$2; Foreign, \$4.25.....	6 25	EASTON—\$5.20	
<i>Rensselaerville</i> —Trinity Church S. S.* (additional), General.....	1 00	<i>Kent Co. (Chester town)</i> —Chester Parish, Emmanuel Church, General.....	5 20
<i>Saratoga Springs</i> —Bethesda, for colored work, \$47.44; Sp. for Rev. T. W. Cain, for St. Augustine's Mission, Galveston, Texas, \$10.01; Sp. for Bishop Walker's work in North Dakota, \$52.34.....	109 79	GEORGIA—\$3.90	
<i>Troy</i> —St. Barnabas', Sp. for Rev. T. W. Cain, Galveston, Texas.....	8 95	<i>Macon</i> —St. Barnabas' Chapel, \$2; S. S.,* \$1.90, General.....	3 90
<i>St. Luke's, Sp. for Rev. T. W. Cain, for St. Augustine's Mission, Galveston, Texas</i>	8 45	INDIANA—\$1.50	
		<i>Delphi</i> —St. Mary's Parish S. S.,* General..	1 50
CENTRAL NEW YORK—\$10.46		IOWA—\$11.50	
<i>Owego</i> —St. Paul's, Domestic, \$2.73; Foreign, \$2.73.....	5 46	<i>Burlington</i> —Christ Church, through Wo. Aux., for Deaf Mutes, \$10; S. S., Ministering Children's League, Sp. for Miss Mailes, for Christmas gifts, \$1.50.....	11 50
<i>Syracuse (East)</i> —"M. I. F.," through Wo. Aux., Sp. for Rev. and Mrs. Wm. A. Fair, Africa.....	5 00	KANSAS—\$0.50	
CENTRAL PENNSYLVANIA—\$5.00		<i>Atchison</i> —Trinity Church S. S.* (additional), General.....	50
<i>Williamsport</i> —"No Name," Foreign.....	5 00	KENTUCKY—\$25.00	
CHICAGO—\$50.00		<i>Louisville</i> —William A. Robinson, for "William A. Robinson, Jr." scholarship, St. John's School, Cape Mount, Africa.....	25 00
<i>Chicago</i> —"L." Sp. for "John" scholarship in Utah.....	40 00	LONG ISLAND—\$46.88	
<i>Joliet</i> —Christ Church, through Wo. Aux., General.....	10 00	<i>Brooklyn</i> —St. Mary's S. S.* (additional), General.....	1 00
COLORADO—\$5.00		"N. V. N.," \$15; "F. V. N.," \$10; "S. M. M.," \$5, Domestic and Foreign.....	80 00
<i>Denver</i> —St. John's Cathedral, through Wo. Aux., for work among the colored people in Kentucky.....	5 00	<i>Huntington</i> —St. John's, Systematic Offering, General.....	15 88
CONNECTICUT—\$305.28		LOUISIANA—\$34.06	
<i>Bridgeport</i> —Christ Church, Domestic.....	21 24	<i>Houma</i> —St. Matthew's S. S.,* Domestic....	32 06
<i>Darien</i> —St. Luke's S. S., General, of which \$6*.....	12 35	<i>New Orleans</i> —St. Paul's, "Y. F. Y.," Domestic and Foreign.....	2 00
<i>Hartford (Parkville)</i> —Grace Chapel S. S., Indian.....	5 09	MAINE—\$38.00	
<i>Trinity Church, Domestic, \$25; Indian, \$57</i>	82 00	<i>Portland</i> —St. Luke's Cathedral, General...	38 00
<i>New Haven</i> —St. Thomas', Domestic, \$6.08; Sp. for Bishop Johnson, \$20.....	26 08	MARYLAND—\$44.40	
<i>Norwalk</i> —St. Paul's S. S.,* General.....	56 00	<i>Baltimore</i> —St. Mark's, Domestic.....	2 65
<i>Norwich</i> —Trinity Church, "Snow Ball Society," through Wo. Aux., Sp. for support of a baby, St. Mary's Orphanage, Shanghai, China.....	20 00	<i>Frederick Co.</i> —All Saints' Parish, All Saints', through Wo. Aux., five cent collection, Indian, \$9; Foreign, \$22.75.....	31 75
<i>Torrington</i> —Trinity Church, Domestic and Foreign.....	20 52	<i>Washington Co.</i> —St. John's Parish, St. John's, Colored.....	10 00
<i>Washington</i> —St. John's, through Wo. Aux., Sp. for support of a baby, St. Mary's			

