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The  
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

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VOLUME LIV., MDCCCLXXXIX.

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PUBLISHED AT 22 BIBLE HOUSE  
NEW YORK

(one)

# THE SPIRIT OF MISSIONS

EDITED BY THE BOARD OF MISSIONS

Protestant Episcopal Church

OF THE UNITED STATES OF AMERICA

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# The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,

COMPOSED OF ALL MEMBERS OF THE CHURCH,

Represented in the **BOARD OF MISSIONS**, which meets triennially and is composed of both Houses of the General Convention and the Board of Managers.

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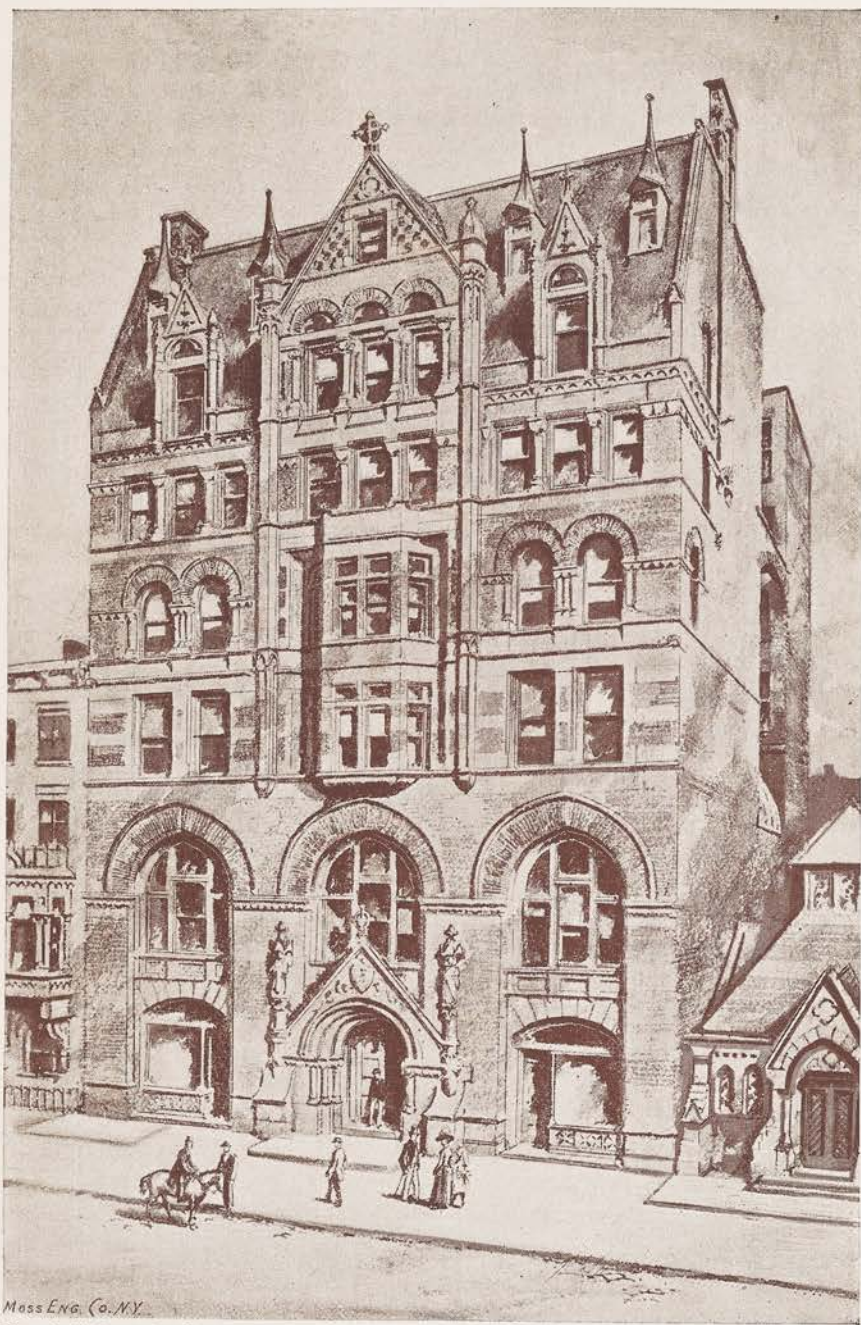
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### DESIGN FOR CHURCH MISSIONS HOUSE.

# THE SPIRIT OF MISSIONS.

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VOL. LIV. DECEMBER, A. D. 1889. No. 12.

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## ADVENT AND EPIPHANY APPEAL.

TO ALL THE MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH:

*Dear Brethren:*

“WHITHER?” is a question of the times. For what purpose and unto what end live and move the existing activities of this Church of ours? For preparing men of its pews and congregations to meet their God we hope and gladly believe; for conserving and perpetuating the strength of historic order and the simplicity of primitive truth we honestly and gratefully think; yet, if she reverently count the preciousness and glory of her office as a portion of Christ’s Body, she shall hear the clear and loving call made to her “not to be ministered unto but to minister”; and along the same line of blessed obedience with the Master, in her humble way, to give her life for the many. Then her custodianship of the trust of historic and primitive things shall be attended with a gracious readiness and a generous sympathy in her dispensation and distribution of the blessings of the trust.

What is this but to say that the force driving her warm heart-beats should be love for missions? That the work of missions should be the very life-blood of her healthful existence? Dear brethren, let us more and more lift ourselves out of narrowness of horizon and selfishness of spirit unto this exalted “whither” of our aims and hopes and efforts.

More and more, we say, we are thankful to record that the Church has done and is doing somewhat and much. In China, away from the coast and up into the interior, our missionaries are vigorously moving. Among the Africans, in Liberia, a wise and earnest Bishop of their own race is gathering out the stones from the path of progress, and digging deep the furrows unto the best spiritual harvest. In Japan God’s providence is working a strange upheaval of the old ways of heathenism and a wonderful outspreading after the new blessings of revealed truth, and we are sending a new and energetic Missionary Bishop to grapple with the problems of the crisis. At home, in the broad western field, where twenty years ago we had four Missionary Bishops, thirty-three clergy and 1,000 communicants, we now have a dozen Missionary Bishops, 162 clergymen, twelve candidates for Orders, and 12,000 communicants. Last year 2,270 of our parishes contributed for our missions, being 293 more than the year before. Two missionary jurisdictions—Oregon and Colorado—have become dioceses, and 190,500 children in their Lenten offerings gave

\$46,705. You gave her all this excellent work, and made the goodly story of its consummation possible. We thank you, and we thank God and praise His Name.

Now, we want "to take courage" for the future. Advent is here. A new year confronts us—a year of grace and for effort. Epiphany approaches, to shame us if we seek selfishly to narrow Gospel privileges, guidance, sacraments, to ourselves, our families, our pews, our parishes, our dioceses, our nation. As we would honestly seek to be blessed of God, so let us lift up our eyes, in unselfishness, open our hearts to sympathy, and hand out our gifts with a generous willingness for His missionary work. In this great American land, wherever we plant churches and are zealous to extend the love of Prayer Book truth and Prayer Book ways, we may be allowed without Phariseeism to say, sturdy influences for good are centred and strengthened, that the nation is thankful for, and that souls are mightily helped by. And let us not be charged with vainglorious personal boasting if, in humble gratitude to God, we say that, bringing and proffering the blessings of the trust which we hold in custodianship, we are, in many and many a place in our beloved country, "filling up that which is behind" of the fragmentary truth and obedience of Christian life preached and practised there. Missions to dying souls; missions to error-filled hearts; missions to minds perplexed and in despairful doubt; missions in heathen lands—help us in them all, we entreat you, dear brethren, for the love of Christ. The whole world is spiritually wounded and bleeding. Some of it is intellectually stunned and dazed and fallen. Help us to raise it up, and to administer to it the wholesome medicines of oil and wine that we humbly believe are ours in the unchanged and unchangeable deposit of the old treasure-chest, and generously help us to the supply of the two pence, the needful commissariat for keeping the merciful hostelry widely open.

The Foreign Missions need \$25,000 extra this year for buildings urgently called for. The missions to colored people have asked for \$40,000 from the general treasury besides specials, and in faith the appropriation has been granted. Let us give the \$40,000 with cheerfulness. One might say, "What are they among so many?" but we may be like the humble lad of old: the Master shall call us to His side and take the "five barley loaves and two small fishes," and then we need not fear but that spiritual refreshment shall be given in ways that we may not know. Oregon and Colorado call for \$9,000 each from the general treasury that we may help them to endow their Bishoprics. We will give it and be honestly proud to start them off upon their magnificent diocesan life. The new Missionary Jurisdiction of the Platte and its Bishop ask our fostering care. They shall have it.

All of these and the regular annual appropriation for the missionary work in our own land and abroad, will make the requirement for this year not less than \$450,000. Brethren, these are our engagements, and to meet these we summon you at the opening of a new year. In asking more than ever before we do it in the confidence that new opportunities and new blessings from God will nerve you to meet the duty of the present with courage and enthusiasm.

The children in the coming Lent, we feel sure, urged and guided by their Bishops and rectors, will give us their Lenten offerings, and with the giving,

there shall grow in their hearts a knowledge of missions and an interest in missions that mean for the coming generation "more and more" of the burning glow of missionary zeal.

The Missions House, to be built in New York, and for which we bespeak your definite subscriptions and generous gifts, besides its practical helpfulness, shall be an outward and visible sign to all of us of the inward and spiritual grace of harmony in Church sentiment, unity in Church aims, and loving sympathy in Church work.

One word more. If the missionary work of the Church is to be at its best, it must not depend upon the large gifts of a few of the rich. Please God, we humbly pray that such gifts may abound; but missionary giving is a duty and a privilege. It is twice blessed. It blesses him that gives and him that takes. Hence, we earnestly urge all parishes and pastors, all men and women and children, to take pains to give, each year, each one, something, out of gratitude to Christ, out of loyalty to the Church, out of honest self-respect in their own membership by Holy Baptism, to the Domestic and Foreign Missions of the Church—this, over and above and along with what is done for your own pastor, and parish, and diocese. Old maxims have their exceptions: you *can* do more than "one thing at a time." That wonderful statesman Nehemiah, was never more admirable or successful as patriot and soldier than when he and his "had a mind to work," and "every one with one of his hands wrought in the work, and with the other held a weapon." Dear brethren of the clergy and the congregations, if in this ambidextrous way you will work for home purposes and also for missions, can we not this year reach out to the result that would be a blessed one every way, namely, securing that our entire 4,600 congregations shall contribute to the Domestic and Foreign missionary work?

We commend you to God and His loving care. We pray you in Christ's Name, be just, and, in human speech, generous to His cause.

We are humbly and faithfully, your brothers,

DANIEL S. TUTTLE,  
HENRY Y. SATTERLEE, } Special Committee.  
WAGER SWAYNE,

MISSION ROOMS, Advent, 1889.

#### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, NOVEMBER 12TH, 1889.

— THE Board convened for organization at the Mission Rooms. The General Secretary submitted a certified copy of the list of the members of the Missionary Council for the ensuing three years, and of the members of the Board of Managers of the Society, elected in General Convention in October. The following elected members were present: The Right Rev. Drs. Whitaker, Scarborough, Starkey and Rulison; the Rev. Drs. Hoffman, McVickar, Reese, Eccleston, Smith, Satterlee, Shipman, Swope, Huntington, Applegate, Brown, Nichols and Greer; and Messrs. Coffin, Stark, Vanderbilt, Low, King, Mills, Cutting, Chauncey, Swayne and Brown. There were also present the following

*ex-officio* members: The Right Rev. Drs. Quintard, Morris, Perry, Seymour and Talbot. The Right Rev. Dr. Seymour was called to the chair, which he afterward resigned to the Right Rev. Dr. Perry.

— The General Secretary announced the death, at an early hour that morning, of Mr. John H. Shoenberger. A committee was appointed to prepare a suitable minute. This record will be found upon another page.

— Communications were submitted from the House of Bishops, announcing the acceptance of the resignation by Bishop Channing Moore Williams of the Missionary Jurisdiction of Yedo, Japan, on the 13th of October; and giving notice of the readjustment of the boundaries respectively of the Missionary Jurisdictions of Northern and Western Texas and of those of North and South Dakota. The General Secretary further gave notice that on the 23d day of October, upon the nomination of the House of Bishops, the House of Deputies elected the Rev. Edward Abbott of Cambridge, Massachusetts, Missionary Bishop of Yedo, and the Rev. Anson R. Graves, of Minneapolis, Minnesota, Missionary Bishop of the Jurisdiction of the Platte—the new jurisdiction set off by the House of Bishops, to consist of that portion of the State of Nebraska lying west of those counties through which the ninetieth meridian runs; and also read a letter from the Rev. Mr. Graves, stating that on the previous evening he had mailed to the Presiding Bishop his acceptance. By resolution the Treasurer was instructed to continue for the present, and at the same rate, the payment of the salary of Bishop Williams.

— The General Secretary presented the action of the General Convention with reference to the work of the Board of Managers, and a copy of the proceedings of the triennial meeting of the Board of Missions. The matters communicated from the Board of Missions were taken up *seriatim* and acted upon. With regard to the Enrolment Fund it was

*Resolved:* That the General Secretary be instructed to notify to the contributors of the Enrolment Fund now in the treasury of the Society the resolution concerning it adopted at the late meeting of the Board of Missions and, further, that the Treasurer be and he is hereby authorized to return any part thereof to the contributors which may be required to be returned.

*Resolved:* That the General Secretary be directed to append to the notification aforesaid the request to forward all moneys still in their hands to the general treasurer of the fund, subject to the foregoing conditions.

With regard to the Commission on Work among the Colored People, it was

*Resolved:* That the recommendation of the Board of Missions be complied with and appropriation be and hereby is made for the work of the Commission on Work among the Colored People at the annual rate of \$40,000, exclusive of "specials," from December 1st, 1889.

Question being raised with regard to the election of a commission on this work, to serve during the next triennium, the Bishop of Tennessee stated that the Rev. C. B. Perry had accepted an appointment in his diocese, whereupon it was

*Resolved:* Inasmuch as it has been stated that the Rev. C. B. Perry, now a member of the commission, is to receive pay from the commission as Archdeacon of Colored Work in Tennessee, that the name of Mr. Perry be omitted from the commission, and that the Rev. W. C. Gray, D.D., of Nashville, Tennessee, be and hereby is elected in his room.



*Resolved:* That the present members of the commission be and hereby are reappointed.

In connection with the report of the Board on the Woman's Auxiliary, it was

*Resolved:* That an advisory committee be appointed by this Board, as recommended by the Board of Missions, with which the officers of the Woman's Auxiliary may confer and from which they may seek counsel.

The chair named as such committee: The Right Rev. Drs. Littlejohn and Starkey; the Rev. Drs. Dyer, Huntington and Satterlee; and Messrs. Vanderbilt and Mills.

