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THE SPIRIT OF MISSIONS

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The Progress of the Kingdom

The Missionary Council WE make no apologies for the large amount of space given to the report of the Missionary Council in Philadelphia. The occasion deserves the fullest treatment, even though it is impossible, through type, to impart the real spirit of the gathering. The Council was generally considered the best in a long series. It ought to have been. Never have all the conditions been more favorable for a really great and useful meeting. The tide of missionary interest is steadily rising. The experience of the last twenty-five years in holding Councils made it possible for the committee to plan wisely, and the admirable co-operation from the Philadelphia committee of arrangements left nothing to be desired, while the cordial spirit in which the Council was received by the Church people generally was ample proof of the statement made by our correspondent, that "Philadelphia Churchmanship is an equation for Missionary Churchmanship." The attendance of elected delegates, while larger than ever before, 220 in all, can hardly be considered satisfactory in a total membership of over 400. It is evident that both the General Convention and the diocesan conventions, in electing delegates to the Council,

should be more careful to select those who will recognize their membership as involving both responsibility and honor. In a gathering of such general excellence it is not pleasant or possible to pick out particular occasions or addresses for special mention, but we cannot refrain from mentioning such striking features as the addresses of Mr. Cutting and General Woodford on Tuesday evening; of Mr. Deloria, the Indian priest, on Wednesday afternoon; and of Bishop Lawrence, who placed the relation of money to the missionary campaign upon a plane at once lofty and practical. The addresses at the great final meeting by the Bishops of Albany, Vermont and Kyoto, as well as Bishop Tuttle's farewell words, sent everybody away with a warmer heart and a larger vision of the obligation and possibilities of missionary service. There were times of true spiritual uplift, as, for instance, when Dr. Roper, in his address upon the methods to be employed for enrolling a larger number of missionary workers, spoke with great simplicity and directness, and yet with great eloquence, of "the total claim of Christ upon the lives of men"; or when Dr. Greer, in speaking of the Church's debt to the missionaries, powerfully emphasized the truth that "all human life belongs to Jesus Christ."

(787)

Shall the Missionary Canon be Changed?

AT no session was there such vigorous debate as at that which considered a possible change in the missionary canon. It was naturally a subject upon which strong opinions were held on one side or the other, but though the discussion waxed warm, it was always with good humor. It was evident that the Council was opposed to any such radical departure as was suggested by the proposed canon, but was rather disposed to accept the proposition of Bishop McVickar, that the representative body which the framers of the canon desired was already at hand in the General Convention, and that the present duty was to make the Convention glow with missionary fervor. The Bishop of Albany's suggested compromise, that four consecutive days of the first week of the Convention be given to missions, on the ground that it was impracticable to "spiritualize legislation," was unfortunately not discussed. For ourselves, we should question the wisdom of such an arrangement. It would look too much as if the Convention felt that the missionary question was something which needed peculiar favor at its hands, and needed to be gotten through with, so that the Convention might turn to the real work of legislation. The General Convention needs the stimulus and refreshment which would undoubtedly come to it through carefully planned missionary meetings and discussions held throughout its session. After a day, or half a day, spent in planning for the extension of Christ's Kingdom, the Convention would be all the better equipped to return to legislative details. After all, it would seem that the wisest canonical change, if any is to be made, would be to abolish the present Board of Missions, and let the General Convention, as such, deal directly with missions, as with all other matters coming before it. A slight constitutional amendment would provide for joint sessions of the bishops and deputies, when missionary administration or missionary policy is to be discussed, save in the matter of election of

missionary bishops. Thus would be attained, even more fully than at present, the apostolic ideal of the Church herself as the missionary society. Missions do not seek a prominent place in the Convention's deliberations as some special favor. They only ask the same opportunity for consideration as any other subject with which the Convention may rightly deal and such time as the scope and importance of their work suggest as reasonable and right.

What Might Have Been

IN discussing the great closing meeting of the Council on Thursday evening, we have been surprised to find that the same thought has been in the minds of several people. "Why," they have asked, "might not some effort have been made, or some opportunity given to that remarkable gathering to express its interest and enthusiasm by some worthy gift of money?" not by a collection, but by individual gifts and pledges. The daily papers of the following morning told how the Methodist Missionary Convention, meeting that same Thursday evening in Cleveland had given \$300,000. That there are dangers in such occasions all will recognize, but is it not possible that as Churchmen we may be too timid of running some risks by departing from beaten paths? As the Bishop of Montana said, in justification of his appeal for an apportionment of \$1,000,000, "the Church can do large things much better than she can do small things." Today one vital need of the Church is confidence in her own ability to do great things. This, after all, is only another way of saying that she needs greater willingness to let the indwelling Spirit of God work His will through her human members. There is no telling how wide and deep would have been the impression made, if the Council, before adjournment, had done some one pre-eminently great act. We would not disparage its admirable spirit, its deep fervor and its unquestioned desire to advance the Kingdom. These qualities, marking every session as they did, will have a fine edu-

educational effect throughout the Church, but their influence would have been all the greater if they could have been converted on the spot into one impressive act of faith and devotion. May it not be well to plan to take advantage of such another opportunity when it shall occur?

What a Man of Affairs Thinks of the Church Mission in Japan

ONE of the most striking statements made at the Council was General Woodford's testimony of the value and success of the work which the Church is doing in Japan. He had exceptional opportunities for studying Japanese conditions from the inside, and he is unqualified in his belief in the necessity for and the value of missionary work in the Empire, for it is only through it, apparently, that "those essential principles of truth and honor upon which real civilization rests" can be grafted upon Japanese life. Of our own work, he said, speaking as a fellow-Christian of another communion, that he considered it an honor and a duty to tell Churchmen that, in its general plan and execution, the work organized by Episcopalians is the most thoroughly suited to Japanese character and conditions, and is the most practically efficient. The Church has a right to a just pride in such testimony, and must not be behind others in appreciating what her own representatives are doing. When General Woodford went on to point out that the number of adherents to the Roman Communion in the Empire was rather larger than the number of adherents of all non-Roman bodies combined, exclusive of the Greek Church, one could not help feeling that if our mission, well adapted as it is to Japanese character and conditions, were to receive the same measure of support that the Roman Mission receives, the record would be a vastly different one. As General Woodford remarked, the Roman Mission works under the disadvantage of owning allegiance to a foreign power, while the Church in Japan is working as a national institution, and

therefore appeals to the patriotism of the Japanese. But, though our plans may be excellent, our equipment is meagre. The Roman missionaries number 279, while the missionaries of the Church in the two districts of Tokyo and Kyoto number 66. The appropriations for the current year are for Tokyo \$58,000, and for Kyoto \$40,000.

The experience of General Woodford suggests two remarks. First, that his testimony concerning the mission in Japan was paralleled three or four years ago by that of a Presbyterian layman, who, after visiting the missions of continental Asia, said that, in his opinion, the best Christian work was being done in the Yangtse Valley, and that the best of that was the work of the American Church Mission. In the second place, we would call attention to the difference between General Woodford's report upon and estimate of missionary work in Japan, and that of certain other travelers, who, having made no real study of the situation, return to this country, and with an easy conscience announce that missions and missionaries alike are of little consequence, even if they do not go to the length of saying that they are positively undesirable.

Bishop Brent on the Outlook in the Philippines

BISHOP BRENT arrived in Manila on August 24th, and, according to the announcement in the *Manila Times*, began his work as leader of the Church in the Philippines on the following day. In his first letter, written after about three weeks' residence, the Bishop says that what he has found has been enough to confirm his most sanguine expectations and to impress him deeply with the possibilities of the work which the Church has committed to him. No one who knows the Bishop's strong Americanism will be surprised when he says that "the first duty that demanded my attention was the colony of American citizens, which is so important a factor in the situation. The eager welcome which the Church has received at their hands is an inspiration and delight.

Foremost among those who have rallied around us are the men. The congregation last Sunday morning, which filled the church, was composed mainly of men, the majority of them being young men." The Bishop is particularly grateful for the aid that he has received from the Army officers. He had been brought into constant contact with them during the few weeks of his stay, and says that he "never met a more even level of fine, manly characters." At the time of writing the Bishop had been on one prospecting tour and had seen enough to convince him that there is going to be "ample work for a missionary whose duty it will be to travel through the country and minister to the Americans and English who are scattered about in the smaller *barrios* and country towns." With the first of the year the Bishop plans a three months' trip, with Mr. Clapp, into the northern part of Luzon to make a careful study of the prevailing religious and social conditions. A Church settlement is to be established in the Tondo district of Manila. Here the full-blooded Filipinos predominate more completely than in any other quarter of the city, and the opportunity for such work as will centre in the House "is all that the most ardent reformer could desire." Bishop Brent is "convinced that our Church is needed by the natives, and that eventually we will have an extended native work if we are true to our ideals and opportunities." He is anxious that two nurses and a physician should be added to his staff at once.*

*The Men in
Manila and the
Men who go
Home*

"THE different churches which have sent missionaries into this field are to be congratulated on their representatives," the Bishop says. "They are strong men and true. I heard the story of a man who, so report said, felt that

the missionaries out here were such poor material that he decided to come himself, just to tone up things! I hope he will never come; if he does, he will pull down the average a notch at least!" The first duty of new missionaries will be learning the native languages. Spanish is necessary in Manila and is of limited service everywhere in the archipelago. It is out of the question to understand the life and ambitions of the people without the ability to communicate with them through their own dialects. This fact leads the Bishop to comment with wonder upon the audacity of some who have spent a few weeks or months in the islands, with no knowledge of Spanish, much less of any of the tribal tongues, and go home "all primed to speak dogmatically on the political or religious conditions that obtain here. It is inexplicable to me that thinking men at home should take them seriously. A people who, like our own, are given to the magazine habit, ought to be warned that in articles on the Philippines they should be prepared for a large element of nonsense, or worse, unless the writers are men of a wider and deeper experience than the majority who are all ready to speak volubly and confidently on the subject."

*For God and
Country*

THOSE who have read thus far in these notes will be prepared for the words with which the Bishop's letter closes. "The vision which has inspired me ever since I felt that it was God's call that I should come here has deepened in its lines and grown more splendid with the days. 'For God and Country' is the watchword of this outpost of the Church's work." Nor will our readers be surprised to learn from Mr. Clapp that the Bishop is winning general approval in the community, and is already recognized as a leader. "His presence here," Mr. Clapp says, "is bound to strengthen all that makes for the better in our touch with these new lands and people."

* Particulars can be obtained from the Corresponding Secretary, 281 Fourth Avenue, New York.

*A Forward
Movement in
Kyoto*

FOR two years Bishop Part-ridge has been quietly laying plans for a forward movement in the District of Kyoto. The time for aggressive action has arrived, and the Bishop has come to this country to plead in person for volunteers. He wants at least ten men and ten women, and is ready to accept double the number within the next year, provided, of course, their support can be guaranteed. His plans for development must commend themselves to every believer in progress, and we hope that his appeal may have a quick response. Among the advance movements he proposes is the establishment of a strong centre of medical work in Kyoto. The opinion that medical missions are unnecessary in Japan, the Bishop holds, is a fallacy. While much show has been made of establishing and equipping native hospitals, they are of very limited use, so far as real work is concerned. The valuable work which Dr. Teusler has done in the last two years at St. Luke's Hospital, the Bishop holds, is a demonstration of the practicability of the necessity for more extensive medical service on the part of Christian missions in the Empire.

*A Hospital
With a
Waiting List*

DR. TEUSLER'S success at St. Luke's Hospital enforces his appeal for aid in enlarging it, in order that it may minister more widely both to Japanese and Europeans. Since St. Luke's is the only hospital in the whole Empire fitted to care for Americans and Englishmen, it must make a peculiar appeal to the people of the home land, while the work that it can do, particularly in relieving the pain of Japanese women and children, must claim consideration from everyone who recognizes the Christian responsibility for the relief of human suffering. Certainly a hospital which has stood for such high standards of professional service that the Imperial Government



THE BISHOP-ELECT OF SALINA

now requires that all physicians in the Government employ in Tokyo shall study its methods, and, moreover, a hospital which has done all this with the meagre equipment of St. Luke's, has a right to ask for the means of enlargement. Then, too, a hospital with "a waiting list" must make a special appeal to all. "A waiting list" may be a perfectly proper luxury for a club, as a certificate of its exclusiveness, but it is quite incompatible with the idea of a hospital.

*The Bishop-Elect
of Salina*

THE House of Bishops meeting in Philadelphia October 24th elected to the vacant missionary episcopate of the new District of Salina the Rev. Sheldon Munson Griswold, D.D., for the last twelve years rector of Christ Church, Hudson, N. Y. To those who know him, Dr. Griswold seems admirably fitted for the hard and difficult work he has been asked to undertake. Born in the Diocese of Albany in 1861, his entire ministry has been spent within it at the parishes of Ilion, Little Falls and Hudson. He was graduated from Union in 1882 and from the General Theological Seminary in 1885. We have said that the work to which Dr. Griswold has been called in-

volves both hardship and difficulty. Salina comprises the western three-fifths of the state of Kansas. The largest towns are Salina, which is the site of a flourishing Church school for boys, and Hutchinson, both having about 8,000 people. The rest of the population of over 400,000 is scattered over the 55,000 square miles included in the district, in numerous small towns and hamlets and extensive farms. Some may ask why the Church should erect a missionary district under such circumstances, but no one who believes that it is the mission of the Church to minister to all human life can question the necessity and importance of the Church sending a chief pastor to rally just such people, to gather up their hopes and aspirations and to lead them to higher levels. Many think that the "Episcopal Church" is better adapted to urban than to rural life. We must continually demonstrate that as the Church is not a church of a class, so it is not the church of the city as contrasted with the church of the countryside.

*The Church
and the
Mountaineers*

FEW people realize the necessity for and the value of the work being done by the Church among the mountaineers of Virginia, North Carolina, Tennessee and Kentucky. The descendants of sturdy colonial ancestors of good stock, these people have been allowed to live in a seclusion which could only result in pressing them back into the most primitive conditions of education, morality and religion. Hidden away among the mountains, instead of packed into crowded cities, they have been overlooked. To-day, we are grateful to say, the Church is arousing to her duty in this particular. The article in the August number of *THE SPIRIT OF MISSIONS* gives a brief account of the real work being done among the mountains of the District of Asheville. In the course of the next few months we shall publish other articles concerning the mountaineers of Virginia, Tennessee and

Kentucky, and what is being done to help them to a larger and a higher life.

*Christ School,
Arden, N. C.:
A Mountain
Industrial
School*

CHRISTIAN schools are the lever which is gradually lifting the mass of ignorance which has laid its heavy weight upon these people. One such institution of peculiar interest is Christ School, at Arden, North Carolina. Its purpose is to give industrial training to the children of the mountaineers, who are unable to give them the means for learning any trade or profession. The eagerness with which the young people of the section have availed themselves of the school privileges is really inspiring. Every school day last winter one twelve-year-old boy walked six miles to school in the morning and six miles back in the afternoon, save on the rare occasions when he could borrow the family mule and ride in state. The school is not a charity. The parents pay tuition fees, though these are put as low as possible and are sometimes paid in farm produce. Many of the students work out the tuition fee. Although the school has been opened less than two years, its present accommodations have already been outgrown, and in September it was necessary to refuse forty boys and girls who wished to work their way through. Christ School deserves aid in increasing its teaching staff and enlarging its buildings, for the work it is doing is for the upbuilding of the individual, the Church and the Nation. The Board of Managers has recognized the importance of this school work by making the appropriations for its maintenance as large as possible. But other Christians are doing much more than the Church for these mountain people. The appropriation for the current year to the District of Asheville, including the Bishop's salary, is \$7,980; while the Presbyterian Home Mission Board has appropriated over \$100,000 for this mountain work in Tennessee, and North Carolina.

*Alaska: Beyond
the Arctic
Circle*

IN the Church's northernmost mission station at Point Hope Dr. Driggs continues his difficult and lonely work. Progress has been steadily if slowly made. Mail from him, some of it dated as far back as last January, has been reaching the Missions House from time to time within the last few weeks. The population of the village in which he lives has been for the past year 181, but the doctor ministers to many more than this number scattered over the surrounding district. Sunday services have been held regularly. There have been four baptisms, and a class for confirmation, the first in St. Thomas's Mission, is in preparation. Dr. Driggs hopes to have it ready for the Bishop when he visits Point Hope again in the summer of 1903 or 1904. The school work went on steadily from October, 1901, to May, 1902, with a total of 4,251 school days. In addition to his school and mission work Dr. Driggs has given medical attendance with an average of three cases a day throughout the year. The mission sadly needs a new building for the combined chapel and school-room. The present St. Thomas's chapel is old and has been so badly shaken by the Arctic gales that cracks in the walls open it to the winter storms, and it is no longer possible to heat it. It is not an infrequent thing for Dr. Driggs to have to stop while conducting services or speaking to the people on Sundays, to break icicles from his mustache. Most lay-readers and clergymen in this country would agree with him that it is not conducive to the comfort of the speaker or to reverence of worship to have the congregation constantly stamping their feet in order to keep them warm, as is at present necessary, and even Esquimaux children are not beyond feeling annoyed by having the ink freeze on their pens while they are trying to master the difficult art of writing. The doctor does not say just how much will be needed to erect a new building, but probably \$1,500 or \$2,000 would be sufficient.

*How Mission
Work is
Hindered*

LAWLESSNESS on the part of the dissolute element among the white whalers who go to

Point Hope is the greatest hindrance to Dr. Driggs's work. There is a general impression that there is no law north of the Arctic Circle. A particularly flagrant recent case was that of two white men who landed from a whaler and brought with them a large quantity of liquor, which they traded to the natives in defiance of the law, and one of whom outraged two little Esquimaux girls. Not all whalers, by any means, are as vicious as these, but the lawless element seems to be able to defy both the law and the opinion of the better element. The natives have suffered a good deal from being crowded off their whaling grounds by white men with aggressive ways and better equipment. Their whaling season last spring was a failure, and consequently they will be hard pushed to keep alive during the coming winter. Dr. Driggs naturally feels that he must protect them from vicious white men, whether these seek to debauch their morals or deprive them of a living, and he is using every means to that end without overstepping his position as a representative of the Church. For he has been the means of introducing Christianity to the Esquimaux at Point Hope, and they are now a well-behaved and peaceable tribe. Dr. Driggs hopes to come to the States for his furlough during the winter of 1904 and 1905. It will then be nine years since his last visit home. In order, however, to enjoy this deserved relief from a strain which none of us can begin to imagine, it is necessary that someone shall volunteer to take his place at Point Hope for at least two years. The first year the volunteer would spend with Dr. Driggs getting to know the people and the work of the mission. The second he would spend alone until Dr. Driggs returned, late in the summer of 1905.

Alaska:
Anvik

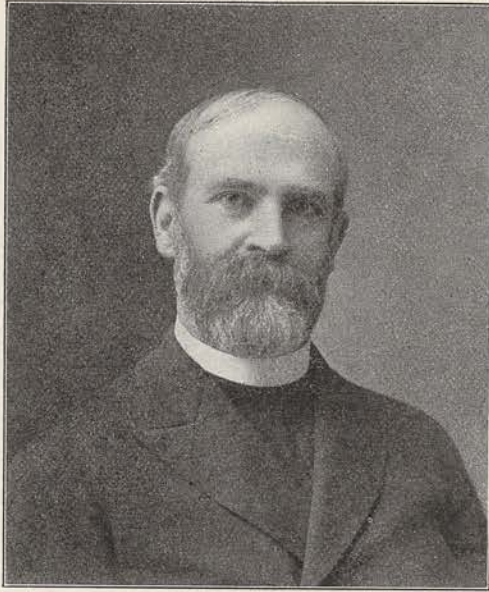
AT Anvik Mr. Chapman is gladdened by the news that the fund for the burned building of the girls' school has not only been completed, but has overrun by more than \$500. His reading of the "Acknowledgment pages" in THE SPIRIT OF MISSIONS tells him how wide-spread and generous have been the gifts for Anvik, and the quickness of the Church in responding to his appeal has touched him deeply. He would like to write to all who have aided in the new building, but as this is impossible, he asks us to express his thanks. The erection of the building progresses favorably. The men whom Mr. Chapman has employed have done their work well, and he thinks there is no house in the Yukon Valley which stands for a better quality of workmanship. He sees in the progress of the building an answer to the prayers which were offered at the Church Missions House on the day, last May, when the news reached Mr. Chapman, who was then in New York, of the burning of the school. But the prayers offered at that time were for much more than the rebuilding of the school-house, and they, too, have been answered by changes in the character of the pupils. "Lately we have had some cheering evidences that the seed which seemed to be dead has been growing secretly. There is a decided break between the old and the new order, and some of the young men, especially, are beginning to draw to the side of Christ. There has been less indifference than we—or at least I—supposed. One of our young men has met with something like persecution for the sake of his belief in God. Another of the young men met one of the *shamans* (medicine men) fairly last week and put him to confusion. Another told me that he had determined that if the *shaman* came into his house during the sickness of a member of his family, he would not allow him to remain. It is a great comfort to be able to think that we do not stand wholly alone, but that there is a

band of true disciples, even though a small one."

*An Advent
Missionary
Mission*

IN the Dioceses of New York and Long Island the first week in Advent is to be signalized by a series of missionary meetings of great importance. On November 30th missionary sermons will be preached in many of the churches. On the evenings of Monday, the 1st, Wednesday, the 3d, and Friday, the 5th, there are to be great popular gatherings in Carnegie Hall. At these meetings addresses are to be made upon such subjects as "Christ and the Country," "The Gospel for the Modern City," "The Light of the World," "What Missions Have Done," "Missions the Life of Christianity," "Christianity and the World." The list of speakers includes Bishop Potter, of New York; Bishop Tuttle, of Missouri; Bishop Gailor, of Tennessee; Bishop Garrett, of Texas; Bishop Partridge, of Kyoto; Bishop Lloyd, of Thetford, England, and Mr. Robert E. Speer, of the Presbyterian Board of Foreign Missions. Tuesday and Thursday evenings, December 2d and 4th, will be used for local meetings in a number of the New York and Brooklyn churches. Friday evening, December 5th, a mass meeting is to be held in Association Hall, Brooklyn, as well as Carnegie Hall, New York, with addresses upon "Christianity and the Nation," and "The Missionary Motive." There will be mid-day services daily in old Trinity during the week, and at the Church of Zion and St. Timothy a missionary exhibit will be opened throughout the week, with daily conferences at four o'clock.

THE SPIRIT OF MISSIONS hopes that every one of its readers in and near New York may help to make these meetings a success by coming to them himself and spreading information about them as widely as possible. Particulars concerning the programme can be obtained from the Secretary of the Committee, the Rev. H. R. Hulse, 101 Lawrence Street, New York.



THE RIGHT REVEREND ABIEL LEONARD, D.D.,
Missionary Bishop of Salt Lake

A Missionary District in Four States

BY THE RIGHT REVEREND ABIEL LEONARD, D.D., BISHOP OF SALT LAKE

THE Missionary District of Salt Lake is in area nearly four times as large as the State of New York. The population is not quite 400,000 people, and of these more than half are Mormons, and very difficult to reach. It has never been the policy of the Church to be aggressively active against these people. We have felt that we are here to be on the most friendly terms with all classes of people, and in all things to be witnesses to the apostolic faith. I have found it most convenient to reach all parts of the district from Salt Lake as a centre. I travel from fifteen to twenty thousand miles a year, mostly by rail. A thousand miles annually by stage is a pleasure rather than a hardship. In this way I can reach many people who are living rather lonely lives, and so give them help in the Church's ministrations.