MASSACHUSETTS—\$348.79

<i>Beverly</i> —St. Peter's, Domestic, \$32; Foreign, \$30; Sp. for Bishop of Montana, \$1	63 00
<i>Boston</i> —St. Paul's, through Wo. Aux., for "Mary B. Burnham" scholarship, Eliza F. Drury Memorial Station, Africa.	25 00
(<i>Dorchester</i>)—Annie M. Bassett, for Woman's Hospital, China.	2 00
<i>Dedham</i> —Church of the Good Shepherd, through Wo. Aux., for "Good Shepherd" scholarship, Emma Jones School, Shanghai, China.	10 00
<i>Fitchburg</i> —Christ Church, Foreign.	10 00
<i>Greenfield</i> —St. James', Domestic, \$19.95; Foreign, \$7.41.	27 36
<i>Lynn</i> —St. Stephen's, through Wo. Aux., for "Mrs. Anna L. Paddock" scholarship, Duane Hall, Shanghai, China, \$25; S. S., Sp. for "Marian Halliday" scholarship, St. Mary's Orphanage, Shanghai, China, \$20.	45 00
<i>Medway</i> —Christ Church S. S., * General.	86
<i>Newburyport</i> —St. Paul's, through Wo. Aux., for "Bishop Bass" scholarship, Hope School, Springfield, South Dakota.	60 00
<i>Salem</i> —St. Peter's S. S., * General.	11 70
<i>Springfield</i> —Christ Church, "A Friend," Sp. for Bishop Holly, Haiti, \$10; General, \$40.	50 00
<i>Stockbridge</i> —St. Paul's, Mrs. Elizabeth Beech, Sp. for "Memorial" scholarship, Logan, Utah.	40 00
<i>Watertown</i> —Church of the Good Shepherd, China.	1 68
<i>Wrentham</i> —Trinity Church S. S., * General.	2 19

MILWAUKEE—\$75.00

<i>Milwaukee</i> —St. Paul's, Domestic	75 00
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MISSOURI—\$6.65

<i>Ironton</i> —St. Paul's, Domestic, \$3.33; Foreign, \$3.32.	6 65
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NEWARK—\$99.58

<i>Greenville</i> —Grace S. S., * General	10 00
<i>Orange (South)</i> —Holy Communion, Foreign, \$47.38; S. S., "Centennial Offering," General, \$22.20.	69 58
Mrs. Frances C. Henderson, for "Pinckney Henderson Adams" (In Memoriam) scholarship, St. Paul's School, Tokio, Japan.	20 00

NEW HAMPSHIRE—\$204.00

<i>Concord</i> —Chapel of St. Paul's School, Domestic, (of which Mrs. Belknap, \$2), \$102; Foreign, (of which Mrs. Belknap, \$2), \$102.	204 00
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NEW JERSEY—\$31.08

<i>Camden</i> —St. Barnabas' Chapel S. S., * General.	2 50
St. Paul's, "E. R. S.," through Wo. Aux., Sp. for Rev. and Mrs. Wm. A. Fair, Africa.	5 00
<i>Plainfield (North)</i> —Holy Cross, Mrs. C. W. Kellogg, Colored.	5 00
<i>Somerville</i> —St. John's, Domestic and Foreign.	13 50
<i>South Amboy</i> —Christ Church, Colored.	5 08

NEW YORK—\$672.80

<i>Haverstraw</i> —Trinity Church, General.	3 00
<i>Irvington</i> —St. Barnabas', Domestic, (of which Mrs. Henry R. Worthington, \$50), \$65.85; Foreign, \$15.85.	81 70
<i>Kingston</i> —St. John's, for work among Deaf Mutes.	5 00
<i>Lewisboro'</i> —St. John's S. S., General.	5 00
<i>Matteawan</i> —St. Luke's, Woman's Bible-class, through Wo. Aux., Sp. for Rev. Wm. A. Fair, Africa.	4 00

<i>New York</i> —Christ Church S. S., for "Christ Church" scholarship, St. Mary's School, South Dakota.	60 00
St. Clement's, "Faber" Mite Chest, Domestic.	12 00
St. James', Foreign.	78 87
St. Paul's Chapel, through Wo. Aux., for "Dr. Haight" scholarship, St. John's College, Shanghai, China.	40 00
Mrs. Lindsay Fairfax, through Wo. Aux., Sp. for Rev. and Mrs. Wm. A. Fair, Africa.	5 00
<i>Nyack</i> —Grace, General.	38 00
<i>Port Jervis</i> —Grace, Domestic, \$1.50; Foreign, \$1.50.	3 00
<i>Rhinebeck</i> —Church of the Messiah, Domestic.	9 50
<i>Sing Sing</i> —Trinity Church, Foreign.	48 47
<i>West New Brighton</i> —Ascension, \$17.50; S. S., \$31.50, Domestic and Foreign.	49 00
<i>Westchester</i> —St. Peter's, Domestic.	30 46
<i>Yonkers</i> —"M. G. W.," Sp. for Bishop Whipple, \$100; in memory of Jane Murray, Sp. for Bishop Walker, \$100.	200 00