— Communications were received from the Bishops of Colorado and Oregon with regard to the endowment funds of the Episcopates of those dioceses. Whereupon resolutions were adopted instructing the Treasurer to pay to the trustees of the episcopal funds of Oregon and Colorado respectively the amounts previously appropriated by the Board of Managers and the Board of Missions (\$20,000 to each), provided that he shall first receive a written opinion from Mr. Julien T. Davies, counsel for the Society, that all the conditions concerning the trust involved have been complied with. Meanwhile the Treasurer of this Society was authorized, by resolution, to continue the payment of the salaries of the Bishops of Oregon and Colorado.

— Communications were received from twelve of the Bishops in the Domestic field with regard to their appointments for missionary work, etc., and the approval of the Board was expressed.

— Bishop Tuttle, the Rev. Dr. Satterlee and General Swayne were appointed a special committee to prepare and publish to the Church the usual Advent and Epiphany Appeal.

— The standing and special committees of the last Board of Managers were continued one month, and the matters requiring consideration in the meantime were referred to them.

— The election of the officers of the Board was deferred until the meeting in December.

— The Rev. Drs. Hoffman and Huntington and Messrs. Mills, Chauncey and Swayne were appointed a committee who, acting with the Secretaries and Treasurer, should report to the Board such arrangements for the continuance of the publication of *THE SPIRIT OF MISSIONS* and of *THE YOUNG CHRISTIAN SOLDIER* as they may deem for the best interests of the Society.

— It was placed upon record that contributions had been received from members of the Board of Managers in sufficient amount to cover the cost of the entertainment and missionary meeting at the Academy of Music, New York, on the 10th of October last.

### JOHN H. SHOENBERGER.

IMMEDIATELY upon the organization of the Board of Managers on the 12th of November, the General Secretary announced the death that morning of Mr. John H. Shoenger, an honored member of the Board since February 13th, 1883. Bishop Scarborough, the Rev. Drs. Swope and Brown, and Mr. John A. King addressed the Board. These gentlemen, with Mr. Benjamin

Stark, were appointed a committee to prepare a minute with regard to Mr. Shoenberger, to be spread upon the records of the meeting. They presented the following, which was read and adopted by a rising vote :

MINUTE.

A little after six o'clock this morning, at his residence in this city, Mr. John H. Shoenberger, long a member of this Board of Managers, entered into the rest of Paradise, at the ripe age of nearly four-score years. Thus, at our very first meeting for organization, there comes to each one of us, his colleagues in the Board, an admonition of life's uncertainty. We desire to put on record an expression of our esteem for Mr. Shoenberger as an associate in our mission work, and also of our sense of loss in that we shall see his face no more. He was one of the most widely known among the laymen of the Church. For many years he was a lay-deputy at the General Convention, and has held many places of honor and trust—always with the same conscientious fidelity which marked his career as a business man. He was blest with large worldly goods and generously blessed others in their bestowment. The Diocese of Pittsburgh, and his own parish, where for so many years he was the senior warden, have shared largely in his bounty. Nearly every Missionary Bishop loses a friend in him. Those who were privileged to know Mr. Shoenberger most intimately, appreciated most his worth. He was a man of deeds rather than words. His recent gift to King Hall, in Washington, D. C., witnesses to his deep interest in the education of the colored race. Indeed there is no department of our missionary work that will not miss him. While putting on record this feeble expression of our esteem for our late associate in this Board, we desire most heartily to thank God for the good example of His servant departed, and to assure his widow and family of our sympathy and prayers in their great loss and sorrow.

*Resolved:* That this minute be published in *THE SPIRIT OF MISSIONS*, and that a certified copy be sent to the family.

*Resolved:* That the members of this Board will attend the funeral service.

THE CHURCH MISSIONS HOUSE.

THE committee to promote the erection of a Church Missions House in the city of New York, consisting of the Bishop of New York, chairman; the Rev. Dr. John W. Brown and the Rev. Dr. W. F. Nichols, and Messrs. Lemuel Coffin, Benjamin Stark, Cornelius Vanderbilt, Wm. G. Low, Julien T. Davies, and W. Bayard Cutting, state that they have secured a plot of ground on Fourth avenue, near 22d Street, adjoining the property of Calvary Church on the north, and have also accepted a design for a building which will provide suitable arrangements for the Society and sufficient space for renting to yield a considerable revenue. The cost of ground and building is estimated at \$200,000, and the committee ask that men and women of means will unite now in subscribing the needed amount as a thank-offering to Almighty God for His many mercies in the past century, and as a testimony of abiding faith in Him for the future. Subscriptions may be notified to the committee through its secretary, the Rev. Wm. S. Langford, D.D., 22 Bible House, New York.

The project was received with great favor by the late General Convention. A committee consisting of the Bishops of Springfield, Indiana and Florida, the Rev. Drs. Littell, Atwill and Fair, and Messrs. Burgwin, Low and Jackson, in commending it to the Board of Missions, used the following language:

Our proposed missionary home will mark our centennial, and will be our advertise-

ment 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.

While we were preparing the above a letter came from a distinguished layman in Western New York, enclosing a subscription, and using the following language:

I hope that Churchmen throughout the land will contribute to this most worthy object. I am confident that the erection of the Missions House will be an invaluable contribution to the work of our great Missionary Society; indeed, I wonder that its manifest necessity has not sooner forced itself upon the attention and demanded the action of the Church.

#### OFFERINGS FOR DOMESTIC MISSIONS.

THE season of Advent brings to the attention of the clergy and laity the need of making early provision for the support of Domestic Missions. The subject urges itself with peculiar force this year by reason of the new engagements which have been undertaken by the Board, in the faith that the Church will by enlarged contributions justify and meet those engagements. The Board of Missions, impressed by the importance of the work among colored people, requested the Board of Managers to appropriate at the rate of \$40,000 per annum for that work, in addition to "specials." This has been done. The same Board authorized the payment from current funds of \$9,000 each to Oregon and Colorado, to secure the endowment of the Episcopate in each case. The new Jurisdiction of the Platte also presents a claim for support for its Bishop and missionaries, which must be met. These, together, will make a demand of \$50,000 more than last year upon the receipts for Domestic Missions, and to meet this demand increased contributions must be made.

#### THE ENROLMENT FUND.

AT the recent meeting of the General Convention, sitting as a board of Missions in St. George's Church, New York, the whole matter of the Enrolment Fund was brought under discussion. Resolutions were introduced with a view to a further prosecution of the effort; but it was finally decided to discontinue it, and the following resolution was adopted:

*Resolved:* That, in the opinion of this Board of Missions, the Board of Managers shall deal with the sum to the credit of the Enrolment Fund as follows:

They should, on demand of any subscriber or aggregate of subscribers, either parochial or diocesan, repay through the person through whom the money was received by the Board, the amount so demanded, entering on such enrolment list as they have kept, opposite the proper names, the fact that the money paid in by the subscriber had been refunded on demand.

They should comply with any proper request for a special designation of such subscriptions, either individual or aggregate, when satisfied that such requests had the

apparent consent of the donors, whether individual, or acting as aggregates, parochial or diocesan.

After one year from this date (October 17th, 1889,) they should feel at liberty to appropriate the balance remaining in their hands, at their own discretion, for the missionary work of the Church.

Several other resolutions were introduced, looking to the carrying out of the foregoing. These were, after discussion, referred to the Board of Managers for such further action as it might deem to be necessary.

At the meeting of the Board of Managers on the 12th of November, the General Secretary was instructed to communicate to the contributors the resolution of the Board of Missions, and to request that all moneys which have been collected for this fund should be sent in to Mr. James M. Brown, its treasurer, 22 Bible House, New York, subject to the conditions specified in said resolution.

It is altogether desirable that all Enrolment books should be sent to the Treasurer, in order that a full record of the names of contributors may be kept.

#### THE NEED OF METHOD IN GATHERING MONEY.

EVERY year's experience deepens the conviction of the need of system in the gathering of offerings for Domestic Missions. The variety of objects which press for recognition tends to confuse the people, and they fail to discriminate the relative value of the claims presented. In this respect Domestic Missions suffer a great disadvantage. There is no object of greater importance; few, indeed, will compare in importance with the work of Domestic Missions, and yet for want of proper consideration, very many of the people do little or nothing for the support of the Bishops and other missionaries who are sent as the direct agents of the Church in her aggressive work throughout our country. A proper system would bring this object to the attentive consideration of each individual, and the result could not fail to be beneficial, and, by awakening a sense of responsibility for the religious welfare of our countrymen, the offerings would be greatly increased in number and in amount.

Depending upon collections in the time of service, those who for any reason are absent, hear nothing of the object, however strongly presented, and thus it oftens happens that those who are best able to give are uninstructed and unmoved. On the other hand, if each person were made acquainted with the object and asked to subscribe a definite amount, to be paid at stated intervals, either monthly or quarterly, the result in nine congregations out of ten would be the doubling of the amount of the contributions.

Such personal application would seem to entail a great tax upon the time of the rector; but, on the contrary, if reduced to a system and patiently followed, the labor would be lightened by the voluntary assistance which would naturally grow up, and the result could not fail to be gratifying in the enlarged intelligence and interest of the people in the work of missions and in quickened activity for the Church's welfare. This is the testimony of those who have had experience in the two ways of ordinary church collections and individual subscriptions. No large increase in contributions can be hoped for until such a

plan is adopted as will appeal directly to the intelligence of the laity and bring the claims of Domestic Missions to the conscience of each individual.

### THE DESIRE FOR CHRISTIAN UNITY.

AMONG the many public meetings held in New York at the time of the recent General Convention, one of the most interesting was the triennial meeting of the Church Unity Society. Bishop Whitehead, of Pittsburgh, made a report, as its president, of the proceedings of the society which was full of his characteristically bright and buoyant spirit. After describing the formation of certain branches of the society at various points, the Bishop said:

In addition to the formation of these branches, and partly as their cause and partly as their effect, there has been, during the last three years, an increased interest on every hand in this subject. The whole Church felt helped and stimulated by the sermon of the reverend rector of Trinity, New York, early in 1887; by the address of the reverend rector of Grace Church, New York, before the Philadelphia society in that same year; by the various articles which were published in the Church papers and by the utterances of representative men, both in our own communion and among our separated brethren. It is noticeable, also, that pamphlets and books bearing upon this subject have been more and more plentiful every year, as, for instance, that on the "Problem of Ecclesiastical Unity," read before the sixth annual session of the Baptist congress, by the Rev. George Dana Boardman, and such suggestive works as "The Testimony of Justin Martyr to Early Christianity," by the Rev. Dr. Purves, and the already widely known "Church and Ministry" of Principal Gore; not to mention many others.

Surely it is not by chance that just at this juncture an American society of Church history should be organized, under the presidency of Dr. Philip Schaff, with Bishop Coxe as first vice-president. Nor is it without great pertinency that just now there should be issued and widely read (as we are authoritatively told) by ministers of every name, an attractive edition of the Ante-Nicene and Post-Nicene Fathers, witnesses every one (as we believe) to the original essential features of the Church when it was yet at unity as to doctrine, discipline, Ministry and Sacraments. . . .

What have we learned from the Old Testament story—what from the history of the Christian Church all along, and notably from that of the Anglican communion itself—if we fail to read the lesson that from most unlikely sources, and by apparently unfriendly agents, the best and most permanent advantages have over and over again been gained? It needs faith, and faith unswerving, to enable us to remain firm in the conviction that "all things work together for good," and that, the good of the Church; because that is the ultimate purpose of God—to "present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but . . . holy and without blemish."

Now and then also, during this triennium there have been official and formal responses to the Bishops' words, as for instance, from the Reformed Presbyterian General Synod, the Lutheran Body, the Presbyterian General Assembly, the Methodist General Conference, etc.; some of them not very hopeful, others agreeing to the declaration in one or two particulars, but all of them manifesting a Christian spirit and none resenting the offer of mutual conference which this Church has made. This is distinctly an advance over anything that has been done in this matter heretofore.

SEVENTY years ago the East India Company did everything possible to keep missionaries out of India; now the British East African Company has invited the Church Missionary Society to place missionaries at all the stations of the company as fast as they are opened,

## BRIEF MENTION.

In the October number of this magazine we published our tribute to the memory of our veteran and much-beloved missionary, the late Mrs. Elliot H. Thomson. In the last number, out of the fulness of her heart, Mrs. Schereschewsky bore her testimony to the high character of Mrs. Thomson's life and work. We now have a communication upon the same subject from Bishop Boone, who, as a boy, sat at Mrs. Thomson's feet for instruction, in his father's house in Shanghai. He says that Mrs. Thomson's long residence in that city is of itself a marked event in a town where, until recently, few have made homes, adding: "Beyond this, a character so strong, one so full of life and energy, could not fail to impress itself upon all who came to know Mrs. Thomson." He speaks of her general acquaintance as very extensive, and continues: "Of course her closer ties were with the mission work. Missionaries north and south, from Japan or inland, knew personally or by her fame one who took such a deep interest in all of them and in their work." After alluding to her active labors, which have already been spoken of in these pages, he says: "Her work in later years at St. John's was more with the past, keeping in touch with those gone out into life whom she had taught and trained in years gone by." It is evident that the Bishop feels Mrs. Thomson's death as a close, personal bereavement.

THE frontispiece of this number of the magazine presents a beautiful view of the design which has been adopted for the Church Missions House. We earnestly hope that the friends of missions will without delay subscribe the \$200,000 for which the committee ask, to erect the building on the chosen site.

THE diocesan treasurer for Rhode Island of the Enrolment Fund in remitting to the general treasurer of the fund \$4,243.90, says: "The diocesan committee on the Enrolment Plan met yesterday (November 25th) and voted to authorize the diocesan treasurer to remit to the general treasurer in New York all sums now in his hands to the credit of the Enrolment Fund, or to be received for this purpose, to be held by the general treasurer subject to the resolution of the Board of Missions, passed October 17th, 1889. . . . You will observe that the diocesan committee resolved to leave the disposition of the fund entirely to the discretion of the Board of Managers."

A FEW ladies connected with the New York branch of the Woman's Auxiliary have prepared and published catechisms upon our missions in China, Japan, and Africa for the use of Sunday-schools and mission bands. They are illustrated with pictures relating to the several missions, and are bound in bright-colored paper covers. There is no better way of informing the Church and extending the interest in missions than by instructing the children through questions and answers concerning the leading facts and incidents of the missionary work. These catechisms may be obtained at ten cents each, or one dollar a dozen, upon application at No. 21 Bible House.