When I came to this district, in 1888,

services were regularly maintained in only three places in Utah—St. Mark's Cathedral, and St. Paul's mission, Salt Lake, and at Ogden, thirty-seven miles away. Occasional services were held in Plain City, twelve miles, and at Logan, fifty miles from Ogden. St. Mark's School and Rowland Hall were already flourishing schools, and St. Mark's Hospital had a capacity of twenty-five patients. Since those days we have built and acquired churches in Utah at Park City, Layton, Eureka, Provo, Springville and Vernal, besides opening St. Peter's and St. John's Chapels in Salt Lake City. We have also begun work among the Indians, having built a church, rectory and small infirmary at Leland, and are preparing to build a small mission house and hospital at White Rocks. St. Mark's Hospital has been rebuilt, with a capacity for 120 patients; and Rowland Hall has been twice enlarged, and now demands a new location and buildings.



INDIAN CHOIR OF HOLY SPIRIT MISSION, LELAND, UTAH

St. Mark's School, being no longer needed as a mission school, has been closed. The only defunct mission in Utah is at Corrinne. We still own the church building, but there is not a soul among the 200 residents belonging to the Church, and consequently no services have been held there for years.

In the eastern portion of Nevada there are four church buildings, in only one of which are regular services maintained. At one other place—Ely—we have a resident minister, and are preparing to build a church. In Wyoming, at Evans-ton, we have a well-appointed church, rectory and parish house, and a resident minister.

In Western Colorado we have churches at Grand Junction, Delta, Ouray, Durango, Silver-ton, Lake City, Gun-nison, Breckenridge, Glenwood Springs, Meeker, Aspen, and Grand Lake; rectories

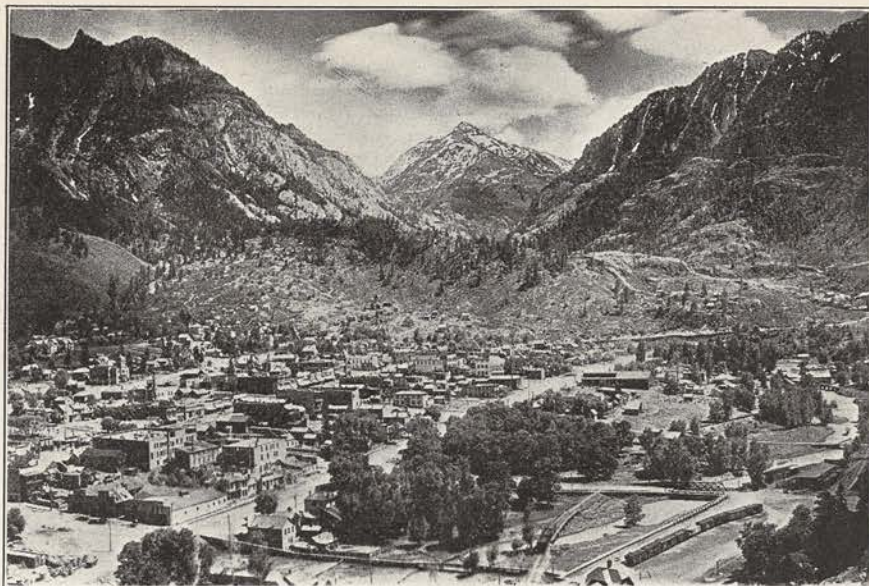
at six of the places named, and seven resident clergymen.

All church buildings in the district are free of mortgage debt. The titles are all held by a corporation of which the bishop is president, and without the consent of this corporation no mortgage can be given. There are opportunities for good work to be done by at least ten men, could the proper ones be found, and their stipends in part provided. Almost



ST. JOHN'S CHAPEL, SALT LAKE

This building, which cost \$100, has been in use ten years. It is now proposed to erect a chapel costing \$1,000



OURAY, COLORADO, WHERE THERE ARE FIFTY-TWO COMMUNICANTS

daily am I convinced that the Church's voice might profitably be heard by our people, if patient, loving and wise men would minister to them. No more interesting work can be found anywhere, but where are the men? Organized par-

ishes can easily be filled, but comparatively few men are willing to minister to people in the missions.

In Salt Lake we have two self-supporting congregations. In addition, we have three missions, and two others in ad-



AUSTIN, NEVADA, WHERE THERE ARE TEN COMMUNICANTS



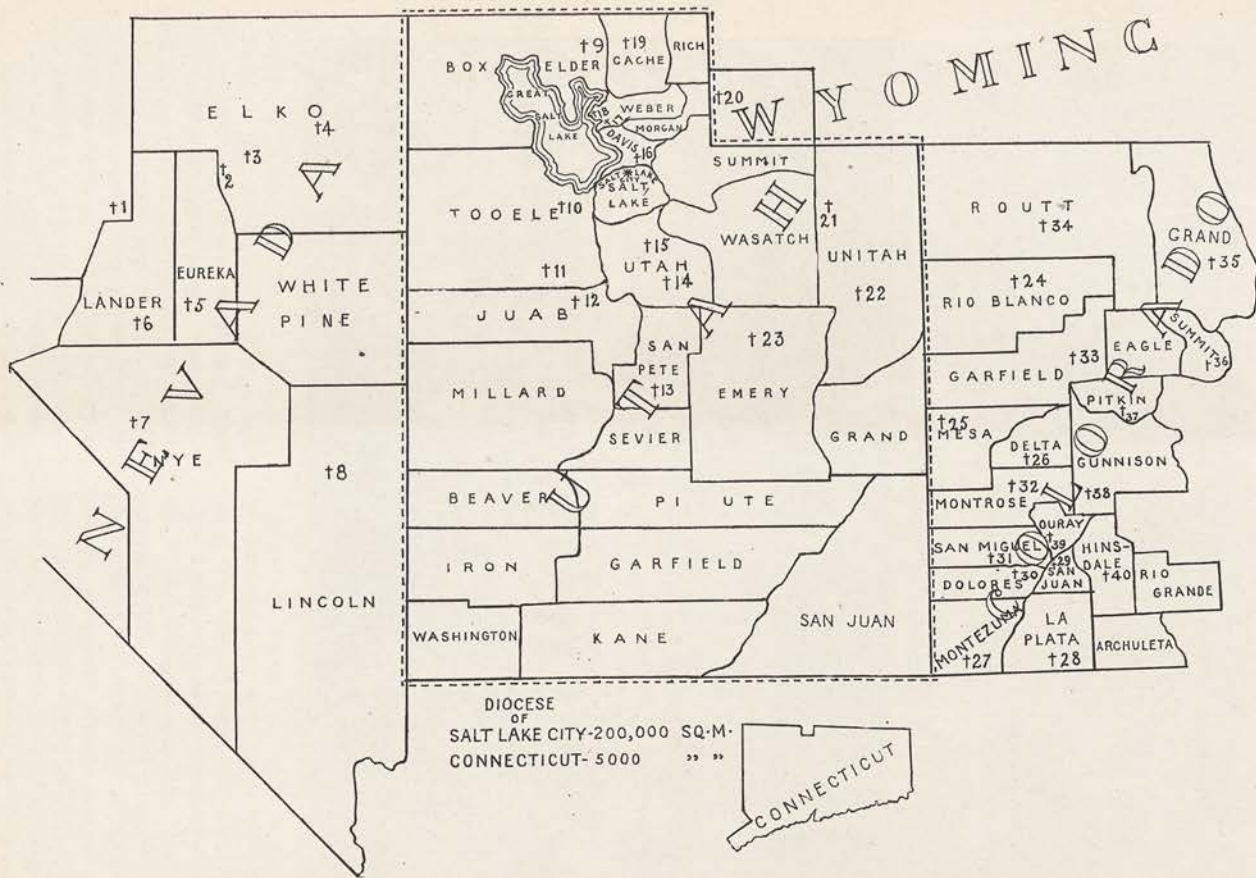
THE APPROACH TO OGDEN, UTAH
A TYPICAL BIT OF SCENERY SUCH AS THE
BISHOP SEES ON HIS TRAVELS
THROUGH THE DISTRICT

joining towns to which the Rev. R. H. Barnes, under the bishop's direction, aided by several lay-readers, is ministering. There are two other adjoining towns which I should like to add to this list, but before doing so I must have another deacon. In western Colorado there are a good many promising openings. Telluride, a beautiful mining town high up in the mountains, has for some time been asking for services, but, as yet, I can do nothing. At Delta, where we have a church, and Montrose, where we have an excellent site, the Rev. Mr. Lyon, of Grand Junction, has been ministering. Grand Junction now requires his entire time, and for Montrose and Delta I must make other arrangements. At Montrose we desire to build a church. These are important towns, the county seats of two agricultural counties. Gunnison has a good stone church and brick rectory, and Lake City, near by, a small frame church. Here, again, is an opportunity.

Down in the southwestern part of the State there are a number of small towns, at which the rector at Durango officiates, but there should be another missionary. Over in the northwestern corner of the State is a great territory into which people are moving and making homes, where we should have a minister, but for whom little local support can yet be had. I have just made a trip through that part of the State, and at every small town I was requested to stop and hold services. A call to larger and more important places required me to hasten on. I have been constantly moving for five months, and two months more are needed to

Places in the District of Salt Lake visited by the bishop and missionaries:

NEVADA	UTAH	* Salt Lake City	COLORADO	
1 Battle Mountain	9 Corrinne	16 Layton	24 Meeker	31 Telluride
2 Palisade	10 Stockton	17 Ogden	25 Grand Junction	32 Montrose
3 Elko	11 Mercury	18 Plain City	26 Delta	33 Glenwood Springs
4 Wells	12 Eureka	19 Logan	27 Rio Mancos	34 Yampa
5 Eureka	13 Manti	20 Evanston	28 Durango	35 Grand Lake
6 Austin	14 Springville	21 White Rocks	29 Silverton	36 Breckenridge
7 Belmont	15 Provo	22 Ouray	30 Rico	37 Aspen
8 Pioche		23 Price		38 Gunnison
				39 Ouray
				40 Lake City



THE DISTRICT OF SALT LAKE INCLUDES THE ENTIRE STATE OF UTAH AND PORTIONS OF NEVADA, WYOMING AND COLORADO

enable me to reach all the places I wish to reach for one single service.

Nothing could be more enjoyable than just such work. Only a few days ago I was waiting for a train in a small town. I have never held a service in this place, as another religious body occupies the field. A citizen said to me: "It is doubtful whether this denomination can hold the place, but I believe the Episcopal Church could meet the need." That which daily astonishes me is that

predecessor two institutions which were wisely established, and consequently I feel bound to carry them on. When I was consecrated, Rowland Hall, our school for girls, was doing its work in an old two and one-half story adobe building, with a small schoolroom attached. There were nine boarding-pupils and a good number of day scholars. The public schools were then wretchedly poor, and the field was an excellent one for parochial schools. St. Mark's School



CHILDREN OF THE CHURCH. PUPILS AT ROWLAND HALL, SALT LAKE

our bright young clergy are not willing to give two or three years of life, unhampered by family cares, to this work. Such a study of human nature could be made and such a foundation laid for work in the larger centres of population as cannot elsewhere be found.

Institutions.

In a field such as this institutions are most important, even though laying great burdens upon the bishop. I should not, however, feel called upon to-day to undertake such burdens without some endowment. I inherited from my

had an enrollment of 400 children. In 1890 the public school system passed under the control of the Gentiles, and twenty-four large school buildings were erected in Salt Lake, and the greatest enthusiasm was manifested in public education. Then it appeared that the mission of St. Mark's School was ended, and I closed its doors, giving my attention to Rowland Hall, which was intended to be the diocesan school for girls. I have increased its capacity twice since 1888. Last year sixty boarding-pupils were enrolled, and there is a demand—and a need—for more room. I ought to

secure a new site, sell the present property, and with the proceeds erect new and commodious buildings; but I have not sufficient money, and I confess my fear of debt. It is a most comfortable feeling to owe no man anything. Rome and several other religious denominations appreciate Christian education as we Church-folk evidently do not. As organized bodies they push on their educational work, erecting large and well-appointed buildings. We are moving on in our work in our old buildings, enjoying a reputation abroad second to that of no school in this great mountain region. There is no more successful school than Rowland Hall, and with sufficient buildings, and an endowment of \$50,000, it would be a still greater power for good.

St. Mark's Hospital has grown from a capacity of twenty-five patients in 1888, to 125 in 1902. It has a property costing \$100,000, which is practically free from debt. It has a highly esteemed training-school for twenty-six

nurses. We need in the very worst way a home for these devoted women. We estimate that \$10,000 would supply it, while \$10,000 more will give for private rooms all the space we shall require for a number of years. The necessity for such institutions in a new country will be apparent to every one; and they add strength to the Church far more readily than in the older portions of the land. I have often been asked to establish a school for boys. I see the need, but should never have the courage to undertake it without a building free from debt, and a small endowment in addition. A home for orphan children would supply a great need, and be a power for good which can hardly be estimated, but this cannot now even be dreamed of. With the institutions we have we must be content, and patiently await the time when not only the need for others but the means for carrying them on are within our reach.



CHILDREN OF THE DESERT. OURAY SCHOOL GIRLS

A Hospital With a Waiting List

HOW ST. LUKE'S HOSPITAL, TOKYO, HAS OUTGROWN ITS
QUARTERS—THE ONLY HOSPITAL FOR FOREIGNERS IN
JAPAN—WHAT IT CAN DO FOR JAPANESE CHILDREN

BY RUDOLPH B. TEUSLER, M.D.

WHEN I arrived in Tokyo in February, 1900, I was assigned to the task of re-establishing St. Luke's Hospital.* The work had previously not been altogether successful, but by the application of new methods and aid from all sections of the mission a decided improvement has been brought about. I found a hospital building, one and a half stories high, practically without fittings or furniture of any kind, and utterly destitute of funds to provide them. For the first nine months nothing was attempted but dispensary work. Gradually we demonstrated the usefulness and the success of this department, and, as my income from my private practice among foreigners and well-to-do Japanese increased, and was supplemented by specials from home, we were gradually able to better the equipment. There are now two wards and five private rooms. With crowding, we can care for twenty-five patients. For many months we have not only had the hospital full, but have had a waiting list. It is not easy to realize what it means to one needing hospital treatment to be put

on to a "waiting list," in the hope that sooner or later the needed attention may be given. The dispensary, too, has become quite popular, and we often have over fifty patients during the morning hours.

In the whole District of Tokyo, St. Luke's is our only hospital, so that it is no wonder it cannot begin to meet the demands which are made upon it by both Japanese and foreigners. Moreover, it is the only hospital in Japan where there are proper surgical facilities for the treatment and nursing of foreigners, and our patients are coming from distant parts of the Empire, as far south as Kobe, from the western coast and even from Hokkaido in the far north.

With our present equipment, we are able to do practically nothing for the children, though out here the little ones, particularly among the poor, probably suffer more than many others, for lack of skilled surgery while young. The native hospitals are not greatly inclined to caring for children, as they give more trouble and are less satisfactory than the older patients. The consequence is, that the parents become discouraged by the opposition and superficial treatment at the dispensaries and often



DR. R. B. TEUSLER

* The annual appropriation for St. Luke's from the Board of Managers is \$1,200 only. Dr. Teusler is a young Virginian who, with his wife, sailed for Tokyo in January, 1900. He was a member of Monumental parish, Richmond.

neglect children until it is too late, or else bring them to us in so hopeless a condition that a complete cure is impossible.

We have in the ward now just such a case, sent from one dispensary to another, plastered here and poulticed there, and carelessly treated throughout. The years have gone by until now he is hopelessly bedridden, and though, after months of treatment, he may be able to sit up and move about a little with the help of his hands, he can never have any use of his lower limbs again. This boy is bright, and has evident talent, but through carelessness and ignorance his life has been ruined.

We should also have a training school for nurses. Iyo Araki San, a young Japanese Christian, whom we were able to send to the United States for a course in the training school at Richmond, Va., has proved a valuable addition to St. Luke's. As the head of a training school, she could do a vast amount in fitting some of her fellow-countrywomen as trained nurses. They would, of course, be Christian women, and would receive some additional training to fit them for mission work. In this double connection they would be exceedingly valuable.

The time has come when St. Luke's Hospital must be greatly enlarged, if it is in any sense to fulfil its mission. We must have floor space in the wards for sixty-five beds and eight additional private rooms, an operating room and its equipment and enlarged quarters for the nurses. Mr. Gardiner, the mission architect, and I have been going over the whole matter, and find that the necessary enlargement will cost \$12,000. That may seem to some a large amount, but if I could help the readers of THE SPIRIT OF MISSIONS to understand how much good that money would do in the relief of human pain and the saving of human life, they would consider it a trifle.



"IYO ARAKI SAN AS THE HEAD OF A TRAINING SCHOOL COULD DO A VAST AMOUNT IN FITTING SOME OF HER FELLOW-COUNTRYWOMEN AS TRAINED NURSES "

The plan has the unqualified approval of Bishop McKim, and if we are enabled, through the gifts of people at home, to carry it out, much will be done to bring our Christian work into touch with all classes of people, and give to the Japanese a practical example of what is meant by Christian charity. More than that, the hospital will be a great assistance in the direct evangelistic work. There is always a crowd of people in the waiting room, and here, every morning, we have prayers and Bible teaching. So, we try to impress upon those who come for the healing of their bodies that the sole purpose of our work is to bring before them, in a practical and helpful way, the divine teachings of our Lord.

Shanghai: The "Old City"

What the Church is Doing There

BY THE REVEREND BENJAMIN L. ANCELL

IT is an old story that when visitors arrive at Shanghai, if it be their first stop in China, they are conscious usually of a very distinct disappointment. Whereas they had expected to find everything new and strange, and bathed in the deepest dye of "local color," they find themselves approaching a fine modern city, quite such an one, people aside, as they would find at home. It is very far from the Shanghai of their expectations. Even when they pass through the "settlement" into the Chinese sections, almost the only difference to be observed is a slight narrowing of the streets, a

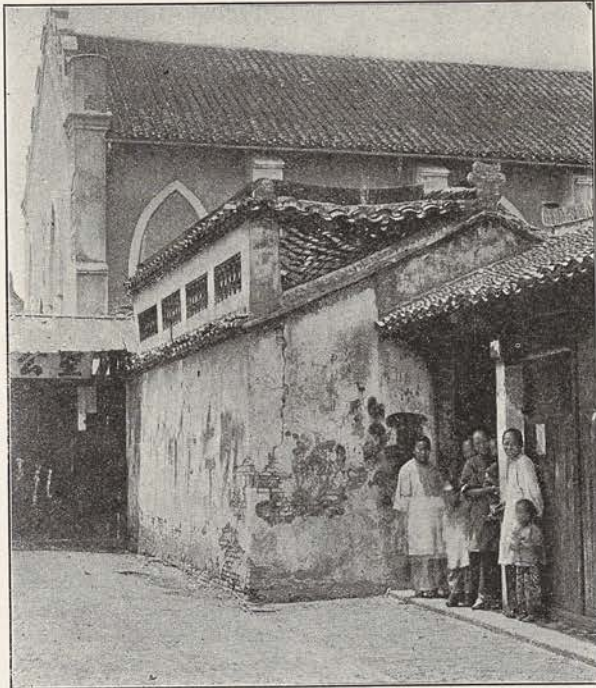
greater predominance of cheap wooden buildings, a galaxy of pendant gilded signboards, and greater crowds of natives who proceed along the middle of the street, leaving the sidewalks (if there be any) free for lemonade-booths, jugglers, "small dealers"—hawkers, cob-

blers, fruit venders, itinerant bakers, and so forth, who thus get the choicest "stands" for business without money, and without fail. It is interesting in a way, but not what was anticipated.

This, however, is the Shanghai made by the foreigner. If the visitor

be persistent in his quest of "local color," the genuine article, he has a chance of finding it. Let him proceed (a thing few residents ever do more than once) through one of the long, low tunnels which pierce the wall of the "Old City of Sung" (Shanghai) which has been standing here since centuries before the

"outside - kingdom men" made the Shanghai which the world knows, and he will instantly, if he be a reasonable soul, find all that he was looking for—all that his wildest fancy had pictured. Here he will find the real "Old China," just as she looked to Marco Polo, save



GRACE CHURCH IN THE NATIVE CITY OF SHANGHAI

The Characters over the Gateway mean "Holy Catholic Church." The White Notice on the Door says that the Great Foreign Doctor will come there on Certain Days to Dispense Medicine.

that here and there a kerosene lamp decorating the top of a pole indicates an important street corner, or he encounters with a start a not-yet-used water-plug bearing the homelike legend, "K—y Valve Co., New York!"

I shall not proceed with any description of this city, but only remark that here one passes out of modernness into what is to all intents and purposes another and different world; into heathen China, practically as she was before she ever came into relations with the nations across the seas.

Back in this old city, about half a mile from the West Gate and a little further from the old North Gate, crowded around by heathenism in every form, there stands a small but very dignified Christian church, bearing aloft over the low surrounding houses the sacred Sign, which may be descried from the city wall for nearly a quarter of its circuit. It is Grace Church, Shanghai, and it is about this that I write.

Imagine yourself there on a Sunday morning, at nine o'clock. The Sunday-school, with its seventy members ranged along the uncomfortable pews, is opening; Mrs. Daung, the deacon's wife, is playing a hymn on the crazy little

organ, keyed quite two tones above concert pitch, making it impossible to sing any hymn correctly. But that matters not at all; the seventy boys and girls love to sing, love it passionately, and they turn themselves loose with an *abandon* that rises superior to any consideration for the leadership of the organ, which has for them no significance beyond being a conventional

signal to "h'ist the chune," much as the bell, which calls them to church. And so they "h'ist" it with a right good will, and once launched, they bid a long farewell to the tune, and every man proceeds to do that which is good in his own eyes. Hymnals there undoubtedly are in the church, but (from the



THE INTERIOR OF GRACE CHURCH

same cause that explains all our deficiencies) they are painfully inadequate in number; it is "first come, first grab," and the later three-quarters have to depend on their memories (usually accurate) for the words. But even an errant memory imposes no bar upon their performances. What if they don't know *that* hymn? They do know scraps of a plenty of others, which are surely just as good; and on that assumption, away they go.

To the instruction they are very at-

tentive, and usually know their lessons well, if facility in reciting the questions and answers be a fair test. After the set lesson, the deacon talks to them, and *interests* them, as he has a remarkable gift of facility in illustration.

The Sunday-school lasts for an hour. At ten o'clock the foreign clergyman in charge has arrived; the sexton takes his little handbell—we have no other—rings it for a few minutes, and the service begins. The church will seat only something over a hundred. By ten o'clock a fair proportion of the congregation has arrived, but promptness not being conspicuous among Chinese virtues, there is always a straggling into the

church to the end of the service. At present the Holy Communion is celebrated here only once a month; our record for attendance upon this service will compare well with home churches, since usually from sixty-five to seventy-five per cent. of the enrolled communicants attend.

The interior of Grace Church is neat and churchly, though very bare; but it

is kept beautifully clean. The cross is of plain white wood, and the only vases we have are glazed brown earthenware. The Communion set is not a *set* at all, but odd pieces; the paten is decent, but the cup is most unworthy, and there are no cruets whatever. Yet I believe the Holy Sacrament is celebrated as much

to edification as if the vessels were far more worthy. We are nicely supplied with altar linen, a beautiful set having come to us last year from Kansas City.

