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# T H E Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

## November, 1910

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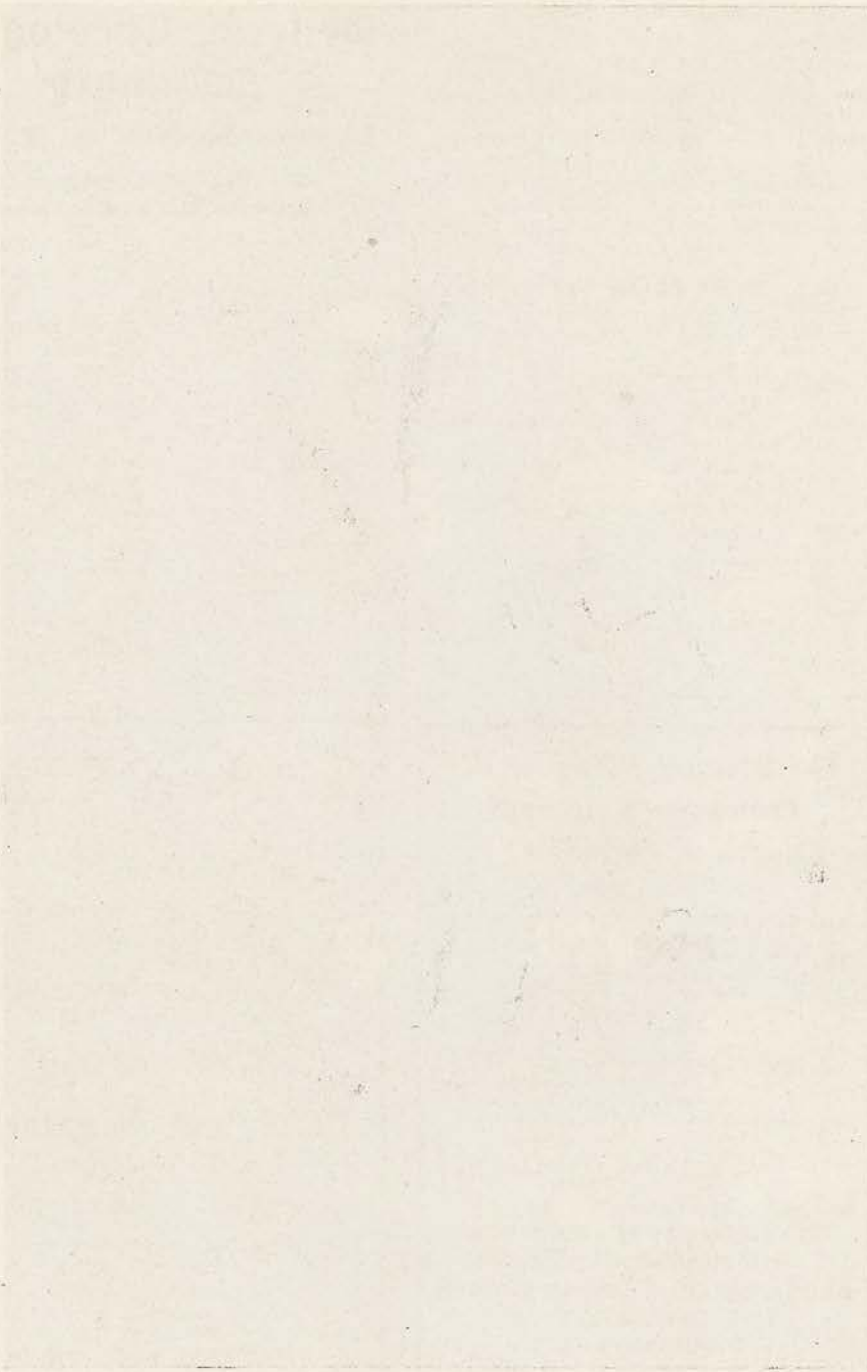
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# THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

VOL. LXXV.

November, 1910

No. 11

## THE PROGRESS OF THE KINGDOM

It is but natural that the present issue should be devoted almost entirely to a review of the doings of the General

### *The General Convention*

Convention just closed. Yet there is added reason for this in the fact that no Convention in recent years has dealt so largely with matters which directly concern missionary administration. It is not too much to claim that more deeply than ever before the missionary spirit made itself felt in the deliberations of both houses. As the Presiding Bishop said in his closing address, "One well-marked thread, strong and helpful, was shot through the web and woof of this Convention—the thread of Missions."

### *Characteristics of the Convention*

It was a Convention which was conspicuous, first of all, for its industry. Hard and continuous work was done by each of the two houses during the seventeen days of the session. Many important matters were discussed and disposed of, and a number of lesser things decided. A few serious questions were postponed until the next Convention—not from a desire to evade action upon them, but because lack of time prevented their proper consideration.

Again, beside being industrious, it was a magnanimous Convention. The acrimony of party spirit was conspicuously lacking. Matters upon which men differ deeply and sincerely were debated and voted upon. Some of these would, in past years, have been regarded as delicate questions to handle in the open house, but almost without exception there was shown a spirit of mutual forbearance and Christian courtesy which held together in the bonds of peace and harmony those who must inevitably differ in their views of the matter under discussion. There was throughout a desire to see the other man's point of view, and to show all possible consideration for the rights and the feelings of those who were of an opposite mind.

These things were true, we believe, because the Convention was so distinctly missionary in character. Woven throughout its deliberations and debates was the thread of the missionary motive. Matters were considered from that point of view, and more than once an argument for or against a proposal was drawn from the effect it would have upon the Church's missionary work. Even upon the question of the change of the title-page of the Book of Common Prayer—a measure which in the House of Deputies lacked only one lay vote of



being carried—those arguing for the change did not fail to urge the conditions existing in Latin-American countries, which make the word "Protestant," as it appears in our formularies, a difficult one to explain and justify. There is a growing consciousness that the Church exists, not for the comfort of individuals, nor for the forwarding of her own ecclesiastical interests, but as the bearer of a missionary message. The day is past when men are content to speak of "my Church," as though it were an individual possession and perquisite; we are also outgrowing the disposition to call it "our Church," and are becoming imbued with the conviction that it is *Christ's Church*, and that He has made us members of it that we may learn to work His will. Such, we believe, was the view taken by those who constituted the General Convention of 1910.

### *Missionary Legislation*

Prominent among the matters which received consideration were many which may be counted as distinctly missionary legislation. Upon these we shall briefly comment, beginning with the question of suffragan bishops. The friends of this measure had in Cincinnati largely abandoned the arguments which effected its passage in Richmond. At that time it was thought to be a possible—and the only immediately possible—method for securing a Negro episcopate. That claim was no longer heard. The Negro clergy of the South, and a number of the Southern bishops, had spoken so strong a negative that suffragans were no longer urged as a missionary expedient. It was the appeal of the over-burdened dioceses in the great centres—the present serious need of New York, Pennsylvania and Connecticut—which finally moved the two houses to grant permission for making what all confess to be an experiment.

Yet the plan has its missionary possibilities and it is well that they should be

kept in view. If by means of it our city missions and our diocesan missions can be strengthened, it will have more than justified itself, whether or not it prove to be a solution for larger questions, such as a racial episcopate in this country or the introduction of a native episcopate in the foreign field.

### *Racial Missionary Bishops*

The question of racial bishops was heard upon its own merits. Separated altogether from the suffragan proposal it was argued by many earnest men—for the most part from the South. A whole day's time was given in each house to the consideration of the subject. The debates throughout showed a real desire to serve the Negro race and to bring to them the message of the Church in the most effective way possible. The deepening and strengthening of our work among them was the sole aim of all who spoke, but the speakers were absolutely divided as to the most effective method. One sympathized with the one lay deputy from Mississippi, who declared when the vote was called, that the lay vote of Mississippi was divided. "I submit, Mr. President," he said, "that I am divided. I have agreed with each speaker on both sides of the question. I throw myself on the mercy of the Chair, and beg that it will permit me to remain divided!" To which appeal the president replied, "It would be an infringement upon personal liberty to do otherwise. The gentleman remains divided!" Not all those who followed the debate were in quite the same state of uncertainty as the gentleman from Mississippi, yet it was felt that the case for the consecration of Negro bishops had not been proved. It had not been shown that this was so certain a solution of the present difficulty, and carried with it so absolute a promise of immediate success that the Church would be justified in approving the plan. It therefore failed of passage in either house.



### *New Missionary Districts*

The Convention not only did what had been forecasted in dividing the District of Oklahoma, and the District of Hankow in China, but it went beyond all expectation in the establishment of new districts. It accepted the cession of that part of the Diocese of California lying east of the Coast Range, which was erected into the Missionary District of San Joaquin; it also erected from portions of the Dioceses of Dallas and West Texas the new Missionary District of North Texas, and it relieved Bishop Kendrick of the care of Arizona, which he has for so many years been administering in connection with New Mexico. This means five new districts and five new bishops, to whom a sixth was added because of the resignation of Bishop Graves, of Kearney, after long years of most devoted and effective service.

Just before the session closed elections for these districts were announced: For Arizona, Archdeacon Julius W. Attwood, of Phoenix, Arizona; for Eastern Oklahoma, the Rev. Theodore Payne Thurston, rector of St. Paul's Church, Minneapolis, Minn.; for Kearney, the Very Rev. George Allen Beecher, Dean of Trinity Cathedral, Omaha, Neb.; for North Texas, the Rev. Edward A. Temple, of Waco, Texas; for San Joaquin, the Rev. Louis C. Sanford, of San Francisco, Secretary of the Eighth Missionary Department; for Wuhu, China, the Rev. F. L. Hawks Pott, D.D., President of St. John's College, Shanghai.

In a succeeding issue we hope to show photographs of the new bishops and give some account of their careers. At present we must content ourselves with wishing them God-speed in the work to which the Church has called them, and commending them to the prayers and sympathetic co-operation of our people everywhere. Let us remember that their success in the fields to which they go will depend upon the support we give them.

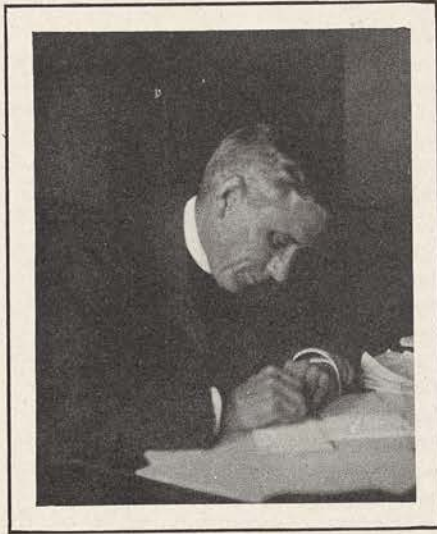
### *The Missionary Canon*

About two days of the session in each house were devoted to the consideration of the Missionary Canon. This had been entirely recast by the committee and was passed substantially as presented to the house, with the exception of the important change from a life-term to six years. The canon was framed with a view to modernizing the methods of our missionary administration so as to secure a more speedy and efficient dispatch of business. The first effect of the new canon is to provide a Board more representative of the entire country. It numbers forty-eight, one-half of whom—eight bishops, eight presbyters and eight laymen—are elected by the General Convention, while of the remainder one bishop, one presbyter and one layman are elected by each of the eight missionary departments. It is planned that the meetings of the Board shall be quarterly, and it will be permitted to elect an executive committee which may exercise certain powers between meetings. The office of General Secretary disappears, and the President of the Board is created. He may be either bishop, priest or layman; he holds office for six years and has administrative and executive affairs under his control. The secretaries, whom he nominates for election by the Board, form his Council of Advice, somewhat after the same manner as the Cabinet of the President of the United States. Much of the routine business which pertained to the old Board of Missions it is thought may be wisely deputed to the executive committee or the council of secretaries.

### *A President Chosen*

No question more engrossed the thought of the Convention than the choice of a President of the Board. The greatly enlarged initiative and executive powers conferred by the new canon were intended to concentrate consider-





THE RT. REV. ARTHUR SELDEN LLOYD, D.D.,  
*First President of the Board of Missions*

able authority in the hands of whoever should fill the office. It was, therefore, most important that the right man should be chosen. We believe that all Churchmen—and particularly all those who have been intimately connected with the mission field—will gladly agree that the right man *was* chosen when, on Thursday afternoon, just before the close of the Convention, the Right Rev. Arthur Selden Lloyd, D.D., Bishop Coadjutor of Virginia, was, by the overwhelming vote of both houses, called back to the work which he laid down when he assumed the episcopate.

The election of Bishop Lloyd was a surprise to him and to his friends. His name had not been mentioned with any such prominence as had been given to others, but it was immediately plain, when the question came to be voted upon, that there was one man whom the American Church was prepared to trust with the responsibilities of this office; and he was the man who, in a more restricted sphere, had rendered such splendid service through ten years as General Secretary. Though the call

came to Bishop Lloyd as an utter surprise, he instantly felt that he must take up the burden if the Church chose him for the place, and before the House of Bishops adjourned he made the request that he might be allowed to resign his office as coadjutor of Virginia.