## WITH OUR CORRESPONDENTS.

BISHOP BOONE, in sending us the account of the emperor's decree sanctioning the building of railways, wrote: "It is, as it is bound to be, a cautious sanction of a partial scheme; but that is a very large advance, and virtually carries the point against all obstructives. The line you will see, if you look at your map, will go through central China from North to South as the Yang-tse does from East to West. Now at once Hankow is one of the chief centres. Eventually Canton and Peking will be linked together, and Hankow, like Chicago, be the chief point between. The main route has no high mountains and can follow the old lines of traffic, down which now come the camels one sees at the Peking road gate of Hankow from time to time. Important as our up-river centre

is now, this step forward will greatly increase its importance. Shall we not now have men to study and be preparing for extension of work thence? Engineers and others hunger to come to such employment as the railway will give. I crossed two years ago with a young man who had thrown up work in Canada and hastened to London on news of probabilities of such work. There, against 200 competitors, he won his appointment, and is now in the North, ready to promote Li Hung Chang's great enterprise. Will his honors and worldly rewards be more satisfactory than, or as lasting as, such as our Saviour holds out to those who will show like spirit and enterprise in the work He calls them to?" The Bishop signs himself, "Yours earnestly, yet often heart-sick because help comes so slowly."

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BISHOP WILLIAMS, writing from Osaka, October 8th, says: "Miss Aldrich has secured a position in the nobles' school for girls in Tokio, where she teaches French two or three hours a day, five days in the week. For this she receives fifty dollars a month, or as the Japanese put it, 'a present from the empress' of that sum. It is hoped that her teaching there will make her known to a larger circle of Japanese of the better classes, and give her an influence over the pupils, and eventually help our young ladies' seminary."

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DR. H. W. BOONE, writing from Shanghai, October 10th, says: "The Bishop and I are negotiating for the purchase of a corner lot in front of St. Luke's Hospital. Should we succeed in purchasing this valuable lot, we shall proceed to put up a special ward, with all modern improvements, for the use of women and children. We hope to do this out of the savings and investments of the hospital, without asking you for one dollar from home. We will then have the woman's ward entirely separate from the hospital for men, and can fit up the ward now in use for women as a male second-class ward, thus increasing our number of beds."

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THE Rev. Mr. Kidner, of Boston, Massachusetts, writes: "We have now four Swedish missions at the East. The first is St. Bartholomew's, which Dr. Greer has established in New York, the Rev. Mr. Hammerskold, who graduated from the Cambridge school eighteen months ago, being the missionary. Then there is the mission in Providence under the Rev. Mr. Fryxel, who came to us from the Methodist ministry last spring. Mr. Magill's mission at Newport is now served by a Swedish student at Cambridge, for whose support the students' missionary society in the school is responsible. He goes to Newport on Saturday and returns on Monday. Lastly, there is our mission at St. Andrew's, Boston, which, if we can keep the missionary alive, will eventually become strong and vigorous. Half a dozen young graduates of Swedish universities should at once be brought over from Sweden, put in our theological schools, trained for our Ministry, and then sent out to labor among their countrymen."

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MRS. BRIERLEY writes from Cape Mount, Africa: "I still find myself weak from intermittent fever, and my head is so tired that I find it impossible to write to all the kind friends who aided us so materially last April; therefore, will you, with your usual kindness, let all of them know that we, as ever, greatly appreciate their thoughtful generosity and self-denial."

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THE venerable Rev. Joshua V. Himes writes from Elk Point, South Dakota: "Mrs. Himes and I returned home for the first Sunday in November in good health and cheer, and entered upon our good work at once, with good prospects of greater usefulness (by hard work) in the future than in times of small things in the last ten years of toil. We now 'thank God and take courage.'"

# 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.....*

## BISHOP GILBERT'S INDIAN VISITATION.

It is very hard to reproduce at all fairly on paper the vivid pictures of Indian work that remain with me as memories of churches, schools, and workers, seen when accompanying Bishop Gilbert on his annual visitation to the reservations in the northwestern part of Minnesota this year. There are, however, several aspects of the work which are really worth considering. Our party for the journey numbered four: Bishop Gilbert, the Rev. J. A. Gilfillan, whose name is known wherever Christian work among the Indians is spoken of, the Rev. Mr. Pittenger, of Glen Cove, New York, who carried that valuable camera box in his hands and used it for a pillow for three weeks, that he might give our eastern friends glimpses of real life among the Indians, and the Rev. Mr. Barker, of Duluth.

We left the Northern Pacific road at Detroit, Minnesota, 200 miles north of St. Paul, on the morning of Saturday, September 7th, and after a drive of twenty-five miles, reached the White Earth agency and the home of Mr. Gilfillan. On Sunday we had a hearty service at St. Columba's Church—a gem of gray stone—with a confirmation class of nine. Enmegahbowh is here, surrounded by his family and blessed with a productive farm and plenty of stock. The Rev. Geo. B. Morgan, a native Deacon, is here also, to assist Mr. Gilfillan, who has charge of St. Columba's. Sunday afternoon we drove twenty miles to Wild Rice river, where the Rev. Chas. Wright is located, and here nine men were confirmed in the Church of the Epiphany. Monday morning we spent at the Church school conducted by two nieces of Bishop Knickerbacker, who are teaching the fifty children as only Christian women can. Every child shares in the work, regularly carrying

out a schedule of duties that covers the whole range of housekeeping together with man's share of household work.

Then came the drive back to White Earth and a feast in the guild-room, where the long table was spread with a rich variety of good things, all cooked and served by the women members of the guild. Then we all gathered on the grass outside for the inevitable "council." The annual visit of the Bishop is taken advantage of by the men, to make their wants known, and to assure the Bishop of their continuance in the faith. Wabonaquot (White Cloud) advances, uncovers his head, shakes hands with the Bishop, and speaks for fifteen minutes, with a wealth of illustration and a clearly presented case that omitted no point that could possibly be made. Many others spoke, and last of all, the Bishop.

We packed up that night. That means, we left behind every article of clothing possible, and took every pound of eatables we could. The next morning we started in wagons for Pine Point, thirty miles to the eastward, and reached there after dark. Here is a school, in charge of Mr. Kite, an outpost in the midst of a heathen band of Indians. A touching illustration of hopefulness of the work occurred here. Seventeen years ago, Mr. Gilfillan had told a man there of the claim of the Master upon his life, and the answer was, "I do not wish you ever to speak to me again about this." Just as the hammer finally breaks the iron bar by changing its structure, so the knocking at the door of this man's heart for seventeen years, as he thought again and again of the Master, finally rouses him, the door opens, and with a full heart he comes of his own accord and desires Confirmation. Mr. Kite goes through the woods a mile and a half,



wakes him, and at ten o'clock at night he is confirmed.

Early the next morning we started for Lake Itasca, thirty miles distant. We camped on the banks of the lake, one of the most beautiful of Minnesota's 10,000 lakes, and there were met by the Rev. John Coleman, an Indian Deacon, who, with his five comrades, was to guide us for the next two weeks. The next day we walked to the place where the Mississippi leaves the lake, and lunched there, and then two of our party waded through the mighty river, ten feet wide and a foot deep.

We journeyed down the "Father of Waters" all day Friday, and Saturday until the cold rain compelled us to make camp, and a part of Sunday to enable us to meet appointments. We stopped at one rice lake, and found there an Indian family with a child for Baptism and the mother waiting for Confirmation. A birch bark wigwam, a fire on the dirt floor, twenty-two persons sitting around, including our party, and the services of the Church were performed. On Sunday night, as we camped on Bemidji Lake, we could hear the sound of the drum or tom-tom from a wigwam six miles across the lake. Some Indian was rousing his soul with this weird noise, and to him it was worship, incantation, religion—heathenism in its outward religious form.

We finally reached Red Lake on Tuesday night, walking over the last twelve miles because a horse had broken down, a mere matter of detail on such a trip. Here we spent a whole day, with service in the morning in St. John's in the Wilderness, with seven confirmed, and in the afternoon at St. Antipas' Chapel, Old Chief's Village, five miles away, with two for Confirmation.

The Rev. Mr. Willis, a nephew of the Bishop of Honolulu, is here now, and has associated with him the Rev. Mark Hart, an Indian Deacon. There is a grand future for the work here, as among all the changes which the coming of the railroads will make, this Red Lake band will probably remain where it is. Across the lake is the largest heathen band in the state. They will not receive a missionary as yet, but a year or two will change that, we feel sure.

Two days' hard travel in canoes, with frequent portages, brought us to Cass Lake, where the Rev. Mr. Coleman lives. Genial, faithful Coleman! we shall never forget his

watchful care of us for the fifteen days he and his men were with us. He was one of the boys trained by the Rev. Dr. Breck, years ago when he was at Gull Lake. How fitting it is that he should be carrying on the work Dr. Breck began. Two were confirmed here in the Chapel of the Prince of Peace, one being Mr. Denby, who has charge of the school, formerly a Congregational minister.

We hurried on the next day thirty miles by wagon and canoe to Leech Lake, and spent Sunday at the school conducted by the Rev. Mr. Beaulieu. This school is probably destined to be the largest in our work and is growing all the time. Two services were held at the Church of the Good Shepherd, and nine were confirmed.

On Monday morning we started in a lumber wagon for Brainerd, sixty-eight miles distant, and reached it Tuesday night, and the trip was over.

This is the bare outline of the journey, but back of all that are the strong points that are as vivid now as when we first noticed them. Everywhere we noticed the love and veneration for Bishop Whipple, "the man with the straight tongue," as they say. Words fail to tell the simple story of Mr. Gilfillan's life. Every month 300 miles are travelled alone, on foot or on horseback through abandoned roads in the wilderness, schools looked after, Indian Deacons encouraged, sacraments administered, letters written by the hundreds, the burden and the care of all the details upon one mind.

Another point worthy of notice is that everywhere the Church has taken hold of the men of influence, the chiefs, those whose actions and words tell with the masses. At Leech Lake, the chief of the Indian police was confirmed this year. At every other village the chiefs of the bands of Indians are communicants.

The schools are the great things. The instruction of the children is the work of the Church, which we must aid to extend. Several railroads are hurrying their construction forces through this undeveloped country, for with the signing of the last treaty, a vast territory is to be opened up to the white man, and by allotment the Indian will actually own his land, and with the coming of civilization, with all its blessings and curses, the children must be prepared to take part in the wondrous change that is upon them. One hundred dollars as a

scholarship will keep a child one year at school. Here then is the opportunity for many a church and Sunday-school to have a child of its own in training.

A man not a Churchman said to me this morning, "I have only one thing against

Bishop Whipple: he has done too much for those Indians." The Church believes in this work, and here are the men and women who are doing it. May the dear Master's people here below aid in the work which so evidently has His fullest blessing!

### PROGRESS IN NORTH DAKOTA.

BISHOP WALKER in the interesting address delivered by him before the Board of Missions, said: "When I first went to Dakota we had four churches; to day we have seventeen; of the seventeen there are only three that have a dollar of debt upon them. These debts have largely been removed by the self-sacrifice of the good men and women that we have there. I have known men and women to put their hands in their pockets when there was little left and give of their poverty what they could for the benefit of the Church of God. We have there a large population which is American; there is also a large population which is Scandinavian and we have Icelanders as well. We have the Englishman and his family, and the Canadian with his family, in large numbers. Among all these people there is a magnificent spirit of independence and self-help, and debts have been removed almost entirely through their offerings. It is refreshing, as it seems to me, that the Church should present this example of owing no man anything in a land which is almost everywhere burdened with mortgages, on school-houses, shops, farms, churches. Even the growing crop in that country is generally mortgaged before it is ripe. Of course these are the conditions of a new country. They are conditions which I suppose will continue for some years; at the same time it is hopeful to see that among our churches there is a determination that the Church shall owe no man any money.

"These people are public-spirited. Whenever they can help to advance education, they give. They are disposed wherever they can, to encourage and aid in converting young men who are away from homes and away from the things that help and build up.

"Our fund for the endowment of the Episcopate as yet is small. As in the case of South Dakota we find it difficult to wake up the people to the importance of this subject, but I know that they are waking up to it. We have to-day a quarter-section or 160 acres of land, which I suppose some day will bring twenty dollars an acre. We have also some \$250 in cash out at interest. We likewise own a block of land in the city of Fargo, which may be used for any purpose that we desire, but which I am hoping some day will be the site of a girls' school.

"Indian work in my jurisdiction is on a comparatively small scale, but is of some importance, nevertheless. We have in the northern part of the territory an Indian church. There is a body of Christians there who are noted for their devotion and self-sacrifice; a people who have learned to honor and reverence the Name of the Saviour. It was one of these people, as some one was sympathizing with him in his sorrows and poverty and said to him: 'Certainly you have no reason to feel that being a Christian has been a material aid to you;' who replied 'That is true, but I have Christ in my heart, and it is always laughter there.'"

### LATE NEWS FROM ALASKA.

A FRIEND of the Rev. John W. Chapman has received a letter from him dated on the Yukon river, August 9th, and giving later intelligence than we were able to publish in the September number of this magazine. We are permitted to make an extract from the letter, as follows: "It gives me great pleasure to acknowledge gratefully your services to the mission. My father copied for

me the correspondence regarding the sawmill and steamboat, and I realize how faithful your efforts have been, and am deeply touched by the interest manifested. May God care for you and those who have worked with you as you have cared for His work.

"I saw the sawmill when it arrived, and was almost overwhelmed by the magnitude of the gift. Nothing could be better

adapted to the needs of the mission, and I shall try to set it up myself if no one is found to come out. . . . On board the 'St. Paul,' some one asked, 'Have they a man to run this sawmill up there at Anvik,' and some one answered, 'No; but that minister is a Vermonter.' . . . I was obliged to leave the mill at St. Michael, giving it the best care I could, until later in the season, when the agent of the Alaska Commercial Company said he had hopes of being able to send it up.

"Regarding the steamboat, it was fortunate that nothing decisive was done. I am now happily in possession of an excellent sailboat, and though I feel strongly that a steamboat will ultimately be a necessity, yet now I think it is better to wait. I must say, however, that experience tends more and more to convince me that even quite complicated machinery is not beyond the reach of these ingenious people, provided they can have a little direction. The Alaska Commercial Company are raising up a set of engineers.

"I have seen some of the Christian Indians from the Upper Yukon, and they appear a well-behaved set of men. They all carry their moose-skin packet bearing their Indian books of devotion, and at St. Michael,

where they come in the summer as hands upon the boats of the men trading upon the Yukon, they always wish to have a Sunday service. . . .

"Mr. Wallis brought the interesting news from the Porcupine river that during the past year, a remote tribe of Indians, under the influence of an Indian to whom God had vouchsafed greater light in answer to his earnest prayers, had had a remarkable religious awakening, and had begun to build themselves a church. They sent for Mr. Wallis, who visited them and describes it as a happy time. He says that there is a remarkable change in the conduct of the tribe when they come to the station of the Hudson's Bay Company to trade."

A letter from a member of Mr. Chapman's family says that a batch of letters had just been received from him, the latest date being August 22d on the outside of the envelope, saying "All well; building going on rapidly." The boat had fully answered expectations. The trip from St. Michael to Anvik took about twenty-two days. He wrote in good, hopeful spirits, as usual, and felt very grateful for the abundant interest shown by the friends of the mission, in providing clothing for the Indian children and presents for them and himself.