NORTH CAROLINA—\$33.02

<i>Charlotte</i> —St. Peter's, Wo. Aux., Sp. for scholarship in Logan City, Utah.	10 00
<i>Flat Rock</i> —St. John's, Domestic, \$11.53; Foreign, \$10.28.	21 81
<i>Rowan Co.</i> —Christ Church, Domestic.	1 21

OHIO—\$108.27

<i>Sandusky</i> —Grace, for theological education in China.	18 50
<i>Youngstown (Springvale)</i> —St. James' S. S., * Japan.	19 50
St. John's S. S., * Indian, \$29; "St. John's" scholarship, St. John's School, Cape Mount, Africa, \$25.	54 00
St. Mary's S. S., * Colored.	16 27

PENNSYLVANIA—\$386.07

<i>Lower Merion</i> —St. John's, Domestic, \$97.02; Foreign, \$48.77.	145 79
<i>Philadelphia (Kensington)</i> —Emmanuel Church, Foreign.	20 00
St. David's S. S., * (additional), General.	1 00
(<i>Frankford</i>)—St. Mark's, for church work in Mexico.	36 92
(<i>Bridesburg</i>)—St. Stephen's S. S., * General.	21 86
(<i>Southwark</i>)—Trinity Church, Domestic, \$23.50; Foreign, \$10.	33 50
"A Friend," through Wo. Aux., Sp. for Western Texas.	51 00
Miss Coles, Sp. for Miss Muir, Athens, Greece.	50 00
"S. E. W." for work in Africa.	5 00
<i>Radnor</i> —St. Martin's, for work among colored people.	21 00

PITTSBURGH—\$40.50

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<i>Pittsburgh</i> —Ascension, Wo. Aux., Domestic, \$5; General, \$5.	10 00
<i>Washington</i> —Trinity Church, General.	20 50

QUINCY—\$6.00

<i>Limestone</i> —Christ Church, Colored.	6 00
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RHODE ISLAND—\$453.82

<i>Bristol</i> —St. Michael's, through Wo. Aux., for salary of a teacher in Japan.	10 00
<i>Central Falls</i> —St. George's, through Wo. Aux., for salary of a teacher in Japan.	3 00
<i>Greenville</i> —St. Thomas', through Wo. Aux., for salary of a teacher in Japan.	1 00
<i>Lonsdale</i> —Christ Church, through Wo. Aux., for salary of a teacher in Japan.	10 00
<i>Manville</i> —Emmanuel Church, Indian.	5 17
<i>Newport</i> —All Saints' Memorial Chapel, Domestic and Foreign.	82 80
<i>Pawtucket</i> —St. Paul's, through Wo. Aux.,	