A new feature of the work at Grace Church is the dispensary, or the very modest medical equipment that is dignified by that name. Last December a foreign doctor resident in

Shanghai (not a missionary) offered to go every week into the city with me to visit the sick. We found there as much work as he could possibly do in the time at his disposal, and the results have been most gratifying. He has done good work, and we have got in touch with some people that could have been reached in no other way. We have been sought by officials; we



"A NEW FEATURE OF THE WORK AT GRACE CHURCH IS THE DISPENSARY, OR THE VERY MODEST MEDICAL EQUIPMENT DIGNIFIED BY THAT NAME"

have broken down the hostility, even gained the friendliness, of a man who (report says) sorely persecuted his son for becoming a Christian; and one woman who came to us through this means is studying diligently for Baptism, and wishes eventually to become a Bible-woman. A wealthy Chinese in

the settlement has been so much impressed by what was being done there, that he gave me \$500 (Mexican) to be used there at our discretion. With this I have bought a very desirable little property adjoining the church lot, with a four-roomed house on it, which has been fitted up for a proper dispensary, a guest-

room for women, which Miss Warnock has long wanted, and a residence for the Bible-women. Also, on the vacant space, we are going to build a guest-room for men, something we have never had.

We have recently acquired another small piece of property, with five rooms on it, previously used as a blind asylum. This also adjoins the church lot, and here we will bring Miss Warnock's Industrial School for girls, and one of the

boys' schools, for all of which we are now paying rent. There will also be room for the teachers to reside here. These three lots all fit together like blocks in a puzzle-game; after awhile we are going to enclose it and turn it all into one "compound," and a very good plant it will be.



THE FRONT DOOR OF THE BLIND ASYLUM PROPERTY
RECENTLY ACQUIRED BY GRACE CHURCH

I have said little of the schools, now two in number for both the girls and the boys. The resident deacon, the Rev. Daung Tsing-yuin, is a very earnest, excellent man, much liked; and his efficient wife, a product of St. Mary's Hall, is a great help in the parish. A successful work among women has been

going on during the last year under the foreign lady in charge; and since the departure from Shanghai of the physician who inaugurated the dispensary, Dr. Lincoln has added the care of that work to his multitudinous duties. All prospects there are good, and if only there were a foreign clergyman to give all his time to it, great things might be hoped for at Grace Church, Shanghai.

The Missionary Council

Philadelphia, October 21st to 23d, 1902

The First Day, Tuesday, October 21st

WHEN Philadelphia asked and obtained the honor of entertaining the Missionary Council of 1902, every one expected a memorable session. The reality far exceeded the expectation. In a word, the undisputed verdict was "the best Missionary Council the Church has ever held." Some even went so far as to call the Council the most successful and inspiring general gathering the Church in the United States has ever known. Others asked eagerly when the same fervor for the extension of Christ's Kingdom and the same practical and stimulating treatment of the real work of the Church would become the characteristics of the General Convention.

The large plans of the local committee of arrangements were perfectly carried out to the smallest detail. The welcome of the Church in Philadelphia was all that could be desired, and the large audiences of local people at every session showed that Pennsylvania Churchmanship is an equation for missionary Churchmanship.

Sunday, October 19th, was a fitting prelude to the Council. Missionary sermons were preached in many parishes by visiting bishops and others, and several large mass meetings for Sunday-school scholars were held in different parts of the city. Monday evening the Sunday-school teachers had a notable rally. All day Monday additional delegates and visitors were arriving from distant points. The spirit of good fellowship was in the air, and the fact that of two men who happened to meet, one came from Maine and one from California or one from Montana and one from Georgia seemed only to draw the bonds of common interest and common endeavor more closely.

The Opening Service.

St. James's Church was crowded for the opening service at eleven o'clock Tuesday morning. The procession, led by the vested choir, was closed by twenty-eight bishops, the span of whose lives covers a wide range of missionary endeavor. The Bishops of North Dakota and Porto Rico, consecrated within the last year, were followed by the Bishop of Kyoto, representing the foreign field, and the line ended with the veterans like the Bishops of Missouri and South Dakota, whose missionary episcopate dates from 1867 and 1873 respectively. Through the opened ranks of the younger bishops Bishop Tuttle passed to the altar, and at the conclusion of the fine processional hymn, "We march, we march to victory," began the Communion Office.

Bishop Gailor, of Tennessee, preached the sermon from the words of our Lord's answer to the people who asked Him "What shall we do that we might work the works of God?" "This is the work of God, that ye believe on Him whom He hath sent." (St. John vi. 28, 29.) After emphasizing the tremendous significance of belief in one God, Bishop Gailor, with characteristic eloquence, pointed out the extent to which Christian principles have leavened all life, so that it is true to say that "Christ's Gospel has conquered where He is still unknown. . . . The ideals that are helping, saving, sanctifying the modern world, by whatever name they are known, are ideals that came from Christ. . . . The world of thought, literature, government, commerce, religion is filled with Jesus Christ, permeated with a singular hopefulness, driven on, encouraged by wider visions that have come from Christ." But

this very success of the Christian Gospel bids us beware lest we fail to realize the full meaning of the faith we profess. "Christianity is more than an atmosphere, more than a system of morals, more than an influence for righteousness in the world. . . . It is devotion, absolute and unconditional, of mind, soul and body, to one Person, Jesus Christ. . . . Therefore Christianity is more than belief, more than obedience. It is discipleship. It is union with Christ." On that fact rest the obligation and power of missionary service. We know what that fact means in the enrichment of our own lives. For the millions who know not His Name it means the pleading of a Saviour to the sons of men to look up and claim their birthright. In the light of such a revelation, how weak, and thin and hunger-bitten becomes the specious plea that heathen people had better be left to the tender mercies of their own religions, how unchristian the contention that there is enough to do at home. In the light of that revelation can any true men and women be content to live in comfort or luxury, in the freedom and protection of a Christian civilization, and hold aloof from the campaign which is extending the Gospel blessings to all lands? To do this is nothing less than a demand of the Divine Christ.

Throughout the sermon one felt that though the preacher did not hesitate to speak plainly of wrong conditions, his message was inspired by a Christian optimism which, to use his own words, "hopes most confidently but is satisfied never." After the offering for missions, the Bishop of Missouri celebrated the Holy Communion, almost the entire congregation remaining till the conclusion of the service, though only the members of the Council received.

Organization

Promptly at half-past two the Bishop of Missouri, as the senior bishop present, called the Council to order in Association Hall. The roll call, by Dr. Anstice, showed an unusually large

number of members of the Council present. Thirty-five Bishops, ninety-eight presbyters and thirty-three laymen answered to their names. Later arrivals increased these numbers to a total of 217, or considerably more than one-half of the elected members. Twenty-six of the forty-five members of the Board of Managers were in attendance. The Rev. Henry Anstice, D.D., and the Rev. Carroll M. Davis were appointed secretary and assistant secretary respectively. The Council having been duly organized, the Bishop of Washington, as chairman of the committee to arrange an order of work, presented a programme which was unanimously adopted. In the absence of Bishop Whitaker, Right Rev. Alexander Mackay-Smith, D.D., Bishop-Coadjutor of Pennsylvania, was called upon to speak Philadelphia's welcome, a task for which he said he felt himself peculiarly fitted, having but recently experienced the warmth of a Philadelphia welcome himself. Bishop Tuttle responded briefly for the Council.

The Annual Reports

Then the Bishop of Albany, as chairman of the Board of Managers, presented the annual report of the Board, together with the reports of the various auxiliary societies. Bishop Doane noted particularly the increase in contributions of \$114,084.41, of which \$93,693.28 came under the Apportionment Plan, from parish contributions and individual gifts. The total receipts of the Society for the fiscal year were given as \$1,099,018.77. Of this total, \$623,170.88 were applicable to the payment of the appropriations made by the Board. The "specials" amounted to \$393,013.50. The remainder of the gross amount was made up of receipts for publications and various other smaller items. In spite of the improved financial showing, Bishop Doane was obliged to point out that there was still a deficit of \$119,143.95 in meeting the obligations of the year. This deficiency has, however, been temporarily covered by using the reserve deposits, so that the Board of Managers

was able to close the Society's books without incurring a debt; but this has left only \$2,000 of the reserve funds, while the appropriations for the first quarter of the new fiscal year aggregate over \$150,000. Attention was also called to the gratifying fact that 3,564 parishes and missions, being 1,385 more than last year, had made offerings as congregations. The excellent work of the Woman's Auxiliary in placing in the hands of the Board of Managers over \$73,000 for the meeting of appropriations, and of the Sunday-school Auxiliary in giving over \$110,000 for the same purpose, were gratefully noted.

"The Progress of the Mission"

The Council then went into a conference session for a review of the work of the past year, under the title of "The Progress of the Mission." The Rev. Arthur S. Lloyd, General Secretary, spoke of "The Progress of the Mission in China, Japan, Africa, Porto Rico and the Philippines." Turning first to China, he pointed out the advantages which have come from the division of the mission into the Districts of Shanghai and Hankow, and how successfully the foreign staff, with its native aides, is pushing forward the lines of attack. The school work has been particularly successful, as shown by the overcrowded condition of St. John's College, and Boone School, and by their common need for increased accommodations, and by the fact that the new building for St. Mary's School is under way. That the Church really touches Chinese life is evidenced by the action of the non-Christian Chinaman in the native city of Shanghai, who recently gave Mr. Ansell \$500 for the erection of a mission house, so that the missionary might live on the ground among the people, instead of at a distance, at St. John's College; and by the agreement of some non-Christian gentlemen of Wusih to erect a hospital in connection with the new mission recently opened there, if the bishop would supply a physician. One further evidence of the mission's progress is seen in

the fact that there are children in Christian homes in China to-day who know no more of heathen practices than children of Christian families in the United States.

In Japan the mission's progress is indicated by the development of St. Luke's Hospital, Tokyo, under Dr. Teusler; by the important work which is about to be undertaken by Mr. Sakai in establishing a Church house adjacent to the Imperial University in Tokyo, in order to bring Christian influence to bear upon Japanese students, and by the Bishop of Kyoto's announcement that he had come to this country to find and take back with him to Japan at least ten men and ten women.

In Africa the work at the mission schools at Cape Mount and Cape Palmas goes steadily forward. African congregations are giving more largely to missions than ever before, and each year sees the lines of the mission thrown round a greater number of the heathen people in the interior of Liberia.

Porto Rico and the Philippines, though they have had their bishops but a few months each, show evidences of gradual advance. A promising congregation of Americans at San Juan is soon to begin the erection of a church building. The parish school work has proved successful beyond expectations, and indicates clearly that a large part of the Church work in the island must be among the children. In Ponce and Viequez the congregations existing before the American occupation have been fostered and strengthened.

A letter from Bishop Brent, received the day before at the Church Missions House, announced his safe arrival at Manila, the gratifying condition in which he found the work already attempted, and the large opportunities opened before him. Altogether, the mission in distant lands is moving steadily forward. Its progress has not always been as rapid or as marked as some might wish, but it has certainly been as rapid as could be expected with the equipment of men and means provided by the Church at home.

Progress in Brazil and Cuba

The Rev. W. Dudley Powers, D.D., told an inspiring story of "The Progress of the Mission in Brazil," tracing the development of the first stations established fourteen years ago to their present vigorous condition—a record which, he said, is without parallel in the history of the foreign missionary work of the American Church. But the progress is threatened by a halt for lack of means. The seriousness of the situation could best be described by saying that three well-equipped young Brazilians had offered themselves as postulants for Orders, but that they could not be accepted for lack of money to provide their training. Dr. Powers's appeal on their behalf led the rector of St. Thomas's Church, New York, to say, at the close of the session, that his congregation would be responsible for the support of these three young men.

Cuba, unfortunately, does not represent progress so much as a lost opportunity. The failure of the American Church to take advantage of the conditions existing after the Spanish War have put her sadly behind. Other Christians, without the advantages of our apostolic heritage, but apparently with more apostolic zeal, have established churches and gathered congregations which far surpass anything which the Church has been able to achieve, though she is vastly better equipped to meet the needs of Cuban life than any other body of Christians.

Progress in the United States

"The Progress of the Mission in the United States" was outlined by Mr. John W. Wood. Turning first to the most distant quarter of the continent, he traced the Church's advance in Alaska, an advance made through sacrifice and heroism which should inspire the Church everywhere to larger things. Over 2,200 baptized Christians, gathered into fifteen native and twelve white missions; three mission hospitals, ten missionaries added to the staff during

the year, the apportionment met, and an all-pervading spirit of hopeful determination were some of the features of the year he emphasized. Passing to some of the features of the work in the Pacific coast and mountain districts, he instanced the adaptability of the Church to meet the needs of the people; the admirable educational work being done in such institutions as St. Mary's School, Boise, Rowland Hall, Salt Lake, and the Platte Institute at Kearney; or the philanthropic work being done in hospitals like those in Alaska, or St. Peter's at Helena, Mont., or All Saints', South McAlester, and by a comparison of the work and expense of maintenance between All Saints' Hospital and St. Luke's Hospital, New York, indicated not only the efficiency but the economy of such work in the West. The record of Western people for giving to the support of the Church and to general missions was next touched upon, and the high average, as compared with Eastern dioceses, emphasized. In like manner the record of the West for baptisms and confirmations was shown to be ahead of the average of the East. If the work among the white people of the domestic field has gone forward vigorously, it is not less true that progress has been made in the work among the Indians and the colored people of the South, as illustrated by the fruits of Bishop Hare's episcopate in South Dakota, where in twenty-nine years a pagan people have been largely Christianized, and by the success of such institutions as St. Paul's School, Lawrenceville, and St. Augustine's, Raleigh.

The Business Man and Missions

The large attendance during the afternoon gave promise of a crowded hall for the evening session, but unfortunately expectations were not fully realized. Perhaps 900 people were present to listen to three of the most striking addresses of the Council. Mr. George C. Thomas took the chair, and after devotions led by the Bishop of North Dakota, introduced the subject for the evening:

"What Business Has a Business Man with Missions?"

Mr. R. Fulton Cutting, of New York, as the first speaker, lifted the whole subject to a high plane and laid a solid foundation upon which those who followed might rest their statements. Beginning with the definite proposition that a business man's interest in missions is a measure of the vitality and depth of his religion, Mr. Cutting proceeded to point out that the business man asks, and rightly, that the missionary enterprise shall be carefully conducted and that business methods shall be applied in the expenditure of funds. Beyond this, if he is wise, he will take a broad view of the whole subject and recognize that Christianity is the great force in the building up of the social order. Further, he will see in the missionary the advance agent of business organization and of a higher civilization. He is the apostle of law and order. Although he does not go to non-Christian lands for the purpose, it is inevitable that he should lay foundations broad and deep for their commercial future. Again, the wise man of affairs recognizes that Christianity is the great liberator from the tyranny of force. It emphasizes the importance and the rights of the individual, and gives opportunity for the development of personality. On the other hand, it is a corrective of that exaggerated individualism which a *laissez faire* theory of economics held to be inviolate.

The influence of missions upon the business man himself is of the greatest value. Dealing constantly, as he does, with things which are likely to develop the sordid elements of his nature, he needs the inspiration of the heroic side of Christianity, represented in the missionary enterprise in order that he may keep his own ideals un tarnished.

The Diplomat's View

General Stewart L. Woodford, formerly United States Minister to Spain, next gave some of his impressions, as a man of affairs who has had opportunity of studying missions upon the field. A re-

cent visit of several months in Japan, with letters of introduction from the State Department to the Japanese Government, enabled him to see Japanese life from the inside. He was deeply impressed by the marvellous development of Japan along the lines of Western civilization. What he saw in this direction led him to undertake a careful study of the Japanese religious systems, for, as he said, religious instruction must be the backbone of all national development. He found that the native faiths had done little or nothing to develop that essential sense of honor and truth which underlies and vivifies all national life. This, in turn, led him to a careful study of the missionary work. He found the Roman Catholic clergy working with great fidelity, apparently with great disinterestedness, and certainly with marked success. The number of native adherents in the Roman Church, about 100,000, is nearly twice as large as the number of communicants of all non-Roman bodies. In addition, there are about 25,000 adherents of the Russian-Greek Church. General Woodford, after pointing out that he was not a member of the Protestant Episcopal Church, but belonged to another Christian body, said that his deliberate judgment, formed after careful investigation, was that the system of missionary work organized by the representatives of the Church in the United States and the Church of England is the most thoroughly suited to Japanese character and conditions, and is most practically efficient. They have shown a remarkable acceptance of Japanese forms of expression; they appeal to the Japanese sense of discipline and order, by applying them in the organization and conduct of their work. They appeal, in their methods, to the tremendous patriotism of the Japanese people. While the Roman and the Greek Churches labor under the disadvantage of being dominated by district rulers—a condition which makes every Japanese jealous of their progress—the Episcopalians have organized a national Church. Their work along educational

lines is also having a telling effect. In view of these facts, General Woodford said that he felt it to be a duty, as well as a privilege, to accept the invitation to speak to the Council and to tell the Church at large, through its members, as positively and as hopefully as he could, that it had every right to be grateful for its representatives in Japan, and confident of the ultimate success of their work.

Bishop Partridge closed the speaking with an exceedingly practical address, in which he gave full consideration to the statements by which the average business man is apt to justify his failure to support missions, and foreign missions in particular. The fundamental difficulty with this position is, first, that the business man lacks confidence in his own religion. He is not quite certain that it is the one religion for mankind. But the business man knows very well that if he proposes to introduce any article of commerce into a foreign land he must believe in it absolutely, as intrinsically good, and as better than anything known to the people to whom he brings it. So, a missionary to Asia or Africa knows that he has something better than that portion of the world has ever dreamed of. He goes with the conviction that what he has to offer is the best and final thing. The business man is always haunted by the fear that some one, sooner or later, may develop a better article, whose competition will take from him his market. The missionary, on the other hand, knows that the people who ask "After Christianity, What?" have hopelessly misunderstood the Christian faith; for there is no "after Christianity." Again, the business man who fails to support

missions shows a lack of confidence in his brother man, for the missionary is the representative of the Christian business man, and has as much right to expect his confidence as has the representative of any business house in a distant land. He asks that the business man shall be patient, and not expect results in the changing of national character, belief and practice in a less time than he would be willing to give a business representative to secure the introduction of some article of commerce. The business man and the missionary need each other. The missionary needs the energy and determination of the man of affairs. The business man needs the devoted spirit of the missionary. Bishop Partridge then illustrated how practically missionaries go about their work by the success of Dr. Teusler in winning the recognition of the Japanese for the valuable work of St. Luke's Hospital, Tokyo, as shown by the order that every Japanese physician in Government employ in Tokyo must inspect St. Luke's, to see how its work is carried on. The business man should take a vital interest in missions, because it is the Christian religion that alone has enabled the business man to attain and hold the standing he has to-day. In Japan for instance, Bishop Partridge pointed out, merchants are looked upon as standing not only on a lower social scale, but on a lower plane of personal honor. With a graphic picture of a recent confirmation, at which he officiated, the Bishop showed how in Japan the Christian faith brings together soldier and farmer, artisan, scholar and merchant, in a true Christian democracy.

The Second Day, Wednesday, October 22nd

AT the business session Wednesday morning the following message, adopted by the Brotherhood of St. Andrew, was presented by the Rev. B. W. R. Taylor:

WHEREAS, the success of the

Church in winning souls for Christ and bringing them into the Kingdom of God will be in proportion to her missionary zeal and endeavor;
And

WHEREAS, the sacred cause of Missions has not been sufficiently

brought to the notice of the Church at large, so that Churchmen everywhere may feel their duty and responsibility in the premises; Therefore

Resolved: That the Brotherhood of St. Andrew, in annual convention assembled, calls upon the young men of the Church to take a larger and wider interest in the missionary work of the Church, to endeavor to create a stronger sentiment in their respective parishes in behalf of missions, and to exert the greatest possible influence among their friends by a loyal adherence to the underlying principles of missionary activity; And further

Resolved: That the Brotherhood of St. Andrew sends greeting to the Missionary Council soon to assemble in Philadelphia, and assurances that our hearts and our prayers are with them in their work.

In the absence of motions and resolutions, the Rev. Mr. Rose, of Monterey, Mexico, was invited to speak upon the work of the Mexican Church.

A resolution, thanking Mr. George C. Thomas for his unrecompensed services, as Treasurer of the Domestic and Foreign Missionary Society for the last six years, was unanimously adopted.

Missions and the Missionary Canon

As the hour for the morning conference drew near, every one was on the alert for a lively session in discussing the question, "Is a Change in the Missionary Canon Desirable?"

The Committee of Fifteen, to which the San Francisco General Convention had referred the proposal to remodel the Church's missionary machine, had distributed in the hall printed copies of an "Amended Draft of the Proposed Missionary Canon in parallel columns with Present Canon, with a Prefatory Statement by the Bishop of Albany." The main features of the suggested canon were:

(1) Making the membership of the Board of Missions identical

with that of the General Convention, with a reduced representation in the years in which the General Convention does not meet.

(2) Having the annual meeting of the Board of Missions the last Wednesday in September, which every third year would give one whole week to Missions before the assembling of the General Convention for legislative purposes.

(3) Changing the Missionary Council into the Board of Missions itself, meeting annually with full powers and authority, and assembling every third year in connection with the General Convention.

(4) Reducing the Executive Committee from forty-five to fifteen members.

Bishop Morrison, of Iowa, who presided, broadly outlined the subject and introduced Bishop Satterlee, of Washington, who lost no time in making a vigorous onslaught upon the present missionary machinery, which he considered had been outgrown by the present conditions of Church life. He sought to establish his point by an ingenious, if not convincing, analysis. The General Convention, he said, is representative and authoritative, but not missionary. Here there were evident signs of disagreement on the floor. The Board of Managers, he continued, is authoritative and missionary, but not representative, while the Missionary Council is representative and missionary, but not authoritative. Bishop Satterlee saw no hope of toning up the missionary spirit of the General Convention, on the ground that the legislative mind and the missionary mind are exact opposites, if not mutually exclusive. Here again the Council failed to agree with the speaker. The Bishop thought that all interests would be conserved, that the principle of the Church itself as the missionary society would be retained and the whole problem of securing for missions the thought and co-operation of Churchmen everywhere would be solved by the adoption of the proposed new canon. Bishop Satterlee's address was admirable in

spirit, and had behind it all the fervor of his winning personality, but even so it failed to convince, and the deserved applause he received was a recognition rather of the advocate than of the cause.

Bishop Brewer, of Montana, as the second speaker, backed by the consciousness of the success of the Apportionment Plan, whose adoption he had secured at San Francisco last year, disagreed totally with the Bishop of Washington. The present missionary organization is ideal. Archbishop Benson wanted to adapt it to the Church of England. The Canadian Church has just adopted it after a trial of the voluntary system. Not change of canons, but change of heart, is the present need. The legislative and the missionary temperament are not incompatible, but if any General Convention deputies are indifferent to missions the Convention is just the place to inculcate them. Bishop Brewer was heartily applauded when he declared that if ever again at a General Convention a bishop, or anybody else, should move to relegate all missionary meetings to the night sessions, as was done by a bishop at San Francisco last year, he, for one, would protest. The spirit of missions is needed in legislation. If missions and legislation are divorced, both suffer.

The moment the applause following Bishop Brewer's address had subsided, half a score of delegates were seeking recognition from the chair. Archdeacon Haupt, of St. Paul, thought some reorganization necessary. Dr. Stires, of New York, advised less legislation and more consecration. Dr. McKnight, of Elmira, thought the Bishop of Washington had made a fatal statement in saying that the legislative mind and the missionary mind were incompatible.