### MISSIONARY INTELLIGENCE.

COLORADO.—The Rev. Arthur L. Williams, of Meeker, writes: "Sixteen months ago, I was sent by the Bishop of Colorado to Meeker, a town of about 500 people, to take charge of the missionary work of the Church in Rio Blanco and Routt counties, a district embracing about 13,000 square miles, larger than the States of Massachusetts and Connecticut. No minister of any sort had yet penetrated to this remote valley, nor had any permanent religious services been held until my arrival. This point is fifty miles from the nearest railway, and is the scene of the murder of 'Father Meeker,' the Indian agent, and the capture and abduction of his wife and daughter, and near the place of the terrible massacre of Col. Thornburgh and his command by the Utes, in 1879. Since the opening of the White River reservation by the government, in 1883, the country has been gradually filling up with settlers, most of whom are engaged in agriculture and cattle raising. The influ-

ence of the Church extends to about 4,000 people, large numbers of whom are cowboys, who, as a class, are bright, generous-hearted, intelligent fellows, but by the nature of their occupation, soon become hardened, reckless, and indifferent to spiritual things. As a result of the deprivation of religious privileges, society is what might be expected. How to grapple with the difficulties single-handed has been, and still is, the problem; but under the blessing of God, the Church is doing a grand work, and gradually gaining a firm hold upon the affections of the people.

"Since coming here, I have visited and held services in every settlement in the valley, going up the river forty miles, and down fifty miles, working up good congregations at several points. I have organized St. James' mission at Meeker, with thirty-one communicants, twelve of whom have been confirmed since last October, baptized thirty-one infants and adults, built up a

flourishing Sunday-school of seventy children, bought and paid for a bell, twenty church pews, an organ, lamps, etc. In order, however, that the Church may be established for all time in this valley, a church building must be erected before other religious bodies come in to divide and weaken the support, and this they are certain to do by next spring.

"At present, services are held in an old tumble-down log building, which is too small to hold the increasing congregations, and too cold in winter for comfort. If the people were well-to-do, it would be an easy matter to raise money to build, without aid from the outside; but only those who live on the frontier can realize the deprivations and poverty of our frontier settlers, in their efforts to build homes for themselves and their children. These poor people have raised about \$800 in labor and cash—a most liberal response to my appeal. The Bishop has kindly appropriated \$500, and a generous-hearted layman of California, who visited Meeker last month, has subscribed \$500, on condition that I raise \$500 more from friends of the Church in the East.

"It is for this purpose I appeal for help in this glorious work for God and His Church. Any sum, no matter how small, will be gratefully received and acknowledged. The opportunity of the Church for years to come, in influencing the tone of society, and 'adding lambs to the flock of Christ,' is now; and may He raise up friends of His own work."

OREGON. — Bishop Morris writes: "I sometimes think it not amiss to give the members of the Church information of the progress of the work in the humblest and most remote quarters of the field, and so think you may possibly find place for these few words of good cheer from your faithful missionary, the Rev. I. M. Donaldson, in the far away region of Oregon."

Mr. Donaldson writes to the Bishop as follows: "It is with great satisfaction I can honestly report to you decided and substantial progress and improvement both at Oregon City and Albany. Last Sunday was the best I have yet had in the former place; the largest congregation, largest number of communicants, and heartiest services. This is owing to two things, both very gratifying—a visible improvement amongst the older

resident members, and some accessions of good Church people from eastern parishes. I look for much improvement and increase, not rapid but steady, in both these respects, *i.e.*, internal and external.

"Of Albany I can say, also, that the last Sunday was the best I have yet had here, and it has been well sustained, even a little improved this morning, and from just the same causes I have noted at Oregon City. There is no opposition now on the part of any one, there is little if any indifference, and there has grown up a warm and hearty feeling in the service and a spirit of helpfulness in the church.

"The ladies' guild does well, and will be very useful. They have already, under my direction, provided a new altar-table, with proper covering, and also a proper and becoming fall for the lectern, and have taken upon themselves the general care and welfare of the church.

"I have special pleasure in mentioning that we have this day opened a Sunday-school, with a small beginning, at first, but I am satisfied to provide a suitable nursery for our children, be they few or many. I hope soon to get together confirmation classes, at both Oregon City and Albany."

SOUTH CAROLINA.—The Rev. Edmund N. Joyner writes: "The work among the colored people in and around Columbia, has been organized into an associate mission, called the Church Associate Mission for Colored People. There are seven churches and congregations. Five of these were established by the Rev. B. B. Babbitt, and two by the Rev. T. B. Clarkson, both of whom, the one in December, and the other in March last, have entered into a rest nobly earned.

"After Mr. Clarkson had departed this life, Bishop Howe, not having the means to support two missionaries, found it necessary to consolidate the missions hitherto separate, and to the care of this he appointed your correspondent. The associate mission has been organized as a convocation, meeting quarterly, with delegates from each congregation of the seven. The missionary has as assistants, Mrs. Thomas B. Clarkson, who was side by side with her faithful husband in all his work. She now, as far as is in a woman's power, takes his place, and teaches the children six of the seven days, and the

duties of the other day, the sewing-school, have been taken by a devoted daughter. As lay-readers, Messrs. William Richardson, Matthew McDuffie and J. E. Wallace have been appointed by the Bishop. In Columbia, Sister Marianna, who has consecrated her life to the work of the Church, is of much help to the missionary. Miss Evelina Tardif is one of the mission school-teachers in Columbia.

"There are six Sunday-schools in the mission, aggregating about 400 pupils. There are also two mission-schools, of nearly 200 pupils. Now in all these schools we have somewhat near 500 children, receiving the Church's care and training. It is to the regular day-school that we must look for results, and be patient if they do not appear until another generation. The services and the Sunday-schools must have every care possible, but the mission day-school is the main lever to lift these hapless people out of the depths of ignorance, superstition, and sin.

"To make it practicable to increase the number of these schools, for in each congregation there should be one, the missionary has adopted a system of annual scholarships. These are fixed at twenty-five dollars each. One scholarship will pay tuition for two pupils one year of nine months, and eight scholarships will pay the salary of a teacher for a year.

"In a field so large as this, mainly among the ignorant poor, it is needless to say there are many cases of crying want. Little children and old men and women, the sick, and those suffering from chronic maladies, sometime whole families, through sickness or the desertion of father or mother—for all such a little money and medicine, a small outlay in groceries and some simple clothing, no matter if partly worn, are often almost as the preservation of life, at least a relief from great suffering. They are, too, as the gentle dews from Heaven, blessing not alone these our lowly neighbors, who take, but falling in Heaven's silent, unconscious way upon those also who give.

"As generous Christmas-tide draws nigh, telling us again how God's Son was sent to be the Life of all people, the missionary prays that this humble work of his, among these people for whom our gentle Saviour cares, if men deny them, may be forgotten. The scholarship, the unnumbered

needs in money and material for his unfortunate brethren—may not these lay loving tribute upon our Church Sunday-schools and societies, and the hearts of her faithful men and women? It is a great privilege to have been able to address this letter through you, and THE SPIRIT OF MISSIONS. We do not forget you in your great work, but our congregation make their regular offerings, and they do it gladly."

SOUTH DAKOTA.—Bishop Hare writes as follows of some events of a recent visitation of his in the Indian country: "Having reached Rushville by train the previous evening, I drove this day twenty-five miles to Pine Ridge agency, the scene of the abundant labors of the Rev. C. S. Cook and his assistants, two Deacons and eight catechists. Here I found waiting for me the Rev. A. B. Clark, who became my companion in my journeyings for the next ten days and until I inducted him into his field of labor, the Rosebud reserve.

"Monday was a busy day. At 9 A.M. the church was filled by the children of the United States Indian boarding-school. At 10 A.M. a congregation of adult Indians packed the building to its utmost capacity. I preached, confirmed seven, and celebrated the Holy Communion. At 3 P.M. a Sunday-school service was held for the children, when the church was again crowded, and I confirmed twenty-nine. The recitations given by the children and their answers to my questions were most satisfactory and showed the most diligent training both in school and in church. At 7 P.M. another large congregation assembled and I preached. Well I remember when we began the work among these Ogalalas. How almost hopeless seemed the task! Wild life seemed to sweep everything before it, and now we have 1,000 Indians under our instruction and 240 communicants!

"The following five days were given to the out-stations on the Pine Ridge reserve, which lie from five to fifty-five miles from the central church. Friday evening found me at the most distant, on Corn creek. Here the people have shown warm interest in the church and presented me with an appeal, which reads as follows:

"INDIANS WANT A CHURCH.

"Father: We have come to this place to stay. Those of us who live here, when we step out of our

houses, look around for a house. This is the thing we very much desire. We mean a house in which to pray. We tell you this with a good heart. Those of us who live here are members of your Church. We pray in a dwelling-house, and are very much crowded for room. We wish to live happily is why we ask you for this. Now our friend, this is so; we are the people who want this thing. Peter Cozean, Noah Bad Wound, Alexander Black Crow and others.'

"An exhausting drive of fifteen hours over a hummocky road, in a half-spring wagon, brought us to St. Thomas' mission, on the Rosebud reserve. It was dark night when we reached it, and to our dismay we found it deserted, every door locked, and not a soul to be found, the good Indian Deacon and his wife having given us up and hurried into the agency in the hope of meeting us there. All efforts to get into the house proved vain, and we built a fire upon the ground outside and made a cup of tea. Finally we managed to raise a window of the chapel; the driver crept in and opened the door from the inside, and we spread our blankets on the chapel floor and there took our rest.

"We were up with the sun the next morning, and, after a drive of forty miles, reached the Church of Jesus at the agency about two o'clock. The good Deacon, the Rev. Joseph C. Taylor, was expecting us, and we found everything about the church and parsonage in its usual condition, the best of order. The neighborhood of the agency was alive with Indians who had come in from their various settlements to meet the commission sent out to obtain their consent to the bill for dividing up the great Sioux reservation into several smaller reservations and ceding the remainder to the United States. The programme inaugurated by the commission, the issue of fifteen head of beef and an Omaha dance on the Sunday morning within sight of the mission church, at the very time Divine service was being conducted, was another instance (and I have known of a number) in which men of influence and character have done irreparable mischief by acting under the delusion that the institutions which they value and cherish as giving strength and tone to society elsewhere, may be dishonored with impunity in the Indian country. The commission did not realize that the little boys and girls who gazed upon the scene, and whose cut hair and neat clothes told that they belonged to the camp schools, found in the yellings and drummings and dances which the com-

mission commended that Sunday morning to their excited eyes and ears, a thrilling commendation of wild ways beside which the school-teacher's year's work in the other direction seemed very flat and commonplace.

"However, we held our services at ten and three and seven o'clock, as if there were no counter-attraction. The church was crowded; twenty candidates for Confirmation received the rite of laying on of hands, and a large number sought the Lord in the Sacrament of His own appointment.

"A drive of thirty-five miles into the wilderness away from the agency brought me to the little Calvary Chapel, Good Voice's Camp, which the Indian girls had tastefully decorated with wild flowers. Near by were camped two Indians, who had been sent to carry me on my way to the Lower Brulé Mission. Here occurred one of those touching incidents of which the world never knows.

"A few months ago a correspondent of a prominent eastern journal visited the Lower Brulé and other Indian reserves and sent an account of his travels and the sights which he saw to his paper. Flashy stories, slang phrases and blood-curdling narratives picked up on the border abounded in his letter. Things pure and lovely and of good report were overlooked, at least found no place in his account. Of course, such a little gem as the note below and the work of which it tells did not appear; hence, we give it here. It is from the Indian children of Miss Elaine Goodale's school among the Lower Brulés, where the correspondent saw only what was base:

"WHITE RIVER, Easter Eve, 1889.

"RIGHT REV. W. H. HARE, D.D.: *Dear Bishop*:—We send you \$11.31 for our Easter offering, we earned it making bread and pies. The boys cut some wood.

"Your loving children, Florence Bull, Alice Blank, Jennie Pretty Dog, Amy Ears, Mary White.'"

FACTS often make a deeper impression when placed in contrast, giving both light and shade. A recent issue of *Galignani's Messenger* says: "A rich widow has given 5,000 francs to help the work of Père Hyacinthe. A poor widow has given 6,000 francs."

# 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.*

## CHINESE HEATHEN SUPERSTITION.

DR. HENRY W. BOONE, of Shanghai, in his last annual report, says: "Only a few days ago we had a sad example of the gloomy superstition which hangs over the life of the Chinese. A man in the prime of life, belonging to the gentry, and whose father is a mandarin in the city, came to the hospital and took a private room. He had partly recovered from a paralytic stroke; he was a man of fine presence, of education and ability. After a few days he had a second stroke, and lay unconscious. Throughout the long afternoon and evening I labored over him and when at a late hour I left him, he was improving, and his family felt more easy about his condition.

"At six the next morning he had regained consciousness, could move his limbs on one side, and could recognize his friends. His father, a handsome and dignified old mandarin, his mother, wife, brothers and sisters, came to see him and their affection for him and their evident distress were touching to behold. They eagerly sought hope from me. I told them that the prospect was favorable, at least for a restoration from the present trouble, but that everything depended on his being kept perfectly quiet. The weather was fearfully hot and

his life might depend on rest, quiet and careful nursing. They said, yes, they believed it; they had no faith in the native doctors or their treatment of such a case, and they thought that I could certainly cure him.

"They then said his disease was of so grave a nature that he might die from it, that they dared not let him die in the hospital, for it was a Christian hospital and no native heathen priests would be allowed to see him and perform their noisy ceremonies over the sick man. They said they must remove him, even if the moving should cause his death by the way, as his soul would haunt their house if they deprived him of the religious rites for the sick.

"I told them that to carry him under the burning mid-day sun for miles through the crowded streets and to the native city would kill him, and begged them at least to wait until after sunset and move him in the cool of the evening. They replied, 'If you will guarantee that he will recover here we will leave him alone; but the chief-priest has given his order, and if you cannot guarantee his recovery he must go.' Against their own wills, against their own convictions, they bore him away to certain death."

## EMPHATIC TESTIMONY.

SEVENDRA NATH GHOSE, a native of Calcutta, gives the following testimony relative to the changes due to the agency of Christian thought and culture passing in Bengal, the largest and most populous province in India: "It would, no doubt, be an exaggeration if I were to tell you that joint-family system has altogether died out of our

society. But this much is certain, that it no longer possesses that vigor and strength which formerly characterized it. We hardly find now ten joint families in a populated village, while twenty years ago almost every Hindoo family of Bengal was a joint family. The tendency among brothers to live separately is now so great that it is a by-word."