So the administration of our missionary work enters upon a new era, under a plan of reorganization which will equally strengthen its power and increase its efficiency; and the guiding hand upon the helm will be that of him whom the Church has learned to love and honor, and who has been familiar through long years with the needs and hopes, the successes and the failures of the work. Surely it seems that God's Spirit has guided the action and the choice of the Convention in this legislation.

#### *Other Significant Legislation*

In addition to the matters already mentioned there were others which concerned the success of the Church's Mission. There was, for example, an excellent canon passed which provided for the creation of a Board of Christian Education, with a view to strengthening Sunday-school work and supplementing the secular education given in public schools. There was also appointed a Joint Commission on Social Service, to which many matters were referred with instructions to report to the next Convention. On the last Thursday of the session the various Church associations for Social Service held an all-day conference, which closed with a great mass meeting in Music Hall at 8 P.M. The Church's duty in these matters was pressed upon the great audience by the Chairman, Bishop Williams, of Michigan, and by the three speakers of the evening, Dean Hodges, of Cambridge, Mr. J. B. Lennon, Treasurer of the American Federation of Labor, and Bishop Anderson, of Chicago. It was a time of heart-searching and high resolve, and must have inevitably stirred many to a more careful study of conditions



and a better realization of the opportunity which the Church has to set forward the well-being of those who so greatly need her help.

These are some of the chief features of an important General Convention. When it adjourned on Friday it was to meet on October 8th, 1913, in the city of New York.

**UNQUESTIONABLY** the General Convention in Cincinnati sounded a bugle note of advance. The general Church, by her accredited representatives gathered in council, has determined upon an aggressive missionary policy. New leaders have been chosen and new fields designated; all of which means that the Church recognizes the need of more intensive work. All Churchmen must rejoice in the forward steps which are to be taken both at home and abroad.

But to our rejoicing there must be joined a stronger sense of personal and parochial responsibility. No army can travel very far in advance of its commissary department. The equipment granted to forces will in large measure determine the victories achieved by them. If we really mean to have the Church succeed in the work she has undertaken, we must get about our share of it at once. The raising of missionary offerings and the payment of apportionments should be undertaken without delay. It is safe to say that many—perhaps most—of the delinquent parishes have no intention of slighting their duty in this regard. They simply put off doing it so long that it becomes impossible. Before the "convenient season" comes, the summer is at hand, the congregation has begun to scatter, and the attempt to make up the apportionment is abandoned for another year.

The cure for all this is to put missions in the forefront; to make the offerings promptly, with the determination that at least by Easter-tide all obligations shall

have been met; or, better still, to establish in the parish a regular plan of weekly missionary offerings, placed on the same level and regarded as equally important with the parochial offerings. The results of this method have been wonderful. At this moment there lies before us a letter which says: "Our parish has adopted the duplex envelope system; the missionary offerings for the first year will be trebled. It is the only way to put the missionary work of the Church on a business basis. Our promised amounts, both for diocesan and general missions, go forward in stated sums each month throughout the year. This great missionary increase, in which all the people share, has come without impairing our current revenue." Here is testimony which might be duplicated from many quarters. Some tell of even more astonishing results—of parish treasuries which have been needy and now are comfortably supplied, because the missionary motive has been infused into the congregation. But whatever plan we may follow let us take it up promptly and with energy, for it is our prayers and gifts and interest which will enable the Church really to "go forward."



## HOW SHALL I VOTE?

### *A Little Argument with Myself*

**I**F I am able to give and refuse to give anything to missions, I practically cast a ballot in favor of the recall of every missionary, in both the home and foreign fields. If I give less than heretofore, unless because of diminished income, I vote for a reduction of the missionary forces proportionate to my reduced contribution. If I give the same as formerly, my vote favors holding the ground already won, but I oppose any forward movement. If I advance my offering beyond former years, then I vote for advance and the conquest of the world for Christ.

How shall I vote?



# THE SANCTUARY OF MISSIONS

BY so much as we love to call Him Father; by so much as we delight to kneel down alone, in all the joy of our own dear and loving intimacy with Him, and call Him by the precious name in which Christ revealed Him, by so much are we under the noble duty to make our Father known to all our Father's children throughout the world.

—Robert E. Speer.

## THANKSGIVINGS

"We thank thee"—

For the guidance of thy Spirit granted to thy Church in the recent General Convention.

For the work of the Woman's Auxiliary, and especially for the great United Offering, given to forward the work of thy Kingdom.

For the good courage with which the Church has taken up enlarged missionary responsibilities.

For the testimony from every part of the world that thou art still "working with" thy messengers and "confirming the word with signs following."

For the schools and preaching halls in heathen lands, where with infinite patience and loving sympathy thy story is told to those who know thee not as the Saviour of men and the light of the world. (Pages 927, 935.)

For the call which thy Church has heard that she should labor to bring about a greater unity among all Christian people.

## INTERCESSIONS

"That it may please thee"—

To send forth laborers into thy harvest, and especially to incline the hearts of young men toward the work of the sacred ministry.

To grant unto those presbyters who have been called to be bishops in the mission field of thy Church, patience, wisdom and zeal, that they may make good proof of their ministry.

That all those plans which have

been devised for forwarding the work of thy Kingdom may be blessed of thee, and may work together for good.

To grant more and more to thy Church a vision of thy purpose for her as a messenger of thy truth to a world perishing for lack of thee.

To bless the labors of all those who in lonely places are seeking to reach and to save thy children. (Page 921.)

To guide the minds and quicken the prayers of all Christian people that we may be drawn closer together in the unity of the Spirit and the bond of peace.

## PRAYER

### FOR GUIDANCE AND GRACE

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee, especially as we pray for the new undertakings in the extension of thy Kingdom; and grant that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

### FOR UNITY

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; though Jesus Christ our Lord. *Amen.*

¶ Persons wishing to join the "Church Prayer League" of intercession for missions should address the Rev. Harvey Officer, O.H.C., Holy Cross, West Park, Ulster County, N. Y.



# THE MISSIONARY STORY OF THE GENERAL CONVENTION

## *The First Week*

ONE could not come to the city of Cincinnati for the great triennial gathering of the Church without a startling realization of the wonderful things which have come to pass since that day when the same body met in old Christ Church for the Convention of 1850. Not so marked as at Richmond—shorter in its range, but nevertheless interesting and impressive, is the historical perspective of these sixty years. When tempted to complain of the slight discomforts wrought by the prolonged drought in this region, by a none-too-modern Pullman car, or the twenty long hours consumed between New York and Cincinnati, the mind reverted to the weary travel of many days, by stage and boat, interspersed with an occasional bit of crude railway, which brought together the twenty-five bishops and ninety deputies of that Convention. Or, again, as one saw ninety of our 104 bishops march in the long procession at the opening service, and looked upon the more than 500 deputies gathered for their deliberations; or as he stepped into the great hall which furnished the attractive and commodious quarters devoted to the varied activities of the Woman's Auxiliary (all of which were born since that earlier day), and threaded his way among the hundreds who thronged it, there could not but come to his mind, if not to his lips, the exclamation: "Thy God has sent forth strength for thee: Stablish the thing, O God, that Thou hast wrought in us."

## THE BEGINNINGS

IN spite of the rain which had begun to fall during the previous afternoon, and which continued almost without intermission during the first two days of the session, there was a great gathering at St. Paul's Cathedral at 7:30 on Wednesday morning, October 5th, when the bishops and deputies assembled for the Holy Eucharist. At the same hour the members of the Woman's Auxiliary were making their Communion at Christ Church, and in all the other churches of the city celebrations were being held. Not with the stately pomp of an elaborate opening service, but in the quiet of the early morning, gathering very simply about the Lord's table, did the Convention begin its work.

The reason for this change was evident at the later service, held at 10:30 in Music Hall. Admirably adapted to seat the thousands who wished to attend, and the massed choirs of the city who, with the robed bishops, occupied the great



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stage, it would have been impossible as a setting for a celebration of the Holy Communion. But it was excellent for the service of Morning Prayer, with the sermon by the Lord Bishop of Salisbury, and most of the difficulties which in the past have attended the opening service of the Convention were avoided. Even the dreary rain which continued throughout the day brought little inconvenience where everything was gathered under one roof.



*Bishop Tuttle*

Dr. Nelson, rector of the mother parish of the city, and Drs. Anstice and Hart, secretaries respectively of the House of Deputies and the House of Bishops, took the Morning Prayer, and the Presiding Bishop closed the service. The music was selected with good judgment, and the choirs showed excellent training. Their position at the back of the stage, grouped about the great organ, and facing the congregation, made for effectiveness in leading the praises of the overflowing congregation.

Bishop Wordsworth, the preacher, took as his text St. John 2: 21: "He spake of the temple of His Body." This he applied to the Christian Church and showed how Christ was continually seeking to raise it up from some form of death to a newer and stronger life. Christ is ever a reformer, not a destroyer. He is a reformer, first of the Church and then of human society, and the Church can only truly help society when Christ cleanses and keeps her clean. The preacher then went on to speak of the need of cleansing the priesthood—not from gross sins, but from worldly ambitions and inadequate ideals. "Are we not," he said, "anxious for immediate results; elated or depressed by public opinion? Do we live with God and for God, or are we satisfied to be the busy and kindly friends of man?" Next he touched upon the cleansing of family life—its want of seriousness, discipline and high purpose, and he urged that fathers gain for themselves and impress upon their families "longer-sighted ideals of happiness." In conclusion he spoke of the need which the Church had to be cleansed of narrowness and self-sufficiency; not to remain content with barriers which divide, but try to understand and sympathize with all Christian effort. Yet he would not counsel eager haste to be rid of difficulties. "Time," he said, "is not very precious in an eternal society like ours. Let what we build be sound and lasting. Church life is too intimate and domestic to be safely and immediately transformed into an international and interdenominational club-house."

At the close of the service, as on every day throughout the session, an excellent luncheon was served in the north hall, where the large dining-room made it possible for hundreds to sit down together. This and other social features of the Convention were extremely valuable in promoting acquaintance, cementing friendships and furnishing opportunities for mutual conference.

The business of the Convention was taken up at 3 P.M., when the House of Deputies organized by electing all its former officers, the House of Bishops reporting that they had chosen as chairman the Bishop of Southern Ohio.

It is not the purpose of this article to attempt a complete review of the work of the Convention. This will have been presented in the daily press, after its fashion, and in the weekly Church journals after a much more reliable fashion. The phases of the Convention's activity have become too manifold and the volume of its business too great for anything like an adequate summary of the whole in an article of reasonable length. Our consideration therefore will be confined to the distinctly missionary features of the various gatherings,



## THE FIRST JOINT SESSION

THE programme of the General Convention is evidence that the Church recognizes herself as "The Missionary Society." In the forefront of the sessions, when the two Houses have but just organized, when the great tide of business which comes with the rush of the opening hours is piled high in both Houses, they cease for a whole day from their ordinary legislative procedure and gather as the Church's Board of Missions; while the afternoons of four other days, occurring at stated intervals, are devoted to the consideration of missionary work.



*Bishop Doane*

On Friday, October 7th, at 11 A.M., the first session gathered, the remainder of the morning being devoted to the presentation of the triennial reports of the Board. The Presiding Bishop occupied the chair, and there was a full representation of both Houses, while the gallery was crowded by members of the Woman's Auxiliary and other interested men and women. The annual report was presented by Bishop Doane, the chairman of the Board, who made only a brief address and was succeeded by Mr. John W. Wood, the Corresponding Secretary, who gave a review of progress in the Church's mission at home and abroad. It was, said Mr. Wood, the duty and privilege of the senior secretary to stand and speak thus for the work of the Church's mission, but as the infirmities of increasing years prevented the attendance of the Associate Secretary, Mr. Kimber, the lot fell to another. The

speaker called attention to the advance made during the seventy-five years since the Church recognized herself as the Missionary Society. The 46 missionary workers of that day have become an army of 2,400, and the yearly contributions have increased from \$25,000 to \$1,374,000. Shifting the point of view to the nine years since the Apportionment Plan was introduced, he showed how the parish offerings had risen from \$236,000 to \$586,000, by means of which great increase additional missionaries numbering 152 had been sent out during the last triennium. What these men have been able to do for the Church and for humanity was indicated by instances which, in rapid succession and with telling force, the speaker presented to his deeply-interested listeners. He told the result of a single life given to the service of the Igorots in Sagada; he cited, as an example of the splendid work of our missionary bishops, the devoted and effective ministry of the retiring Bishop of Kearney; he told how the Bishop of Mexico had saved thousands from death by famine, and how the loving ministrations of the Church had transformed the lives of the aborigines in Alaska and South Dakota. He called attention to the way in which those who have received the Gospel are eager to extend its blessings, so that in China and Japan, in Africa and Alaska, the fruitage of missionary effort has become in its turn the seed for a larger sowing. But he stressed also the magnitude of the problem presented by the non-Christian world. "Do you realize," he asked, "that if the United States were supplied with clergy in the same ratio as exists in the foreign field there would be one for every 1,500,000 people, or sixty in the whole



*Bishop A. R. Graves*



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United States?" In closing, the speaker set forth the great need for a larger band of workers, both men and women, and urged that we prosecute more earnestly the work already begun in the student centres of the land, in order that our young people may be drawn to know and love this Church, and to realize the opportunity and privilege of rendering service through her to all the nations of the earth.