In answer to an inquiry by Mr. Chase, of Omaha, Mr. Thomas expressed the opinion that the proposed executive committee of fifteen members was too small; and then, in response to an invitation from the Bishop of Washington, proceeded to point out other defects in the proposed canon, though, as he explained, although a member of the com-

mittee which proposed the canon, he had not, owing to evident miscarriage in the mails, seen a copy until that morning. He announced himself as strongly opposed to the changes.

Reorganization of some kind found an earnest advocate in Canon Rogers, of Fond du Lac. The proposed canon was evolutionary, not revolutionary. It safeguarded, he thought, a principle dear to American hearts—"no taxation without representation." Bishop Tuttle, of Missouri, with quick and effective humor, "feared that there was trouble lurking in the suggested canon." At all events, he thought it unwise at the present time "to unscrew the machinery and try to set the parts up again" in different relations. Particularly strong was his point upon the unwisdom of having a Board of Missions, such as the canon proposed, consisting in General Convention years of eight delegates from each diocese, with the bishops, and in other years of only two delegates. Thus the smaller body might reconsider and rescind the action of the larger body, totally overturning a line of policy which represented the wisdom of the whole Church.

Dr. McKim, of Washington, deprecated what he called "the divorce of missions from the General Convention." When the steam is low on the gauge, it is time to look to the furnace, not to tinker with the machinery. Bishop Doane, of Albany, promptly accepted Dr. McKim's implied challenge, and, in an address of great frankness and earnestness, declared that the divorce of missions from the General Convention was just what the Committee of Fifteen desired to bring about. The other point they wished to emphasize was the desirability of having an authoritative and representative body meeting each year. Bishop McVickar, of Rhode Island, remarked that any attempt to change horses while crossing a stream had great possibilities of disaster. Taking up Bishop Doane's point about a representative body, he maintained that it already existed in the General Convention,

and that any smaller body, on the same general lines, could not be truly representative. The best of the General Convention's time ought to be given to planning for the extension of Christ's Kingdom.

Mr. W. R. Butler, of Mauch Chunk, relieved the tension of the meeting by enforcing, with a homely and humorous illustration, the truth that the Church must maintain her aggressive activity. He thought some of the night sessions of the Board of Missions at San Francisco "as cold as the parlor stove during the coal strike." Give missions the first place and the whole Convention would be lifted to a higher plane. The hour for adjournment arrived with other delegates wishing to speak, but the mind of the Council had evidently been expressed by the opponents of any such change as that proposed.

The first half-hour of the afternoon session was devoted to business matters and the following resolutions were adopted:

1. Providing for the appointment of a committee to present at the "Ways and Means" conference on Thursday morning "some definite plan or method by which the parishes of the Church may be made partakers of the enthusiasm for missions and information thereupon here made evident."

The Chair appointed the Bishop of Indianapolis, the Rev. Mr. Knight, and Mr. D. B. Lyman.

2. Requesting the Board of Managers to consider the expediency of a further free distribution of THE SPIRIT OF MISSIONS.

The following message was received from the Annual Conference of the Diocese of Rochester, England:

"Rochester Diocesan Conference wish Missionary Council God speed."
ROFFEN.

To this the Council replied:

"Message received. Council affectionately reciprocates greetings."
TUTTLE.

There being no further motions and resolutions, the chairman requested the

Bishop of South Dakota to introduce the Rev. Philip J. Deloria, an Indian clergyman of the District of South Dakota. Mr. Deloria addressed the Council through the Rev. Edward Ashley, as interpreter. He briefly and graphically outlined the condition of the Indians in South Dakota a generation ago, before the Church came to them, what an utter change in their manner of life had been wrought through the missionaries, and asked that the help should not only be continued, but increased. With expressive gestures he explained that there was something within him that he wanted to say, and yet hardly dared say, particularly in the presence of the bishop, but that his thought refused to be stifled, and so he spoke. He then told of the great loss that had come to the Indians of South Dakota through the enforced closing of St. John's and St. Paul's mission boarding-schools for children, because of the action of the Government in withdrawing rations from Indian children in mission schools, and the failure of the Board of Managers to make increased appropriations to meet this withdrawal of indispensable income. Mr. Deloria's address made a profound impression, particularly when it was recalled that only a few years ago he was a pagan Indian himself, and had given up his right to succeed to the chieftainship of the Yankton tribe in order that he might take Orders in the Church. At the close of his address Bishop Hare repeated to the Council the threadbare saying, "The only good Indian is a dead Indian," and then, turning to Mr. Deloria asked, "Philip Deloria, why are you not dead?"

Wanted—Laborers in the Mission Field

The Bishop of Indianapolis, the Right Rev. Dr. Francis, took the chair for the conference session upon "The Church's Need for Laborers in its Mission Fields—How Is it to Be Met?"

The first speaker was Bishop Mann, of North Dakota, who, though he spoke as a western missionary bishop, said he wished it understood that he recognized

perfectly that there is a South and an East, as well as a West. With business-like incisiveness, he brought the question at once to the law of supply and demand, and asked whether such a law held good in the Church's missionary work. In certain particulars he thought it did, though as a matter of fact, within the last year 50,000 people had moved into North Dakota, while not a single clergyman has been added to the Church's staff. On the other hand, it was true that the supply was largely equal to the demand, but the real question is whether it is the mission of the Church to simply supply the demand for services or to create the demand for them by supplying them. Bishop Mann thought that not much could be done to increase the number of missionary volunteers by legislation, or by any new societies, or western seminaries, or large diocesan or parochial endowments. Each, or all, of these might do something to improve the situation, but they did not go to the heart of the matter. An assurance that aged and worn-out missionaries would be cared for suitably by the Church would have some effect, but after all, the thing most needed is an appeal to the soldier instinct in man. That appeal should be kept constantly before the Church, in order that men might be made to feel that the highest thing they could do was to volunteer for the mission field. But then there comes the question whether the fathers and mothers are as proud of their sons or daughters when they offer for service in the mission field as they are of those who offer for military or civil service in Cuba or the Philippines.

The Rev. J. Charles Roper, D.D., of the General Theological Seminary, took up the subject chiefly from the seminary standpoint. He did not believe that the scarcity of volunteers for the mission field was due primarily to a desire for pleasure or ease. It is rather that men are not sufficiently conscious of the need, and do not recognize the opportunities which service in the Church, and particularly in the mission field, offers them.

He did think that there was abroad in the Church a certain atmosphere not wholly favorable to the spirit of missionary heroism. Dr. Roper mentioned four great sources of power by which the missionary appeal might be brought home more closely to individual men and women:

First, the power of *personal influence*, brought to bear upon the child in the Sunday-school and by the parish priest in the congregation. The seminaries are ready, as a rule, to do everything in their power to develop a sense of missionary vocation, but something is needed further back than the seminary. What could not be done if men came from homes where missionary topics were discussed, and from parishes where missions were constantly kept before the people as the primary duty of the Church?

Knowledge, definite, varied and continuous is the second source of power, and in this connection Dr. Roper strongly urged a wider use of THE SPIRIT OF MISSIONS.

In the third place, the *total claim of Christ upon a man's life* must be urged. Other Christians have risen to a more ready recognition of this claim than Churchpeople.

And finally, the practice of *private* as well as *public prayer* for missions must be more widely adopted, if missionary vocations are to be awakened.

The Rev. Laurence B. Ridgely, of Wuchang, China, spoke of the unhappy condition of the average man, woman and child in the Empire. As an evidence of the larger staff needed, particularly in the District of Hankow, he said that a new bishop had been consecrated, not to *relieve*, but to *leave* the Bishop of Shanghai. Bishop Ingle's hands are more than full, with the 100,000,000 souls committed to his oversight in the new district. Proper publicity, Mr. Ridgely felt, was one condition of meeting the need, and illustrated his point by the action of the British Government in widely advertising its examinations for the civil service abroad, and of the

United States Government in advertising through the press and sending to the colleges for teachers for the Philippines. He suggested as one means of keeping the facts before the people that the Church press and the Board of Managers should unite in sending trained correspondents from field to field to record for the Church at home the methods and results of the work abroad.

Bishop Hare, speaking in the discussion, emphasized the flexibility of the Book of Common Prayer, and said one thing needed was more flexibility among the clergy. He was always on the lookout for square men who had sufficient flexibility to adapt themselves to round holes, and emphasized that what were needed in the mission field were *laborers*, and not "Miss Nancys."

Dr. McKim urged the need for more work and workers among the Negroes of the South. At the close of his address, the following resolution, presented by the Bishop of Arkansas, was unanimously adopted:

WHEREAS, the colored population of the old slave States presents the greatest educational, evangelistic and philanthropic problem which confronts the American people; And

WHEREAS, the \$65,000 allowed by the Board of Managers of the Domestic and Foreign Missionary Society is disproportionately inadequate for the work which this Church should undertake among the colored people of the South; Therefore be it

Resolved: That the Board of Managers of the Domestic and Foreign Missionary Society be, and hereby is, requested and advised to appropriate at its May, 1903, meeting, the sum of \$100,000 for said work to be apportioned to the several Southern bishops by the Commission on Work among the Colored People.

Wednesday evening was devoted to the thoroughly enjoyable and exceedingly valuable reception tendered by the Church Club to the members of the Council and their invited guests, at the Academy of Fine Arts.

The Third Day, Thursday, October 23d

THE Thursday morning business session began in Association Hall, at ten o'clock. On behalf of the special committee appointed for the purpose, the Bishop of Minnesota presented the following resolutions:

WHEREAS, since the last meeting of the Missionary Council, the Right Rev. Henry B. Whipple, D.D., has entered into his rest; Therefore

Resolved: That in the death of Bishop Whipple the Church loses one of its noblest bishops and this Council one of its most devoted and distinguished members, one who often presided over its deliberations, and whose apostolic appearance, inspiring words and impartial decisions as a presiding officer, always insured the respect and confidence of its members.

Resolved: That in his work among the Indians, in his institutions of

education and learning, and in the extension of the Church within his jurisdiction, Bishop Whipple showed himself a "wise master builder," laying foundations broad and deep, magnifying always the "Chief Corner-Stone," which is Jesus Christ.

Resolved: That while we deeply lament his loss, we will ever cherish his memory and strive to emulate his zeal and devotion in the cause he so much loved and to which he consecrated his whole life.

On motion of the Bishop of Delaware, it was

Resolved: That the members of this Missionary Council deeply regret the enforced absence, through illness, of the Bishop of Pennsylvania—a regret all the greater because of their thankful remembrance of his many years of devoted and efficient labors in the missionary work of the Church. And they would further assure him of their

hearty prayers to God for his entire restoration to health and strength.

The Bishop of Indianapolis, for the special committee appointed to suggest methods for imparting missionary enthusiasm to parishes, asked, and was granted, leave to make his report to the next Missionary Council.

Bishop Satterlee invited the Council of 1903 to meet in Washington. The invitation was accepted, subject to the action of the Board of Managers, in consultation with the Presiding Bishop.

“ Ways and Means ”

was the general subject of the morning conference. Bishop Talbot, of Central Pennsylvania, took the chair, and pointed out the necessity, not only for money to conduct the missionary campaign, but for proper methods for the use of the campaign funds.

Bishop Lawrence, of Massachusetts, as the first speaker, made an admirable address upon “The Place of Money in the Missionary Campaign.” Some are inclined to think that the only need in missionary work is money, but first of all, there must be spiritual enthusiasm in the body of the Church. This must find expression in the spiritual vitality of the workers in the field. Third in importance comes the need for money. Bishop Lawrence pointed out the ease with which the United States Government was able to place the country upon a war footing, and to increase its revenue. The enthusiasm of patriotism raised no question about the justice or wisdom of giving the Government the funds needed. The Bishop thought it was a mistake to seek chiefly for large gifts from a few. The Church is a democracy and must depend upon the gifts of the many. The question is how to get at the many. The money is here, lots of it, and it is available, once people are convinced that the object for which it is asked is worthy of their gifts, and that their gifts will be wisely used. The Church strikes the right note when she expresses her demands in large fig-

ures, and by showing that the work she wants to do requires the expenditure.

The Bishop had a needed word to say to the laity, who demand that the clergy should show a spirit of sacrifice and be ready to put up with the innumerable inconveniences and limitations resulting from small stipends. Sacrifice is all very well and the clergy get their full quota, but he maintained that it is uneconomical to train a man for the ministry, and then, by failing to give him adequate support, compel him to shake the furnace or help his wife in the housework. The clergy can stand it, and are standing it, but the question is, Can the laity afford to stand it? The policy is wasteful.

In like manner, the Bishop spoke plainly about the loss of dignity which is apt to come to the men who, because of small salaries, are compelled to accept clerical discounts.

Giving to-day is more intelligent than ever, and is the result of careful study rather than blind enthusiasm. When men fail to give, it may be taken for granted that they have not full confidence in the church's methods, and in the use of their incomes. To establish their confidence, publicity is needed in all administrative affairs. The Bishop thought it particularly desirable that there should be a corps of trained inspectors who could visit the mission field regularly, and report upon what they saw. He claimed that the missionary bishops had a right to ask that such inspections of their work should be frequently made. Bishop Lawrence's address was full of admirable points, forcibly made, and produced a deep impression.

The Apportionment in the Diocese

Bishop Edsall, in answer to the question “How to Make the Apportionment Plan More Successful in the Diocese,” pointed out that first of all there must be episcopal co-operation. He then outlined the methods which he thought should be followed by the diocesan committee in apportioning the total amount asked from the diocese among the par-

ishes, and believed that the Board of Managers had shown wisdom in selecting the gross amount of offerings from the dioceses as the basis of its apportionment to them. Pastoral letters from the bishop, the frequent use of the diocesan paper, news items about progress in making up the diocesan apportionment and frequent insistence that every parish should at least take an offering, were some of the methods advised. Bishop Edsall closed by suggesting that an effort might be made to unify all missionary offerings by adding to the amount needed in any diocese for its diocesan missions the amount asked from it for general missions, and then taking offerings for these combined objects. Unfortunately, this point was not touched upon in the subsequent discussion.

The Apportionment in the Parish

The Rev. Dr. Alexander Mann, Archdeacon of Newark, was the next speaker, on "How to Make the Apportionment Successful in the Parish," for, as he said, if it is not effective there it is not effective anywhere, and if it is effective there it succeeds all along the line. After all, though the General Convention may plan wisely, the local officers must be depended upon to carry out those plans in the ranks. Dr. Mann took the unassailable position that no matter how small, or poor, or hard-worked the parish or mission might be, it needed to have a share in the missionary campaign for its own sake. There is nothing so discouraging to a struggling congregation as a feeling of isolation. "Can the Apportionment Plan do what its advocates claim?" he asked, and in the same breath answered "Yes," illustrating his point by the experience of the Diocese of Newark in applying the system to diocesan missions. But the plan must be treated by the parish priest as a serious thing. He must stop wringing his hands and crying "*non possumus*" over the sum his parish is asked to give. The rallying cry—"A Million for Missions"—is good,

but it is apt to discourage many people who see only the total, and not the comparatively small amount which they might give toward it. Just here the Apportionment Plan is of value, because it enables the parish priest to say to his people, "We are not asked to give a million to missions, but so many dollars are asked from this parish to go to make up that total." The Apportionment Plan localizes and defines responsibility. The rector should bring to the knowledge of every baptized man and woman in the congregation the amount asked from the parish, and should suggest some method for giving it.

In the discussion, the Bishop of Georgia, as first speaker, urged common sense, and a systematic effort to collect money, rather than the hap-hazard method of offerings in the hope of "raising it." He illustrated his point of the danger of missionary plans lacking the common-sense element by his experience in passing a Philadelphia church on his way to the Council, upon the front of which was the announcement of and an invitation to the services for the following Sunday, adorned by the words, "My son, if sinners entice thee, consent thou not."

The Bishop of Montana presented a series of resolutions dealing with the Apportionment Plan, and asked that they might lie upon the table for further discussion at the afternoon session. He maintained that the Church can do great things much better than it can do little things.

Bishop Tuttle, in his inimitable fashion, enlightened the Council with some comparative statistics, and showed the gains made through the Apportionment Plan. He announced that he would be very personal, but begged everybody "to keep his temper." He then proceeded to show how in Chicago the 59 non-contributing parishes for the year 1901, of the 112 in the diocese, had been reduced to 25, under the Apportionment Plan; how in Springfield, the 27 non-contributing parishes, in a total of 61, had been reduced to 8 under the apportionment; so

in Massachusetts, the 48 non-contributing of a total of 225 parishes had been reduced to 37. Similar figures with regard to Western Texas, Missouri, Fond du Lac, East Carolina, Pennsylvania, Oregon and Montana helped to enforce the point. Another feature in favor of the Apportionment Plan is the extent to which it increased the number of congregations giving to missions in addition to the gifts of the Sunday-school children. For instance, prior to the apportionment only 14 of the 48 parishes of Montana sent offerings outside of the Sunday-school offering; under the apportionment 38 have done so. In Pennsylvania, where previously only 119 of 209 parishes gave outside of the Sunday-school offering, under the apportionment 130 have so given. From East Carolina but 19 of 84 parishes gave outside of the Sunday-school offering, but under the apportionment 53 of the parishes have fallen into line.

The session closed with a brief address from Mr. George C. Thomas, in opposition to Bishop Brewer's suggestion that the offerings of the Woman's and Sunday-school Auxiliaries should be credited upon the parish apportionment.

On reassembling for its final business session, the Conference unanimously adopted the following resolution:

WHEREAS, the United States Government has deemed it expedient to discontinue the issue of rations to Indian children who are pupils in mission boarding-schools, and to adult Indians able to work; And

WHEREAS, this decision has compelled the closing of two of the South Dakota schools and has increased the cost of maintaining the others by about \$2,000 a year each, and has made it impossible for Indian helpers, catechists and clergy to live upon the salaries heretofore paid them; Therefore

Resolved: That this Missionary Council appeals to the Church for larger offerings for Indian Missions and requests the Board of Managers to increase its appropriations for the Indian Missions in South Dakota and elsewhere as soon as possible.

The Bishops of Connecticut and Virginia, the Rev. Dr. Alexander Mann and the Rev. R. P. Williams, Mr. E. L. Miller and Mr. W. Mynderse, with the General Secretary, were appointed a committee to arrange a programme for the next Missionary Council.

The Council, by resolution, thanked the children of the Church for "having made their twenty-fifth or silver offering for missions of \$110,152.35, the largest yet presented to the Board of Missions for its work."

Resolutions of cordial thanks were passed to all who had contributed to make "the sessions of the Council one of the largest, pleasantest, most successful and most memorable in a long series."

The Debt of the Church to the Missionaries

"What Does the Church Owe to the Missionaries?" was the subject for the final conference, presided over by Bishop Nelson, of Georgia. Mr. Francis J. McMaster, of St. Louis, speaking of the question from the layman's point of view, made an impressive and suggestive address. The question implies, he said, a service and a duty; a service rendered by the missionaries, and a duty owed by the Church. The present-day missionary is a hero and a patriot as well as a martyr. None have a better right to consideration than the pioneers who have blazed the way of righteousness and civilization. They have saved the Church from narrowness and bigotry. They have done more to root out selfishness in the Church than any other body of men. To them the Church owes first of all, a living while able to work, and a reasonable support when worn out or disabled. But beyond that there must be sympathy, and consideration, which will see that only competent men are sent to the field. The missionaries are gentlemen, and ought to be treated as such, yet in every large city janitors and porters are receiving larger salaries than many of the men who are spending their lives on the Church's frontier. "Show

me a man," said Mr. McMaster, "who finds fault with missionary machinery, and I will show you a man who is trying to excuse his own selfishness in failing to support the cause." Mr. McMaster urged that no parish should fail in its duty to the missionaries, even in times of local stress, and instanced the example of the late Dr. Schuyler, of Christ Church Cathedral, St. Louis. When there was danger that the church building would be sold over the heads of the congregation, so far from asking its members to give every cent to meet the indebtedness, he kept urging them to help support the missionary cause. The result is seen to-day in a strong, united, aggressive parish, blessed in its own life, and blessing all life about it. Once more, the individual Churchman owes it to the missionary to rise to such a level of common decency as will make him unwilling to enjoy luxuries when he is unmindful of others' needs, and unwilling to do what he can to relieve them. And finally, the Church, as a whole, owes it to her representatives in the field to hold fast the faith, and to stand constantly and consistently in all places as a witness to her Master.

The Rev. Dr. Greer, in an address of great power upon the same subject, confound himself to two important duties—first the *training*, and secondly the *support*, of the missionaries.

The *training*, he contended, must be more than academic and theological. Referring especially to those who expect to go to the foreign field, he claimed that they had a right to receive from the Church such training as would give them a knowledge of the people to whom they went, and of the religion to which they were attached.

So, too, in the matter of *support*, Dr. Greer held that it included infinitely more than money. The Church must press deep upon the conviction of men the fact that "all human life as such belongs to Jesus Christ." This is the fulness of the Christian Gospel, yet the Church and her parishes are sometimes so busy with the things at home that they narrow the

Christian faith and come to hold only half the truth. They must be aroused to a realization that all human life, not only *may belong*, but *does belong now* to God, and not only *may be*, but *is lost now* without the Divine Redeemer.

The missionary must be given Christian sympathy and patient confidence. And finally, it is due him that the Church at home should make large plans for the missionary campaign and so be equipped to conquer, without compromise, the religions of the world.

The discussion of the subject was interrupted by a motion to take from the table the following resolutions presented by the Bishop of Montana:

Resolved: That in the judgment of this Missionary Council:

1. The Apportionment should be made for one million dollars, for the fiscal year 1903-1904.

2. The appropriations for all the missionary work of the Church should be made to the amount of one million dollars.

3. The offerings of Sunday-schools and of the Auxiliary should be included in the amount raised by each diocese and missionary district to meet its apportionment.

4. The ecclesiastical authorities of each diocese and missionary district should be consulted in regard to the amount of its apportionment.

5. With the consent of the bishop, secretaries or agents should be sent into every part of the Church to stir up interest in the Apportionment Plan and to advocate its adoption.

Taking them up *seriatim*, the Council adopted the first, laid the second on the table, amended the third by substituting "credited to," for "included in," and laid the fourth and fifth on the table.

"The Challenge to the Church"

The final meeting in the Academy of Music Thursday evening was a triumph. Nearly 4,000 people must have found seats or standing room in the great auditorium. Many stood throughout the two

hours, and others were unable to gain admission at all. From the stage the sight was impressive and when the audience stood to sing "Ancient of Days" and "O Sion, Haste," or to repeat the Apostles' Creed, the effect was thrilling. On the stage were forty or more of the bishops, and behind them, on tiered seats, were two hundred vested choristers.

After the opening hymn, the Creed and the prayers, Bishop Tuttle, as chairman, in his own warm fashion made every one feel something of the significance of the occasion, and then introduced Bishop Doane, of Albany, to make the first address upon "The Challenge to the Church to Extend Her Missionary Operations both at Home and Abroad, as Shown by the Abundant Opportunity."

The Abundant Opportunity

Bishop Doane rose to the occasion like a missionary statesman. "Challenge" and "Opportunity" were the keynotes of his ringing call to larger service. The Church of to-day is challenged to a new crusade—to proclaim everywhere the power of the Resurrection. Everywhere opportunity beckons. Continents are girdled, oceans charted, barriers broken down. There is no wall in China and no prohibition in Japan. Brent and Restarick and Van Buren will demonstrate by their work that God has been opening new doors for the Church as well as for the Nation. These new possessions domesticate foreign missions and give to domestic missions the flavor of the foreign field. The Church's King is ever proposing to her new challenges, which are also new opportunities, and is ever crowning her endeavors with new triumphs. Nothing but niggardliness, faithlessness or blindness can hinder the Church from heeding the challenge to Christianize and catholicize. With a striking illustration of the results of irrigation in the West, Bishop Doane pressed home his appeal that more lives and more money should be invested in irrigating the waste places

of human life. To stand still is to stagnate. The only hope for the little we are doing is to try to do more.