## ANNOUNCEMENTS.

*Africa.*—The Missionary Bishop of Cape Palmas has informed the Board that he has transferred Mr. F. Tebeyo Allison from Cape Mount to Buchanan, Grand Bassa, and has appointed Mr. Michaiiah William Goda Muhlenberg, lately a pupil in the Hoffman

Institute, as a teacher St. George's Hall Cape Mount.

*China.*—Information has been received that Mr. and Mrs. Samuel F. Smalley reached their destination at Shanghai, September 28th.

## AFRICA.

## EXTRACT FROM THE BISHOP'S TRIENNIAL REPORT.

BISHOP FERGUSON, in his triennial report to the Board of Missions, says: "My request to the Board of Managers for funds to place our highest literary institution in a position to do more good than formerly has been granted; and a substantial building is being erected, large enough to contain both the Hoffman Institute and its preparatory department, on a beautiful site, four-and-a-half miles from Harper. A temporary house has been erected on the spot, and the schools are in operation. The number of pupils is increasing far more rapidly than is at present desirable, for we are not yet in a position to care properly for them. If we are able to carry into effect all our plans with regard to this institution, it will become a centre of light whose beams will radiate to the utmost limits of the jurisdiction. . . .

"The following points, mentioned at the close of my last annual report, seem in my humble opinion, to indicate that the work which the Church has undertaken in this land is advancing:

"1. The increased number of baptisms, especially of heathen converts. The Holy Spirit has thus set His seal upon our efforts, crowning them with success.

"2. The number of new stations that have been planted, especially those in the interior, beyond regions occupied before.

"3. The self-supporting stations that have sprung up spontaneously, and efforts on the part of some others in the same direction.

"4. The voluntary societies, chiefly of women, that owe their existence to 'the love of Christ [which] constraineth' them

to help forward the work of spreading the Gospel among the heathen.

"5. The increase of boarding-scholars, largely in excess of the number for whom funds have been appropriated by the Board. On the allowance for 246, we supported 305 during the past year. This does not include the purely self-supporting schools at certain points, which are of no expense to the mission. Here is a clear gain in our favor. I may state, furthermore, in this connection, that the financial condition of the mission has been healthy, the accounts usually showing a balance in our favor.

"6. The comparatively large number of candidates for Holy Orders that have been admitted during the past year—eight against one in the previous year. There are six postulants for candidateship.

"*Statistics.*—In the past three years there have been 460 baptisms—an increase of 154 over the previous triennial term; confirmations, 235—increase, 77; present number of communicants, 645—increase, 105. Two Deacons and two Priests have been ordained, and one Priest received. Whole number of clergymen, 15; lay-readers, 12; number of stations and preaching places, 52; catechists and teachers, 30. I have laid two corner-stones, and consecrated one chapel."

## DEATH OF ONE OF THE EARLY MISSIONARIES.

The Rev. Jacob Rambo, who, under appointment of the Foreign Committee, reached Africa in 1849, died at Gambier, Ohio, on the 11th of November last, in the seventieth year of his age. Mr. Rambo served faithfully in Liberia for twelve years, when he retired because of the impaired health of his wife.

## CHINA.

## THE LAST YEAR AT WUCHANG.

THE Rev. F. R. Graves reports as follows to Bishop Boone, upon the past year's work

at the Wuchang station: "I. *Pao-Ngan.* This little hamlet is situated about 100 miles from Wuchang in a remote country



district, not easy of access, and has a population of only 100 souls. Seven men have been baptized there in former years, and we have maintained a day-school there for the past nine years. This year, I learned that they were teaching no Christianity in the school, and that the baptized men were only nominal adherents and still worshipped idols. To remedy this I tried to replace the teacher with one of our own men from Wuchang, who would teach Christian books. They refused to agree to this. I then visited the station, with the Rev. Mr. Wang, in April last. I was delayed by bad weather, and could only stay at Pao-Ngan one day. I was unable to come to any satisfactory arrangement, and so closed the school. I anticipate that, now it is closed, they will fall away; but I will have them visited during the year and do what can be done to keep a hold on them; but no more money ought in any case to be expended there.

"II. *Church members.* Two of our members have died during the year, and a number have left Wuchang for other places, where they have employment, so that although we have added nine to our list of communicants we have only kept about even with our losses. Last year I reported ninety-eight, this year 100 communicants. Of these eighty are regular. At Christmas there were seventy-one communicants, and at Easter seventy-six, which is ten more than last year. I have baptized twenty persons, and have at present twelve catechumens under instruction for Baptism. On the whole we have gained quite as fast as would be safe. . . .

"III. *Classes.* A large part of our work is done by classes, a method of instruction which we find far more effectual than sermons. . . . During the year we have held 164 of these classes, or with the classes at the Bohlen School included, 194.

"IV. *Woman's Work.* The work among the women we consider most important. Mrs. Graves has taken this part of the work, which must be done by a lady. She has kept a Bible-woman hunting up absentees, and the class has steadily grown throughout out the year. The Rev. Mr. Wang has made most of the addresses and instructions to the women.

"V. *Church Building.* During the year we have been building the new Church of the Nativity, which has been solidly con-

structed. We hope to have it finished in time for consecration at your visitation in the autumn.

"VI. *Needs of the Work.* It is very necessary that work in the country should be opened at once and in a more systematic manner than heretofore. I have a plan for the same, which I will submit to you in a short time, by which this work can be conducted without adding anything to the appropriations; but as the school and parish work together with theological teaching tie both Mr. Partridge and myself to the city, this work can only be thoroughly done by the appointment of a missionary for this special work."

#### THE REV. MR. WOO'S REPORT.

The Rev. H. N. Woo, in making his last annual report to the Bishop says: "Owing to the death of our beloved brother, the Rev. Z. S. Yen, the old field of Kong Wan where I was engaged for twelve years, before I went to Kia Ding, has fallen to my charge again. This line of work and the ways of the people in the different stations adjoining St. Paul's at Kong Wan, and St. Stephen's at San Ting Ku, are quite familiar to me; with the blessing of God, I may be able to gather abundant fruits from the seeds I have previously sown, and brother Z. S. Yen and others have watered.

"My duties consist in preaching and superintending the work of the younger Chinese brethren located at different stations, as well as attending to the sick in the Kia Ding dispensary. I also visit sick people in private families, where I am invited. Therefore I find access to different classes of families wherever I am known. Besides, I have been engaged about ten or twelve weeks of each year, since 1868, in soliciting contributions for the support of St. Luke's Hospital. It is now a flourishing institution, and is working immense good. What medical knowledge I have had came also through this institution, in which I have taken great interest ever since our most beloved pastor and fellow-worker, the Rev. Elliot H. Thomson, started it in the fall of 1867.

"It is to be hoped that we may have many of these Christian charitable institutions before long in connection with our out-stations, with the help of our good brethren in America. This is an indirect method of

attaining our object. That is the conversion of the Chinese. It also affords excellent opportunities of bringing us into contact with the heathen, especially the high class and the females. It is hard to approach Chinese strangers with questions on religion without first having done them some good to open the way for us. Hence the services of a really earnest Christian physician, with a kind manner and willing hand, in China can spread the Gospel of Christ, and can command greater influence over the heathen than a merely good and clever preacher. It is hoped that our Church in America will bear this subject in mind, and weigh it carefully."

#### THE ST. JOHN'S COLLEGE MEDICAL WORK.

Dr. Percy Mathews, who is in charge of the medical department of St. John's College, Shanghai, in the course of his last annual report to the Bishop, says: "In connection with St. John's College, I beg to inform you that vaccination has been enforced throughout, and that the various sanitary arrangements have been efficiently maintained, and that the system of ventilation introduced by Dr. Boone is working well. The three institutions—St. John's College, St. Mary's Hall and the Orphanage—were visited with a severe epidemic of measles last spring. It is gratifying to add that no casualty occurred, notwithstanding the very inefficient hospital accommodation afforded by our small sick-houses. The introducing of out-door games and athletic sports generally among the boys by Mr. Pott is much to be commended and encouraged, and the allowing of a small piece of garden to each boy an excellent innovation. In passing allusion to the new building of St. Mary's Hall, I wish to express my opinion, that it is admirably adapted to its needs, and leaves nothing to be desired from a medical stand-point.

"Pending the filling up of the position of resident physician to St. John's College, Dr. Boone, upon his return to this country from the United States, at once made arrangements whereby he could give two days

weekly of his valuable time to the dispensary and the needs of the establishment generally. Thus the work has been carried on almost with unbroken continuity. The Rev. Mr. Woo, late house-surgeon at St. Luke's Hospital, stepped into the breach caused by the sad death of the Rev. Z. S. Yen, so that the Kong Wan work is still under capable management.

"Since my assumption of the charge of the medical department of St. John's College, I beg to state that the dispensary has been open every day, Sundays only excepted; that the attendance for the year has been 3,792, not taking into consideration visits at hours other than the recognized times, and those paid in the neighborhood whenever necessary; a systemized account of which, will in future be duly kept. All the various minor operations of dispensary practice are performed, and now that St. John's College is a vaccinating station, I am enabled to report upward of 200 successful cases as a commencement. It is a matter of congratulation to note the attendance slowly increasing. Some interesting cases have been declined owing to lack of accommodation regarding after-treatment.

"It is pleasing to realize the confidence and gratitude evidenced in some cases, as for instance, that of a Christian lad, lying in our immediate neighborhood dangerously ill from typho-malarial fever, who had been sent home from a considerable distance but to die. A contention arose between the father and the mother, as to possible treatment; the father insisting upon calling in the 'foreign doctor,' the mother not unnaturally pinning her faith to her countryman. A compromise was effected. The Chinese doctor was called, but forbidden to prescribe; then the foreign doctor, on trial. All seemed very hopeless at first; but with care, attention and the invaluable aid rendered by Mr. and Mrs. Pott, to whom I make my most grateful acknowledgment for their practical sympathy, the lad was spared, the *eldest* son, under God's blessing, restored to his parents, and the help of the foreigner realized and appreciated."

#### JAPAN.

##### EXTRACTS FROM MR. MC KIM'S REPORT.

THE Rev. John McKim says in his last annual report: "The places at present

under my charge are as follows: The Church of the Holy Comforter, Osaka; St. Paul's Church, Osaka; Christ Church, Nara;

the Church of the Saviour, Tawaramoto; Miwa, Yagi, Kutara, Takata, Gose, Ichinomoto, Yanagimoto, and Sakurai.

"Work was begun last October [1888] in Kayano, but was brought to a close in May [1889] because of the death of the catechist Nayaya, a most zealous and faithful worker. Obama in the province of Wakasa was also in my field, but was, at its request, transferred to the missionary society of the Church in Japan, and a catechist employed by the society is now laboring successfully there.

"New work was begun since the last annual report at Miwa, Sakurai, Yanagimoto, Ichinomoto, and Gose. Since the first of July, preaching has been begun at Sakai, a place of 60,000 people, and at Uyeno, seventy-five miles from Osaka. Uyeno has a population of about 20,000, and until we entered there, had never been visited by an evangelist.

"A new church has been built at Takata; one is more than half-built at Tawaramoto; the Church of the Holy Comforter, Osaka, has been enlarged to double its former size; the congregation of St. Paul's, Osaka, have now a home of their own of which they have reason to be proud, and a fine building is nearly completed for the school at Nara. A large part (more than one-half) of the money required for these various buildings was contributed from outside; but the people themselves have given liberally according to their ability. The catechists are working earnestly and faithfully, and whatever progress has been made is largely due, under God, to their labors.

"No pushing is required with our Japanese helpers; they need to be held back occasionally; there is nothing lazy about them. Both by word and example they are showing Christ forth to a people who know Him not.

"The promulgation of the constitution, last February, has been a hindrance rather than an aid to Christian work. You will probably be surprised to hear this. It is, however, true. The people are at present absorbed in politics, and they think and talk of little else. Whom shall we elect as our representative to parliament next year? is the subject of conversation. The Japanese are a very 'intense' people, and seem unable to consider more than one subject at a time. Notwithstanding the decrease of interest (for

the present) in Christianity, our work is extending itself so rapidly in all directions that we greatly need immediately at least one more foreign evangelist at this station. There are a number of villages and towns, at least twelve, in my own district, which my catechists visit, but which I have not yet been able to get to for lack of time. These places are not included in the list of regular stations named above, which are visited by me regularly."

#### A VISITATION BY THE BISHOP.

The correspondent in Japan of the *South-ern Churchman*, writing on September 12th, refers to a visitation by Bishop Williams of the country stations near Tokio. He says: "This was the work in which the Rev. H. D. Page did good service. The Bishop confirmed twenty-eight, besides baptizing several. In two stations churches are building; in all the work seemed hopeful and the converts in earnest. Here and there men convinced of the truth hold back, loving this world. One said, 'I would like to be a Christian; but I have a commission market. If the country people find it closed on Sunday they will go elsewhere, and I will lose my trade.' Another remarked that his only difficulty about being baptized was that afterward he would have to pay his debts. He had borrowed money, and so long as he was not a Christian it made no difference when he returned it, but if he became a Christian his creditor would expect him to pay at once."

The Rev. Charles John Corfe, M.A., of All Souls' College, Oxford, who has been chosen by the Archbishop of Canterbury as Bishop of Corea, and has accepted the position, has been a chaplain in the English Navy for the last twenty-two years. While serving in eastern seas he has become well acquainted with eastern Asia, and has for a long time taken great interest in his future diocese.

As in the human body, so in the body politic and in the body ecclesiastical, health depends upon the circulation. A stagnation of giving will produce spiritual numbness and torpor, but a constant flow of benevolence brings untold blessing.—*Selected.*

# MISCELLANY.

## TOPICS FOR PRAYER.

- I. That the whole Church may be aroused by the Advent call to new zeal in behalf of missions.
- II. That the blessing of Almighty God may be given to the Missionary Bishop and the people of the Jurisdiction of the Platte.

## A CHRISTMAS CAROL.

Angels flying back to heaven,  
In the dawning long ago,  
Dropp'd a song of peace and gladness  
On the list'ning earth below;  
Ever since on Christmas morning,  
"Glory, glory!" mortals sing,  
For again is heaven opened!  
Christ is born our Lord and King!

### REFRAIN.

In His Name we lift a banner,  
In His Name our battle set,  
In His Name we fight and conquer,  
In His Name our tocsin yet!

Sound the bells in great cathedrals,  
Christ is born on Christmas day!  
Ring the chimes in village spires,  
Music for Messiah's way!  
Light the torch on hearth and altar,  
Heap the Yule-tide's ruddy flame!  
Bring the precious myrrh and jewels,  
Yield your tribute in His Name.

Sweeter than the silver chiming  
Of the bells in airy tow'rs,  
Are the praises freely offer'd  
By these eager hearts of ours.  
Son of God and Son of Mary!  
Gift of Heaven to earth below!  
Hear us, as our "Glory, glory!"  
Echoes that of long ago!