*George Gordon King*

After the noonday prayers for missions, the Treasurer, Mr. George Gordon King, after speaking in a touching way of the late Treasurer, Mr. George C. Thomas, presented a review of the missionary giving during the past three years. The facts which he presented have been published to the Church and do not call for repetition here. It is worthy of note, however, that he reported the receipt since September 1st of \$15,900, which will go to reduce the deficit, making it \$58,700 instead of \$74,500 as it stood at the close of the fiscal year. The speech of Mr. King, simple, quiet and business-like, but breathing a spirit of steadfast devotion to the Church's service, created a profound impression upon all who heard it, and the feeling has become universal that in him has been found a worthy successor of the great Treasurer whom we lost eighteen months since. This feeling was expressed in resolutions of appreciation passed unanimously at this session.

Other resolutions were passed and ordered transmitted to the Bishop of New Jersey and the Rev. Joshua Kimber, Associate Secretary, regretting their absence and making record of their long and faithful service to the Board.

It was an impressive scene that closed the morning session when the Rev. A. W. Mann, our pioneer missionary to the deaf-mutes, was assisted to the platform and was seated facing the great audience, while another read for him the account of his journeys and labors in behalf of the children of silence. The work done during the past thirty years by this noble and patient servant of the Master was impressed upon the Church as it had never before been.

At three o'clock in the afternoon the joint session reassembled to hear "How the Church may better discharge her duty to the American people." Four addresses were made, the first by the Bishop of North Dakota, who spoke on "The agricultural states of the central West." "Why," he asked, "do we carry this Church into places already evangelized, in the ordinary sense of that word?" Is it to preach to heathen? There are none there. Is it for social service? It is little needed. The winds of the prairie are an effective sanitary agent, and the children have more playgrounds than they can use. Is it to extend the influence of an ecclesiastical body? Let us hope not. To my mind there is only one sufficient reason: that we have something to give which no one else can or does. We are there to teach men to worship God, and that ideal of worship we carry to them in the Book of Common Prayer. Doubtless man might have made a better book, but doubtless man never did." Coming to the special features which should characterize our work in this section, the bishop emphasized first the need that the Church should be properly presented in the centres of student life by means, if possible, of institutions such as church houses or halls; he advised also the general use of Church literature in libraries, and he spoke strongly of the need for men who would act as itinerants, expressing his belief that they must be such as



are willing for a period of years to forego the joys of domestic life. "They will not have," he said, "a pleasant little work among a pleasant little people, with a pleasant little rectory containing a pleasant little wife, seated on the opposite side of a pleasant little table, but they will be doing work which must count enormously for the Church of the future, and why may we not expect that our young men will do what our deaconesses are already doing?"

The second address was by Bishop Horner, of Asheville, speaking for the Southern mountaineers. There is danger, he said, that the Church in her deep concern for the things near at hand, and her growing enthusiasm for the distant fields, may forget her message and duty to rural populations. The Diocese of New York gives more for its own mission work than the whole Church gives for the seventeen domestic missionary districts; yet the critical and favorable opportunity is in the country. "It is cheaper to prevent pollution of the living stream in its country springs than to filter it in the city pool. Behind both the uptown and downtown church lies the country church. Much of the wonderful growth which Methodists and Baptists have made in the last 100 years is due to their care of the rural churches—which we have neglected."



Bishop Horner

Of the people for whom he was especially pleading, the bishop went on to say that they are poor and backward, not from inability but from lack of opportunity. The son of the foreign immigrant in New York City has nine times as much spent on his education as the southern Appalachian boy. This population is increasing at a rate of 100,000 yearly; in North Carolina alone 50,000 have absolutely no opportunity for education and 100,000 have only four months of school, while 200,000 have no ministrations of religion—which probably is also true of 1,000,000 living over the entire region. The teaching and the preaching church with school and chapel finds here a great and needy field.

Bishop Brooke, of Oklahoma, spoke for the communities of the Southwest, saying that they suffer from no such religious destitution as Bishop Horner had described, yet 75 per cent. of the boys and men belong to no Church. The eagerness and rivalry of the sectarian spirit has estranged many. "Oklahoma," said the bishop, "had 300,000 people when I went there seventeen years ago; it has now almost 1,800,000. There are three counties which at the beginning of one week had no population, and at the end of the same week had 65,000. Our work is on good lines, but we must do more of it—more of it."

The last speaker, Bishop Nichols, reminded us that the first recorded missionary prayer uttered in the name of the Church on the soil of the United States was for the Indians of this country, and was offered on the coast of California by the chaplain of Sir Francis Drake; also that Trinity Church, San Francisco, the first church or-



Bishop Mann



Bishop Brooke





Bishop Nichols

ganized on the coast, acknowledged in the records of its organization its obligation to impart spiritual things to the country which was giving up to men its temporal riches. The Pacific coast needs the continuance and enlargement of this same spirit. The bishop particularly emphasized the Church's duty to proclaim truth, and to make war on social and civic unrighteousness, furnishing as she does the antidotes to the poisons of worldliness and sin. A San Francisco detective, speaking before the Church Club had said: "I have to go to church to sterilize myself from the germs of crime with which I am continually dealing." The Church should let her light shine for cleansing, for guidance and for power.

## THE AUXILIARY DAY

ELSEWHERE in this magazine will appear, in the department devoted to that organization, the details of the great meetings of the Woman's Auxiliary held on Saturday, October 8th. The day began with the celebration of Holy Communion in Christ Church, at eight o'clock, at which time the United Offering was made.

At 2:30 in the afternoon in Music Hall occurred the triennial mass meeting. The Bishop of Salisbury was presented and made a kindly and gracious speech, after which came inspiring addresses by the Bishops of Alaska, Tokyo and the Philippine Islands, and by Dr. Motoda, the Japanese headmaster of St. Paul's College, Tokyo. The intensest interest of the day centred, of course, around the announcement of the sum given as the United Offering of 1910. When the Treasurer and Assistant Treasurer appeared on the stage, the audience could scarcely restrain its eager curiosity, and after Mr. King had announced that the sum reached \$242,110.83 (nearly \$20,000 more than the offering of 1907), the Doxology was sung with fervor and thankfulness.

Saturday evening was devoted to the one great social feature of the Convention, a general reception to the bishops and deputies, their wives and families, and to the Woman's Auxiliary. Mr. and Mrs. William C. Procter were the hosts, and the splendid art museum in Eden Park furnished an ideal setting for the event.



THE RIGHT REV. JOHN WORDSWORTH, D.D.,  
Bishop of Salisbury



## The Second Week

### THE TRIENNIAL MISSIONARY SERMON

ACCORDING to long-established custom, the Convention met as the Board of Missions on the first Sunday evening of the session in St. Paul's Cathedral, to listen to the triennial missionary sermon, by the Right Rev. Dr. Morrison, Bishop of Iowa, on the text, "The vision is yet for an appointed time." This year as marking the seventy-fifth anniversary of the consecration of our first missionary bishop furnished the main theme of the discourse. Most admirably the preacher sketched the conditions of that earlier day and the experiences and achievements of the apostolic Kemper. He then went on to speak, as he was well equipped to do, concerning the present Church life in that great region to which Bishop Kemper was sent. "The 36,000 communicants of the Church in that day," said the preacher, "have become over 900,000." While the population has increased seven-fold, the Church has increased twenty-seven fold; but the vision of Kemper is not yet realized. It is still "for an appointed time." He needed money—and did not receive it; he needed men—and they did not come. We read the story of his life and say: "If we had been in the days of our fathers"—yet the communicants of that day were giving as much per capita as we do now. We must beware lest we repeat in the present the neglects of the past; yet there is no real cause for discouragement. The Church has preserved things invaluable to the Christianity of the future. Can we not go on patiently and earnestly, feeling that our good things are the heritage of all Christian men? for we Churchmen assert that which was, and forever will be, true. "The wonder in the future, as men look back upon this day, will be that in the nineteenth century, when the mind of man was changing front, the Church gained ground; that the Church of Jesus Christ has done so much, and is so confident."

In conclusion, the bishop urged the value of setting before the Church a great and inspiring missionary undertaking, and pointed to our 9,000,000 Negroes as our wonderful opportunity and our urgent call.



Bishop T. N. Morrison

### ACHIEVEMENTS AND OPPORTUNITIES IN THE ORIENT

AT 3 P.M. on Monday, October 10th, the two Houses assembled for their second joint session as the Board of Missions. As indicated above, attention was focussed upon our work in China and Japan. Bishop Graves, of Shanghai, was the first speaker. "I can see," he said, "a great change in the tone and temper of the Church toward the whole missionary movement. If we who are in the forefront do not do our duty we can no longer say that we are not backed by the Church." When Shanghai was divided, nine years ago, by the setting off of the District of Hankow, it was left very weak, with scarcely any work outside the city of Shanghai. Since that time a church has been established in all the great cities of the Province of Kiangsu. There is no need to speak of our institutions further than to say that the Chinese Government itself takes them as its models.



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The native Church is growing steadily in self-support and self-government, and by 1913 a constitutional union of all Anglican missions will have been accomplished in the Holy Catholic Church in China. As to Christian unity, it is often said that the Church at home looks to the mission field to solve the problem; this in a sense is fair, for we have great opportunities and a large compulsion toward that end, but we have no ready-made method of untying the complicated knots woven by the theological discussions of the past. By charity, by sincere endeavor, and without compromise we work on.



Bishop Roots

Bishop Roots, of Hankow, declared that the growth in outward equipment of his district during the past three years had been remarkable. Covering the 700 miles, from Wuhu in the east to Ichang in the west, there has been large advance. He spoke particularly of the school for beggar-boys conducted by the Rev. Mr. Huntington at Ichang, as setting before the Chinese in a most telling manner the tender ministry and the high purpose of the Church. He went on to say that outward equipment, unless it be the expression of inward life, is a burden, and may be a curse. "We covet," he said, "no kind of equipment that does not build up character." He therefore considered that the greatest achievement of the past triennium is found in those six Chinese priests who have been ordained after receiving a course of collegiate and theological training fully equal to that of the ministry in

this country. These men, he said, are proving that all which we have given them will be used with the highest kind of loyalty and patriotism. Bishop Roots also told of the organization of a board of missions among the Chinese themselves, and of how they had chosen as their field of labor a place nine days' journey beyond our most westernmost station—as far away for them as China seems to us.

As to opportunity, the speaker said that the greatest opportunity for China was here in America. "Why," he asked, "do you treat the Chinese as you do? Unless you deal squarely with the Chinese here, we shall have no opportunity in Hankow. We must make the action of our nation a true expression of the Spirit of Christ in international affairs. In urging the division of Hankow and the appointment of a new bishop, the speaker showed that three bishops out of the eleven who will constitute the future synod of the Anglican communion was no undue proportion for a Church which is free from State control, and which, therefore, has much to communicate that will be of lasting value to the future Chinese Church.

From China the centre of attention was then shifted to Japan, and Bishop McKim, of Tokyo, told how twelve years ago, when Kyoto was set off, there remained in his diocese 15 congregations—now there are 47; at the time of his consecration there were 3 churches, now there are 21; at the last General Synod 60 of the delegates were Japanese and only 12 were foreigners. The bishop stated that since the first confirmation which he held in Japan the offerings at all such services had been put aside for the endowment of the future Japanese episcopate. The General Synod made this a rule for the whole Church, and the present amount available is 20,000 *yen* (\$10,000). But we are waiting until the Japanese themselves



Bishop McKim



feel that the time has come for one of their number to be made a bishop. We shall not win the confidence and allegiance of the Japanese people until they have a bishop of their own blood, but on a recent occasion, when an opportunity was given in one of the English dioceses for the Japanese to express their mind on this matter, they unanimously voted to have another English bishop.

Bishop McKim had announced at the opening of his address that he wished to give ten minutes of his time to the Rev. Dr. Motoda, the Japanese headmaster of St. Paul's College, Tokyo, and most effectively did this cultured and experienced Japanese gentleman represent his country. The greatest desire, he said, of every Japanese father and mother is that their son shall have a good education. The three cities in the world where one meets the greatest number of students are Calcutta, Boston and Tokyo. But the waste in student life is most sad. Two-thirds of these inexperienced, eager young men, brought suddenly into contact with the education and the temptations of modern civilization, suffer moral and spiritual shipwreck. St. Paul's College, which is the largest missionary school in Japan, should be so equipped that it can attract students on equal terms with the government institutions. In Christian education lies the largest opportunity for missionary service; and as a child goes to its mother for food, so the infant Church of Japan turns to the Church in America.