The Abundant Resources

Bishop Hall, of Vermont, spoke next upon "The Challenge to the Church" as expressed by "The Abundant Resources of Christian People." He had kindly taken the place assigned to the Bishop of Kentucky, who, but a few days before, had been compelled to ask release from the engagement. Bishop Hall was therefore unable to present all the statistics he could have wished, but his vigorous suggestions as to what he would like to have done forced home the essential principles back of all facts. First the Bishop wanted the figures showing the comparative contributions of workers and money of the Church and other religious bodies. He thought Churchpeople more apt to boast of their apostolic heritage than to be zealous for its extension. Our failure to do any work in India, our meagre endeavors in Africa, and our delay in entering Hawaii, really meant neglect in discharging the obligation of American Churchmanship to the world. Again, Bishop Hall wanted the figures showing the comparison between offerings for Church extension and expenditures for parochial luxuries. He believed, of course, in beautiful and well-equipped churches, but he urged less disproportion between gifts to missions and expenditures for mere adornment, as such. Coming closer to the individual, the Bishop wanted tables comparing the income of Churchpeople with their gifts for missions. The Apportionment Plan is a long step forward, but its disadvantage is that it does not make sufficient demands upon the well-to-do. The wealthy congregation, which might easily give ten times as much, is too apt to be satisfied with the minimum suggested by the apportionment and then, with a deeply realized sense of corporate virtue, remark, "We have done our share; let others do the same. We will have

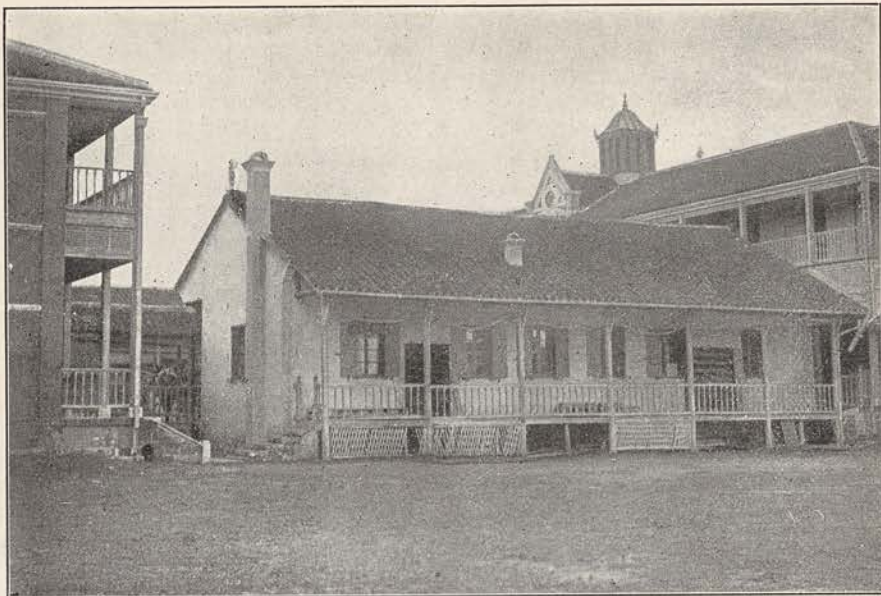
a new reredos," or, as the Bishop continued, "a more expensive preacher, or a more extravagant choir, or some other kind of ecclesiastical fireworks." Such people take their religion too much for granted. They fail to realize, to quote the Bishop of Derry, "what effect the gulf stream of Christianity has in mitigating what would otherwise be the intolerable severity of the climate of this world." Can any one find a better investment of his money and abilities than in missions—was the Bishop's closing query—whether looked at from the side of prudence as a means for holding in check the "black peril" or "the yellow peril" and finally converting them from perils to safeguards of the world's progress, or from the side of the privilege of gathering into the Church all the varied characteristics and contributions of every branch of the human race?

The Abundant Results

Bishop Partridge voiced "The Challenge as Shown by the Results of Missions During the Nineteenth Century." Abandoning any attempt to prove the point by statistics, with rare eloquence, he traced the growth of Christian faith and practice by striking instances such as the erection of the cathedral in Mengo, Uganda, almost on the spot where, a few years ago, young black Christians were put to death for their faith. Or the change wrought in the condition of women and children as compared with what they endured under the Eastern faiths which teach the infinite inferiority of woman. By a splendidly graphic picture Bishop Partridge brought home the difference between the heathen superstition which regards the burning of a home as the ex-

pressed anger of the "fire god," and therefore bars the doors of the neighbors' houses against the homeless people, and the Christian kindness which throws open the door of mission dwelling, school and hospital, and ministers to the sufferers. Or go to Tokyo, he said, and ask who first drained the city and so reduced its death-rate, who first relieved the sufferings of childhood. The answer is invariably the same—"The Christian missionary." In reply to the half-veiled sneer in the question sometimes asked him, "Does not the mission reach only the lower classes?" Bishop Partridge expressed his gratitude that the Church did reach the common people, so that to-day, in Japan, as in the Palestine of nineteen centuries ago, the reality of the Christian work is attested by the fact that "the poor have the Gospel preached unto them." But since the Church is not the Church of a class, it is also true that she wins to her allegiance learned and privileged men—judges, farmers, soldiers, statesmen.

Tenderness, enthusiasm, gratitude, marked Bishop Tuttle's farewell words. As only he can, he thanked speakers, audience and choristers. He suggested some of the results of the Council as he had already seen them manifested in the lives of two laymen who had spoken to him of what the Council had meant to them. Then he summed it all up in a sentence when he said that "things have been done and words said that tend to warméd hearts and lifted aims." Then he said, "Go home." And when the people had sung "Fling out the banner," and had received the Bishop's blessing, they obeyed him, and the Council was over.



THE OLD BUILDING IN THE CENTRE IS THE ONE WHICH IT IS PROPOSED TO TEAR DOWN TO MAKE ROOM FOR THE NEW TWO-STORY BUILDING. THE BUILDINGS AT THE RIGHT AND LEFT ARE THE NEWER DORMITORIES

The Leaven of Christian Learning in China

A NATION GROPING IN THE DARK—THE CHURCH'S OPPORTUNITY TO TURN ON THE LIGHT—WHY HEATHEN PARENTS PREFER A CHRISTIAN SCHOOL FOR THEIR SONS—BOONE SCHOOL CROWDED TO THE DOORS—WANTED, TWO NEW BUILDINGS

BY THE REVEREND JAMES JACKSON
Rector of Boone School, Wuchang, China

SINCE the last article upon Boone School* appeared in THE SPIRIT OF MISSIONS great and far-reaching changes have been taking place in education and educational methods in China. The ultimate result it is perhaps difficult to predict. This, however, seems certain—that the Government can never quite revert to the old *regime*. Since the close of the Boxer troubles the Government has announced its intention of educational reform. Western learning is to take its place in the curricula of China. Candidates for official degrees and emoluments are no longer to be chosen exclusively from the ranks of those who can write an essay in

the correct style, containing platitudes in elegant language with little sense. The old essay is to be abolished. Polishing periods is no longer to be the great business and final aim of education. Something at last is to be taught which will have some use in practical life.

The object of Chinese education has always been "The making of a Mandarin." A literary degree has been the passport to office. Of the hundreds of thousands who go up to the various provincial capitals for the "Triennials" most have at some time or other had this vision before them—the prospect of official emolument. Any change in the examinations, therefore, affects the whole of this army of students. Perhaps no-

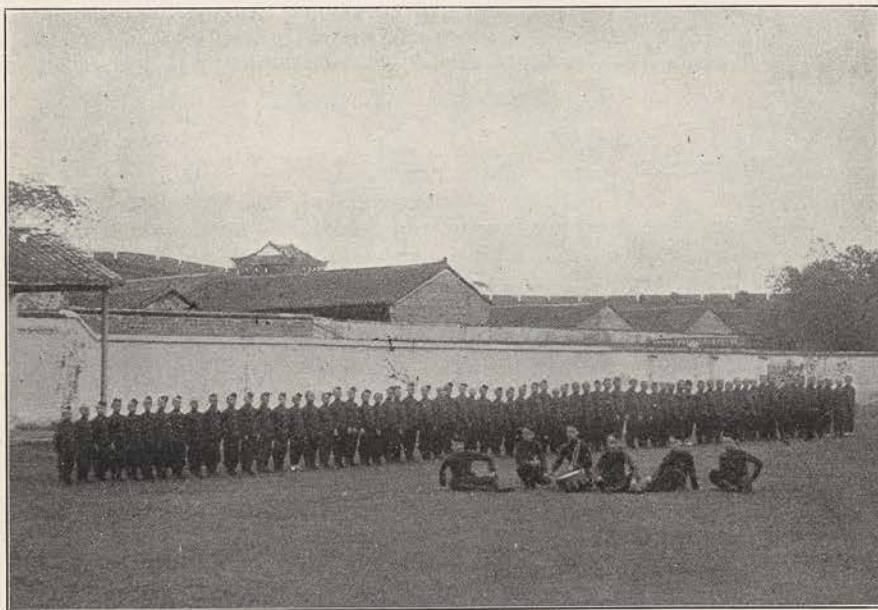
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* See page 830.

where in the world does an edict on the subject of education affect so many people, and bear such immediate fruit as in China. As the result of the recent changes, the whole country at the present time is stirred on the subject of education. Schools are being opened everywhere, and the teaching profession is attracting large numbers of young men because "there is money in it."

This feverish anxiety for knowledge of English gives opportunity for many frauds to make a little money through the enthusiasm or gullibility of the Chinese (and with all their astuteness no people in the world are so easily imposed upon). Any young Chinaman who makes pretence to a knowledge of English can easily get a few students who will pay him well for his services. He opens an academy, and advertises himself as a professor of English. "The English language is taught as far as the letter G," by some pupil who takes a single term at English in a school or has picked up a few words from some Chinese "Ollendorf." The result is some most amusing examples of English as

"she is wrote and spoke." More ambitious ones start schools under official patronage and support. Two have recently started under the shadow of Boone School. Preparation for opening one of these, "A School for the New Learning," was made by frequent visits to the Boone School. All our text books were secured, with our rules and our courses of study, our school furniture was examined by carpenters, and copied. A building was secured close by our compound, and large posters put on the wall directly opposite our front entrance announcing the opening of the new school. If the idea was to catch any of our students it was certainly a conspicuous failure. Not a single one left us, but only a few days ago we had an application for admission from a youth who wanted the New Learning, but who had found out that there was little chance of getting it in this institution opened for teaching it. While there is an amusing side to all this, there is also something inexpressibly sad in witnessing a great nation like the Chinese groping in the dark, feeling that something must be done and



"DAILY DRILL IS COMPULSORY IN THE SCHOOL."

yet not knowing what; clutching at any straw which presents itself, the victim of every educational charlatan who sees an opportunity to fill his pockets.

The rising interest in western education makes increasing demands upon Christian schools. The present condition is the Church's opportunity, for it is only in mission schools that education can be obtained in alliance with religion, without which secular education will have but little value in truly elevating and bettering the nation. It is a significant fact that even heathen parents prefer to send their sons to a Christian school like the Boone School rather than to a school carried on by non-Christians. There are two reasons for this: They find that the secular instruction is usually more efficient and thorough, but this is not the only, perhaps not the chief, reason. Chinese parents have some regard for the character and conduct of their children, and they know full well and readily acknowledge that the moral welfare of their sons is better cared for in Christian schools than in heathen or secular institutions. They do not object in the least to their children being taught Christian doctrine, or attending Christian worship, for they have come to recognize the fact that no one is *compelled* to be a Christian.

A few days ago I had an interesting conversation with the Governor of Hupeh, His Excellency Tuan-Fang, in which he expressed his great satisfaction with and approval of our policy in this respect. He and other enlightened officials know full well that we deal fairly with the people, and that they can trust even their sons to us. They know that we shall take pains to instruct them, but that we shall take no unfair advantage and use no compulsion, and the Chinese are sufficiently liberal-minded to appreciate our position.

At the present time we have boys in Boone School from the families of both of the generals in charge of the Viceroy's troops. A friend of mine informed me, a few days ago, that he had just had a long conversation with the Viceroy's interpreter, a man of liberal education re-

ceived in England and America. In the course of the conversation this gentleman said that he attributed the spirit and enthusiasm characteristic of the Anglo-Saxons to their religion. He had lived in a Christian home while in the United States, and could not speak too highly of what he there witnessed. He declared himself a Confucianist, and not a Christian, but he would like to see some of the genius and spirit of our Anglo-Saxon civilization infused into the Chinese people. How this was to be done, he did not himself see. We think it can be done in our Christian schools. It is being done there. No one can read the pages of *St. John's Echo*, for example, without realizing this. The study of history, philosophy and science, as expounded by Christian teachers, will make a new China, and it is by the Church, and the Church only, so far as we can see at present, that this will be done.

Boone School, during the last year, has progressed in all directions. The students number 137 as against 104, the highest in previous years. We are not able to take any more pupils with our present accommodations. We could easily have enrolled 200 this year if we but had more room. If for any reason a vacancy occurs, there are at once ten applicants for the place. It is always hard to turn away a boy who is seeking an education which we know he cannot get elsewhere.

We have done something in the way of enlargement. A new piece of ground has been added, more class-room and dining-room space has been provided, but we have now reached our limit until we can provide a new dormitory. The school occupies a quadrangle. On the north and south sides are two two-story dormitories, both erected in recent years. On the east is a one-story building containing class-rooms, and on the west a one-story building used as a dining-room. We want to carry out the plan formed by Bishop Partridge when he was rector of the school, to complete the quadrangle with two additional two-story buildings.

Plans have been drawn for a building on the east to be used as a Science Hall and class-rooms. We need \$5,000 (gold) to erect and furnish this building; half of the amount we shall be able to raise on the spot. In fact the Chinese have already subscribed liberally toward the fund, and we hope to be able to begin building not later than the spring of 1903. We also need more land to enlarge our playground and make room for a teachers' house. The land will probably cost about \$2,000 (gold). To complete

look, and to enrich their lives by putting within their reach the means of intellectual development from which the Chinese lad is entirely shut off without a mastery of English. A Chinese boy educated on the old lines and without a knowledge of English has few resources to fall back upon, and as a young man in business there is very little opportunity for employing his time in ways that will elevate and improve. This is no doubt one reason why so many take to gambling, the opium pipe, and other vices. They are



BOONE SCHOOL CELEBRATING A HOLIDAY BY AN EXCURSION ON THE YANGTSE

the quadrangle on the west side we shall need \$5,000 (gold) more. This will give us a new dining-room, and also a new dormitory, both of which are absolutely necessary.

We are doing more than ever before to help ourselves financially. The tuition fees received this year are more than double those received two years ago. Once give us the necessary plant and we shall be on the high road to self-support. We aim to quicken within our boys a desire for intellectual improvement, and to give them such a mastery of the English language as will open to them all the treasures of English literature. In this way we hope to widen their out-

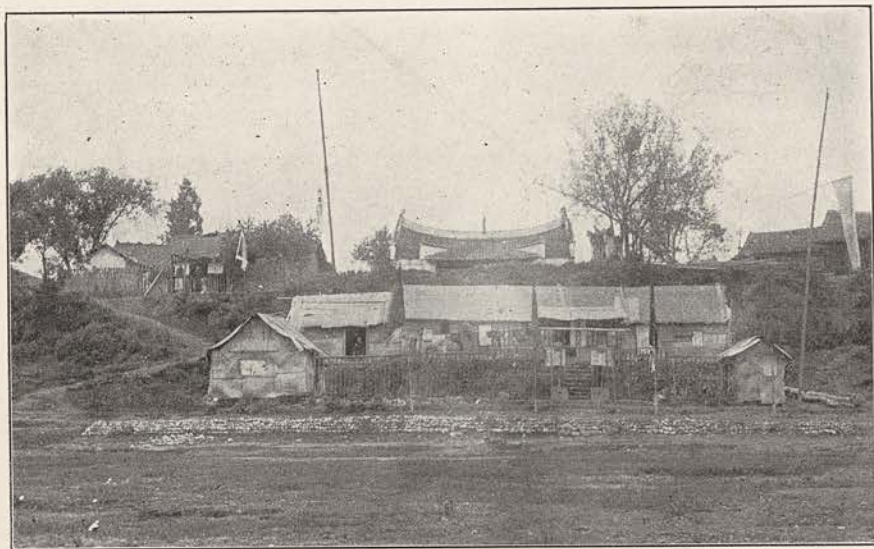
quite cut off from the thousand ways in which a young man in America may find employment for both body and mind. There is little attractive literature in the Chinese language calculated to improve either the intellect or the heart.

I wish we could increase the number of scholarships. At present scholarship privileges are confined to Christians, and many more boys from Christian families are waiting and anxious to come in, but we have no vacancies. Not many of the Christian families can pay the fees we are now charging. We give the preference, of course, to the sons of the native clergy. Some of these, I think, will

eventually take Orders. The scholarships cost \$50 a year each.

We are also paying more attention to physical culture. To induce a Chinese boy to take regular exercise is not easy. It is quite against all precedent for a scholar to be seen moving in any other way than the quiet, dignified Confucian style. Running and jumping are quite heretical, the scholar's stoop, pale face

said daily in the church, and all the boys regularly attend. Each boy has been provided with a Bible, Prayer Book and Psalter. We have no difficulty about boys attending our services. The great festivals are times of special interest, and the services seem to be greatly enjoyed. A special service has to be held for the schools on Sunday, as the church is now far too small to allow of the regular con-



A VIEW IN A VILLAGE VISITED BY THE SCHOOL ON ITS EXCURSION

and near-sightedness are far more "respectable" than the athlete's agility.

In the conversation with the Governor, already referred to, he asked me if we had military drill in the Boone School. On being answered in the affirmative, he expressed his satisfaction and insisted upon its necessity. Daily drill is compulsory in the school. We have noticed a marked increase of enthusiasm for athletics during the year, and in our competitions with other schools, our boys have been victors. One of our boys the other day remarked in a composition that it was necessary to have a healthy body in a healthy mind—we approve the sentiment if not the grammar.

Careful attention continues to be given to the religious instruction of the boys. Morning and Evening Prayer are

gregation worshipping at the same time with the schools. The Sunday morning offering is set apart specially for improvements in the Church of the Nativity. In this way the boys give about \$50 (gold) during the year. We use the money to make the church bright and attractive to the young people, and we hope thus to cultivate the spirit of reverence which is none too marked in the Chinese character, they need all the external helps we can give them, and a beautiful church such as we have here, with its orderly and reverent services, is of great educational value.

Regular and graded instruction is given on Sunday also in the Sunday-school, the upper school being taught in English, and the lower school in Chi-

nese. We have eleven boys ready for Confirmation, and others in preparation.

A few weeks ago we had a visit from the Governor of the Province, His Excellency Tuan Fang. He came upon us at very short notice, and brought with him quite a staff of literary men, two of whom are members of the Hanlin Acad-

he took in the Boxer rising. He was then Governor of Shansi, and when the Imperial Edict ordering the massacre of all foreigners reached him, he refused to publish it and got all the missionaries safely away. If he had published the Edict, not a single foreigner would have escaped alive.



THE FRONT OF BOONE SCHOOL ON THE OCCASION OF GOVERNOR TUAN'S VISIT
The Governor is the second figure from the left of the picture, and is watching one of the boys exercising on the horizontal bar. Mr. Jackson stands in the centre, with black coat and white trousers.

emy. He inspected the school very thoroughly in every department. His expressions of pleasure were most gratifying. He seemed to be greatly interested in all he saw, and he promised another visit soon. The visit of such an official was quite an event, not only for the school, but to all the people around. Such a thing has never occurred before, and it shows the great change that is taking place in the Chinese official mind. His Excellency is a Manchu, a man about fifty years old, most affable, and intelligent and though speaking no English and never having been outside of China, is very well informed on foreign matters. Missionaries have special reason to be grateful to him for the stand

* Boone School, Wuchang, a memorial to the first Missionary Bishop of China, was begun in a very small way in 1871, with three pupils. At that time prejudice against foreign learning was so strong that it was almost impossible to secure boys, though food, clothing and text-books were provided. Now sentiment has so entirely changed that all the boys except the few on scholarships, and the sons of the native clergy, pay tuition fees. More students seek admission than can be accommodated with the present buildings. The pupils range in age from eleven to seventeen years. They are taught, in addition to the Chinese classics, English, arithmetic, geography, history, etc., partly in Chinese and partly in English. For an interesting article on the life of the school see "A Week in Boone School," to be obtained from the Corresponding Secretary, 281 Fourth Avenue, by asking for Leaflet No. 208. The appropriation of the Board of Managers for the support of Boone School during the coming year is \$1,500.

Happenings in Buddhistic Circles in Japan

BY THE REVEREND JOHN C. AMBLER

FROM Kuwana, in the province of Ise, comes the story of a man whose child, so he claimed, had been badly cut by a fall and bled profusely from a wound in the throat. He hastened with the child to the nearest physician, who said it was beyond hope. But suddenly, so the father says, the child revived and the blood ceased flowing. Seeing that the cure was purely miraculous, he went to his house and opened the doors of the family shrine to offer his grateful prayers to Buddha. To his great surprise, he says he saw a stream of blood flowing from the neck of the idol, and upon reporting the matter to the priest, he was informed that doubtless the blood flowed from the image because of the sympathy the Buddha felt in the accident to the child, and that evidently the miracle of healing had come from this source.

The report of this strange transaction rapidly spread among the people, and processions of pilgrims began to visit the house of the wonder-working idol and left their offerings before the mysterious shrine. Gradually the rumor of these things reached the ears of the police, whose sensibilities were less keen to discern the miraculous element in the affair. An impartial investigation showed that the whole was a money-making scheme, concocted by the priest and one of his flock, to increase the revenue of the temple, and that the proceeds from the contributions netted the sum of about *yen* 10 (\$5) each day. The priest was arrested and, it is expected, will soon be serving a term in jail.

Another priest, of a shrewder type, recently visited Kuwana with a wiser financiering plan. To all who made liberal offerings for the personal needs of himself and his fraternity, for the expenses of shaving their heads, etc., he promised a dispensation from all their past sins of whatsoever kind. The poor, con-

science-stricken souls responded to an appeal, based upon such a promise, and the happy *bouge* was soon in possession of over *yen* 1,000, the contributions and names of contributors having been publicly posted outside the temple where the alms were taken, as is usual. The catechist working there informed me that he had examined these lists, and that the sums varied from 20 *sou* pieces up to *yen* 100 from each person.

These same heathen priests evidently resent all interference in this lucrative source of income, for the rumor comes from Kuwana that they are now making a systematic canvass of all the houses in and around the city, for the purpose of having properly sealed documents from as many persons as possible that they will not attend Christian meetings, or examine the claims of Christianity in any fashion. Recently I met an honest-looking young farmer while walking on the country road near Kuwana, who gave me a friendly greeting and then ventured to say that he was really anxious to attend the meetings held at our church, but he added, "If I did, the people of my village would rise in opposition against me, as all claim to be determined that none living among them shall have anything to do with the Christian religion."