—Margaret E. Sangster, in *Harper's Young People*.

## A CHANGED AFRICAN TOWN.

THERE are great changes at Bonny, one of the stations of Bishop Crowther's Niger mission. The Rev. W. Allan, of London, who has recently visited Bonny, writes: "The worship of the iguana is overthrown, the priest is a regular attendant at the house of God, and the iguana itself converted into an article of food. The Juju temple, which a few years ago was decorated with 20,000

skulls of murdered victims I found rotting away in ruin and decay. I passed through the grove which was formerly the receptacle of so many murdered infants, and I found it had become the regular highway from the town to the church, and that the priest was now a baptized Christian. At eleven o'clock I went ashore and addressed 885 worshippers, including the king, the three former heathen priests, chiefs, and a multitude of slaves, and was thankful to ascertain that the work of conversion was still going on; for, in addition to 648 persons already baptized, of whom 265 are communicants, there are over 700 at Bonny alone who are now under instruction."

## IN HIS NAME.

IN one of my early journeys I came, with my companions, to a heathen village on the banks of the Orange river. We had travelled far, and were very hungry, thirsty, and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for a drink of milk, but was refused. We had the prospect of another hungry night at a distance from water, though within sight of the river.

When twilight came on a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with a cooking-vessel on her head, a leg of mutton in one hand, and a vessel of water in the other. She sat down without saying a word, prepared the fire and put on the meat. We asked her again and again who she was. She remained silent, until we affectionately entreated her to give a reason for such unlooked-for kindness to strangers. Then the tears rolled down her sable cheeks and she replied: "I love Him whose you are, and surely it is my duty to give you a cup of cold water in His Name. My heart is full, therefore I cannot speak the joy which I feel in seeing you in this out-of-the-world place."

On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from a missionary some years before. "This," said she, "is the fountain whence I drink; this is the oil that makes my lamp burn."

I looked on the precious relic, printed by the British and Foreign Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of the Heavenly Father.—*Robert Moffat.*

### A BUDDHIST ON THE DECAY OF BUDDHISM IN JAPAN.

At a late meeting of the Theosophical Society in Madras, India, there was present a representative of the Buddhists in Japan by the name of Zenshiro Nogouchi. He was called upon to address the meeting, and after some account of the different Buddhist sects found in his country, and of some of the dominant subjects now engaging the attention of the Japanese, among which he named Christianity, he spoke as follows of the downfall of Buddhism in Japan: "The Japanese emperors have hitherto believed in Buddhism, and built many Buddhist temples, which are to be seen mostly in Kiyoto; and many princes and princesses became Buddhist priests and nuns, of whom some still remain in Kiyoto. But the present emperor does not really believe in Buddhism. He has subscribed large sums of money to the Buddhist temples and churches. But it is not for the advancement of the cause of Buddhism that he gave money, but as wages to those who guard the former emperors' graves, and the ancient relics and monuments which are kept in those temples. Every Buddhist temple has funds especially for the observance of ceremonies. Ranks which were given by the former emperors were taken away from the religious authorities by the present emperor. The Buddhist priests of the present day, basking in the sunshine of wealth given by the emperors, are spending much of their time in playing flute, chess, drawing, and occasionally repeat the Pitaka before the image of 'our lord Buddha,' though ignorant of religion. The

present emperor and his government do not help at all; moreover, the feeble priests have made many opponents of the millions of Buddhists. Many of them have become free-thinkers and materialists; and 72,164 temples are going to decay, and many are already in ruins and cannot be rebuilt. About 170,000 Buddhist priests are disturbed from their long sleep by the many opposing forces which are now in motion in the phenomenally excited atmosphere of Japan. They are now in a state of confusion. Some have become laymen. Some temples are rented to the public; some have been changed into European hotels. Buddhist writings and Pitakas, proudly kept in the possession of temples and in veneration, are being sold."

### CATHERINE SOTIDUTAWIN.

CATHERINE was reputed among the Sioux to be a hundred years old, but we thought it more probable that she was ninety. When I, a boy, left my missionary home on Lac qui Parle to go East to school, forty years ago, she was "Old Catherine," and she has been Old Catherine to the Dakota mission ever since. But last September (1888) she went to be with the Lord, and when we missionary children get to Heaven a good many of us will look eagerly for our old Indian friend.

Catherine was a woman of middle age before she had ever heard of Jesus; and I have been told that she was once a leader of heathen dances, and known to be living in other ways a wicked life. But when the missionaries came to the Dakotas and preached to them the Gospel, she was one of the first converts, and was baptized at Lac qui Parle more than fifty years ago. She was a poor, weak, ignorant woman, and stormy days of trial and persecution followed. Many professed followers of Christ stumbled and paid homage to heathen gods, but Catherine, like Shadrack, Meshach and Abednego, stood firm. When food was scarce, as it often was with the poor Indians in those days, those with whom she lived would call in the conjurers and have them consecrate all the food to their gods. It then became an act of heathen worship to eat any of it, and they thought thus to compel her by starvation to worship idols. Then the Sioux had continual warfare in

those days with the Chippewas. The camp she was with all knew that she would not travel on Sundays, and in dangerous times they delighted in moving off Sunday morning and leaving Catherine, as it would seem, to be killed by the enemy, for the Indians do not spare women or children in war. But God spared her. She would spend the day and most of the night in singing and prayer, and Monday morning put her heavy pack on her back, and with a happy heart make two days' march in one to overtake the camp.

Thus by the grace of God she overcame all trials and torments and dangers, and lived to be honored at last by many of her persecutors. She learned to read with her children, so that with them she could read her Dakota Bible. Singing God's praises was her delight, and she committed a hundred hymns to memory. So long as she was able to work, the contribution box never passed without receiving her offering. Her last gift to the cause of missions was a quilt which she made with her own hands about a year before she died.—*Rev. J. P. Williams* 807.

### NO MISTAKE.

THE friends of the late Mr. William Shaw of Pittsburgh have since his decease been furnishing to the press many illustrations of his cheerful and generous giving to Home and Foreign Missions, educational institutions, and other objects of benevolence. It is said that "he used to leave his office at night with his pockets full of money, and return to business in the morning with them empty." One Sunday, Mr. Shaw was detained at one of the small cities of the West. It happened to be the day for taking up the collection for Foreign Missions in the church where he attended, and Mr. Shaw contributed. Says the Rev. Henry Kendall: "When the officers came to count the money they were astonished at the amount. It so far surpassed what they had expected or ever received before. Then one of them remembered that the stranger had contributed, and they conjectured that he had drawn out a roll of bills and taken out one or more to contribute, and by mistake had thrown into the contribution box what he had intended to reserve, and had reserved what he intended to contribute. So

they kindly resolved to look up the man, if possible, and correct the mistake. They soon came to a hotel where there was a stranger, who in the morning had inquired of the clerk for the nearest Presbyterian church. They called for him and began to explain what they considered a mistake. But he cut them short by assuring them that it was no mistake. He had entered the house of God to worship with His people; part of the service was to take up a collection for Foreign Missions, in which he desired to participate; there was no mistake in the case. We do not suppose he gave any less on that account when the collection was taken up in his own church."

### CHRISTIAN FORCES NEEDED IN OREGON.

OUR commerce on land and ocean grows in quantity and quality. We flank Asia's millions; we interchange with Australia; we are to touch Japan, China and India at more points than England and other European nations can do. We have materials which they have learned to use and need. The demands of exchange will not only require, but enforce international treaties. Chinese labor has, in part, built our trans-continental railroads, and largely aided our industries. This element of population has been thrifty, hard-working, economical, skilful, intelligent, enterprising, law-abiding, peaceable, and successful. They have been drawn here by the large percentage of gain in their favor over their chances in China. They enjoy our climate and our freedom. They are fascinated with America on the Pacific, as Europeans are on the Atlantic. The policy of exclusion has not been a success. Its push in politics will soon antagonize commerce and industry at vital points. Problems, new and of wide reach are to be solved, into which the spirit of the Gospel of Christ must enter as a factor. Hence our Christian forces must be here planted and made effective.—*A Missionary in Oregon.*

### THE HOMELESS LAND.

AT the meeting of a women's board of Foreign Missions an address on India was made by Mrs. Waterbury. India with its 250,000,000 souls, she said, was a land with-

out homes. The genius of the home was the wife and mother. In India there was no lack of the wife and mother element, but there were really no homes. Children were married there at the ages of one and two years, and wives became mothers at the ages of ten and eleven years. There were no homes, because there was no home spirit. She described an Indian household. The wife had too much reverence for her husband even to speak his name. He was to her more than a god. When the husband came to his house he was met at the threshold by his wife, who had a vessel ready in which she washed his feet. Then she provided him with food, feeding him as if he were unable to wait upon himself. When his hunger was satisfied, what remained of the food belonged to the wife, who might take it to some out-of-the-way corner and eat it. All the better parts of the house were pre-empted by the husband, the women of the family being obliged to put up with whatever was left. The condition of these women was something terrible, particularly with regard to the Hindoo widows, who were the saddest human creatures on earth. The Indian women had no hope of a home on earth, and Mrs. Waterbury thought it the duty of Christianity to show them the way to the mansions in their Father's house.

### ROUGH EXPERIENCES.

THE Rev. James Chalmers, the famous missionary in New Guinea, has left Port Moresby and other stations which have been some time established, and has gone further afield—to Motumotu. Here he and his wife are having some rough experiences, to say nothing of the perils they encountered on the way there. Mrs. Chalmers writes to a friend in England: "I do wish you could see our house. The walls are of very roughly sawn planks which overlap each other, so that inside there are ledges innumerable from floor to thatch, every ledge being a nice accommodation for all kinds of insect life. I should think the house is fifty feet long, and it is divided into three rooms. The partitions are the height of the outer walls only, and leave the very high pointed thatched roof open from end to end. Tamate thinks it a delightful place. I am not quite so much in love with it. At night it is too lively, rats, mice, and lizards run all over in

armies. I don't object to the latter. They are very tame, and make a cheery chirp. Best of all they hunt the spiders, tarantulas, cockroaches, crickets, beetles of all kinds, and others big and little. At night the bats fly in between the walls and roof. Ants and mosquitoes also abound. If you look down on the mats and floors you perceive they are covered with life, even this paper is continually covered with tiny moving things, which I blow off. There are about 3,000 wild savages here, fine, handsome men, got up in truly savage style. I do believe I would rather face a crowd of them than the insects in the house."

### RAPID GROWTH.

THE Rev. C. V. Childe, the vicar of Christ Church, Cheltenham, England, in a recent address at Birmingham, said: "It is good for us to remind ourselves, and to remind our people, how rapid, if still gradual, has been the growth of the Foreign missionary work of the Church. It is within the period covered by the recollection of living and active officers of our society that the first six converts of the Church Missionary Society were received into communion with our Church; within the recollection of living men, that the first English missionaries of the Missionary Society for Africa and the East sailed from our shores, the first direct ambassadors, I believe, of the Church of England to the heathen. Yet these veterans have lived to see this day, when upward of 140 missionary societies are established and maintained at a cost of considerably more than two millions sterling a year; when 5,000 Protestant missionaries are in the field, and 2,370 native pastors have been ordained, with 750,000 communicants, and nearly 3,000,000 native Christians."

### AN INDIAN THANKSGIVING PROCLAMATION.

As our forefathers, when nature's children of the forest, in pursuit of game, around the council fire, in simplicity, did give praise and thanks to the Great Spirit in their yearly mystic "green-corn dance" for the return of His great gift to them—the "Indian" corn—now to-day, as a Christian nation of people, it is but meet that the Cherokee people should give thanks to the Christian's

God for His continued protection of our tribe in the enjoyment of their government and homes, and that, through the many trials we have been compelled to pass, He has continued to bless our people.

It is but proper that we, as a nation, should pause and give earnest thanks to God that we have been permitted to live in the enjoyment of this life and the peace and prosperity that surrounds us.

Now, therefore, I, J. B. Mayes, Principal Chief of the Cherokee Nation, do issue this, my proclamation, to the Cherokee people, asking that you set apart Thursday, the 28th day of November, as a day of thanksgiving; that you assemble at your usual places of worship and give thanks to God and beseech Him to bless us once more and shield us from the dangers that surround us, and earnestly ask Him to let us live, as other nations and states around us, in the full enjoyment of the gifts that He has given us.

Given under my hand at Talequah, Cherokee Nation, on this, the 13th day of November, in the year of our Lord eighteen hundred and eighty-nine.

J. B. MAYES, Principal Chief.

### CHINESE CHRISTIANITY.

It has been my privilege to visit China from Peking to Canton, and to devote my whole time to a critical study of the mission work and of the character of the converts, and I do not hesitate to say that I regard the average sincerity and stability of Christian character in China as high as we find it in this country. That there is as great intelligence no one would claim. On the other hand, there is far less incidental help derived from a conventional public sentiment there than here, and therefore it requires much greater fortitude to embrace Christianity in China than in the United States. Some of the most noble instances of fidelity under cruel and persistent persecution and even imminent peril, have been witnessed among the native Christians of China. Tests which are never known in a peaceful Christian land are constantly encountered by the Chinese in embracing Christianity, and this is just as true of the low classes as of the high. Not one in twenty of those who profess the Christian faith is in a position to expect therefrom any earthly emolument, but all must look

for domestic ostracism by their heathen kindred.

Few men of our time have inspired greater confidence by their keen penetration and sober judgment than the late Rev. W. Fleming Stevenson, of Belfast, who, after a tour of observation around the world, reported: "I have found nowhere in Christian lands men and women of a higher type than I met in China, of a finer spiritual experience, of a higher spiritual tone, or of a nobler spiritual life, and I may say with conviction that there are in the native churches in China not only the elements of stability, but that steadfast and irresistible revolution which will carry over the whole empire to the new faith."—*Rev. Dr. Ellinwood.*

### FRAGMENTS.

—In Japan there are twelve distinct sects of Buddhists, and in China thirteen.

—The Bible is now translated into the languages of nine-tenths of the people of the earth.

—On the plains and in the *selvas* of Brazil there are a million of wild Indians, who are ignored by the Christian world.

—The Presbyterians (North) give through their board, \$800,000 to Home missions, and to the Foreign work \$836,000.

—Some of the mission nurses connected with the English "Church army" have signified their desire to go to labor among the lepers of India.

—The Queen of Madagascar has issued a decree that all persons brought into the country from the neighboring coast of Africa shall be set free.

—Mrs. Bishop, well known as a traveller and writer under her maiden name of Isabella Bird, has given \$2,500 toward building a woman's hospital at Srinagar, the capital of Kashmir.

—There are 123 Chinese schools and missions in this country. In New York and Brooklyn there are thirty-five such schools, with an average total attendance of 700, of whom sixty-four are Christians.

—One hundred and nine thousand orphans have been supported and educated at Mr. George Muller's famous orphanage at Bristol, England. Five large houses, capable of affording homes for 2,050 orphans have been built, and sixty-six schools are now maintained.