The last speaker was Bishop Partridge, of Kyoto, who, in his inimitable way, with many a clever story, drew a picture of conditions in his field. He said he was the only American bishop who had no American church. The work in Kyoto is altogether Japanese. A year ago he laid hands on the one-thousandth confirmation candidate, and that thousand represented every class and condition, from the highborn and wealthy to the poorest laborers in the rice-fields—a true Christian democracy. The Department of Education has recognized one of our schools as of equal rank with Government institutions, and has removed forever the bar to religious education. Everywhere there is progress and opportunity which call for workers—more workers. One hundred in the district of Kyoto would not be too many.



*Bishop Partridge*

## “THE WORLD MISSIONARY CONFERENCE”



*Bishop Vincent*

THE second week of the Convention was marked by two missionary mass-meetings, held in Music Hall on Tuesday and Thursday evenings. On the first occasion Bishop Vincent, of Southern Ohio, acted as chairman, and introduced the speakers to the audience, which numbered not less than two thousand. The salient fact of the new missionary work, the chairman said, was the comparatively short time in which the Church had gained a world-vision. It took 300 years to evangelize the shores of the Mediterranean, and 1,500 more to reach the shores of the North Atlantic, but suddenly, in the last one hundred years, the whole world has had its chance to hear the message, and in these latter days, at least the laymen as well as the clergy have caught the



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vision, and demand a share in the enterprise. They have seen commercial opportunity become world-wide, and so far as they are religious men they desire that the missionary cause shall make a like advance. This is the meaning of the Laymen's Missionary Movement, which may be likened to the great tide in the Bay of Fundy. The question is, how may we best utilize that tide?

The chairman then introduced the Right Rev. Dr. Lawrence, Bishop of Massachusetts, who was one of our delegates to the Edinburgh Conference. A striking thing about the Edinburgh Conference, said Bishop Lawrence, was that one heard



Bishop Lawrence

no appeal to emotion, or sympathy, or pity. The hundreds of missionaries present, working in every land and under all conceivable conditions, voiced only the privilege and joy of the work. Such a conference would have been impossible fifteen years ago; it has become possible by the shrinkage of the world and the conviction that the Christ is first. The men who gathered had not put away their differences, but they had found a common conviction and a common work upon which they did not differ. "Why were Churchmen there?" asked the bishop. "Well, I was there because I thought it would do me good, for I might easily grow self-conceited and narrow, even though I kept in touch with all our own work, and read carefully so excellent a magazine as *THE SPIRIT OF MISSIONS*." A man may say: "I must not compromise my principles by contact with those from whom I differ," or he may say: "I *cannot* compromise my principles, if they be real principles, by coming in contact with men of other minds—and I may learn something to my advantage." In this gathering our Church stood for certain valuable and important things: (1) That it should be distinctly a conference; there were no resolutions passed. (2) For the spirit of nationality, which comes naturally through our Church. (3) For the worth of tradition. Honoring what is ancient we can the better sympathize, for example, with China. (4) For the liturgical spirit, whose value the Conference recognized when it heard some of the prayers with which Churchmen are familiar used by Presbyterians, Quakers and others in the half-hour intercession service held in the middle of each morning session. The Conference could not help manifesting its desire for unity, yet that unity must be nothing less than a unity in the full body of Christ, embracing Roman and Greek as well as Presbyterian and Congregationalist. May we not, small as we are, hope to act in some measure as an element which shall help to fuse the great whole? "Christian unity is to be prayed for and looked for, not through platforms or statements, but through the spirit that dwelt in this Conference—the unity of the Spirit in the bond of peace."

Bishop Roots, of Hankow, was the next speaker, and he reviewed the Conference from the standpoint of the workers in the field. It presented to them, he said, a new view of the whole field. Even missionaries are in danger of parochialism. Here they were forced to take a world-wide outlook, and they could drink in new courage from the men who are combating Mohammedanism in Africa and Brahminism in India. Again, the worker was made to feel that he stands in his place representing his own point of view, but even more representing the whole Church of Christ throughout the whole world to the whole non-Christian world. There was, thirdly, the drawing of a great spiritual power—a conviction that God waits for His children to be willing to do what He wants



them to do. The daily hour of common prayer was the hour of unity in His Presence.

The Hon. Seth Low, of New York, spoke next, telling how the Conference appeared to the layman. It was, he said, a glowing commentary on the words of the Psalmist: "Behold how joyful a thing it is to dwell together in unity!" For the first time in human history 1,000 men and women took a bird's-eye view of the Christian missions of the world. "I went to the Conference," said Mr. Low, "thinking that Christian missions are a pious undertaking; I returned profoundly convinced that Christian missions are a world force, and just as surely to be reckoned with as are the developments of commerce." Consider, said the speaker, that two-thirds of the world is not even nominally Christian, yet these men are to live in a world with us. It is no longer *your* East and *our* West, but our East and West. How is a divided Christianity to meet the impact of such a force? One was moved to question whether the end of the analytical process, begun in the Reformation, were not at hand, and whether the synthetical process had not already begun. "We laymen can do three things: (1) We can give ourselves; (2) those who cannot give themselves can give their money; (3) we can stop the wastefulness of division."



Hon. Seth Low

The last speaker was Bishop Brent, of the Philippine Islands, who declared that the Edinburgh Conference was the greatest event in ecclesiastical history, looking toward unity, since the division of Christendom. And this was brought about by what men call "dying Protestantism"! The members of that Conference separated, going to the ends of the earth upon the Church's mission;



Bishop Brent

they were lost in obscurity, but there is no joy like theirs. Yet is it not pathetic—a fragment trying to do what the whole should do; a brave handful charging the entrenched hosts of paganism? It is the purpose of God to unite all men in a single brotherhood. The unity of the Church is as dear to the heart of Christ as is the desire that all men should hear of Him. We should labor—and begin our labor now—to give a unified Christianity. The speaker said he would make a daring suggestion. The Edinburgh Conference touched only the lesser things. The tremor which ran through the audience when questions of faith and order were touched showed that these were the more vital. The only way to settle differences is to bring them out into the light and discuss them. Why should not this Church bring about another Conference which shall deal with these questions? Men say it would be a peril. "Did you ever see an opportunity of any decent dimensions which did not lie next door to a peril? I trust that the risk will so challenge us that we shall be willing to challenge the risk. You never won the interest of other people until you made the interests of other people your own. Rather than fail in this, I would be willing to run the risk of losing our distinctive character in a brave endeavor to bring about the unity for which Christ prayed."



## EAST, SOUTH, NORTH AND WEST

THURSDAY evening found another large audience assembled in Music Hall for the second of the general missionary meetings. Bishop Tuttle presided, and after a few words of greeting introduced Bishop Graves, of Shanghai, who spoke on "The Orient's Open Doors; Will they Remain Open?" "We in China," said Bishop Graves, "are somewhat impatient of the phrase 'open door,' for we feel that the real owner of the house is the one who has had the door slammed in his face." But doors are open in another sense. Since the days of Columbus there has been nothing comparable to the changes in the East. It is like the finding of a new world. The door of trade is open; and with all its sins and injustices trade may be a benevolent and noble thing. It will in the end be for the good of all. Then, too, the door of education is open. The system is imperfect; the men at the head not yet efficient; but it is transforming 400,000,000 people, and is profoundly changing their attitude toward all things. There is no influence in China like the influence of scholars. Again, the door of political reform is open. The nation is thrilled as it realizes that there is a chance for the people at last. There are at least the beginnings of a constitution and of popular assembly. The voice of the patient toilers is, however faintly, being heard after centuries of silence. And for us missionaries all this means liberty to go where we will—opportunity of the largest sort. These doors will not be closed; in that argument for haste I do not believe. Let us urge action, not lest others should go in ahead, but because the Church must not fail in her appointed work.



Bishop F. R. Graves

Bishop Strange, of East Carolina, spoke next on the "Moral and Industrial Training of the Negro." Moral training, he said, is the object of Christ's religion. Salvation from sin is found in present righteousness. This is the lesson most needed by this backward race, so surrounded by temptations, so weak in its morality, and so prone to emotionalism. To secure such moral training it is the conviction of these who best understand the Negro race that industrial training must go hand in hand with the intellectual. Heart and hand, as well as brain, must be disciplined and developed. The Negro is still close to the savage, who always hates work. Freedom, when it came to them, was largely understood to mean freedom from work; and education became synonymous with book-learning. We must teach them the dignity of labor. A noble beginning has been made in St. Paul's and St. Augustine's Schools. The Church can and does give them effective moral training. The conduct of the young people in our schools is a lasting credit to those institutions. The Negro needs to learn that morality and religion must go together; that salvation is freedom from sin and not escape from penalty. Their leaders realize this, and here and there groups of these people are drawn to the Church by the very fact which repels others—that it is the Church



Bishop Strange



of the Ten Commandments. Last April the Negro town of Roper turned to the Church in a body. When I arrived in the afternoon we had no communicants in the place. When I went to bed there were thirty-five. A church committee had been appointed, the erection of a church agreed upon, and a clergyman had been promised them.

Before beginning his speech Bishop Strange had announced that he would give ten minutes of his time to Archdeacon Russell, of St. Paul's, Lawrenceville. The archdeacon told of his 550 students, for whose education, in lines like those of Hampton and Tuskegee, he has only \$48,000—less than \$100 for each. The sixty employees are necessarily poorly paid, and there is great lack of proper accommodations, but the work has been done, and the institution counts 600 who have graduated and 3,000 more who have been under its training. A young man who came to the school with an earning value of \$4 a month is now making \$4 a day—and he is typical of scores of others. In nineteen years no student of the school has been under arrest, and the influence of the institution has been so extended throughout the county that the criminal expenses last year were less than \$1,000 and the jail stands empty most of the time.

The next speaker, who always receives an enthusiastic welcome, was Bishop Rowe. He described "A Day's Work on the Arctic Trail." The bishop never made a more telling speech. There was nothing in it about his stations or workers (unless one counts his dogs), and very little about his work. He simply told how the work is done. There were the weeks of preparation by the hardest kind of physical exercise; the selection of the team and equipment, the clothing and food; the incidents which were likely to occur any day as one followed the trail; and woven through it all were quaint turns and interesting anecdotes which kept the audience spell-bound. There was no word of appeal and scarcely a mention of hardship, but the bishop made his hearers see the great snow-plains with their bitter storms, and the steadfast figures plodding onward, despite every risk and danger, to carry to the lonely outposts and the scattered settlements, to Indian camp and Eskimo igloo, the message of the Gospel of peace, and the sacraments of the Apostolic Church. The audience realized in some measure what the life of the bishop and his helpers meant, and they showed their appreciation and affection as he took his seat by succeeding rounds of warm-hearted applause.

Bishop Spalding closed the programme of the evening, speaking of "The Call of the West," which he said was a relative term. He remembered hearing once in New York of a man who had gone "way out West to Cincinnati." He would confine his attention to the arid West, centring in Utah, and embracing portions of Nevada, Colorado, Wyoming and Idaho. Here \$81,500,000 will be spent by the Government in irrigation projects, and 3,196,000 acres of land redeemed. There are also large private projects. In this irrigated land a homestead consists of forty acres; so fertile is it that a man needs no more. The following western form of the familiar couplet states a great truth:

"Little drops of water on the desert sand,  
Make a mighty difference in the worth of land."

Here in this western land, said the speaker, are gathered representatives of



Bishop Spalding



almost every nation, with more arriving daily. In one day St. Mark's Hospital, Salt Lake City, sheltered fourteen different nationalities. Speaking of the scattered nature of the work the bishop told of a little town of 400 people, eighty-one miles from a railway, which is visited every sixty days by the following commercial travellers: Ten grocery men, eight candy men, eight who handle meat and six with dry-goods, five with hardware and one with china—thirty-eight in all. If it were not a "dry" town there would probably be a score of whiskey men—and we *try* every sixty days to send in one clergyman! The best men are wanted in the West, because they will be out of their class if they are not the best. Making bricks without straw isn't a circumstance to building churches and paying missionaries without cash. The work presents difficulties and the people are widely scattered, but we serve a Master who said that it was more important to go out into the desert and find the one stray sheep than to fatten those who were safe in the fold.

## SPECIAL FORMS OF HOME MISSION WORK

THE second joint session of the week took place on Friday afternoon at three o'clock. Four of the bishops spoke upon phases of mission work among special classes of our population. Bishop F. F. Johnson, who, after serving as assistant to the late Bishop Hare, had just been elected his successor as Bishop of South Dakota, told of the work among the Indians.



Bishop Johnson

Those who heard the bishop must have been convinced that the Church had acted wisely in retaining him as the leader in this important work. With beautiful and touching earnestness he spoke of Bishop Hare and his self-denying life for more than a generation among the red people of the plains. The results of that life so spent are abundantly evident. To-day, among the 24,000 Indians in South Dakota, one-half are members of the Episcopal Church, and one in every six is a communicant. Not only in religious but material things the influence of the Church is uplifting this aboriginal race. The lay deputy from South Dakota at this Convention is an Indian. Another who was here until yesterday, said the bishop, was asked if he did any farming, and modestly replied that he would thresh out about 4,000 bushels of small grain this fall. At their annual convocation this year the Indian women placed in the bishop's hands for the Church's missionary work their offering of \$4,468; the total offerings of the convocation were \$5,097.