Another account illustrative of the state of Japanese Buddhism may well be associated with these narratives from Kuwana. We were told by a missionary, working in the province of Kaga, that a death occurred in the family of a rich man. The priest was immediately summoned for the funeral rites, and responded at once that he would come. He failed to appear at the time agreed, and, as the company was assembled for the funeral, the master of the house was at last compelled to go in person to inquire the cause of the delay. The priest put on a look of great embarrassment,

and informed the rich patron that his ecclesiastical robes were at the pawn-broker's and that he would need *yen* 100 to get them out. As the case was urgent, this gentleman of means saw no alternative and advanced this sum of money. He had barely arrived at his house again when, to his great surprise, the priest arrived, handsomely attired to perform his important functions. The master of the house remarked to a friend, it is said, that he had no doubt the robes had been concealed and were immediately put on as soon as the ruse had fully succeeded.

One wonders when God will raise up some Martin Luther here in Japan, with an immovable courage and the fixed purpose of ending these evils. Such a movement must come from without and must strive to supplant, rather than to reform, this worn-out faith. It is to be devoutly wished that Marquis Ito would put his wonderful powers of mind to this great religious problem. Although he has been fêted incessantly by public-spirited men, to extract some word as to what he thinks upon these and other questions, involving the very life of the nation, he carefully preserves, since his return from abroad, a sphinx-like silence. May all lovers of missions pray for Japan, and those who uphold her interests in the present time!

Recently one of our native Christians at Tsu died. Having no grave-yard, Mr. Nagata, our catechist, asked a priest in a neighboring Buddhist temple, for a small plot of ground in the Buddhist grave-yard for the burial. The priest politely, but firmly, declined to allow the ground to be used for Christian burial. He acknowledged the difficulty of the situation, but said, as all the Buddhist temples in Tsu had made a combination to prevent their grave-yards being used for burying outsiders, he was obliged to fall in with these regulations. Mr. Nagata then referred the matter to the police, and we employed counsel to argue our case at the police court. The priest, representing all of the temples, and a man who had

studied at the Imperial University in Tokyo, were summoned to court, and the catechist and a lawyer represented the Christians. The arguments continued on either side until about eleven o'clock at night, and the Buddhist priest only yielded when the law upon the matter from the Department of the Interior, in Tokyo, was read to him, and then he gave in with very poor grace, as he realized the consternation that would be caused among the fraternity when they learned the result of the trial.

The next day at the funeral it was evident that those in charge of the grave-yard felt humiliated. The Buddhist temple was closely locked, and the priest had absented himself, and two policemen stood in the crowd to preserve order while I read the funeral service. The Japanese Christians pronounced the whole matter a great triumph for the true religion, as the Buddhist priests have, in their sermons, made capital of the fact that residents of Tsu could not have decent burial if they became Christians, as there is no Christian grave-yard. The decision of the police court has now destroyed this weapon among the poor people, who look with peculiar superstition on burial rites and places of interment. However, there is something to be said for the Buddhists, and if we were to make too free use of our permit we should furnish ammunition by which fanaticism can be excited in a community where prejudice to Christianity is already strong.

On the day of the funeral I realized one perplexity which always meets us when we obtain the permission of the law to bury the dead in Buddhist grave-yards, over the heads of the priests. The Buddhists either burn the bodies of the dead and simply deposit the ashes in the graves, or else they fit the body in a cramped posture in a square box, which takes up little room, and so the graves are closely packed together and five or six grave-stones will stand over a space which would be fully covered by the ground required for an oblong coffin such

as we use. Thus, the digging of a Christian grave in a Buddhist graveyard is a very serious affair, and the large area of ground to be taken makes the whole matter appear still more unreasonable to unwilling consenters to the

ferent from those to which they have been accustomed.

In contrast to this, we want to find near to Tsu some quiet spot, on a retired hill-top, or in some pretty valley, which we want to beautify as much as



THE DI ABUTSU, OR GREAT BUDDHA, AT KAMAKURA

affair. It is, too, anything but agreeable to have a gaping crowd standing about one as the solemn service of commitment is read, many of them drawn by the novelty of the affair and making idle comments and showing great amusement at our funeral rites, so very dif-

ferent from those to which they have been accustomed. In contrast to this, we want to find near to Tsu some quiet spot, on a retired hill-top, or in some pretty valley, which we want to beautify as much as possible with trees and shrubbery and endow substantially, and when our people gather here to listen to the solemn and grand words of our burial service, it will be another reminder to them of their separation as the people of God.

Students and Missions

Notes on the Work of the Church Students' Missionary Association

THE Missionary Society at the General Theological Seminary opened the year with a meeting in Hoffman Hall, attended by about seventy-five students. In opening the meeting, Dr. Body, who presided, admitted that seminary life in the city was such that mission interests were apt to be crowded into the background. The needful task of restoring a truer balance fell to such a movement as the missionary society. Dr. Roper, in describing the work and aims of the local missionary society, addressed particularly the members of the incoming class, outlining the various forms of activity, and giving reasons why every student should take part in the work of the society. He dwelt forcibly on the function of prayer in the missionary sphere, and urged the more general use of "prayer circles," and regular attendance on the missionary litany.

Mr. Van Meter, Secretary of the C. S. M. A., spoke of the purpose of the movement to arouse a spirit which should result in more volunteers for the mission field. He emphasized the contrast in the fact that the Church has only seventy-five clergy in heathen lands, while she has 4,900 laboring at home; and further, that she gives only \$750,000 for missionary work, compared with \$14,000,000 for home objects. He deplored this neglect, and said that the object of the association was to exert an enlightening influence and to arouse distaste for the Church in this condition. Money shows interest, he said: the whole country gives in a year \$5,000,000 to all missions; but it spends \$22,000,000 on chewing gum, \$800,000,000 on tobacco, \$1,400,000,000 on liquor. The C. S. M. A. is trying to get men to ask themselves the question, "Why should I not go?"

Dr. Lloyd spoke of enthusiasm, its

function as a force in the spiritual life, and lamented the littleness of the mind which is ashamed of it. Christ will not call all of us to labor in the mission field, he said; not all of us are strong enough to stand alone in the darkness, but some can. He emphasized the need of Christianizing the East; pointing out that in a few centuries the East may come to dominate the West. The spirit that is needed is that of the Apostle who said, "Let us also go, that we may die with Him."

Father Powell gave an interesting account of the work among the Kaffirs, in which he had been engaged, drawing attention to the immense opportunities and the great scarcity of men, as at the Kimberley diamond mines, where one clergyman is laboring among the many thousand workmen in the stockades, under the most trying circumstances. His address reflected, in a marked degree, the joy of missionary work even in the face of tremendous obstacles.

Bishop Hall, in closing, made an eloquent appeal for the spirit of self-surrender, and added a few words of practical advice by way of caution. It was a mistake for candidates to pledge themselves too early to work in a particular field; such obligations, prematurely assumed, had frequently prevented men from going out to the mission field in response to a later realization of its needs.

Notes

THE society of the General Seminary is to equip a missionary room with maps, books, and other missionary literature, in order to stimulate interest and afford a centre for its work. Preparations are being made for the entertainment of the convention of the C. S. M. A., which

is to meet with this chapter, December 9th-11th.

¶
AT the Church Training and Deacons House, Philadelphia, weekly meetings are held. On the first Saturday of each month a business session is followed by an address on the current mission news of the day, by the Rev. R. B. Kimber. The other meetings are devoted to a mission study class. The chapter expended last year \$85.80, directly or indirectly for missionary work.

¶
THE Rev. A. R. Van Meter, Secretary of the Church Students' Missionary Association, who is under appointment for Hankow, China, has been allowed by Bishop Ingle to remain in this country until the first of the year, in order to visit seminaries and other institutions for the purpose of securing recruits for missions, both at home and abroad. Mr. Van Meter is now on a tour, extending from the University of the South at Sewanee, to the Canadian colleges, and as far west as Chicago and Faribault.

¶
THE sixteenth annual convention of the Church Students' Missionary Association is to be held at the General Theological Seminary December 9th to 11th, immediately following the series of Advent missionary meetings now being arranged for by the clergy of New York City. The convention will begin with a devotional service at three o'clock on the afternoon of December 9th. In the evening, after a brief business session, there will be a general meeting with addresses upon the topic: "What Does this Movement Mean? (1) To Student Life; (2) To the Mission Field; (3) To the Church." On Wednesday morning, after two hours devoted to business dis-

cussions and reports, the convention will listen to an address upon—"Heroism in the Mission Field, Past and Present." The afternoon topic will be, "The C. S. M. A. Chapter, and What it Can Accomplish," and in the evening, "How to Do Missionary Work" will be discussed under the head of Medical, Educational, and Evangelistic Missions. On Thursday, after the morning business session, there will be a conference upon "What Constitutes a Valid Call to Missionary Service?" and in the afternoon "Prayer," "Money," "Organization" and "Study" will be considered as helps to missionary work. The convention closes in the evening with a general meeting, at which addresses will be made upon "The Master Whom We Serve."

Among the speakers whom the executive committee hopes to secure for the occasion are the Bishops of Missouri, Vermont, Tennessee and Thetford, England; the Rev. Arthur S. Lloyd, General Secretary of the Missionary Society, the Rev. Professors Roper and Body of the Seminary, the Rev. L. B. Ridgely, of China, the Rev. F. C. Powell, of South Africa, the Rev. A. R. Van Meter, Secretary of the C. S. M. A., Mr. George Wharton Pepper and Mr. John W. Wood.

¶
THE missionary societies of the Episcopal Theological School in Cambridge are just beginning the season's work. There are three of them: The St. John's Missionary Society, which aims at obtaining knowledge of missionary problems, definite daily prayer for missions, and the encouragement of volunteers for missionary work; the "My Neighbor" Club, whose purpose is to consider city mission work; and the St. Paul Club, which engages in united prayer for missions and the systematic study of foreign missions.

"Having Land, Sold It"

A Mexican Incident

"LAST Sunday," says Mr. Orihuela, "was one of the happiest days of my life. There was in the congregation a poor old man from Cuentepec, who on a former occasion had brought an offering of \$8. At the close of the service there occurred a scene, which I wish could have been witnessed by the whole Mexican Church. Think of an aged man, almost deaf, coming eight or nine miles, afoot, with a *chiquihuite*—a kind of basket—on his back, and in it an offering he was bringing to God.

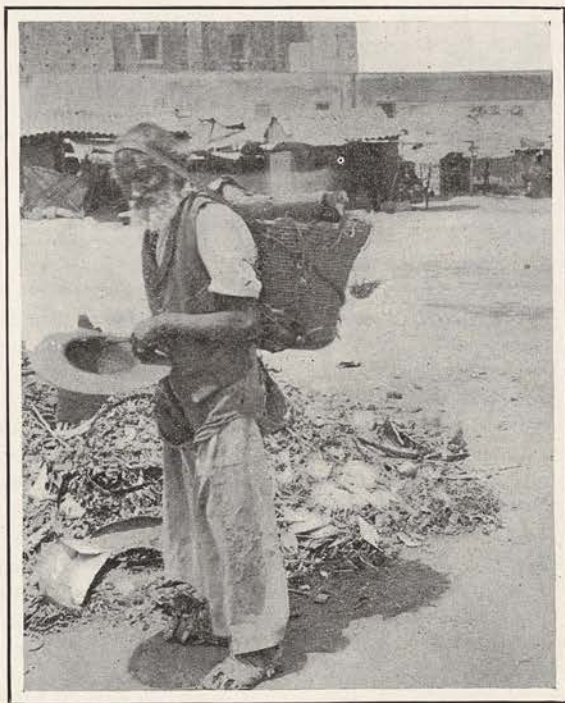
"I am going to die," he said, "and I bring the value of my house which I have sold." It was \$70!

"One of our students, who has spent nearly all his life in the country, has lately been sent into the field to do some practical work. He writes that he found the people, who belong to the laboring class, living on land belonging to their employers. Where these, or their

overseers, are not disposed to tolerate liberty of conscience and of worship, as is generally the case, the employees so situated cannot have a school or a chapel, and it is almost impossible to do anything for them. As our object is to help these poor people in this way, so giving to the children some instruction, and to the whole community the ministra-

tions of the Church, this student suggested to the people that they should club together and buy a piece of land, upon which they could build their little homes, their school-house, and their chapel. The suggestion was received and accepted with enthusiasm, and steps were immediately taken to carry it into effect. The site chosen has on it enough timber to pay for it several times over, and will furnish all the material required for the buildings to be erected, which will be, of course, of the simplest character. The people are very poor, and it will take them some time to do all they want to do, but they hope to secure the land immediately, and to occupy it in the near future. They are accustomed to hard living and poor housing, and the sense of freedom and of ownership will compensate them for what they will have to endure in the early days of their enterprise. The fact that they live in a hot climate is in

their favor. They hope to start their school very soon. Our student will be the teacher at first, the future will depend on developments. If they be favorable we shall have a village of our Church-people, which will be an object lesson to that region as well as a centre from which will radiate beneficent influences."



THE OLD MAN AND HIS OFFERING



EPIPHANY MISSION, VALDEZ
NOT EXACTLY A CATHEDRAL

Valdez, the Newest Alaska Station

A TWO YEARS' WAIT FOR A CLERGYMAN—THE SALOON
PROBLEM IN ALASKA—WANTED, A \$1,500 CLUB HOUSE

BY THE REVEREND F. C. TAYLOR

THE history of Valdez, Epiphany mission, is soon told. During the summer of 1900 Mr. Prevost, on his way from Nome to the States, spent two months in Valdez and found a few communicants of the Church. With the help of others he erected a very plain building, single rough-boarded, the whole, including the roof, covered with tar-paper. When he left that was all there was in the way of a church edifice. He told the people he thought a clergyman would be sent shortly, but none came for nearly two years, when I arrived August 4th, 1902. Meanwhile the few faithful communicants had not been idle, but had in various ways raised money and fitted up the church as it is at present. They had shingled the roof, put a rustic facing on the outside, sheeted the interior with pine, and had paid for everything, with the exception of some \$50, which we will

raise as soon as possible. We have no pews, but in lieu thereof four dozen chairs. I found a crude altar, handmade, a prayer desk and a set of white altar hangings, which a communicant of the Church here had presented to the mission from her home church in Portland. This is all the church furnishings we had. I have built a more substantial altar and a rough lectern, and have added some steps to the church, so that it is a little less difficult to make the ascent to the front door.

We have a woman's guild of twelve members, who are hard workers, and are doing all they can for the upbuilding of the mission. We have all we can do at present to pay running expenses and some floating debts, so we cannot think of buying the font, altar hangings, altar, lectern and pews we would like to have.

Many men will winter here who are at present in the interior at the mines,

(837)

and to do any effective work among them we ought to build a reading room and social hall to counteract the baneful influences of the saloons. If I had \$500 I could raise a few hundred dollars among the men themselves for the purpose, and so be able to erect a suitable building. Lumber and labor here are both expensive. Most of the men live alone in small shacks or log cabins and have no place of entertainment except the saloons. If we could put up a building for a reading room and social hall it would do a great amount of good. The saloon problem is a real one here, as truly as in the large cities in the States.

A correspondent writing to friends in Skaguay, gives this impression of the town:

"The people of Valdez have great confidence in their town, and are preparing for the large and increasing business for the incoming year. Houses are going up in every direction. Every store and saloon and business house in town is adding additions. The hotel, one of the best in Alaska, is adding thirty rooms. Mr. — has just enlarged his saloon and club rooms and now has the largest gambling establishment and saloon south of Nome. The school directors are doubling the size of the school-house and expect to have as good a school as can be found in the States. A high school will be established before the holidays. The sawmill is running night and day, and cannot half supply the demand for lumber. Several new business houses are being opened, and the outlook for the town and country was never better than at the present time."

Shall the Church keep up with the pace set by the people?

Letters to the Editor

[THIS Department is open to all readers of THE SPIRIT OF MISSIONS for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of THE SPIRIT OF MISSIONS. The appearance of a communication merely means that the Editor considers it of sufficient interest to justify its publication.]

To the Editor of THE SPIRIT OF MISSIONS:

NOTICE in the article on page 332 of the May number of THE SPIRIT OF MISSIONS, referring to the departure of Mr. Millidge Penderell Walker, to take a post as teacher in St. John's College, the following sentence occurs:

"Mr. Giles B. Palmer has been devoting himself chiefly to the military and athletic work."

As all that Mr. Palmer does in this line is done out of school hours, and as he has been teaching twenty-eight hours a week, this hardly seems a fair statement of the value of his work to the College. The statement was evidently made by oversight. Mr. Palmer is one of the hardest working teachers we have ever had, and has done splendid work in the intellectual department, as well as in the physical.

Money still flows in for the Building Fund. A few days ago I received \$450 from one of the student's parents. I am proceeding to have plans drawn both for the new College building and for the new residences, and hope that you will be able to wire authority soon for me to sign the contracts. I trust the subscriptions at home will not hang fire.

F. L. HAWKS POTT.

St. John's College, Shanghai.

The Meeting of the Board of Managers

October 14th, 1902

THE Bishop of New Jersey was called to the Chair. There were present of the elected members: The Bishop of Kentucky, the Bishop of New Jersey and the Bishop-Coadjutor of Rhode Island; the Rev. Drs. Eccleston, Smith, Huntington, Greer, Anstice, Alsop, McKim and Lines, and Messrs. Low, Chauncey, Ryerson, Thomas, Goodwin, Gardner, Morris and Pepper. The Bishops of Fond du Lac, Georgia, Vermont and Kansas, *ex-officio* members, were also present.

The General Secretary reported concerning a series of public missionary meetings to be held in New York and Brooklyn during the first week of the coming Advent; these meetings having been arranged by the conference of the clergy of the city, which meets monthly at the Church Missions House. In connection with this it was

Resolved: That the Board has heard with profound satisfaction of the contemplated Missionary Conference to be held in New York City during the first week in Advent. The Board regards such conferences as being among the most important means of spreading and stimulating missionary interest and enthusiasm. To those who are in charge of the preparations and arrangements the Board desires to convey a message of encouragement and good will."

Communications were received from twelve of the domestic bishops with regard to appointments, stations and stipends and affirmative action was taken where necessary. Under the Woman's Auxiliary United Offering of 1898, at the request of the Bishop of Salt Lake, Miss Sara Napper was appointed in the room of Miss Ellen Lees, resigned, as a missionary worker in Salt Lake City.

From Alaska letters were at hand from Bishop Rowe and several of the missionaries. Writing from St. Michael about the middle of September the Bishop was expecting to leave almost immediately *en route* to Nome and then to proceed to southern Alaska about the middle of the present month. Dr. John B. Driggs, missionary at Point Hope, north of the Arctic Circle, was heard from. He is hoping to have a class ready for confirmation when Bishop Rowe comes, which he understands will be next summer. It was stated that the Rev. H. H. Gowen had rendered great assistance to the Society during the summer in arranging for the transportation of missionaries from Seattle to the field, when the Board put on record its cordial appreciation of his services and its thanks for them.

Letters were submitted from the bishops in China and Japan. Bishop Graves writes that, raised in the field, they have \$4,500 (gold) for St. Luke's Hospital and \$7,000 (gold) for the new building for St. John's College, besides which during the past year they raised \$2,000 in gold which was all used in paying for work in China. The bishop also said that work was to be begun on the Mary A. E. Twing Memorial building of St. Mary's Hall in September.

It was stated on behalf of the Auditing Committee that the annual reports of the Treasurer had been examined and certified to as correct by the signatures of all the members.

The Rev. Dr. J. Lewis Parks, rector of Calvary Church, New York, was elected to membership in the Board to fill the vacancy caused by the death of Dean Hoffman. He has since accepted the election.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name.

It will in all cases greatly facilitate correspondence if the invitation to a speaker, whether sent direct to him or through the office of the Church Missions House, gives the exact hour, the location of the place of the meeting, as well as the day upon which the meeting is to be held.

- Africa: Miss Higgins.
- Alaska: Miss Deane, of Circle City, 1215 Bloomfield Street, Hoboken, N. J.
- China: Rev. Laurence B. Ridgely, of Wuchang, 3300 Arch Street, Philadelphia, Pa.
Bishop Partridge.
- Japan: Miss Aldrich, of Tokyo, 629 Belmont Street, Manchester, N. H.
- Salt Lake: Bishop Leonard.
- Work Among the Negroes: Archdeacon Joyner, of South Carolina. Address 2201 St. James' Place, Philadelphia.
- Work Among the Southern Mountaineers: Rev. W. G. McCready, of Lexington, Ky.
Rev. Thomas C. Wetmore, of Arden, N. C.
Rev. W. S. Claiborne, of Sewanee, Tenn.

Announcements

Concerning the Missionaries

Alaska

ON August 31st, in Christ Church, Anvik, Bishop Rowe ordained Mr. A. R. Hoare to the diaconate.

THE Rev. Charles E. Rice arrived at his station, Circle City, September 15th.

Porto Rico

AT the Stated Meeting of the Board of Managers on October 14th, acting by request of Bishop Van Buren, the Rev. Harris B. Thomas, of Wellsburg, W. Va., was appointed a missionary to Porto Rico, to be stationed at Ponce in the room of the Rev. E. Sterling Gunn, resigned.

THE Rev. Frederick F. Flewelling, wife and child, sailed from New York by the steamer *Philadelphia* on October 4th and arrived at San Juan on the 10th.

Shanghai

THE Rev. Robert C. Wilson, Mrs. Lillian P. Fredericks and Miss Williette W. Eastham, who sailed from Vancouver by the steamer *Empress of Japan*, August 18th, arrived at their destination, Shanghai, September 6th.

Hankow

ANNOUNCEMENT has been received by cable of the marriage on October 20th, at Hankow, China, of the Rev. S. Harrington Littell and Miss Charlotte Moeller Mason.

MR. WILLIAM McCARTHY and family, who sailed from England by the steamer *India* on September 5th, have been heard from *en route* at Port Said. They were hoping to reach Shanghai October 14th.

AT the meeting of the Board of Managers, held October 14th, the Bishop of Hankow's appointment of Miss Alice M. Clark, of Skaneateles, N. Y., as missionary teacher in his district, was formally approved, and the appropriations necessary for her support and travelling expenses were made from the Woman's Auxiliary United Offering of 1898.

Tokyo

THE Rev. JAMES CHAPPELL, on leave of absence after seven years' continuous

service in the field, with his wife and son, were proposing to sail from Yokohama for England by the steamer *Awa Maru*, September 20th.

MISS LULA H. BOYD, who sailed from Vancouver by the steamer *Empress of Japan*, August 18th, reached Tokyo September 1st.

MRS. J. MCD. GARDINER and children, and Miss Salome Woodman, who left San Francisco September 3d, after a visit in Honolulu, sailed thence by the steamer *Hong Kong Maru* on the 18th and reached Yokohama on the 30th.

MISS LELLA BULL and Miss Sally Perry Peck, who sailed from Vancouver by the steamer *Empress of Japan*, August 18th, arrived at Yokohama September 1st and proceeded to destination.

Notes of the Month

A YOUNG deacon writing from his first parish in the Diocese of Missouri, says: "I have been here two weeks to-day, and went to work at the earliest possible moment to secure subscriptions to THE SPIRIT OF MISSIONS, and infuse a little missionary enthusiasm into this parish. I enclose my check for \$9, for which please send me nine copies for a year."

The parish is in a town of 2,000 people, and has a communicant list of 108 persons. Is it unreasonable to hope that many other clergymen who, through the courtesy of the Board of Managers, receive THE SPIRIT OF MISSIONS without charge, may render similar practical help? If every clergyman of the Church would do as well the subscription list would be increased by over 40,000 copies.