for salary of a teacher in Japan	11 00	mont Convocation, for support of Rev. H. D. Page, Japan	5 00
<i>Pautauet</i> —Trinity Chapel, through Wo. Aux., for salary of a teacher in Japan..	1 00	Theological Seminary, Rev. K. Nelson, Piedmont Convocation, for support of Rev. H. D. Page, Japan	12 50
<i>Phœnix</i> —St. Andrew's, through Wo. Aux., for salary of a teacher in Japan.....	2 00	Upper Truro Parish, Piedmont Convocation, for support of Rev. H. D. Page, Japan	5 00
<i>Providence</i> —All Saints' Memorial, through Wo. Aux., for salary of a teacher in Japan	15 00	<i>Fauquier Co.</i> —Whittle Parish, Piedmont Convocation, for support of Rev. H. D. Page, Japan	9 18
Christ Church, through Wo. Aux., for salary of a teacher in Japan	2 00	<i>Northampton Co.</i> —Hungar's Parish, Christ Church, "Mrs. E. L. C.," Foreign	1 00
Church of the Messiah, through Wo. Aux., for "Arthur Amory Gammell Memorial" scholarship, Bishop Boone Memorial School, Shanghai, China.....	40 00	<i>Powhatan Co.</i> —Powhatan Parish, St. Luke's, Domestic, \$22; Foreign, \$21	43 00
Church of the Redeemer, through Wo. Aux., for salary of a teacher in Japan..	114 20		
St. James', through Wo. Aux., for salary of a teacher in Japan	3 00	WESTERN MICHIGAN—\$5.00	
St. John's, through Wo. Aux., for salary of a teacher in Japan	15 00	<i>Kalamazoo</i> —Miss Mary Penfield, for mission at Wuchang, China	5 00
St. Paul's, through Wo. Aux., for salary of a teacher in Japan	2 00		
St. Thomas', through Wo. Aux., for salary of a teacher in Japan	12 30	WESTERN NEW YORK—\$64.48	
St. Stephen's, through Wo. Aux., for salary of a teacher in Japan	55 00	<i>Brockport</i> —St. Luke's, through Wo. Aux., for Miss Payne's salary, Virginia	10 00
<i>Warren</i> —St. Mark's, Domestic, \$7; Foreign, \$9; S. S.* General, \$17.35	33 35	<i>Hornellsville</i> —Christ Church, through Wo. Aux., for Miss Payne's salary, Virginia, \$5; Miss Bull's salary, Japan, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$5	15 00
<i>Westerly</i> —Christ Church, through Wo. Aux., for salary of a teacher in Japan	25 00	<i>Lockport</i> —Grace S. S.* General	25 40
<i>Miscellaneous</i> —Rev. W. R. Babcock, D.D., through Wo. Aux., for salary of a teacher in Japan	10 00	<i>Lyons</i> —Grace, through Wo. Aux., for Miss Payne's salary, Virginia, \$4; "J. G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4 ..	8 00
Interest, through Wo. Aux., for salary of a teacher in Japan	1 00	<i>Palmira</i> —Zion S. S.* (additional), General <i>Sodus</i> —"Three Parishes," through Wo. Aux., for "J. G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China	1 08
SOUTH CAROLINA—\$3.10			
<i>Anderson</i> —Grace, Foreign	3 00	WEST VIRGINIA—\$13.79	
<i>Pee Dee</i> —Prince Frederick, Hannah Thompson,* General	10	<i>Shepherdstown</i> —Trinity Church, Domestic	13 79
SOUTHERN OHIO—\$5.25		NEVADA AND UTAH—\$25.00	
<i>Marietta</i> —Mrs. J. E. Leonhart, General....	5 25	<i>Utah.</i>	
		<i>Salt Lake City</i> —St. Mark's S. S., for "Putnam" scholarship, St. John's School, Cape Mount, Africa	25 00
SPRINGFIELD—\$6.00			
<i>Mount Vernon</i> —Trinity Mission S. S.,* General	6 00	SOUTH DAKOTA—\$2.07	
		<i>Choteau Creek</i> —Holy Name, Wo. Aux., General	2 07
VERMONT—\$178.86		MONTANA—\$1.95	
<i>Bethel</i> —Christ Church S. S., Domestic and Foreign	10 63	<i>Pony</i> —S. S.,* General	1 95
<i>Burlington</i> —St. Paul's Church S. S.,* General	168 23		
		WASHINGTON TERRITORY—\$5.40	
VIRGINIA—\$105.42		<i>Spokane Falls</i> —All Saints' S. S.,* General..	5 40
<i>Alexandria Co.</i> —Fairfax Parish, Grace, Piedmont Convocation, for support of Rev. H. D. Page, Japan	5 00	FOREIGN—\$116.61	
<i>Chesterfield Co.</i> —Manchester Parish, Meade Memorial, Foreign, 60 cts.; S. S.* General, \$2.64	3 24	<i>Japan.</i>	
<i>Culpeper Co.</i> —Ridley Parish, Calvary, Piedmont Convocation, for support of Rev. H. D. Page, Japan	2 50	<i>Tokio</i> —Trinity and St. Paul's Chapels, Domestic and Foreign	11 96
Ridley Parish, St. Paul's, Piedmont Convocation, for support of Rev. H. D. Page, Japan	5 00	"E.," Domestic, \$29.90; Indian, \$3.74; Colored, \$14.95; Foreign, \$56.06	104 65
<i>Fairfax Co.</i> —Fairfax Parish, Falls Church, Piedmont Convocation, for support of Rev. H. D. Page, Japan	4 15	MISCELLANEOUS—\$943.99	
Leeds Parish, Piedmont Convocation, for support of Rev. H. D. Page, Japan	5 00	Interest, Domestic, \$437.36; Foreign, \$432.63 ..	869 99
Truro Parish, Zion, Piedmont Convocation, for support of Rev. H. D. Page, Japan	4 85	Ladies' Central Committee, Sp. for Rev. W. B. Gordon's Convention expenses	69 00
Truro Parish, Pohick and Olivet, Pied-		"Summer Blessings," Domestic	5 00
		Receipts for the month	4,746 36

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