Work among the Negroes was the next subject. "I never feel so truly a Catholic bishop," said Bishop Guerry, of South Carolina, "as when I minister in the morning to one of our cultured congregations in Charleston, go into the country in the afternoon for a service with our poor white people, and preach to a congregation of Negroes in the evening. I should view as a calamity anything which would make such a relation impossible." The bishop had recently conducted a rather extensive correspondence with our leaders in the Negro work, as a result of which he had received unanimous testimony to the moral superiority of Negroes



Bishop Guerry



trained in the Church as compared with those in churches organized by themselves. This he felt was due to the same religious worship of the Prayer Book, its constant insistence on the moral law, and the close personal contact of the Negro in the Church with the best type of white man. "We *do* believe in education—of the right sort. Industrial training is absolutely necessary, and we are alarmed at an intellectual education divorced from moral and spiritual training." Some combination of the Church and the school-house is the best method, and we would even put the school-house before the chapel. "There stands in the South," said the bishop, "a monument inscribed: 'To the Faithful Slaves of the Confederacy.' It was erected by men who returned from the long war to find that their property had been cared for, their families protected and fed by the Negro servants who might have taken their freedom if they would. It witnesses both to the unparalleled faithfulness and devotion of the Negro, and to the fairness, kindness and justice of the Southern slaveholder."

Bishop Rowe, with many graphic touches, told of the Church's work in Alaska. It is an active bishop and a wide-awake Church which can beat the saloon into a town, as the bishop did at Cordova. The supply of lumber was limited, and the saloon men wanted it, "but," said the bishop modestly, "I got it." With that lumber he built, not a church, but a club-room, which stood for a year and a half as the only competitor of fourteen saloons. It is called the Red Dragon, and is used both as club-house and church. So successful has the venture been that the bishop hopes for the means to repeat it elsewhere. He sketched the work among the natives, telling of our schools at many points, where devoted women are training the Eskimo and Indian children. One shuddered a little at the description of the "igloo church" at Point Hope, inside the arctic circle, where the atmosphere was so thick that the lights went out, and the condensation hitting the roof dropped to the floor and froze there. But shut your eyes, said the bishop, listen to the responses and the singing, and you might think yourself in the best-trained congregation in the States.



Bishop Rowe

Bishop Spalding, of Utah, gave a remarkable summary of the founding, organization, and progress of Mormonism, declaring that if the Church had done her duty in the Middle West in the early part of the nineteenth century the country might have been saved from this religious fanaticism. He believed there was in Mormonism a blind groping after, and missing of, the truths which the Church has in her keeping. After a graphic account of the organization, theology and ritual of this grotesque but powerful sect, the bishop called attention to the fact that the Church in Utah, in the midst of a Mormon population, a pioneer combating forces as impregnable as heathenism, can no more support itself than can the Church in China. He viewed as most hopeful the work among young Mormons in college towns, where church and club-house stand together.



## The Third Week

### THE LAYMEN'S MISSIONARY MEETING

THE mass-meeting on Sunday night, October 16th, brought out the greatest audience since the opening service. Our churches in the city had omitted their evening services and urged their congregations to be present in Music Hall. It certainly looked as though they had done so.

Mr. Samuel Mather, of Cleveland, acted as chairman of the meeting, and in his brief opening address set forth something of the history and purposes of the Laymen's Missionary Movement. He then introduced the first speaker, the Rev. George Craig Stewart, of Evanston, Ill., who told of the Chicago Missionary Congress. Chicago and Edinburgh, said the speaker, are associated with a great movement, which has been sweeping over the world, teaching men that they cannot be converted to Christ without being converted to His cause. Why have we been so slow in responding? Because we have been too busy deciding how we shall organize, and march, and who shall lead. Yet now there is a spirit pervading every Christian body looking toward unity. Shall the vision become vapor? How shall we go about the King's business? By using business methods. A man once said of us: "When I look over your congregations I say, 'Where are the poor?' but when I reckon up your missionary offerings I say, 'Where are the rich?'" The speaker then gave some practical examples of how the weekly missionary offering and the every-member canvass had again and again resulted not only in paying all missionary obligations, but in placing on a more sure footing the local finances and benevolences of the congregation.

The second speaker was to have been Mr. W. R. Stirling, of Chicago, who is well known to Churchmen of the Middle West. A great and recent bereavement prevented his attendance, but he sent the following telegraphic message, which was read to the audience:

#### GENERAL CONVENTION, CINCINNATI, O.:

I very greatly regret it is impossible for me to keep my engagement to speak upon "Business Methods Applied to a Man's Task." May I be permitted to make one or two suggestions?

First: Interest follows knowledge. Business men should be more systematically, frequently, and intelligently informed about the work that is being carried on all over the world by the many heroes among the bishops and clergy of our Church.

Second: No general would leave his post or his army and come home to buy supplies to clothe and feed his men; no manager of a large corporation would do a clerk's work. We men should discourage our missionary bishops from leaving their posts to become mere solicitors for funds, by encouraging them with liberal gifts, proportional to the needs in their fields. These needs should be made plain to us from pulpit and chancel by clergy and lay speakers; the latter, I believe, would be frequently the most effective.

Third: Familiarize us with the work of our great corporation, the Church (in which we are all stockholders), all over the world, by means of geographical charts, showing vital and startling facts; show us and tell us facts that perhaps we are too lazy or indifferent to read; make our shortcomings clear to us in no uncertain language.

Fourth: Our failures and shortcomings are partly due to our inadequate policy; ask us for something worth the attention of a business man. Aim high. Challenge every soul that has the ability to give in hundreds and thousands of dollars to do so. Urge every soul to ask the question, "What is my share?" not in proportion to what some other soul gives, or fails to give, but in proportion to my own means. There can be no evasion, no proxy, no substitute in this business of the Master. Establish the principle of the "every member" canvass and a weekly pledge, and aim at a minimum offering of ten



cents per week from every soul, not merely communicants, and the resulting millions will evangelize the world in this generation.

Fifth: Be bold and be systematic, get close to the people through Department Missionary Councils and the Laymen's Forward Movement. Use us; demand our personal service; advertise and follow up as men do in ordinary business. Adopt the Ohio plan of dividing the congregation among a group of men to follow up.

Sixth: If it be possible adopt this plan of publicity: at the top of every page of every number of every Church paper, whether general, diocesan or parochial, print some such challenge as the following, for at least the next twelve months: "A minimum weekly gift is desired of ten cents per week from every soul in the Church ten years of age and over. Those who can give in tens and hundreds of dollars are expected to do so. Give what *costs*, according to your ability, and receive the blessing." I earnestly hope that the Convention will adopt a forward policy worthy of the task, namely: "To tell it out among the heathen that the Lord is King."

"Money and the Kingdom" was the subject of Mr. Alfred E. Marling, of New York, a member of the Presbyterian Church and chairman of the great Missionary Congress that met in Chicago. He talked as a business man to business men; in what he described as the plain and homely language which men of the street use to one another. I have just been reading, said the speaker, of a road in Iowa, 180 miles long, which was built in one hour. By a concerted plan bodies of men turned out all along the line, set to work at the same moment, and at the end of the hour the road was finished. Can't we get together and build a highway for the King? Money is stored-up personality. If not linked with personality it is useless. A pile of gold dollars has no power until someone takes hold of them. The question is not what I make of my money, but what I let it make of me. Making money is a good game, but using the money you have made, that it may be turned into power, is a better one. Link it with the Kingdom. A man without a vision is only a drudge, and the best vision is that which our Master shows us. His Kingdom can't advance without us. We have Him whom we call life eternal; shall we not share Him? "I say to you men, and especially to the younger ones among you (for I'm sorry that the vision came to me so late): You've got only one life to live for your Master. Live it!"



Alfred E. Marling

No one is more eagerly listened to, wherever and whenever he may speak, than Mr. George Wharton Pepper, of Philadelphia, who made the closing address of the evening. Our Christian responsibility in these last days, said Mr. Pepper, is to demonstrate that our Lord's philosophy is the solution of the age-long problem of how to live a noble and a happy life. It is because we are so sure it will stand this test that we have left parish and counting-room and office, and have come here to spend many days in planning how we may make that demonstration more effective. But let us not be so busy Christianizing the other fellow that we don't take time to be real Christians ourselves. No amount of giving—even if it reached the point of sacrifice—will take the place of personal service. If we are not making a thing our own, we cannot really share it with others. Christian doctrines are not merely ancient symbols or undisputed truths; they are formulas for solving the eternal problems of daily life. Personal devotion and the sacraments of the Church are the source and spring of unselfish social service. The missionary enterprise is only the world-wide application of the love and helpfulness which we have learned close at hand. He loves all children better who better loves his own. The speaker then went on to give concrete



instances of work which men might do, and the mission field to which he called attention was one close at hand. He urged their interest in the young life of our land; a better support for our Church schools and colleges; a personal and Christian interest in the students who crowd our undenominational institutions. This, he said, may seem a domestic problem, but it touches foreign missions as well. Students from China and Japan are crowding into our universities. Shall we make Christians of the men who are here in training to become leaders of their nations? He told of a young Chinaman in the University of Pennsylvania, who, after being brought under sympathetic Christian influence, had stood up one night and said: "I see now what my country needs. My people might acquire all your learning, might use all your machinery and surround themselves with all your comforts, but they would be the same people still. What they need is a great enthusiasm. Not enthusiasm for a truth, but for a sublime leader; and I know of no Leader who can awaken it except your Christ. I shall become a Christian."

## OUTPOSTS IN THE ISLAND WORLD

THE missionary events of the concluding week were the joint sessions of the two Houses on Monday and Wednesday afternoons. The first was devoted to hearing from our leaders in the island world. The man who stands at the cross-roads of the Pacific, Bishop Restarick, of Honolulu, said: "Outposts should be strong, not weak; and we whom the Church has set in them are trying to make



*Bishop Restarick*

them as impregnable as possible." Such an outpost is the Hawaiian Islands. They may be called an experiment station in foreign missions. The bishop told of the Church's effective work among the native Hawaiians; of how we are reaching the large Chinese population, and training from among them men who return to China, carrying an earnest Christianity with them; of the Japanese also, who crowd the five missions which we maintain among them, eager to be taught; of the Koreans who in one mission alone number thirty-eight communicants. One of these, when baptized, asked to be named "Jubilate." When told that this was not a personal name, he replied, "I know that; but it is in the Prayer Book, and it is the way I feel in becoming a Christian." Since going to the Islands, nine years ago, the bishop has seen the lay-workers increase from

one to twenty-nine. The seven clergy have become twenty, and the offerings have grown from \$7,000 to \$37,000, while the value of Church property has increased more than fourfold.

Perhaps the most striking feature of the session was the speech of Mr. Y. T. Kong, a Chinese presbyter working among his own people at St. Peter's, Honolulu, to whom the bishop had given ten minutes of the time allotted to Hawaii. Mr. Kong, who has been twenty years in the Hawaiian Islands, emphasized the great influence which the Chinese there are exerting upon the Orient. "Foreign-born Chinese," he said, "are affecting all China in education, commerce and religion." He told of the generosity of the poor folk in his mission, and of the large sacrifices they make in thankfulness for their Christian faith. His 150 communicants give more in proportion to their means than any congregation in America. A woman who earns \$2 a week pledged \$30 for the Church; a man who sells peanuts



on the corner gives \$50; with an average income of \$1 a day many are giving from \$100 to \$150. "They do all what they can," said the speaker, "but of many things we still have need."

Bishop Knight spoke concerning Cuba and the Canal Zone. He said that the weather which the committee was furnishing in Cincinnati made the dweller in the tropics feel at home. He told first of the Isthmus and its great work; of how the Church is trying to care for the great army of 25,000 laborers and 8,000 virile Americans, who are engaged in the greatest work which a government ever undertook. Of Cuba, he said that the United States Government had given these people much, but could not give all they need. They need instruction in the principles of right living. The Church of liberty must complete the work begun by the government of liberty. He told of the splendid growth of the work in the last six years. Where there were then two clergy we now have twenty, assisted by thirty other workers. The property then valued at \$10,000 is now conservatively estimated at \$168,000. Of our 1,500 communicants more than one-half are natives.



Bishop Knight

Last upon the programme was Bishop Brent, of the Philippine Islands, who said that he had no such story of inspiring progress to bring to the Church at home; yet much had been accomplished in the Philippines. The work there is peculiarly diversified and difficult. First, of course, we must provide for our own; and upon the large body of young Americans throughout the Islands the work centring about the cathedral in Manila is a great influence for good. "We are striving to be," he said, "in these islands the Church of the reconciliation." Only recently a body of Methodists and Baptists in one of the principal ports had urged him to send them a spiritual leader. But it is the glory of our Church that she does not confine herself to great and populous nations. We have gone among the shy folk of the mountains, and at Baguio, Sagada and Bontoc are bringing the Igorots to the knowledge of Christ; and we are finding in them, especially in the children, the possibility of a Christian culture equal to our own. He showed how here, as elsewhere, the great hope of the future is in the children, and the Church which would serve must be the teaching Church. "I was once," he said, "an enthusiast for secularized education, but that time is past. I venture to say that education is a menace to man's truest welfare unless conscience and character are being lifted up day by day. We hope for a Christian nation, but shall not have it unless somehow, *somewhere*, we have Christian education."