A MISSIONARY in India says that one can go to any of the great cities of India and, starting from any mission station, can within five minutes reach a district absolutely untouched by Christian effort. The whole of India, with

very small exceptions, with dots here and there, is one great untouched mission field.

COMMENTING upon marriage problems in China, a missionary, after pointing out that "engagements are almost as binding as marriages, and to teach the Christians to disregard them is to bring disgrace on the Church," asks: "Yet what shall we say to the case of a dainty little hospital assistant, a bright and winning girl, who is betrothed to an idiot who cannot walk without assistance, and who makes awful faces when he tries to speak his unintelligible jargon? This betrothal took place because the girl's father liked the boy's grandfather, who was a truly good man. Now he is dead, and so are both the girl's parents; the difficulty of breaking off this engagement is increased by the fact that the boy's mother took in the orphan girl and provided for her for a time. What can be done?"

BISHOP RIDLEY, who, after many years of service, has resigned his great Alaskan Diocese of Caledonia, in speaking of the sympathy and gifts he received a few months ago, when the mission buildings at Metlahkatlah were burned, told an audience of "Hannah," for twenty years his Indian laundress, who brought him \$100 as her offering for the rebuilding of the mission. "I wish you were all wash-women!" was the Bishop's exclamation. As another instance of the devotion of Alaskan Indians, he tells of ten men of the mission who for three days in a frail dug-out braved the open sea to bring a physician across sixty miles of stormy water to save the life of a woman missionary. When the captain of the native crew was asked what reward should be given for such services, he reproachfully exclaimed, "Do not breathe any such idea to my men. It would break their hearts. No amount of gold would have tempted us on that sea; but she loved us, and we loved her, and would have died for her, if need be."

THE WOMAN'S AUXILIARY

To the Board of Missions

On the West Coast of Japan

BY MARION MADELEY

[In 1898 the Rev. W. F. Madeley, who had been working in the Church of England Mission in Japan, through an arrangement with Bishop Awdry was assigned duty in the Tokyo District under Bishop McKim. He was stationed at first at Hirosaki, whence he visited Aomori and Hachinohe, and later was transferred to Sendai.

In his last report Bishop McKim mentioned the probability of his being sent to Akita, to become our pioneer missionary in that important city, which the bishop had long wished to enter. On May 15th Mr. Madeley married Miss Marion Nivling, of the Presbyterian Mission, and from Mrs. Madeley we hear of their new home and surroundings at Akita.]

FIRST to place us. We are on the west coast, the farthest outpost of the Mission, rejoicing in the hope that soon the railway will be through and connect us with Tokyo, 576 miles away. Then we shall not feel so far out of the world.

We arrived July 1st, after a nine hours' *jinriksha* ride from the present terminus of the railroad, to find our faithful old servants ready to welcome us and our "household gods," if not in proper places, at least in places; and now we are quite settled in our little Japanese house. The quaint thatched roof and the paper doors and windows I thoroughly enjoy. We have a typical Japanese garden, moss-covered stone lanterns, and all. We live practically out of doors, for the paper *shoji*, to all intents the whole side of the house, are taken out early in the morning and only closed when we retire at night. I am quite in favor of such houses as these for summer; my enthusiasm may wane when the snow drifts high and "the chilly winds do blow"; but it is summer now—we will wait till winter comes for that. I see already, however, that the problem of ventilation will not be a serious one.

Akita is a city of 40,000 inhabitants, five miles in from the sea, and from the days of the Daimyos it has been an important trade centre of this coast. Very little mission work has been attempted

here on account of its inaccessibility, but now we believe it will be equally advantageous as a centre of missionary enterprise. We found here, as a nucleus for our mission, one Christian and two enquirers; both of these latter became interested through our work in Aomori. They seem to have a lively faith, have kept on studying the Word as they could, and are to be baptized next Sunday. Next month the catechist and the Bible-woman arrive, and then work begins in earnest. Until they come we are working away at the language. Some get so far into its depths they say they forget their mother-tongue, but never was missionary found so bold as to say he had "mastered" Japanese as we speak of a European language!

The women of the Auxiliary will be interested to know that the Bible-woman, who is to come to work here is Jin Asa San, for whose education there was an appeal in THE SPIRIT OF MISSIONS, which received a generous response. She has done very well at school and has graduated now, and comes back to us with excellent reports from her teachers. She has a modest, pleasing manner, plays well, and I think has material for a good worker in her.

Of the people here I know nothing as yet. They are far from the madding crowd of tourists, foreign business men and semi-Europeanized Japanese of the

capital. If I had the money I would open a kindergarten. I feel that my training and experience ought not to be cast aside when kindergartens are so popular with the Japanese, and there is nothing of the kind here. It is one of the most potent means of gaining an entrance into the homes of the better classes, which is a very difficult matter. My idea is not a charity kindergarten, but one to be worked up among the better classes who are able and willing to pay, and thus to provide something of a revenue for the running expenses. In cities where they have been tried the "foreigners' kindergarten" is always full, with oftentimes from fifty to a hundred waiting to enter.

This city is one of the cleanest and greenest I have seen. The spirit of vandalism, rampant some years ago, tore away the old feudal castle, but the earthworks, the moats and the grand old trees still stand, and it

is easy to imagine how impregnable a stronghold it was in the days of the spear and the bow and arrow. Time, that heals all wounds, has covered all traces of the iconoclast's work, and, aided by the landscape gardener, has transformed the place into one of the most pleasing parks I have seen in Japan. It is only a few minutes' walk from here and the view is a beautiful one. The city lies at our feet, surrounded by miles of rice fields, their irregular outlines now quite obliterated in the opulence of summer; about sunset, the "steel blue rim of the ocean" becomes a band of shining light along the horizon; the little villages in their clusters of trees look like islands in an ocean of green waving grain; to the left, beyond the rice fields and villages, are hills and mountains stretching away in ever increasing height and blueness as far as the eye can see. It is a sight of which we never tire.

Notes on Woman's Work in Kyoto

BY FANNY K. PATTON

A Missionary to Tokyo

I MUST tell you of Miss Fukuda, one of our Christian women in Kyoto, who was sent by the city government here to Tokyo to study the newest methods of teaching the blind and deaf, in the largest institution of the kind in Japan, which is situated there. She and one other woman were the only Christians on the premises. When it became known that Miss Fukuda was a Christian, a few of the female pupils asked her to teach them something about the Bible. She gladly consented to do so, and they came to her room every Sunday afternoon for a Bible-class. Gradually others asked to join the class; then some of the male pupils also asked to join, until finally her room would not hold all who wished to come, so she went to the principal and asked permission to use one of the class-



MISS FUKUDA

rooms, and he astonished her by offering to let her use the assembly room, and by agreeing to her inviting missionaries to lecture to the pupils on Christianity, every Sunday afternoon. She did this, and a large number of the pupils and some of the teachers also attended these lectures and seemed much interested.

As this is a Government institution, there was a tremendous commotion in the neighborhood when it was found that the pupils were receiving regular instruction in Christianity, and Miss Fukuda was abused and blamed for it all. She was much distressed when she heard how wrought up the people of the neighborhood were; but the principal of the school told her not to be at all disturbed, that she had done nothing wrong, and that he had given his consent to these meetings and therefore the responsibility was on him, and that the meetings should continue. Miss Fukuda, with a grateful heart, thanked God for having made her the means in His hands of opening a way for those unfortunate children of His to learn the truth of His Gospel.

She has now returned to Kyoto to resume her work among the blind and dumb of this city, and she says she understands now why God put it into the hearts and minds of the authorities here to send her to Tokyo instead of one of the other teachers, all of whom are heathen. She tells how Miss Bull said to her at parting: "God has some wise purpose in sending you to Tokyo. He has work for you to do for Him there," and she often recollected those words and tried faithfully to do what God's hand seemed to be leading her to do.

The Woman's Auxiliary

In Kyoto we have a flourishing branch of the Woman's Auxiliary, in Holy Trinity Church, composed of the married women of the congregation and the pupils of St. Agnes's School. These women and girls attend the meetings well, and work hard for domestic missions, for mission work in Formosa, and

to send a triennial contribution to the United Offering.

The Girls of St. Agnes's

About forty or fifty of the school-girls come to our house once a week to practise the hymns for the following Sunday, after which we have tea for them and a little social intercourse in order to become acquainted with them and to gain an influence over them, if possible.

The Mothers' Meetings

Once a month I hold a mothers' meeting at my house, which is well attended, not only by the Christian women of Holy Trinity congregation, but by many women who are not Christians and who never attend a Church service or Christian meeting of any other sort. This is one of the encouraging features of the meetings, for Christian and heathen are all alike interested in the training of their children, and by means of these meetings we teach the blessed truth of the Gospel to women who would not, or *might* not otherwise hear them. With "specials" given me by friends in America, I have bought a few books on the subject of child-culture and other subjects of interest to women, and I have what I call a Mothers' Club Lending Library. I lend the women these books at one meeting and they return them at the next, and the best part of it is, that some of them will tell me at the meeting the important points that have impressed them in the books they have just read; thus making the meetings thoroughly informal and very interesting.

I have also organized similar meetings at St. John's Church in this city, and at Otsu, Kishiwada, Sakai, and at St. John's Church in Osaka. I attend and address the meetings at St. John's in Kyoto, and at Otsu once a month, but the other places are too far away for me to get to them often. The meetings are carried on by the Bible-women in these respective towns, and in each case I have

given them all the books I could hear of, that would be helpful to mothers in the training of their children, whether mentally, morally or physically. The friends in America who gave me this

money would be gratified if they could see how the women enjoy reading the books. Most of them are too poor to buy books, but gladly read them when they have an opportunity to do so.

The United Offering of 1901: What Will Be Done With It?

XV. In North Dakota

A LARGE part of our share was spent as pledged—and that wisely and helpfully—before the present bishop took charge. Like most of his fellows, Bishop Edsall knew that this good gift was on its way, and he encouraged workers, and pushed forward work, by promises of substantial aid from the United Offering. So, before my arrival in the field, there had been paid to, and distributed by him—with my hearty concurrence—\$1,000 as follows:

Toward payment of debt on St. George's Church, Bismarck	\$200
On the improvement of St. John's Church, Larimore ..	30
On repairs of our two Indian churches	150
Toward building a church at York	200
Toward enlargement of the rectory at Wahpeton	200
Toward purchase of a rectory at Jamestown	100
First payment on salaries of two new missionaries	100
Various small items	20
	<hr/>
	\$1,000

Besides this expenditure, Bishop Edsall had made promises which I felt bound, not merely in honor but in policy, to fulfil. Accordingly, I spent in redeeming those promises, the following:

For completing the church at Cando	\$125
For final payment on rectory at Larimore	430
For final payment on the rectory at Valley City	350
	<hr/>
	\$905

Concerning all the above, I may remark that what Bishop Edsall gave or promised was the cause of larger gifts from the people in the various places, and his action has been justified by the results.

The four rectories are now comfortable homes, and enable us to keep most valuable clergy in this district, whom, otherwise, we could hardly ask to stay. The church at Cando is finished, paid for, and consecrated. The church at York is nearly done, and that without debt. The Indian churches were transformed from barns to rooms with some devotional appearance, though one, alas, has since burned down, and the two missionaries are doing noble work.

Of the second \$1,000, I have spent on my own account the balance, as follows:

Toward purchase of lots for church in Minnewaukon ...	\$50
For purchase of the church in Northwood	50
	<hr/>
	\$100

The lots are excellent, worth at least \$250, and are entirely paid for. It may be a year or two, perhaps three, before we can build there; but the town is growing, we hold regular services, and the people are assured that we have come to stay. The Northwood church is a fine structure, and would cost from \$1,800 to \$2,000 to build now; but it had a heavy debt. The members had all moved from the town, except one family; the population now is almost exclusively Scandinavian; in the course of years we may make some impression on them. I was able to buy up the debt for the paltry sum of \$50, and our district corporation, "the Bishop, Chancellor and Standing Committee

of the Church in North Dakota," now has the title. Monthly services are held, the building is kept insured, is free from desecration, and stands ready for any possible future. I am bold to say that that money was well spent.

And now, as to the balance, \$1,500. I have not yet spent a cent of it, nor pledged a cent. Indeed, I only drew it from New York this past week. I am counting on it to assure the starting of new work, by guaranteeing, and probably paying, the first quarter's stipends of the workers.

There are a score of towns, many of them only two or three years old, in which we have no services, and where, if we had to wait until the inhabitants could provide a salary for the clergyman, we would not have services for a dozen years, but where, if we can send our priest and support him for a while, we can gain a good foothold. The people will attend, they will contribute to expenses, they will give ground, and in time they will help to erect a church. But first, they must see, and hear, and like our clergyman. He must come to them, not as one seeking to get his daily bread from them, but as one sent by the Church to minister to their souls. He must be independent and generous, looking justly to his bishop for his material support.

And it is in sending and caring for such men to carry out such work, that I mean to spend my \$1,500. And how thankful I am for it! Of course it is not enough, but it is ten thousand times better than nothing!

At this day there are two little villages, both likely to become quite big ones, where our Church is absolutely the first in the field. We are building a small frame church in each, and the inhabitants are furnishing at least half the money. In one of them that means \$2, in the other \$1.50, for every man, woman and child. In neither is there a single subscription of over \$50. These places must have regular services, and, as soon as I can find the priest, I can furnish them, because, thanks to the

Woman's Auxiliary, I can pay him enough to live on.

So I am myself most gratefully,
CAMERON MANN,
Bishop of North Dakota.

XVI. In Duluth

I MUST tell the women of the Auxiliary of the good effect of the magnificent gift of the United Offering which came to Duluth. It was resolved to add the gift of \$3,500 to our Episcopal Endowment Fund, which, with this addition, amounts to about \$23,000. The gift of the Auxiliary has stimulated the Churchmen of the district to make a determined effort to achieve diocesan autonomy in 1904; and our last convocation resolved to raise by assessment on our missions and parishes the sum of \$7,000 to bring the endowment up to \$30,000. It is a great thing for feeble folk to do, and the stimulus was supplied by the splendid benevolence of the women's United Offering.

J. D. MORRISON,
Bishop of Duluth.

XVII. In West Africa

IT is my purpose to apply the portion of the United Offering of the Woman's Auxiliary that has been assigned to the African Mission, to a single object that may be considered a fit memorial of the deep interest which the Churchwomen of America take in the work we are trying to do here. It seems to me that there can be no better object than to make it a means of uplifting the women of this land, that they may be influenced by the like spirit which characterizes their sisters across the sea, and, like them, become a potent factor in the advancement of the work of God. To this end, it will be used, either in founding a new institution for the training of girls, or in enlarging the borders of one of the old ones. I am now in correspondence with the Board of Managers on the subject. In the meantime, the money has been invested and is increasing. By this use of your gift it

will never cease to be a means of good to Africa.

Yours faithfully,
S. D. FERGUSON,
Bishop of Cape Palmas.

XVIII. In the District of Shanghai

I HAVE been considering what is the best use for the Auxiliary gift of \$3,500. At our conference this spring, it was decided to go ahead with new work, and two of the points where we shall establish ourselves, are, first, Wusih (work begun, but no land or building), and, second, Soochow, a city of half a million and the capital of this province. My intention is to devote half the amount to each of these stations, to land or buildings as may be the more necessary. It is an immense help to have a sum like this, that can be used at will when the occasion arises,

and it ought to be gratifying to the Auxiliary to be the means of beginning the work in a solid way at two such cities as these are. It has doubtless seemed a long time before I gave you the definite information, but it was not easy to see just where the money could be used to the very best advantage, and I did not want to use it anywhere till I got just the *best* place for it.

Will you convey my best thanks to the Auxiliary, and tell them that as soon as the land is bought or the buildings are erected, I will give them details. As it is, will they not remember that they have been agents in establishing the work in two new and important cities, and that the future work of the Church there will be due to the fact that a beginning has been made? In September I hope to have Mr. Ancell and Mr. Nichols at Soochow and Mr. Mosher and Mr. Wilson at Wusih.

F. R. GRAVES,
Bishop of Shanghai.

The Woman's Auxiliary in Philadelphia

THE days from early morning of Tuesday, October 21st, to late noon of Saturday, the 25th, were full of pleasure and interest to the members of the Woman's Auxiliary who were able to spend them in Philadelphia. They opened at half past seven on Tuesday morning, with the service for the diocesan officers, in Holy Trinity Church. The Bishop-Coadjutor of Pennsylvania celebrated the Holy Communion, and was assisted by the Rev. Dr. Tomkins, rector of the parish, and the General Secretary and Associate Secretary of the Board.

From the church the officers went out into the early sunlight, and, passing by Rittenhouse Square down Walnut Street to No. 1618, came to a club house which had been hospitably placed at their disposal. In its bright rooms, cheerful with sunshine and flowers and a cordial greeting, breakfast was served, Bishop Mackay-Smith saying grace, and then bidding welcome to the guests of his diocese.

From breakfast the officers gathered in a large upper hall, where Dr. Lloyd read the prayers and introduced Mr. Thomas, Treasurer of the Board, who spoke of the financial side of missionary work and the cost at which it is carried on. Dr. Lloyd followed him with a few words upon the spiritual aspect of our service, and when he and the Treasurer had left the room the conference opened with the nomination and election of Mrs. Markoe, president of the Indian's Hope Association, as presiding officer of the day. Mrs. Markoe took the chair, making acknowledgment of this choice as due to the long-time history of the Association, and her inheritance of office from Mrs. William Welsh.

The report of the Committee on Missionary Workers was presented by Miss Coles, of Pennsylvania, as follows:

In presenting its annual report, the Missionary Workers' Committee would record the growing importance of its work. Imperfectly as

they may have done it, its members realize more and more the good which can be done, not only in what may be called the sifting of applicants, but also through the friendships formed, and the interest developed, through the desire to help those whom they try to aid to do their best work for the Master. During the past year the members of the committee have been more or less in active correspondence with many women, and have endeavored to weed out poor material, and to fit the right women into the right places. They met last evening in accordance with their resolution of last year, and reported on sixty-seven names, among those that have been before them. Of these, twenty-six correspondents had proved to be unpromising for mission work; with twenty-seven, correspondence will be continued; two are engaged in active Church work, *not* in mission fields; Miss Boyd is in Tokyo; Miss Elwyn is working most cheerfully and in a consecrated spirit under Archdeacon Joyner, among the colored people in Columbia, South Carolina; Miss Murray has been sent to the Indian field; Miss Calloway is in Kentucky, and Miss Dixon in the Asheville District among the mountaineers; Miss Eastham and Mrs. Fredericks are in Shanghai, and two applicants have been placed—one in New York and one in Philadelphia—at the training schools.

The opportunities for trained workers are truly great. Bishop Ingle pleads for five more in Hankow; Bishop Graves for six more in Shanghai; Bishop McKim for six in Tokyo. Besides these, the Bishop of Oklahoma asks immediately for a trained nurse, and Asheville for another teacher, and from other places calls are sure to come.

At the committee meeting Miss Coles asked to be relieved from her duties as chairman, and Miss McVickar, of Rhode Island, was elected to take her place. In the places of Mrs. Thayer, of Massachusetts, who had not been able to accept an appointment on the committee, and Mrs. Hopkins, of Chicago, who had been

obliged to resign, the committee nominated Miss Tomes, of New York, and Mrs. Francis, of Indianapolis, for the approval of the officers to be nominated to the Board of Managers.

After the acceptance of this report, the diocesan branches were called upon in turn, and officers from Albany to Pennsylvania reported upon their methods and work, or reviewed their history and the underlying principles and motives of their endeavor.

At Pennsylvania the reports ceased, and adjournment was made to the next morning at nine o'clock. Before adjourning, however, a collection, amounting to \$70, was taken, which by a later vote was given to General Missions.

On Wednesday morning the officers reassembled, in the Woman's Auxiliary Room at the Church House. Reports were resumed, beginning with Pennsylvania, and an interesting meeting continued until half-past ten.

That afternoon from five to half-past six, many of the officers accepted the kind invitation to visit the Church Training and Deaconess House, 708 Spruce Street, and to acquaint themselves with the delightful home where so many of our missionaries have already been trained, and from which so many more are likely to go to their work.

At all other times on Tuesday, Wednesday and Thursday, officers and other members of the Auxiliary were in constant attendance upon the sessions and gatherings of the Missionary Council, gaining a store of information, and a renewal of enthusiasm for their work. On Friday large numbers of the visiting members attended the Annual Service and meeting of the Pennsylvania Branch. These were held in the parish of the Holy Apostles, the Bishop-Coadjutor having the service and giving the address; Bishops Mann, of North Dakota, and Van Buren, of Porto Rico, speaking in the morning; Miss Sybil Carter, Miss Deane, Mrs. Lloyd, Mrs. Stevens and Mrs. Johnson, of Southern Virginia, and the Secretary, at noon; and at the afternoon service, Bishop Brewer, of Mon-

tana, Archdeacons Joyner, of South Carolina, and Russell, of Southern Virginia, the Rev. Messrs. Marshall, of West Virginia, and Tayler, of Los Angeles, and the Corresponding Secretary of the Board.

On Saturday morning at ten o'clock, a delightful Junior Conference, over which Miss Morris, Secretary of the Junior Department in Pennsylvania, presided, was held in the Holy Trinity parish house. Junior officers from Southern Virginia, New York, New Jersey, Newark, Delaware, Massachusetts, Maryland, Easton, Milwaukee and Connecticut spoke, while Miss Stuart represented the Juniors of Virginia. Deaconess Moulton, of New Hampshire, read a letter from a branch of the Vermont Juniors, and a message from Central Pennsylvania was brought by a member of the Woman's Auxiliary in that diocese. Mrs. McIlvaine, of Delaware, Mrs. Knickerbocker, of Central New York, and Mrs. Brewer, of Montana, all spoke most encouraging words of the Juniors and their work. Deaconess Knapp, House Mother of St. Faith's, New York, told of the opportunities offered in the Church's training-schools, and Mr. Wood, Corresponding Secretary of the Board, spoke of the helps afforded in the use of the stereopticon and of missionary publications. Several papers prepared by absent officers had to be omitted from want of time, but we hope to use these, together with many suggestions and helpful notes given at all meetings of the week, either in the pages of THE SPIRIT OF MISSIONS

and YOUNG CHRISTIAN SOLDIER or in typewritten copies to be sent to branches.

The following branches were represented in Philadelphia: Albany, one; Arizona, one; Asheville, one; Central New York, one; Colorado, one; Connecticut, seven (one Junior); Delaware, six (one Junior); Easton, two (one Junior); Georgia, one; Kansas, three (one Junior); Long Island, three; Maryland, six (two Junior); Massachusetts, five (one Junior); Milwaukee, one (Junior); Minnesota, two; Montana, one; Newark, seven (one Junior); New Hampshire, one; New Jersey, five (one Junior); New York, three (one Junior); North Dakota, one; Ohio, one; Pennsylvania, twenty-two (one Junior); Pittsburgh, three; Rhode Island, two; Southern Florida, one; Southern Ohio, one; Southern Virginia, three (one Junior); Virginia, two; Washington, four; West Virginia, one. Visitors from Alaska, Maine, Hankow and Kyoto were also present. Thirty-five dioceses, therefore, were represented by ninety-nine officers, and four visiting members.

The November Conference

THE Officers' Conference for November will be held in the room of the Woman's Auxiliary, in the Church Missions House, on Thursday the 20th, at 11:30 A.M.