# 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 fourth Thursday in December being the day after Christmas Day, the diocesan officers are requested to meet with the Secretary of the Auxiliary, on *Tuesday the 31st*, 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.*

## OFFICERS' MEETINGS.

THE diocesan officers of the Auxiliary are asked to meet the Secretary each month, from September to April, that they may talk over the work, may gain information in regard to matters of importance taking place in the mission field, may learn what missionaries are to be had as speakers for missionary meetings, may devise methods for increasing missionary interest and knowledge, and for gaining new missionary workers, old and young.

These monthly meetings are open to all diocesan officers. We wish that those in New York and the neighboring dioceses would more generally consider it one of their duties, as officers, to attend them, and by a larger attendance and evidence of more general interest, increase their usefulness.

### THE MEETING IN OCTOBER.

The October meeting was appointed for Wednesday, the 2d, the day preceding the general meeting. It was held in Grace House, New York city, and eighty-eight officers from thirty-one dioceses and missionary jurisdictions were present.

At this time certain matters were considered, which it is important that all diocesan officers and other members of the Auxiliary should know. The chief of these were three:

1. A United Yearly Offering.
2. A Junior Department of the Auxiliary.
3. A Training-house for Missionary Workers.

### A UNITED OFFERING.

It was proposed that each year some work should be undertaken and accomplished by the united efforts of the branches of the Auxiliary.

As several of the officers had shown a special interest in the proposed Church Missions House, and as the need of such a house was to be brought prominently forward during the meetings of the Board of Missions, it was suggested that the united offering for the first year—September, 1889, September, 1890—be devoted to this object. A committee, consisting of Mrs. Neilson, President of the Pennsylvania Committee on Work for Domestic Missionaries, and Mrs. Starkey, President of the Newark Branch, was appointed, and was requested to

report at an adjourned meeting on the 6th, as to what the Auxiliary might be urged to do.

At this adjourned meeting, when fifty-two officers from thirty dioceses and jurisdictions were present, the following preamble and resolution were submitted:

WHEREAS, The members of the Woman's Auxiliary have learned with delight of the project to build in the city of New York a Church Missions House,

*Resolved:* That they desire to emphasize their appreciation of the action of the Board of Managers, by endeavoring, each in her individual as well as official capacity, to obtain contributions toward the fitting and furnishing of said Church Missions House.

A substitute to this report was proposed by Mrs. Giraud, Vice-President of the Connecticut Branch, to the effect that the Auxiliary try to raise \$5,000, or more, toward furnishing the Auxiliary rooms and the chapel in the proposed Church Missions House.

Mrs. Littell, President of the Delaware Branch, suggested that the officers assume entire responsibility in this matter, laying no share of the work upon the Secretary of the Auxiliary, which proposition was concurred in by the officers. With the understanding that Mrs. Giraud's substitute to the report was suggestive merely, not binding upon the branches, and that the gifts for the Missions House were expected to be in addition to their usual offerings for missions, it was unanimously adopted.

#### THE JUNIOR DEPARTMENT OF THE AUXILIARY.

At the meeting on the 2d, the Secretary called the officers' attention to that portion of the Auxiliary report referring to children's work, which had been previously submitted to the Board of Managers and to its General Secretary. A committee was appointed to consider this subject and to report at the adjourned meeting.

At that time they submitted the following: "The committee appointed on Wednesday, Oct. 2d, to discuss the subject of children's organized missionary work, respectfully suggest, that all existing missionary societies under the direction of the Woman's Auxiliary—general, diocesan and parochial—shall be banded together as the 'Junior Department of the Woman's Auxiliary,' and that a general effort be made to form new societies throughout the dioceses. And they also suggest that these societies be left entirely free as to organization and methods, according to the wisdom of their respective directors, and that the work of these societies be reported annually to the Secretary of the Woman's Auxiliary, that a complete record of the children's missionary work may be kept.

"Further, that they make THE YOUNG CHRISTIAN SOLDIER the medium of communication among the societies.

"FANNY E. ADAMS, Michigan.

"EDITH BEACH, Connecticut.

"MARY V. S. WINTHROP, New York.

"HELEN M. HALSEY, Western New York.

"MARY H. ROCHESTER, Southern Ohio."

This report was unanimously adopted. It was

*Resolved:* That a copy of the resolution just adopted be sent by the Secretary to

Bishop Whipple, Chairman of the Special Committee on the Reports of the Woman's Auxiliary, with a letter explaining that it was adopted unanimously at a meeting of general and diocesan officers, held to-day, and requesting that, if favorably considered by the committee, the resolution be incorporated in their report.

The report of the committee was sent as directed, and was incorporated by the Special Committee in their report.

A MISSIONARY TRAINING-HOUSE.

The third matter of importance introduced at the meeting was that of a training-house for missionary workers.

The announcement was made to the officers that some expression of their feeling in regard to the need of such training-house was desired, and the hope was held out to them that, should they feel an increasing sense of this need, a house where workers in any department of missions might be trained, might at some early day be established.

If the right woman may be found to be head of such a house, and right women to enter it for training, and the details of beginning such an enterprise can be satisfactorily arranged, one woman stands ready to give personal service and substantial aid in starting a house which may be the first of many such for missionary training.

On motion of Mrs. Candee, Secretary of the Springfield Branch, seconded by Mrs. Sioussat, Secretary of the Maryland Branch, it was

*Resolved:* That it is the sense of this meeting that such a training-school is greatly needed, and that anything tending to that end will receive the hearty support of the Woman's Auxiliary.

As the subject of the training-house was before the meeting, the following despatch was received from the California Branch:

California sends greetings, and urges movement for Mission Training-house.

SUSAN L. LAWVER,  
Secretary.

In response to this the Secretary was asked to return the greetings of the assembled officers, and to convey the cheering news, "Happy hopes of Training-house."

RESOLUTIONS.

It was resolved, on motion of Miss Gilbert, Secretary of the Long Island Branch: That a message of sympathy be sent the Rev. E. H. Thomson in his sad bereavement, in the death of his wife, for long years a faithful missionary in China.

On motion of Mrs. Sioussat, Secretary of the Maryland Branch, the following preamble and resolution were adopted:

WHEREAS, This centennial year records no feature more worthy of mark than the wonderful growth of the work of women in the Church, and

WHEREAS, There are those among us who feel that, under God, we owe our first awakening in the earliest years of our girlhood, of the life thus developed, to the Honorary Secretary of the Auxiliary,

*Resolved:* That we extend to her our most earnest congratulations on the partial accomplishment of the aims, the fruition of some of the germs she has planted, watched and tended; and that we desire to place on record our appreciation of her faithful and loving

service, and to assure her that in whatever path her feet may be directed, we can never lose sight of what she has done for us; and in the name of the women of the Church, we bid her God-speed.

### THE JUNIOR AUXILIARY.\*

BY MISS MUMFORD, OF WESTERN NEW YORK.

As the time allowed me is very brief, I will, for the sake of clearness, consider my subject under two heads:

- First, The purpose of the Junior Branch.
- Second, Its organization and management.

#### THE PURPOSE.

It has been keenly felt by many members of the Woman's Auxiliary that deeper interest would be aroused, and greater efficiency of service secured, if those of us who came as adults to missionary work had been better equipped with a knowledge of the conditions which confront us in our various mission fields, and also with that thorough acquaintance with parliamentary rules, which would enable us more speedily and exhaustively to discharge the business which we have in hand. With a sense of our own insufficiency upon us, and the conviction gaining ground that the limit of organization amongst the women of the diocese had been well-nigh reached, the Junior Branch was formed, in Western New York, to be a training-school of the Church, where her children and youth might be so prepared to carry on the Christian work which in the coming years will be laid upon them, that our regret at lack of knowledge and preparation may not be theirs.

#### THE ORGANIZATION AND MANAGEMENT.

In order to secure the greatest interest and co-operation amongst the children, it is necessary to throw as much responsibility as possible upon them. We do this, not only by calling upon them to elect officers from amongst themselves, but by allowing them to decide all questions and transact all business as far as they possibly can. One of our mission fields is chosen as a subject for each meeting, and three or four of the children are called upon to tell, in carefully prepared papers, all they can learn of the geography and history of the country under consideration; of the religious rites and superstitions of its heathen people; and of what our own Church is doing toward evangelizing them. For information on these subjects there are many magazines, and the

writer would be glad to give a list of them to any one desiring it. It might also be well to have a missionary department in connection with every Sunday-school library, for reference on these subjects.

One of the first requirements for the intelligent study of a country is a good map, large enough to be hung on the wall, with the mission stations underlined, so as to fix their position in the minds of the children. It is easy to find some one of the boys or girls with a talent for drawing, who will be glad to apply the knowledge they have gained in school by enlarging an ordinary school-map. Collections of curiosities, illustrating the manners and customs of foreign nations, are of interest to all, and can be made the nucleus of a museum, capable of enlargement for the use of groups of parishes. In Western New York the short series of questions, called "The Missionary Catechism," has been found very useful in giving an outline of our missions in general, which each leader can enlarge upon and particularize as occasion allows. On the reverse side of the card is a clock bearing twelve Scripture texts on its face, one for each month in the year. These texts are learned by heart, and impress upon the minds of all the spiritual side of the work. A foreign correspondent is chosen every month to communicate with missionaries in the field, that an interest in them personally may be awakened, and that we may be brought to sympathize more fully with the work they have so much at heart, and give them our enthusiastic and intelligent help.

In order to give every member some part in the work, it is well to have as many committees as possible. A few of the most important are the following:

A *Committee on Programmes* and subject for the next meeting.

A *Committee on Literature*, to collect books of reference on missionary subjects, and also to subscribe to and keep on file some one magazine for the society.

A *Committee on Maps*. A *Committee on*

\*A paper prepared for the General Triennial Meeting of the Woman's Auxiliary.

*Correspondence*, to correspond with missionaries. The *Lookout Committee*, to which a child is appointed from every class in Sunday-school, is expected to visit those members who are absent and stir them up to regular attendance, and bring in new members to the society. In our own society in St. Paul's Church, Rochester, we have not tried to combine sewing with the other exercises; however, in parishes where more than one leader is appointed, this can be most successfully accomplished.

The advantages to be obtained by general meetings are, I think, manifest to all those who have seen the wonderful quickening of zeal resulting therefrom in the parish auxiliary. They give members, not only acquaintance with co-workers and opportunity of interchanging suggestions, but the enthusiasm of each one is quickened by consciousness of co-operation, just as in the physical world friction produces heat and light.

It is the reproach of the Church to-day that so much of its work is done by women, that the great mass of men consider their duty accomplished when they have given their money (often most generously, it is

true) to further work which possibly they know very little about. Who can estimate the power to the Church of the future, of a generation of boys early taught their individual responsibility, not only to give their money, but their lively interest, their prayers, their labor, yea, even themselves far oftener than now is the case, to the wonderful work of hastening the coming of the Kingdom of Christ upon earth? Who can tell how many of these boys in the near future may find their way to the far West as business men or as missionaries, where, with this sense of their obligations as Christians strong upon them, they may be called upon to stand as the only bulwark of the Church against the hosts of sin and Satan? How inspiring the thought that we have it in our power so to mould the plastic minds of children, that, by the blessing of the Holy Spirit, the influence of the work which we are doing faithfully and prayerfully to-day may be felt through future years; that when that night comes for us "wherein no man can work," our legacy to afterages may be a world holier and better for this work which it was our blessed privilege to do to the glory of God our Father!

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 October 1st, to November 1st, 1889.

ALBANY—\$73.00

Cherry Valley—Miss Catherine Swinerton, through Miss Carter, for school at Oame, Japan..... 25 00  
 Ogdensburg—St. John's, thro' Wo. Aux., for St. Margaret's School, Tokio, Japan, \$6; Sp. for St. Mary's Orphanage, Shanghai, China, \$30; Sp. for "Fanny C. Paddock" Memorial Hospital, Tacoma, Washington Territory, \$6..... 42 00  
 Oneonta—St. James', Domestic, \$3; Foreign, \$3..... 6 00

CENTRAL NEW YORK—\$87.52

Utica—Grace, General..... 80 00  
 Watertown—Grace S. S., Lenten offering, General..... 7 52

CENTRAL PENNSYLVANIA—\$469.85

Chambersburg—Trinity Church, Domestic. 5 46  
 Lebanon—St. Luke's, Domestic, \$343.17;  
 Indian mission under Bishop Hare, \$90.28; Foreign, \$11.45..... 444 88

Mansfield—St. James' S. S., Lenten offering, General..... 8 51  
 Mauch Chunk—St. Mark's, "A. Friend," through Wo. Aux., Sp. for Christmas gifts, Japan, at discretion of Miss Mailes  
 Stroudsburg—Mission Circle for "Bessie" scholarship, St. John's School, South Dakota..... 1 00  
 10 00

CHICAGO—\$41.74

Chicago—Grace, "Five Little Workers," through Wo. Aux., Sp. for Rev. J. McKim, Japan..... 5 00  
 Church of Our Saviour, Foreign..... 25 88  
 Hinsdale—Woman's Auxiliary, Domestic.. 11 86