## MEXICO, PORTO RICO, BRAZIL, AFRICA

"IN the great chess-game where human beings are the pieces," said Bishop Aves, of Mexico, in the opening address at the last joint session Wednesday afternoon, "the king, the queen and the bishop have disappeared, but the knights and castles are still on the board, and the pawns remain pawns. A representative republic is only now slowly emerging in Mexico. Spain's 300 years of rule put the mark of feudalism upon the nation. There are only two classes—the few who rule, and the many who obey. Humboldt said that Mexico was a beggar sitting on a bag of gold. The saying is true to-day. The peon has been in succession slave and serf and soldier, but none of the gold has ever reached the beggar. It is the peon for whom I plead; for the poor creatures in their mud huts. Ambition is the child of hope. How can men be thrifty or ambitious who are born and live and die without hope? It is to such that much of our work in



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Mexico is directed. We have given them corn to dull the mortal edge of famine, and blankets to cover their nakedness; we have a house of industry where a few of the women can earn enough to exist upon; we shall try to reach some of them with physicians and to develop our settlement work in the City of Mexico. Yet none of these touch the cause of the evil. They need a chance for self-support. Our only great and lasting service must be rendered through education, by raising up a middle class out of the eleven millions of peons who form so terrible a majority of Mexico's fifteen millions. It has been said that we exterminated the Indian, and Mexico enslaved him. Who shall say which was the greater shame? But to the ruling class also the Church has a mission. Their successful revolt against the tyranny both of the foreigner and of the Church has left many of them alienated from religion. The message of Him whose Kingdom was not of this world, brought by a Church free from political alliances, may meet their



*Bishop Aves*

need and win their allegiance.

After Bishop Aves had spoken, a few moments were given to Bishop Greer, of New York, whose name did not appear upon the printed programme. He asked leave to say a word concerning the American Church Institute for Negroes. Established four years ago, it is gathering up and correlating our scattered and sporadic efforts toward education. Five schools, in different parts of the South, are united under its supervision. Church people do not seem to know, but they should be made to know, that we have an institute which in the number of its students and in the scope of its work ranks with Hampton and Tuskegee. We can help mightily to solve the problem of the colored race. "The Roman Church, awake to the need, is raising \$1,000,000 for this purpose. I ask from the Church not one dollar less."

Bishop Van Buren, of Porto Rico, drew a touching picture of the embarrassments and difficulties against which a missionary bishop contends. He told of the school where a little child comes, bringing his own chair, in the hope that he may be admitted, but must be turned away because there is no room. He told of the hospital which had been built as a witness to the tender mercy of Christ through His Church. There was, he said, in that island more than enough work for all the Christian forces represented there, in the fight which must be waged against sin, Satan and death; and he urged his need for volunteers—young men, good men, who are without family ties.

"I claim," said Bishop Kinsolving, of Brazil, "a share in the distinction wherein a missionary bishop who spoke at a former session believed that he stood alone. I, too, am an American bishop without an American congregation." Remember, as you think of the 1,200 communicants in Brazil, that each one represents an absolute gain to the Church. They were not received by transfer, but were won by the message. Our equipment and work are evangelistic. As yet we have neither hospital nor educational institution; we are simply preaching the Gospel. What have we accomplished? There are nine churches, worth \$150,000, which are as sufficient for the needs of the cities where they are located as are our churches in Cincinnati. We have also focussed our effort upon a native ministry.



*Bishop Van Buren*



I went to Brazil twenty-one years ago and have multiplied myself by twenty-one. Of this number seventeen are native clergy, fourteen of them priests; splendid men and living epistles of their countrymen. And still we are extending the work. Recently we planted the Church in Rio de Janeiro with its 1,000,000 people. Our two missions there, under Dr. Brown, have doubled since July. Up toward Pernambuco we are now extending the firing-line, a distance of 2,000 miles. You talk about the size of Texas. What is little Texas compared with Brazil? I sent some prayer books to a band of Christian folk at the head-waters of the Amazon. They travelled 5,500 miles after leaving my door. What do we need? The time has come for schools. Having sown far and wide we must begin to plant deep. We have our vision for Brazil, and I believe that this dear Church, which in the present Convention is doing such great things to extend the Kingdom, will help us to realize that vision.



*Bishop Kinsovig*

This final session of the Convention as a missionary body was fittingly closed by one who directed our thought far across the ocean to that which was so long called the Dark Continent. Bishop Ferguson, our devoted Negro bishop in Liberia, reminded us that sixty years ago in Cincinnati, the first missionary bishop for Africa, John Payne, was elected by the General Convention. "I come to you," he said, "as a fruit of his labors, as one raised up in the field, who owes what he is to the work this Church has done in Africa." Twenty-five years ago Bishop Ferguson was called to the episcopate. What has been accomplished since then under an African bishop? Then 1,800 had been baptized, since then nearly 7,000; to the 1,035 confirmations then recorded, 3,367 have been added; the 419



*Bishop Ferguson*

communicants have become 2,400; the nine schools of that day are now forty-one, and the six churches twenty-two; the clergy, lay-readers and catechists which then numbered thirty-two, are now ninety-six; and the Church property has increased from \$23,000 to \$121,000. The people, said the bishop, are more and more learning self-support, and give generously when they have the money, but most of them are very poor. It is his conviction that the establishment of industrial schools, where trades may be learned and the young people taught the dignity of labor, is of first importance to the work. Little beyond agriculture is now possible for them. For the schools already established and for those which should be built the gifts of the Church are needed. He asked also for two women who would teach the girls how to work. In closing he told of the Kroo chapel near Monrovia, whose con-

gregation is so eager for an adequate building that the men are quarrying stone, and the women are carrying it upon their heads to the site of the new building.

The story of Liberia brought the missionary sessions to a close, but the last words were those of the Presiding Bishop, who acted as chairman. With the earnestness and fire which always characterize the admonitions of this veteran missionary he dismissed the assembly to their allotted tasks, far and wide throughout the world, urging patient work and confident courage, and praying God's blessing upon their labors undertaken in His Name.

With the words of the benediction the joint session stood adjourned until 1913.



# STATISTICS FROM THE EDINBURGH CONFERENCE

## SHOWING WORK DONE IN BEHALF OF THE NON-CHRISTIAN WORLD

### *General and Evangelistic Summaries*

Ordained missionaries . . . . .	5,522
Physicians (men) . . . . .	641
Physicians (women) . . . . .	341
Lay missionaries not physicians (men) . . . . .	2,503
Married women, not physicians . . . . .	5,406
Unmarried women, not physicians . . . . .	4,988
Total foreign missionaries (physicians who are ordained not counted twice) . . . . .	19,280
Ordained natives . . . . .	5,045
Unordained natives (preachers, teachers, Bible-women and other workers) . . . . .	92,918
Total of ordained and unordained workers . . . . .	98,388
Principal stations . . . . .	3,478
All other sub-stations . . . . .	32,009
Church organizations . . . . .	16,671
Communicants added during year 1907 . . . . .	127,875
Total communicants . . . . .	1,925,205
Total baptized Christians (living) . . . . .	3,006,373
Total native Christian adherents, including baptized and un-baptized, all ages . . . . .	5,291,871
Sunday-schools . . . . .	24,928
Sunday-school membership, including teachers and pupils . . . . .	1,198,602
Native contributions . . . . .	\$2,726,900

### *Contributions for One Year for Work among Non-Christians*

American and Canadian societies . . . . .	\$10,037,275
Australasian societies . . . . .	390,000
British and Irish societies . . . . .	10,483,755
Continental societies . . . . .	3,334,260
South African societies . . . . .	488,855
West Indian societies . . . . .	6,000
Societies in Africa, except South Africa . . . . .	80,685
Societies in Asia . . . . .	524,665
Societies in Malaysia . . . . .	10,630
	\$25,356,125





THE CHURCH WAGON EN ROUTE

## A CHURCH WAGON IN SOUTHERN WYOMING

*By the Reverend Theodore Sedgwick*

WHEN Bishop Thomas was chosen to lead the Church in Wyoming he was given a difficult and, at the same time, a most interesting work. It is difficult, because the people are scattered and inaccessible, and interesting because they are a fine type. They seem like the survival of the fittest. The softer and less determined have stopped where the soil would quickly respond to effort. The men in Wyoming, whether raising sheep on the sage-brush prairies or cattle on the boundless ranges or establishing farms by bringing water from a distance to their land in great irrigating ditches—they all are determined to make good, and “win out” in a life which soon becomes fascinating. The women go with the men, and endure hardness by living on lonely ranches, five or forty miles from their neighbors, with smiling faces and without complaint. People who will overcome the difficulties of a country capable of a

drought in summer which makes the stretches of treeless prairie a veritable desert, and which in winter often freezes the sheep and cattle by the thousand (as it did last winter, when they were caught without feed by the deep snows), are a people of character and purpose.

There is a railway across the south of Wyoming, another that goes two-thirds across the middle of the state, and a third which runs across the north. Along the eastern edge you can get by rail from the first to the second, and soon another railroad will connect the second with the third—everywhere else horses are your only resource.

To reach these scattered settlements and ranches Bishop Thomas fitted out a wagon, which has spent the summer zigzagging across the state, bringing the Church to a people who welcome her. On July 1st four of us started from Laramie, which is close to the Colorado line, and travelled 350 miles to Shoshoni, about the centre of the state, which we



reached toward the end of the month, and where Bishop Thomas met the wagon on August 1st. He then covered the northern part, going through the Yellowstone Park, and finishing this interesting trip in Jackson's Hole, among the Teton Mountains.

The Rev. Robert M. Beckett drove the wagon. He has charge of a country sixty miles by forty, of which Jackson is the centre, where he lives and is building a church. He is ninety miles from the railroad, and the pioneer in this notorious region. The other two were students at the University of the South, who are looking forward to the ministry. They had been brought up in the Church of the Holy Apostles, Philadelphia, and had received their vision of the ministry from the bishop when he was their rector. In a few years they will be with him again in his splendid work, and now are getting a foretaste of what is to come.

We had a complete outfit, so that we were free to go where we would, camping where we could find water and feed for the horses. We called at each ranch and were always welcomed. The hospitable

people were glad for every opportunity that the Church offered them. I took their names, also the ages of the children, and in very few cases were any of them baptized. As, in most cases, the houses are far from the school-houses, they have little chance for a common Sunday-school, and would be glad to receive lesson papers and study them. These should be simple and attractive, with the Bible text on them, as they do not, in most cases, know how to use the Bible. At one ranch a bright-looking boy of fourteen came to the door. After making his acquaintance, I asked him if he had a Bible. His face lighted, and he said, "I was reading it when you came." He was fifteen miles from the nearest church and Sunday-school, but the mail could bring him weekly a lesson leaflet.

The second day brought us to a town where lately a church had been built. It was church and school-house in one. They had services whenever a minister chanced to come. I asked permission to officiate, as it was Sunday. I was directed to the home of a good woman, who lived in a barn; the house had not been built. I found she kept boarders, and fourteen were sitting about the table after the dinner. It was a chance to invite them to the service that evening. I then started on a round-up, visiting every house. At eight o'clock we had thirty-five present; a good organist played our hymns, which were sung with spirit. All were grateful for the service, and some had walked several miles to be present. They begged us to stay with them for a little. We, however, had to push on to another town—twenty miles—which we reached at six o'clock



PITCHING OUR NIGHTLY TENT





HOSPITALITY AT A LONELY RANCH

on the night of the Fourth of July. No festivities were to take place; why not a service? At a saloon, the central building of the town, were a lot of drunken men. Up and down the village street, bareback, the men were running their ponies, yelling and cracking their whips. Whose ear could I get? I called at the hotel; the good woman, a kind of mother in Israel, said, "I am an Episcopal; of course we want a service." She told me to see the gentleman who kept the saloon (he was the school commissioner) and to ask for the use of the school-house. The service was soon arranged. Then we rounded up the people. Like the wise virgins, they brought their lamps with them, as the lamp in the school-house had no oil in it and had gone out. The organ, of which they boasted because it had cost \$165, was found, unfortunately, to have been put out of commission by the school children; the hymn books, which were always kept for such occasions, were gone. We could start the hymns, as we had our own books, and, in spite of the small boy who said, "Tell the man to sit down and be quiet," we had a service in which many shared heartily—some of them members of our own Church.

After leaving the towns, sometimes, we would go great distances without passing even a ranch. One day we went thirty-two miles to find water, reaching

at nightfall the log-cabin of a man who lived alone and had for six years "bached it." He had lost his wife and child. With only his few horses and his dog he seemed happy and content. He welcomed us; his stove was ours to cook on, his pasture was ours for our horses. So it always was; there never was a more hospitable people.