**All things come of Thee, O Lord,
And of Thine own have we given Thee.**

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

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 C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from September 1st, to October 1st, 1902:

* Lenten and Easter Offering from the Sunday-school Auxillary.

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

ALABAMA—\$2.75		COLORADO—\$50.00	
Patton—Mission, Domestic and Foreign...	2 75	Central City—St. Paul's, General.....	5 00
ALBANY—\$21		Colorado Springs—St. Stephen's, Domestic and Foreign.....	45 00
Ashland—Trinity Church, Foreign.....	5 00	CONNECTICUT—\$411.00	
Cohoes—St. John's Colored Mission.....	15 00	Ridgefield—St. Stephen's, Domestic, \$100; Foreign, \$150.....	250 00
Schenevus—Holy Spirit, General.....	1 00	Stamford—"Connecticut," for Bishop Ingle's work in Hankow.....	100 00
CALIFORNIA—\$137.65		Wethersfield—Trinity Church, Sp. for Bishop Brown of Arkansas.....	11 00
Alameda Co.—Quarterly Meeting Wo. Aux., Sp. for Bishop of Porto Rico.....	22 00	Miscellaneous—Litchfield Archdeaconry, Sp. for Colored work, Archdeacon Joyner, South Carolina.....	50 00
Oakland—Mrs. M. A. Todd, Sp. for the Mission House in Boise for work among the Lemni Indians by Miss Stockdell.....	50 00	DALLAS—\$10.89	
San Francisco—St. Luke's, Sp. for Bishop Rowe, Alaska.....	44 65	Miscellaneous—Babies' Branch, "Ruth Cotton" scholarship, St. John's Mission, Cape Mount, Africa, \$5; Domestic, \$5.89.....	10 89
St. Paul's, General.....	21 00	DELAWARE—\$237.00	
CENTRAL NEW YORK—\$49.37		Christiana Hundred—Christ Church, Wo. Aux., Sp. for Dr. Driggs, Alaska, \$5; Sp. for Foreign Missionaries' Life Insurance Fund, \$5; Sp. for Rev. Mr. Bartlett, Hankow, \$5; Sp. for Rev. Mr. Bartlett, Spokane, \$10.....	25 00
Afton—St. Ann's, General.....	10 02	Delaware City—Christ Church, Wo. Aux., Sp. for Dr. Driggs, Alaska, \$5; Sp. for Rev. Mr. Bartlett, Spokane, \$5.....	10 00
Oriskany Falls—Church of the Good Shepherd, General.....	1 60	Dover—Christ Church, Wo. Aux., General, \$10; Sp. for Dr. Driggs, Alaska, \$5; Sp. for Rev. Mr. Forrester, Mexico, \$5; Sp. for Rev. Mr. Bartlett, Spokane, \$5.....	25 00
Owego—St. Paul's, Domestic, \$3; Foreign, \$4.....	7 00	Georgetown—St. Philip's, Wo. Aux., Sp. for Rev. Mr. Bartlett, Hankow.....	5 00
Utica—St. George's, for China.....	14 55	Middletown—St. Ann's, Wo. Aux., Sp. for Dr. Driggs, Alaska, \$5; Sp. for Foreign Missionaries' Life Insurance Fund, \$5; Sp. for Rev. Mr. Bartlett, Hankow, \$5; Sp. for Bishop Kinsolving, Brazil, \$5; Sp. for Rev. Mr. Bartlett, Spokane, \$5.....	25 00
St. Luke's, Junior Aux., Sp. for St. Mary's Orphanage, Shanghai.....	1 00	Newark—St. Thomas's, Wo. Aux., Sp. for Dr. Driggs, Alaska, \$5; Sp. for Foreign Missionaries' Life Insurance Fund, \$5; Sp. for Rev. Mr. Bartlett, Hankow, \$5.....	5 00
Miscellaneous—Second District, Wo. Aux., General.....	15 00	CHICAGO—\$36.31	
CENTRAL PENNSYLVANIA—\$33.47		Lake Forest—Church of the Holy Spirit, Sp. for Rev. A. W. Mann's Deaf-Mute Fund.....	18 05
Bethlehem—Trinity Church, "M. J. B.," General.....	5 00	Momence—Church of the Good Shepherd, General.....	6 26
Leacock—Christ Church (of which S. S., * 81 cts.), General.....	8 46	Waukegan—Christ Church, "E. W. B." for St. Hilda's School, Wuchang, Hankow	12 00
Nickel Mines—Grace (of which S. S., * \$2.80), General.....	6 00		
Paradise—All Saints', General.....	2 01		
Phillipsburg—St. Paul's, General.....	8 00		
Williamsport—All Saints', General.....	4 00		

(1)

Acknowledgments

<p>Sp. for Rev. Mr. Bartlett, Spokane, \$5. 20 00 <i>New Castle</i>—Immanuel, Wo. Aux., Sp. for Dr. Driggs, Alaska, \$5; Sp. for Foreign Missionaries' Life Insurance Fund, \$5; Sp. for Rev. Mr. Bartlett, Spokane, \$5. <i>Smyrna</i>—St. Peter's, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund..... 5 00 <i>Stanton and Newport</i>—St. Thomas's, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund, \$2; Sp. for Rev. Mr. Littell, Hankow, \$5; Sp. for Rev. Mr. Bartlett, Spokane, \$5..... 12 00 <i>Wilmington</i>—Calvary, Wo. Aux., Sp. for Rev. Mr. Bartlett, Spokane..... 5 00 <i>St. Andrew's, Wo. Aux., General</i>, \$10; Sp. for Dr. Driggs, Alaska, \$5; Sp. for Foreign Missionaries' Life Insurance Fund, \$5; Girls' Friendly Society, Sp. for Mrs. Hooker Orphanage, Mexico, \$2; Sp. for Rev. Mr. Bartlett, Spokane (of which Girls' Friendly Society, \$2), \$7 <i>St. John's, Wo. Aux., Sp. for Dr. Driggs, Alaska, \$5; Sp. for Foreign Missionaries' Life Insurance Fund, \$5; Sp. for Rev. Mr. Littell, Hankow, \$5; Sp. for Rev. Mr. Bartlett, Spokane, \$5.....</i> 20 00 <i>Trinity Church, Wo. Aux., Sp. for Dr. Driggs, Alaska, \$5; Sp. for Foreign Missionaries' Life Insurance Fund, \$5; Sp. for Rev. Mr. Littell, Hankow, \$5; Sp. for Rev. Mr. Bartlett, Spokane, \$10</i> <i>Miscellaneous</i>—Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund, \$8; Junior Aux., Sp. for Dr. Driggs, Alaska, \$5; Sp. for Rev. Mr. Littell, Hankow, \$3</p>	<p>20 00 15 00 5 00 12 00 5 00 29 00 20 00 25 00 16 00</p>	<p>MAINE—\$33.00 <i>Hull's Cove</i>—Church of Our Father, General..... 8 00 <i>MacMahan</i>—St. Outhbert's, General..... 25 00</p> <p>MARQUETTE—\$4.00 <i>Ontonagon</i>—Ascension, Wo. Aux., for China, \$2; Indian work in Duluth, \$1; Indian work in Oklahoma, \$1..... 4 00</p> <p>MARYLAND—\$38.20 <i>Alleghany Co. (Frostburg)</i>—S. Graff Haverstick, General..... 2 00 <i>Baltimore</i>—Henshaw Memorial, General... 7 75 <i>St. Peter's, John C. and Thomas Hildt, for Bishop Ingle's work in Hankow....</i> 2 00 <i>Baltimore Co. (Catonsville)</i>—St. Timothy's, Wo. Aux., Domestic, \$1; Foreign, \$1; Indian, \$1; Colored, \$1..... 4 00 <i>Frederick Co. (Adamstown)</i>—St. Paul's, Domestic and Foreign..... 18 09 <i>Howard Co. (Ellicott City)</i>—St. John's, S. S., General..... 9 86</p> <p>MASSACHUSETTS—\$140.00 <i>Boston</i>—St. Paul's, Wo. Aux., Sp. for "Josiah Prowliss" (Medical) scholarship, Oneida, Fond du Lac..... 125 00 <i>Trinity Church, Wo. Aux., "A Member," Sp. for Building Fund, St. John's College, Shanghai.....</i> 10 00 <i>Falmouth (Wood's Hall)</i>—Church of the Messiah, Church Work Association, Foreign..... 5 00</p> <p>MICHIGAN—\$15.00 <i>Detroit</i>—St. John's, Wo. Aux., "A Member," for Alaska, \$5; Sp. for Colorado Clergy Fund, \$5; Sp. for Laramie Clergy Fund, \$5..... 15 00</p> <p>MINNESOTA—\$11.00 <i>Minneapolis</i>—Transfiguration S. S.,* General..... 11 00</p> <p>MISSOURI—\$26.00 <i>Monroe City</i>—St. Jude's, General..... 26 00</p> <p>NEWARK—\$50.00 <i>Montclair</i>—St. Luke's, Rev. F. B. Carter, for Miss Gertrude Carter's salary, Shanghai..... 50 00</p> <p>NEW HAMPSHIRE—\$49.18 <i>Dover</i>—St. Thomas's General..... 39 18 <i>Keene</i>—Rev. E. A. Renouf, D.D., Sp. for work in Cuba and Brazil..... 10 00</p> <p>NEW JERSEY—\$66.64 <i>Burlington</i>—Sara Coxe Boyer, General... 1 00 <i>Elberon</i>—St. James's Chapel, General..... 42 53 <i>Merchantville</i>—Grace, Wo. Aux., General... 8 61 <i>Mt. Holly</i>—St. Andrew's, for Colored Missions..... 4 50 <i>Princeton</i>—Trinity Church, Wo. Aux., for Miss Higgins's work, Africa..... 5 00 <i>Somerville</i>—St. John's, General..... 5 00</p> <p>NEW YORK—\$470.65. <i>Greenwood Lake</i>—Chapel Island S. S., General..... 3 00 <i>"E. M. R.," General.....</i> 1 00 <i>Monticello</i>—M. F. Z. Cody, General..... 10 00 <i>Mt. Vernon</i>—Ascension, Wo. Aux., Sp. for Navajo Hospital, Ft. Defiance, Arizona <i>New York</i>—Holy Apostles', Wo. Aux., "A Member," Sp. for purchases and Christmas gifts, Shanghai, \$5; Tokyo, \$5... 27 25 <i>St. Thomas's, "H. M.," Sp. for Miss Stockdell's Mission House, Lemhi Indians, Boise, \$100; Sp. for Bishop Van Buren's Equipment Fund, Porto Rico \$100.....</i> 200 00 <i>Zion and St. Timothy, Wo. Aux., Industrial Class, Sp. for Bishop Van Buren's work, Ponce, Porto Rico, \$1; Sp. for Rectory, San Juan, Porto Rico, \$1; Sp. for Humacao, Porto Rico, \$1; Sp. Vie-</i></p>	<p>8 00 25 00 4 00 2 00 7 75 2 00 4 00 18 09 9 86 15 00 11 00 26 00 50 00 39 18 10 00 1 00 42 53 8 61 4 50 5 00 5 00 3 00 1 00 10 00 27 25 10 00 200 00 1 74</p>
<p>EAST CAROLINA—\$1.00 <i>Beaufort Co.</i>—Zion, General..... 1 00</p> <p>FLORIDA—\$10.50 <i>Cedar Keys</i>—Christ Church, General..... 5 00 <i>Live Oak</i>—St. Luke's, General..... 10 00</p> <p>FOND DU LAC—\$11.70 <i>Green Lake</i>—Offering taken at service held in parlor Sherwood Forest Hotel, for work in Fond du Lac..... 7 50 <i>Miscellaneous</i>—Wo. Aux., Sp. for Church Home and Hospital, Orlando, Florida. 4 20</p> <p>GEORGIA—\$12.00 <i>Atlanta</i>—St. Luke's S. S., Infant class, Sp. for support of one little girl in Holy Trinity Orphanage, Tokyo..... 2 00 <i>Columbus</i>—Trinity Church, Wo. Aux., General..... 5 00 <i>St. Marys</i>—Church of the Messiah, Foreign..... 5 00</p> <p>INDIANAPOLIS—\$58.00 <i>Indianapolis</i>—Trinity Church S. S.,* General..... 8 00 <i>Vincennes</i>—Major W. P. Gould, Sp. for St. Paul's Industrial School, Lawrenceville, Southern Virginia..... 50 00</p> <p>IOWA—\$9.40 <i>Marshalltown</i>—St. Paul's, General..... 4 40 <i>Spencer</i>—St. Stephen's, "A Member," General..... 5 00</p> <p>LONG ISLAND—\$298.66 <i>Brooklyn</i>—St. Ann's, William G. Low, Sp. for Bishop Van Buren, Porto Rico..... 250 00 <i>St. John's Hospital, Church Charity Foundation, General.....</i> 2 50 <i>Garden City</i>—Cathedral of the Incarnation, Sp. for Mexico..... 19 16 <i>Huntington</i>—Parish House Missionary Class, General..... 1 00 <i>Maspeth</i>—St. Saviour's, Indian..... 25 00</p> <p>LOS ANGELES—\$1.74 <i>Los Angeles</i>—St. Athanasius's S. S., for work in Porto Rico, 90 cts.; Sp. for Bishop Partridge, Hankow, 84 cts..... 1 74</p>	<p>1 00 50 10 00 7 50 4 20 2 00 5 00 5 00 8 00 50 00 4 40 5 00 250 00 2 50 19 16 1 00 25 00 1 74</p>		

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ques, Porto Rico, for schools or church building, \$1; "Grimpe," Sp. for Bishop Van Buren for Rectory in Ponce, Porto Rico, \$1; "M. H. M.," Sp. for Bishop Van Buren's Church Building Fund, \$1	6 00	M. C. Easley, General.....	1 00
Wo. Aux., Miss Alice Jay, Sp. for Navajo Hospital, Ft. Defiance, Arizona.....	25 00	Norfolk Co. (<i>Verkley</i>)—St. Thomas's (of which S. S., *\$4.10), General.....	15 27
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"M. A.," a thank-offering for hospital work, China.....	5 00	Miscellaneous—Babies' Branch, Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina.....	3 00
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Miscellaneous—St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. salary of rector at St. Cyprian's Church, St. Augustine, Florida, \$25.....	125 00	Knoxville—St. John's, General.....	15 85
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(3d and Dauphin Sts.)—St. Barnabas's, "St. Andrew's Bible-class," Sp. for Building Fund, Anvik, Alaska.....	2 50	Sulphur Mines, Foreign.....	4 22
(Germantown)—St. Peter's, Week-day Bible-class, Junior Aux., for Miss Mahony's salary, Africa, \$200; for support of Chinese Bible-woman, \$30; Sp. for support of a girl in Holy Trinity Orphanage, Oji, Tokyo, \$25; Sp. for Bishop Holly's School, Haiti, \$35.....	280 00	WASHINGTON—\$12.73	
Mrs. M. F. Cox, Wo. Aux., General.....	50 00	Charles Co. (<i>Wayside</i>)—William and Mary Parish, General.....	12 73
PITTSBURGH—\$164.69		WESTERN MASSACHUSETTS—\$174.00	
Erie—St. Paul's, Foreign; \$31.25; Sp. for Cuba, \$15.58.....	36 84	Lenox—Miss C. L. Morgan, Sp. for Navajo Indians, Arizona.....	25 00
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Oakmont—Alice Beisinger, for St. John's School, Shanghai.....	5 00	Williamstown—St. John's, General.....	4 00
Pittsburgh—Calvary S. S., for "Calvary" scholarship, St. John's School, South Dakota, \$80; "Calvary" scholarship, St. John's College, Shanghai, \$40.....	100 00	Worcester—All Saints', Wo. Aux., for "Edward Read Pratt Memorial" scholarship, St. Elizabeth's School, South Dakota.....	60 00
QUINCY—\$6.60		Wo. Aux., "A Member," Sp. for Rev. J. S. Russell, St. Paul's Normal and Industrial School, Southern Virginia.....	25 00
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SOUTH CAROLINA—\$23.18		Buffalo—St. Barnabas's, Wo. Aux., for Miss Babcock's salary, Tokyo.....	2 50
Black Oak—Trinity Church, General.....	1 25	St. Philip's, Wo. Aux., Sp. for King Hall scholarship, Washington, D. C.....	5 00
Camden—Grace, Wo. Aux., General.....	5 00	Geneva—St. Peter's, Wo. Aux., for Miss Babcock's salary, Tokyo.....	6 00
Hagood—Ascension, General.....	9 43	Trinity Church, Wo. Aux., for "Harry W. Nelson" scholarship, St. Hilda's School, Wuchang, Hankow, \$40; Sp. for Mrs. W. S. Pope Memorial Fund, St. Mary's Hall, Shanghai, \$3; Sp. "A Member," Memorial Fund, St. Mary's Hall, Shanghai, \$2.40.....	45 40
Santee—St. James's, General.....	7 50	Hornellsville—Christ Church, Wo. Aux., for Mrs. Windsor Memorial School, Wushih, Shanghai.....	20 00
SOUTHERN OHIO—\$6.53		Jamestown—St. Luke's, Wo. Aux., Sp. for King Hall scholarship, Washington, D. C.....	10 50
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Campbell Co. (<i>Lynchburg</i>)—"Cash," through Rev. J. J. L., General.....	75 00		

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D. C., \$8.50; Miss Babcock's salary, Tokyo, \$7; Church Training School for Women, Shanghai, \$4.50.....	20	LARAMIE—\$3.85	
St. Luke's, Colored, \$8.25; Wo. Aux., Mrs. Robert Matthews, Sp. for Mexico, \$5; Girls' Friendly Society, Sp. for Rev. A. D. Gring, Kyoto, \$5.....	18	North Platte—Church of Our Saviour, Wo. Aux., General.....	3 85
Miscellaneous—Rev. Mr. Kellner, through Wo. Aux., Sp. for house at Sitka, Alaska.....	1	OLYMPIA—\$109.56	
WEST MISSOURI—\$3.26		Ballard—St. Stephen's, General.....	6 00
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Nevada—All Saints', General.....	3	Tacoma—St. Luke's, General.....	60
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Lincolnton—"A Friend to Missions," General.....	2	Mexico, Mexico City—Mrs. Hooker Orphanage, Wo. Aux., General.....	5 49
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IDAHO.		Interest, Domestic, \$175; General, \$175....	350 00
Weiser—St. Luke's, General.....	3	"A Friend," Sp. for St. Mary's Orphanage, Shanghai.....	5 00
DULUTH—\$3.66		LEGACIES—\$359.20	
Royalton—Grace, General.....	8	Md., Baltimore—Estate of Charles H. Latrobe, to the Society.....	200 00
		Wash. (D. C.), Washington—Estate of Mrs. Mary M. Carter, to the Society....	150 20
		Receipts for the month.....	\$5,170 92

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ACKNOWLEDGMENTS

The Treasurer of the American Church Missionary Society acknowledges the following contributions from August 1st, to September 1st, 1902:

ALABAMA—\$3.00		Portland—St. Stephen's, Sp. for Matanzas Orphanage, Cuba.....	10 00
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St. Stephen's, Junior Aux., for Matanzas Orphanage, Cuba.....	25	Branch Wo. Aux.....	5 00
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Brooklyn—Christ Church S. S., Brazil.....	90	Holy Apostles', Brazil.....	5 00
St. Ann's S. S., Brazil.....	2	St. George's S. S., Brazil.....	50 00
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<i>Poughkeepsie</i> —Christ Church, Brazil	50 75
NORTH CAROLINA—\$4.00	
<i>Greensboro</i> —St. Andrew's S. S., Brazil	4 00
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<i>Chickasha</i> —St. Luke's Mission S. S., Brazil, \$1.25; Cuba, \$1.25	2 50
PENNSYLVANIA—\$141.00	
<i>Philadelphia</i> —Holy Trinity Church S. S., Brazil	25 00
Diocesan Branch, Foreign Committee, Wo. Aux., Sp. for "Alice Kinsolving" scholarship, \$100; Brazil, \$16	116 00
PITTSBURGH—\$10.00	
<i>Pittsburgh</i> —St. Andrew's S. S., Brazil	10 00
RHODE ISLAND—\$5.00	
<i>Newport</i> —Emmanuel Church, Sp. for Matanzas Orphanage, Cuba	5 00
SOUTHERN OHIO—\$9.38	
<i>Piqua</i> —St. James's S. S., Brazil	9 38
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<i>Norfolk Co. (Norfolk)</i> —St. Luke's, Brazil, \$5.15; Cuba, \$5	10 15
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<i>Point Pleasant</i> —Christ Church, Cuba, 50 cts.; Brazil, 50 cts	1 00
<i>St. Albans</i> —St. Mark's, Domestic	4 43
<i>Spillman</i> —Spillman Chapel, Brazil, 25 cts.; Cuba, 25 cts	50
<i>White Sulphur Springs</i> —St. Thomas's Chapel, Brazil	22 27
Diocesan Branch Wo. Aux., Sp. for life insurance of Rev. J. G. Meem, Brazil	64 00
BRAZIL—\$400.00	
<i>Porto Alegre</i> —Rt. Rev. L. L. Kinsolving, S.T.D., and Mrs. Kinsolving, Brazil	400 00
Total of contributions	\$1,563 53
Total ECHO subscriptions	1 75
Income	922 50
Total from all sources	\$2,487 78

CONTRIBUTIONS FROM SEPTEMBER 1st, TO OCTOBER 1st, 1902.

CALIFORNIA—\$50.00	
<i>Oakland</i> —Mrs. Mary A. Todd, Brazil, \$25; Cuba, \$25	50 00
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<i>Everett</i> —St. John's, Brazil	6 00
EASTON—\$2.00	
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RHODE ISLAND—\$5.00	
<i>Newport</i> —Emmanuel Church, Sp. for Matanzas Orphanage, Cuba	5 00
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<i>Bedford Co. (Bedford)</i> —St. John's, Brazil	5 88
<i>James City Co. (Williamsburg)</i> —"Southern Virginia," Brazil	5 00
VIRGINIA—\$8.35	
<i>Prince William Co. (Manassas)</i> —Trinity Church, Brazil	8 35
Total of contributions	\$470 73
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Income	77 00
Total from all sources	\$576 82

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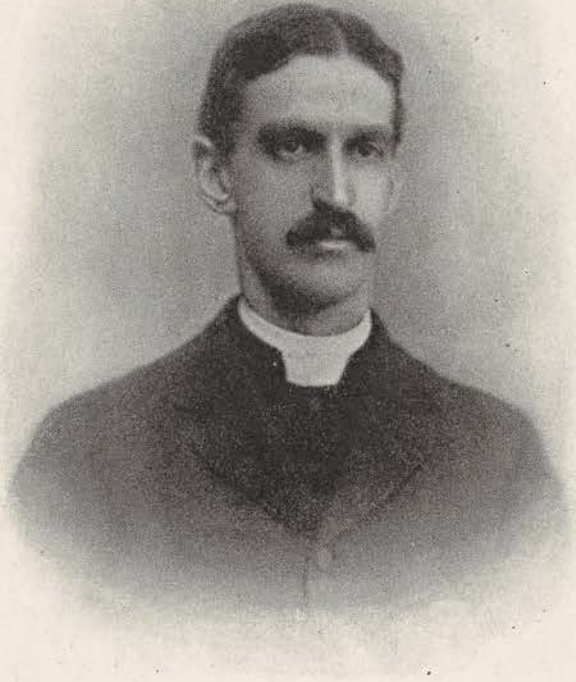
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