COLORADO—\$4.00

Aspen—Christ Church, through Wo. Aux., Domestic, \$2; Foreign, \$2..... 4 00

CONNECTICUT—\$133.86

Brookfield Centre—St. Paul's S. S., Mite

Chest, General.....	19 00	<b>MASSACHUSETTS—\$1,861.95</b>	
Brookfield—Mission S. S., Mite Chest, Gen.	6 67	Amherst—Grace, through Wo. Aux., for Mrs. Payne's salary, Petersburg, Va....	5 00
Hamden—Grace, for work among Colored people in the South.....	3 61	Boston—Church of the Messiah S. S., for "Bishop Randall" scholarship, Hope School, South Dakota.....	60 00
Meriden—St. Andrew's, Wo. Aux., Sp. for St. Mary's Hall, San Antonio, Western Texas.....	30 00	(Highlands)—St. James', "A Member," through Wo. Aux., Sp. for "Archibald Memorial" scholarship, St. Mark's School, Utah.....	20 00
New Haven—Ladies' Church Missionary Association, Sp. for Christmas gifts, Cape Mount, Africa, \$3; Sp. for books for Rev. Mr. Morrison, Ashland, Neb., \$2.....	5 00	(Dorchester)—St. Mary's, Domestic.....	25 00
Norwich—Christ Church, Domestic.....	7 95	St. Paul's, "A Member," thro. Wo. Aux., Sp. for "Carrie L. Paddock Memorial," scholarship, St. Mark's School, Utah.....	20 00
Putnam—"Two Friends," through Wo. Aux., Sp. for organ for Cape Mount, Africa.....	2 00	"A. F. G.," through Wo. Aux., Sp. for Rev. W. A. Fair, Africa.....	1 00
Miscellaneous—Connecticut Branch Wo. Aux., Sp. for an evangelist for Hankow, China.....	59 63	Fitchburg—Christ Church, through Wo. Aux., for Mrs. Payne's salary, Petersburg, Va., \$5; for "Anna L. Paddock" scholarship, Duane Hall, Shanghai, China, \$35; for Eliza F. Drury Memorial Station, Africa, \$5.....	35 00
<b>DELAWARE—\$10.00</b>		Ipswich—Ascension, Foreign.....	30 00
Newark—St. Thomas', Domestic.....	10 00	Lawrence—Grace, Domestic.....	9 56
<b>EASTON—\$13.05</b>		Lovell—St. John's S. S., Lenten offering, General.....	5 14
Talbot Co. (Longwoods)—All Saints' Parish, General, \$3.05; Wuchang, China, \$10.....	13 05	Marlborough—Holy Trinity Church S. S., Sp. for Rev. J. W. Chapman, for work among children of Alaska.....	2 45
<b>FOND DU LAC—\$8.00</b>		Newton (Lower Falls)—St. Mary's, "A Member," through Wo. Aux., Domestic	1 25
Oneida—Hobart Church, General.....	8 00	Northampton—St. John's, Domestic.....	15 00
<b>GEORGIA—\$10.00</b>		North Adams—St. John's, Domestic, \$31.28; Foreign, \$31.27.....	62 55
Savannah—Christ Church, Foreign.....	10 00	Winchester—Epiphany, Domestic, \$20.80; Indian, \$9.10; Colored, \$17.10; For, \$23	70 00
<b>INDIANA—\$3.00</b>		Wood's Hall—Church of the Messiah, Dom., \$500; Indian, \$200; Col., \$300; For, \$500	1,500 00
North Liberty—St. Philip's Mission, Dom..	3 00		
<b>IOWA—\$1.00</b>		<b>MICHIGAN—\$54.80</b>	
Albia—Grace S. S., Grace Perry, Lenten offering, General.....	1 00	Alpena—Trinity Church, Wo. Aux., Sp. for scholarship, Reno, Nev.....	10 00
<b>KANSAS—\$21.00</b>		Crowell—Christ Church S. S., for Japan...	2 80
Atchison—Trinity Church, General, \$1; Sp. for Bishop Leonard's work, \$20.....	21 00	Detroit—St. George's, for Mrs. Jennings' salary, Va., \$1.25; Sp. for scholarship, Reno, Nev., \$1.25.....	2 50
<b>KENTUCKY—\$46.01</b>		St. James', through Wo. Aux., Sp. for scholarship, Reno, Nev.....	5 00
Lexington—Christ Church, Domestic and Foreign.....	46 01	Henrietta—Christ Church, through Wo. Aux., for Mrs. Jennings' salary, Va.....	3 00
<b>LONG ISLAND—\$333.09</b>		Sault Ste. Marie—St. James', through Wo. Aux., Sp. for scholarship, Reno, Nev....	10 00
Brooklyn—Christ Church S.S., Lenten offering, General.....	2 20	Miscellaneous—Michigan Branch Wo. Aux., Sp. for scholarship, Reno, Nev., \$15.75; Sp. for scholarship, Utah, \$5.75.....	21 50
Brooklyn (Heights)—Grace, Mite Chest, Gen. Church of the Good Shepherd, Foreign... St. Mary's, Colored.....	42 27 25 00 23 75		
Great Neck—Miss Ellen King, Sp. for "Thomas M. Markoe" medical scholarship, Cape Mount, West Africa.....	100 00	<b>MINNESOTA—\$244.49</b>	
Islip—"A. T. H.," through Wo. Aux., Sp. for organ for Cape Mount, Africa.....	2 00	Stillwater—Ascension S. S., Lenten offering, General.....	3 35
Jamaica—Grace, Systematic offering, General, \$43.60; Sp. for Rev. T. W. Cain, St. Augustine's Mission, Galveston, Texas, \$44.27.....	87 87	Miscellaneous—Minnesota Br. Wo. Aux., for two scholarships in Jane Bohlen Memorial School, Wuchang, China, \$80; toward salary of Miss Wong, in Hospital at Wuchang, China, \$41; salary of Mrs. M. H. Thompson, St. Cyprian's School, New Berne, N. C., \$120.14.....	241 14
Little Neck—Zion, General.....	10 00		
Newtown—St. James', through Wo. Aux., Sp. for Bishop Johnston for "Dickinson Memorial Room," Elliott Hall, San Antonio, Western Texas.....	40 00	<b>MISSISSIPPI—\$3.50</b>	
<b>LOUISIANA—\$00.45</b>		Miscellaneous—"Anonymous," Domestic..	3 50
Kanowie—Memorial Chapel, Thomas and Chase Mathews, Domestic and Foreign.....	45		
<b>MARYLAND—\$39.98</b>		<b>MISSOURI—\$25.65</b>	
Baltimore—Emmanuel Church, through Wo. Aux., for Rev. Mr. Gordon's salary, Mexico.....	25 00	Anazonia—St. Matthew's, General.....	1 00
Holy Innocents' S. S., Lenten offering, General (additional).....	1 00	Fayette—St. Mary's, Sp. for Nevada and Utah.....	12 15
St. John the Baptist, General.....	6 28	St. Louis—Christ Church Cathedral, Mrs. Mary Campbell, General.....	10 00
Howard and Anne Arundel Co.'s—Queen Caroline Parish, Christ Church, General	6 50	Weston—St. John's, General.....	2 50
Prince George's Co.—St. Paul's Parish, For.	1 20		
		<b>NEWARK—\$575.83</b>	
		Edgewater—Church of the Mediator S. S., Lenten offering, General.....	5 45
		Montclair—St. Luke's, Domestic, \$97.63; Foreign, \$125.05; Sp. for Bishop Leonard, \$134.....	356 68
		Morristown—"One of the Marys," General	4 00
		Orange—Grace, Sp. for Bishop Garrett, Northern Texas.....	160 00

"M. K. A. S.," through Wo. Aux., Indian.	15 00
Short Hills—Christ Church, Sp. for Bishop Morris, Oregon	32 10
Summit—Ernest and Theodore Truslow, Lenten offering, General	2 60

NEW HAMPSHIRE—\$176.18

Ashland—St. Mark's, Domestic, \$6.79; Indian, \$2.27; Colored, \$2.25; Foreign, \$5.39; Deaf Mutes, \$3.20	19 90
Concord—St. Paul's, General	33 00
Littleton—All Saints', General	55 17
Manchester—"From a Friend," Foreign	1 00
North Conway—Christ Church, General	50 00
Portsmouth—St. John's, Mite Chest, thro' Wo. Aux., General	5 44
Wolboro' Junction—St. John Baptist's, Domestic, \$7.78; Foreign, \$3.89	11 67

NEW JERSEY—\$159.75

Elizabeth—St. John's, Sp. for Bishop Johnston	25 00
Trinity Church, Sp. for Bishop Johnston, Western Texas	30 00
Mrs. T. R. White, through Wo. Aux., for support of a Bible-woman in Japan	50 00
New Brunswick—Miss M. H. Vanderveer, General	10 00
Rahway—St. Paul's Guild, Sp. for Bishop Whipple, Domestic	7 75
Roselle—Mr. John I. Howe, through Wo. Aux., Sp. for piano for St. Margaret's School, Tokio, Japan	26 00
Woodburgh—Christ Church Guild, Systematic Giving Fund, General	11 00

NEW YORK—\$2,003.14

Clifton (S. I.)—St. John's, Sp. for Rev. G. H. Watson, Seattle, Washington Ter	65 37
"M. L. B.," through Wo. Aux., Sp. for organ, Cape Mount, Africa	2 00
Kingston—St. John's, for "St. Mary's Guild" scholarship, St. Mary's School, South Dakota	30 00
Montrose—Divine Love, Domestic	5 00
Newburgh—St. George's, through Wo. Aux., Sp. for "Louise Akerly" scholarship, Utah	20 00
New York—All Saints', Domestic, \$5; Foreign, \$5	10 00
Atonement, Sp. for Bishop Johnston	20 70
Holy Communion, Mrs. E. H. Richards, through Wo. Aux., Sp. for Domestic Lending Library	2 00
Intercession, Domestic, \$9; Indian, \$2; Foreign, \$19.80	30 80
St. Esprit, Domestic, \$30; Foreign, \$30	60 00
(Fordham)—St. James', through Wo. Aux., for rebuilding Hoffman Institute, Africa	34 00
St. John Evangelist, Rev. B. F. DeCosta, Sp. for personal benefit of Rev. Francis Byrne Littleton, Colorado	15 75
St. Thomas', Colored	844 05
St. Timothy's, Dom., \$65; For., \$80	95 00
Trinity Chapel, Sp. for Bishop Whipple for Indian House in Minnesota	50 00
Miscellaneous—E. F. E. Peterson, Dom., \$100; Foreign, \$100	200 00
Rev. J. R. Davenport, General	50 00
Mrs. James R. Swords, Domestic	10 00
Peekskill—St. Peter's S.S., for "St. Peter's, Peekskill," scholarship, Female Orphan Asylum, Cape Palmas, Africa, through Wo. Aux.	25 00
Poughkeepsie—Church of the Holy Comforter, Domestic	14 66
St. Paul's, Domestic	238 45
Rye—Christ Church, Wo. Miss. Asso., Sp. for Bishop Weed for colored work in Florida, \$80.35; members Wo. Miss. Asso., Sp. for Bishop Weed, Florida, memorial of Rev. Mr. Snowden, \$10	90 35
Saugerties—Trinity Church S. S., Lenten offering for "John J. Robertson" scholarship, High School, Cavalla, Africa	40 00
Yonkers—St. John's, A member of Wo. Aux., Sp. for personal use of Rev. L. C. Walker, South Dakota	50 00

NORTH CAROLINA—\$23.65

Asheville—Trinity Church, through Wo. Aux., for "Jarvis Buxton" scholarship, Duane Hall, Shanghai, China	20 00
Chapel Hill—Chapel of the Cross, "Anonymous," General	3 65

OHIO—\$114.40

Cleveland—Grace, through Wo. Aux., for colored schools in Georgia	10 00
St. John's, through Wo. Aux., for colored schools in Georgia	10 00
St. Paul's, Colored, \$73.90; through Wo. Aux., for Miss Franklin's salary, Petersburg, Va., \$10	83 90
Toledo—Grace, Systematic offering, Gen	10 50

PENNSYLVANIA—\$1,208.24

Bryn Mawr—Church of the Redeemer S.S., Lenten offering, Domestic	53
Conshohocken—Calvary, Africa, \$10; Japan, \$10	20 00
Honeybrook—St. Mark's, Domestic	5 00
Philadelphia—Memorial Church of the Advocate, General	43 42
Calvary Monumental, through Indian Hope Asso., Indian	1 00
(Germantown)—Christ Church, Foreign	56 64
Grace, Foreign, \$181.33; through Indian Hope Asso., Indian, \$31	215 38
Holy Trinity Church, Bible-class, through Indian Hope Asso., for "Clayton" scholarship, St. John's School, South Dakota	60 00
St. Barnabas', for "Bishop Hare" scholarship, \$30, for "Bishop Whipple" scholarship, \$30, in St. Mary's School, South Dakota	60 00
St. James', Sp. for Bishop Paddock, Washington Territory, \$101.70; Sp. for Bishop Johnston, West. Texas, \$112.41	214 11
(North Liberties)—St. John's, Domestic, \$4.69; Foreign, \$4.68	9 37
(Germantown)—St. Luke's, for work in Oregon, \$2; through Indian Hope Asso., Indian, \$21.84	23 84
(Spring Garden)—St. Jude's, Domestic, \$50; through Indian Hope Asso., Indian, \$26.03; Sp. for Rev. Mr. Enmegahbowh, Minn., \$5	81 63
St. Mark's, Sp. for Bishop Grafton for mission work in Diocese of Fond du Lac	160 00
(Frankford)—St. Mark's, through Indian Hope Asso., Indian	126 84
St. Mary's, through Indian Hope Asso., Indian	3 35
(Chestnut Hill)—St. Paul's, through Indian Hope Asso., Indian	5 00
St. Stephen's, General	50 53
Miscellaneous—"E. N. B.," for "Mary Amory Hare" (In Memoriam), scholarship, St. Mary's School, South Dakota	30 00
(Mount Airy)—"H. B. P.," General	7 00
Warwick—St. Mary's, Domestic	3 50
Westchester—Holy Trinity Church S. S., Colored, \$16.88; China, \$13.91	30 78

PITTSBURGH—\$61.56

Brownsville—James L. Bowman, for "Janie Vaughan" scholarship, Bishop Boone Memorial School, Wuchang, China	40 00
Meadville—Christ Church S. S., Lenten offering, General	6 56
Pittsburgh—St. Andrew's Miss. Soc'y, thro' Wo. Aux., Sp. for Mrs. Brierley	5 00
(Troy Hill)—"Earnest Workers," through Wo. Aux., Sp. for Mrs. Brierley	10 00

QUINCY—\$6.02

Monmouth—Trinity Church S. S., Lenten offering, General	2 32
Rock Island—Trinity Church, St. Paul's Miss. Guild, General	3 70

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Aiken—St. Thaddeus' S. S., Domestic, \$3; Foreign, \$3	6 00
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<i>Portsmouth</i> —All Saints', Wo. Aux., Domestic.....	7 15

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<i>Miscellaneous</i> — "Anonymous," Sp. for Bishop Johnston.....	10 00
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Elizabeth River Parish, St. Luke's, Gen., Portsmouth Parish, Trinity Church, thro' Wo. Aux., Foreign, \$10; Sp. for life insurance Rev. J. T. Cole, Japan, \$5.....	114 83
Trinity and St. John's, joint meeting, For. Rockingham Co. (Lynnwood)—S. H. Lewis, Dom., \$1.67; Col., \$1.66; For., \$1.67.....	15 00
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Interest, Domestic, \$1,280; For., \$1,405.....	2,685 00
Woman's Auxiliary Thanksgiving offering at the Triennial General Meeting, Oct. 3d, Sp. for Church in Anvik, Alaska, \$1,104.70; Sp. for outfit, travelling expenses and salary of new lady missionary to Japan, \$1,078.69; Sp. for organ for Cape Mount, Africa, 25c.; Sp. for Montana, at discretion of Mrs. Brewer, \$5.....	2,188 64
Offerings at the opening service of the General Convention for Domestic and Foreign Missions.....	537 27
King's Daughters, "Branches of the Vine," through Wo. Aux., Sp. for Mrs. Brierley, for redemption of African girls.....	25 00
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<i>Springfield, Waverly</i> —Estate of S. G. M. Allis, for colored mission.....	3,163 61

Receipts for the month.....	22,375 06
Amount previously acknowledged.....	4,746 36

Total receipts since September 1st, 1889. \$27,121 42



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
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