These separate ranches can only be ministered to by mail. A paper can be sent, and books, so necessary in a lonely



"I'm an Episcopal"





HUNGRY MISSIONARIES

life. The people who live in little settlements can be reached by the parson on horseback during the week, while he gives his Sunday duty to his parish. For instance, Caspar is an interesting and enterprising city, with its large court house, and streets with pretty houses and well-watered lawns, in spite of the sand and the sage-brush. We have a good church there, and a genial and hospitable rector. Up the Platte River are four settlements which can well be cared for from Caspar. At the first, Bessemer Flats, fourteen miles, we had service in a log school-house with a most intelligent and grateful people, who came through a driving thunderstorm to be present. Then on to Bates Creek, nineteen miles, where there is another group of families. Beyond is Alcova, about forty miles from Caspar. When we held service there one man came to me and said, "I was baptized in the Episcopal Church, and this is only the second time in twelve years I have had the opportunity of sharing in a service." Another said, "It is seven years since I have attended church." It was the same with the women; all are anxious for regular services. Fourteen miles still farther on, over a high mountain, with a road of heavy sand, we reached the Pathfinder Dam, where the Government Reclamation service has been at work for several years, with a force of three or four hundred men. They have had no religious worship. The number at work now is about two hundred, as the con-

struction is nearly finished. About one-third of the men are foreigners; the rest we could well reach. It was 100 degrees in the office building when we reached there. I was going to say in the shade, but there is no shade in southern Wyoming; there are no trees. I wanted to hold service, but there was no place. The school-house, if you could call it such, was barricaded with iron on the windows for the summer vacation. I did not dare to think of the heat inside. But there was a base-ball field with bleachers. When the sun had set, at half-past eight, with only a notice posted upon the bunk-house an hour before, we gathered a congregation of men who had been working all day in the great heat. Without books, as it soon grew too dark, they sang the old, familiar hymns, and I told them the simple story. They each grasped my hand with gratitude as they went back to their tent-bunks. The service brought back a past. These Reclamation projects should be cared for by the Church, where such large numbers of men are employed.

Such a string of missions, fifty-five



THE BRIDE AND GROOM  
 Around her neck hung a Phi Beta Kappa key



miles long, can be reached by the parson during the week on horseback, and on his return trip he can stop at the ranches with lesson leaflets for the children, often hearing the lessons already learned. So the scattered people can be ministered to.

The unexpected in this country creates added interest. The people are never commonplace. The men have travelled all over the West. After the crops are harvested they often hitch their horses to a "prairie-schooner" and, with their families, are gone for months, gaining an intelligent knowledge of the people and the country. They are posted on all the questions of the day.

On one occasion we had lost our way. It was toward the second day of wandering without much food and no water. We had travelled fifty miles, when, to

our great satisfaction, we saw a distant building. It meant water. At this lonely ranch, in the midst of a sandy desert, we found a young woman. Her husband had gone for the day over the range. Around her neck hung a gold chain with a Phi Beta Kappa key. She was a graduate of Wellesley College, and was now a Wyoming bride. She knew her Greek and Latin, and loved her horse on the care-free prairie.

This work needs men like the bishop—able to move easily at the call of the few. The Church that is interested enough to go to the people is the Church that wins the interest of the people. They do not care so much who you are, but rather whether you care for them. Such work will fascinate men. It requires endurance, it forgets hardships, but most of all it demands faith, mixed with ordinary common sense.

## COMMUNICANTS OF THE AMERICAN CHURCH IN DISTANT MISSION FIELDS

	Established	Communicants
Africa - - - -	1835	2,594
Brazil - - - -	1889	1,120
Canal Zone - - -	1906	1,852
China - - - -	1836	2,206
Cuba - - - -	1888	1,355
Haiti - - - -	1861	651
Japan - - - -	1859	3,190
Mexico - - - -	1904	1,187
Philippines - - -	1901	590
Porto Rico - - -	1901	459





CLASS IN FLOWER ARRANGEMENT AT ST. MARGARET'S SCHOOL





THE TEACHERS RELAXING THEMSELVES

## CONFIDENCES OVER THE HIBACHI

### NO. III

By C. Gertrude Heywood

THE spring vacation had really begun. The dormitory was empty and quiet, for most of the girls had returned to their homes, and those who were left had gone out to see the cherry blossoms. We teachers were gathered in one of the rooms, allowing ourselves the full measure of relaxation after the effort of promoting four classes and graduating one. An alumna, whose first baby had been born a week ago, had sent the usual present of "*o mochi*"<sup>1</sup> in acknowledgment of the congratulatory gifts that we had sent her on the announcement of the baby's birth.

The "*hibachi*,"<sup>2</sup> unnecessary now for warmth, had been called into service to toast the "*o mochi*." Yoshida San,

much advised by the others, presided over the important task, skilfully turning with chopsticks the flat square pieces, which, little by little, swelled out like inflated marshmallows and took on a warm brown hue. Sugi San grated the "*katsuobushi*"<sup>3</sup> with a sharp kitchen knife; Imai San, armed with another pair of chopsticks, immersed the toasted "*o mochi*" in their bath of "*shoyu*";<sup>4</sup> while the rest of us helped by suggestions and all ate freely of the delicious cakes. Our little cups of pale green tea sat in front of our knees and were frequently replenished, and with it all, and most freely of all, a lively conversation was circulating.

We had been discussing the graduating class; what changes the five years in the school had wrought in them; their individual capabilities and the probabili-

1. *O mochi*: a cake made of rice flour and used at congratulatory times, such as New Year, births, etc.

2. *Hibachi*: a box of wood, brass or china filled with ashes, in the middle of which are placed a few red coals of charcoal.

3. A dried fish grated and used for seasoning.

4. Japanese soy—a sauce.



ties of their future. From them we gradually drifted to stories of graduates of former years, and at last Kurokawa San said, "But if you want the best story of downright pluck and unwavering determination, you should hear about Hiyama San; how she came to the school and what she did here." They all agreed, and my various questions brought out the facts that Hiyama San, whose father, a "*samurai*,"<sup>5</sup> died when she was a little girl, came to the school as a servant, worked her way through, and was now teaching mathematics in the Girls' University in Tokyo. "But," they said, "you must ask Hiyama San herself the details; we have never heard them."

Just then, according to the good old proverb, we heard the flap, flap of somebody's "*zori*"<sup>6</sup> coming down the long corridor, and who should appear in the open "*shoji*"<sup>7</sup> but Hiyama San herself, come in for an afternoon visit. She was greeted with shouts of laughter, and on demanding the reason was told that she must forthwith tell the story of her life. But in Japan hospitality consists largely in feeding a person, and for some time Hiyama San was busy disposing of the "*o mochi*"<sup>7</sup> that was toasted for her and the tea that was freely poured. At last, for the fifth or sixth time, but this time with an air of finality, she protested that she could not possibly eat another mouthful or drink another drop, and then her kind hostesses took pity on her and the remains of the feast were sent down to the kitchen. One by one the others went off with various excuses and Hiyama San and I were left alone.

"They were all making jokes about the story of your life, Hiyama San," I said, "but I really wish you would tell me about yourself, if you don't dislike to."

"Oh, no, indeed," she answered, "of course I don't dislike to. I am like most people and enjoy talking about my-

self, but there is really nothing very interesting to tell. What kind of things do you wish to know?"

"I want to know everything about you that you are willing to tell, from the very first that you can remember up to the time that you graduated from St. Margaret's School," was my modest request, and we settled ourselves one on each side of the "*hibachi*," not because we needed its warmth, but because the few glowing coals, almost lost in their bed of soft ashes, always seem to light the fires of sympathy and confidence in the hearts of those who talk across them.

After a brief pause, Hiyama San began, stopping often to answer my requests for explanations and expansions, and the following is the gist of her story:

"My earliest recollections go back to our home in ———, when my father, mother, brother, sister and I were all together. My father was a very devout man, a follower of the Monto sect of Buddhism. My memories of that time are not very distinct, but one that stands out clearly is of my father going to a temple of Kwannon to worship. The Montoists are supposed to worship only Amida, and I am not sure why my father went to the temple of Kwannon, but I remember perfectly that every day, rain or shine, no matter how late it might be when he came back from the town office where he was employed, he always went to worship. And almost every day I went with him, and on the way he would talk with me, and the burden of his talks, judging from the impression that it left on my mind, was that if I were honest and sincere I might have perfect faith in being protected by—something—Amida, I suppose he called it; as for me, my idea of that protecting power was no more definite than to call it Something. But in spite of that indefiniteness, from those early days, I learned to have faith, and that faith never deserted me. It was so strong, that when my father died, when I was ten years old, I went by myself to that same temple and prayed for him.

5. A knight in the old feudal system.

6. Straw sandals worn in the house on the wood floors, but not on the straw mats.

7. Paper sliding doors.



An old priest saw me and asked me what I was praying for, and when I told him he seemed much impressed, and afterward he told my mother and other people.

"Our home was broken up after my father's death, and we all went to live in my aunt's house in a small country village. But in a little while my mother married again and went to another village. My aunt opposed this marriage very much and was so angry with my mother when she insisted upon carrying it out that afterward there was no intercourse between them. I was left at my aunt's to be brought up.

"Life there was very quiet and uninteresting. I finished the primary school and when I was about fourteen years old there began to be talk of my being married. In that little country village there was nothing else for a girl to do, and no one had any conception of a girl wanting to do anything else. But I hated the very idea of it, and kept revolving in my mind the thought that it was not impossible for a woman to do great things. There were stories in history of women who had been famous in literature, statesmanship and many other ways; there were even female gods; and surely, if such things had been done in the past, there was no reason why I should meekly submit to be married at once and finish my life in that lonely little village.

"In addition to that rather indefinite ambition, there was another, even nearer my heart. My mother's second marriage had not been happy—my brother and sister had both died and one worldly loss had followed another, until even the possessions that my mother had taken to her new home with her were sacrificed, and at last the home was broken up. But of course my mother's pride forbade her coming back to my aunt's house. Stronger than the desire to be famous was my desire to provide a home where my mother should be happy. I revolved these thoughts in my mind, and at last, being fully possessed with the idea that,



HIYAMA SAN

as long as I were honest and faithful, I should be protected, I made up my mind to leave my aunt and try my fortune in some larger place.

"I packed up just the few clothes that belonged to me and set out one day, meaning to stop first at my mother's and tell her my plan. I persuaded a '*kurumaya*,<sup>8</sup> who had been employed by my aunt, to take me there—a ride of some twenty miles. My mother was exceedingly surprised to see me. She tried her best to dissuade me, and messengers came from my aunt urging me to return. But nothing could change my mind, and after a short visit I left my mother and went to Osaka.

"In Osaka there were friends and relatives of the family, and I went first to one of them, hoping that I could find some way of supporting myself and studying at the same time. But, although they were very kind to me, I soon saw that it would be impossible for me to accomplish my purpose there. I was continually being urged to get married, and I could not take up any profit-

8. A man who pulls a jinrikisha.



able kind of work because it would be considered as bringing disgrace upon my relatives. But my faith in my ability finally to succeed, and my faith in some protecting power, did not desert me, and I decided that, if Osaka were impossible, I must go to Tokyo.

"There was one circumstance in my Osaka experience that is interesting now as I look back upon it. Next to the house where I lived there was a small Christian church and we could hear the singing of the hymns at the services. My only idea at that time about the 'Yaso'<sup>9</sup> religion was that it was one that taught its followers to be unfaithful to their country and their ancestors, and I regarded it as something to be avoided as carefully as the plague.

"My mind was soon made up to go to Tokyo, and I began to plan the ways and means. I had no money, but I had the few clothes that I had brought with me from my aunt's. Money was more essential than clothes, and after much persuading I finally prevailed upon the woman in whose house I was staying to let me send for a second-hand dealer and sell all but the clothes I needed to wear. If I remember correctly, they brought about twenty *yen*. In a few days I started for Tokyo, where I knew not a soul, with the clothes on my back, a small parcel containing a few little things and the munificent sum of twenty *yen*.

"I could not afford to travel by the railway, and when the friend with whom I was staying took me to the boat-landing, there happened one of those strange incidents that justified my never-wavering faith in a protecting power. The man who sold me the ticket (it seems strange to tell now in this busy time when nobody trusts anyone) asked me if I would take a package to a friend of his in Tokyo, and with that package and my own small bundle for baggage I boarded the boat for Yokohama. I don't remember very much about the trip, but even when I reached Tokyo I don't

think I was very much frightened. I had no other place to go, and so I inquired my way to the address on the package given me by the ticket man in Osaka, intending after delivering that to find some place to board until I could get work. The address on the package was No. 38 Tsukiji, the present home of Bishop McKim, then occupied by two women missionaries, and the person to whom the package was addressed was a Japanese woman, who was working for them. After I delivered the package and was about to leave, she asked me where I was going to stay, and when I said I was going to look for a boarding-house, she insisted upon my staying with her for that night at least.

"I told you that I knew no one in Tokyo, but I had known one girl who had come to the Girls' Higher Normal School, and, more or less unconsciously, I had been counting on getting, if not help, at least advice from her. The next morning I started out for the school, but when I reached there I found she had graduated some years before and no one could tell me where she was. I remember that day—there was a drizzling rain and the streets were slimy with mud, and as I turned away with this one faint hope gone, I began to feel the forlornness of my position and to wonder if I had made a mistake. I went back to 38 Tsukiji, because I had no other place to go, and told my new friend about my disappointment. I wonder now how she trusted me so, but she never seemed to doubt my story, and she invited me to stay with her until I should find something to do and some place to stay.

"In just a short time I did find something—work in a factory for weaving the strings of 'haori,' 'obi,'<sup>10</sup> etc., and with much gratitude I left Tsukiji and went to live in the boarding-house of this factory. The people there were very kind to me, and I worked with might and main to learn to do the weaving, receiving in return my board and lodg-

9. Vulgar word for Christian.

10. Articles of Japanese dress.





SOME TEACHERS AND PUPILS OF ST. MARGARET'S SCHOOL

ing, but believing that when I had attained a certain degree of skill they would pay me regularly and I should be able to save, and eventually get the education which was my aim and end. As I think of it now, the people running that factory must have been delighted to find a simple little country girl who would work day after day, from the rising of the sun until the short twilight was nearly gone, and then accept gratefully board and room and a few kind words as a just reward.

"On the first holiday—there were two in a month, the first and fifteenth—I went to Tsukiji, as I was in duty bound by Japanese custom, to tell the woman who had befriended me how I was fixed and to carry her as a token of my gratitude a string for a *haori*, which the forewoman had given me.

"O Cho San, my friend, asked me in detail about my work, and when she learned that I was working without any wage she was exceedingly indignant and said that the factory people were only working on my ignorance and innocence, and that I must not stay there

any longer. She said that the foreigners with whom she lived had told her to get someone to help her, and she asked me to accept the position. I was very loth to do so. I had a strong prejudice against foreigners, and, in addition, I hated and was afraid of the Christian religion. But when O Cho San urged me, remembering my indebtedness to her, I could find no excuse for refusing, and so finally went to live with her.

"The very first Sunday my fears about the Christian religion were realized, for I was told by O Cho San that I would better go to Sunday-school, just to hear what it was like. Courtesy forbade me to refuse, but I went with the determination to let as little as possible of this religion, which taught disloyalty to one's ancestors and country, pass the portals of my ears. Of course I was without a shadow of fear that any of it would ever enter my heart. The teacher gave a simple talk about the protecting love of the one true God. The metaphorical mufflers I had put over my ears were soon snatched off, and my supposed impenetrable heart was opened



wide as the firm conviction flashed into my mind, 'Why, this is the God I have been trusting in all my life, and this is the God who has protected me so far in my efforts to rise. But this is the Christian God—am I then a Christian?' It did not take me long to find the answer to this question; I attended Sunday-school regularly, and the more I heard the more I was convinced that the Christian faith was the faith which I must make mine.

"All this time I was living with O Cho San and helping her, but after a few months I came to the conclusion that I could not stay there any longer. O Cho San gave me to understand that I was very unpopular with all of her friends and acquaintances among the cooks, because I worked too hard and so set a higher standard than they wished to live up to. Besides this, I myself had realized, almost from the beginning, that—although some of course were exceptions, and I am sure one could not find a kinder Christian than O Cho San had been to me—association with other cooks and servants was not a refining influence, and I was accomplishing nothing toward realizing my final aim. So I made up my mind that I must try to find something else, and I began to consider possibilities.

"But just then the Providence that was guarding me again intervened; this time in the form of one of the teachers of the mission school for girls next door—St. Margaret's School. The windows of the school looked down on the garden of the house where I lived, and Mrs. Komiya, one of the teachers, looking out every morning early, saw me pulling weeds in the garden. This was not part of my work, but I liked to get up early and go out in the garden to work. So Mrs. Komiya went to O Cho San and asked her about the country girl who seemed to be working so hard, and when O Cho San told her for what purpose I had come to Tokyo she immediately arranged for some of the teachers in the school to give me lessons in the evenings.

I was very happy and grateful, but exceedingly sad, because I did not see how I could keep on living with O Cho San, whose hints about the jealousy of other servants I felt sure were meant as hints that we would better part.

"When Mrs. Komiya heard that I wished to leave she offered me the position, just then vacated, of cook in St. Margaret's School. I accepted at once, feeling that now truly my port was in sight, and that no matter how many reefs of hard work were between me and the dock I should finally land safely. Truly, there was hard work and plenty of it, but it was all overshadowed for me by the fact that every night I was having regular lessons, and was really progressing toward my goal. There were about thirty people to cook for, besides a good deal of cleaning to do. Never did I stay in bed later than four o'clock in the morning and very, very seldom did I go to bed before twelve; often it was one or two before I had finished the day's work; for many things still undone when it came time for my lessons had to be finished after everyone else had gone to bed. Such a life would have been impossible for many people, but I was very strong and have always been able to get along with very little sleep. The thought that I was really succeeding kept me from realizing much bodily weariness.

"One day Mrs. Komiya called me to her and told me that she had seen how much in earnest I was, and as there were scholarships in the school which were for the purpose of helping just such girls as I, she had decided to let me enter the school as a regular pupil on a scholarship. For my answer to this offer I was very much censured at that time by all the teachers. They considered that I showed only rank ingratitude and obstinacy in my refusal to accept the proffered help. Perhaps I was wrong, but I certainly was not ungrateful. I felt that I had set out to accomplish a certain purpose—that I put my faith in God to help me through—that He had



done so, so far, and that it would be doubting Him to accept other aid. That is the way I reasoned then, but as I look back now I think perhaps it was just false pride—wanting to do it all myself, without being under obligations to anyone.

"Mrs. Komiya was angry with me for my obstinacy at first, but finding me determined she gave up the idea and then suggested to me that I give up my work as cook and take the position of bell-ringer—that is, ringing the bells for the classes, answering the door and doing various odd jobs. This would bring me much less money, but I should have more time for study and could enter most of the regular classes. I was very glad to do this, and as soon as a new cook was secured I entered on my new duties. Life seemed very easy and very pleasant after that, and I kept that position until I was able to graduate from the school.

"When I came to the school my faith had been strong, but very ignorant and elementary. While I was there I was taught by Mrs. Komiya and others, and learned even more from their lives than their words, and at last was baptized and confirmed—a real Christian.

"The first thing I did after graduation was to write a letter to my mother. I had come to Tokyo seven years before, but during that time had sent no word to and received none from any member of my family or any friend at home. I had come with the determination that if I did not accomplish my purpose it would be because I had died in the attempt, and while there was any doubt I did not want my relatives to know. It was with great relief that I learned my mother was still alive, and her joy over news from me, whom she had thought dead, or worse, was unbounded.

"I began to teach at once in a mission school in Kyoto, but the first summer vacation I went home for a visit, and from that time on was able to help my mother quite a little. I hoped in a few years to carry out my purpose of making a home for her with me, but just as



*O Cho San and Hiyama San*

I was ready to do so, she was taken sick and died.

"Also, my ambition to be famous has gone the way of most child dreams, but I am happy—oh, so happy! and, although I am not teaching now in St. Margaret's School, I am always ready to give up any position I may have to serve in whatever way I can the school that enabled me not only to get my education, but to know the God in Whom I had believed."

The leaves on the trees in the school garden rustled softly in the gentle spring breeze as Hiyama San's story came to a close. The short twilight had come and was almost gone; the *shoji* was pushed back and we could see the moon just beginning its night's journey across a cloudless sky. Two swallows suddenly chased each other across its bright face and disappeared into the blue depths. All was as quiet as if we were in the lonely country instead of a busy capital.

Hiyama San sighed. "This," she said, "is like a picture of the peace of



heart which I found in this school, after a tumult of restless ambition and worldly trouble."

"Do you think," I asked, "that if you had not come to St. Margaret's School, you would have accomplished your purpose just the same?"

"Yes," she answered after a moment's thought, "I should have succeeded in

getting my education. Such determination as mine could not have failed. It probably would have taken longer and meant greater hardships. But I cannot bear to think what kind of woman I should have become. My education I could have won, but my character and Christianity are gifts of God through this school. I thank God for it."

*Hiyama San is only one of many Japanese women who are thankful for the St. Margaret's School of the past. In the future this same school will have even greater opportunities of doing as much or more for Japanese girls. Will not you, who have read this true story of one of the graduates of the school, help to make its future certain? Fifteen thousand dollars are still lacking for the building of a new recitation hall. Unless this is put up, the Government will withdraw its license and St. Margaret's School, the only school for girls maintained in the district of Tokyo by the Church in America, will be discredited in the eyes of the public and will be obliged to give up its work. Will you not help to make other Japanese girls thankful?*

## WHAT A PRAYER BOOK DID

*By a Florida Missionary*

**D**URING the past winter an invalid woman, as a last attempt to regain health, was sent with her husband, an old soldier and also an invalid, down to the pine woods of Florida. Interested army people provided the expense, which had to be light. The husband was sent to a hospital and died in a few weeks. The wife was sent to the pioneer homestead county to board. She only lived a month and never knew of her husband's death. In the scattered primitive settlement the people of various religions had been too indifferent to gather for worship, and, as they expressed it, "too poor and busy getting a foothold to afford the means to fight the devil with."

This invalid was a good Church-woman and had a prayer book, so while she lived she had a service every Sunday at her bedside and invited the people to come. One Lord's Day while the newborn day was early filling the woods with its sunshine and call to life, she fell asleep, but her well-worn prayer book and Bible were left—a silent witness for the Faith and Truth which had guided her life.

I only knew of this incident after

her death when, as missionary on the east coast, I was asked for prayer books and hymnals. A visit soon followed. I found about thirty people, who met on Sundays in continuation of the bedside service, a woman leading them. Since then a number of Episcopalians have been "discovered" within a radius of five miles, who have joined with the others. A church building is imperative now if the work is cared for. The bishop has at their request assumed spiritual oversight and named it All Saints' mission, and I have added it to my several other missions or kindergartens, as a point for monthly visitation. An acre of land to be planted with a hundred grape-fruit trees and cared for and fertilized as long as the donor lives has been given and will in a few years yield an income.

During the past year I completed my twelfth church in the mission field and concluded I would stop. I have said that often before, and yet when the call came I had to start anew and meet the same old discouragements. But the chapels come and are paid for and we give thanks for some loyal souls who realize that the mission appeal is a part of their salvation also.





A TAICHOW FAMILY WHO ENTERTAINED THE MISSIONARY AT DINNER

## A PREACHING HALL IN TAICHOW

*By the Reverend T. L. Sinclair*

**T**AICHOW is a walled city of 150,000 inhabitants lying east of Yangchow and constituting its first out-station. To reach Taichow one travels by chair, bicycle, wheelbarrow, donkey, or on foot, six miles across country to Hsien Nu Miao, and thence by launch to Taichow. We have had one resident catechist there since March, while a part of the time of a foreigner is given to this work. As yet we have little of which to boast, for we have not been able to start institutional work of any kind, but our preaching hall is open daily, except Saturday, and he who will may hear.

The term "preaching hall" is perhaps misleading. It suggests a service with singing, prayers and reading of Scripture; but that is not the case in China. If there are any prayers they are few and short. There is no reading of Scripture except that which is to be expounded, and I am afraid many of our friends at home would say there was no singing.

Besides talking, little else is done. Nevertheless there is much of interest to be seen in a preaching hall. The hall is usually a room in a Chinese house, with doors opening on the street; a table, a few chairs, and a number of benches constitute about all the furniture, some scrolls and pictures being added for adornment. At 8 P.M. the doors are opened, and we begin to sing a hymn. The Chinaman being by nature well supplied with curiosity, a head is soon poked in to see what all this noise is about. If the singing is not enough to make him take a seat, a sight of that strange looking, curiously dressed foreigner proves too strong an attraction to be passed by lightly. Curiosity, like misery, loves company, and soon the hall is filled.

After we have asked and exhorted them to be seated, and not to stand in the door, blocking those who want to come in or those going out, we have a short prayer. Meanwhile one or two



babies have begun to cry; several children are holding an animated conversation; some man has seen fit to remark to his neighbor that the foreigner's clothes are not like theirs; and somebody else is reading aloud the scrolls on the wall. After we have managed to get a certain degree of quiet, preaching begins. Here we have no limit. The preacher may safely go on as long as there is any one to listen, for he may rest assured that his congregation feel at liberty to leave whenever they are so inclined. He must not be disturbed if some old gentleman attempts to light his pipe over the lamp hanging from the wall, or if someone calls to his neighbor across the street, or if a noise is heard outside and the whole crowd rush out to see the cause of the disturbance. All this happens as a matter of course in China, and must be so regarded.

Next comes what the Chinese call *tan tan* (chat, chat). The preachers come and sit among the people to answer any question they may ask and discuss anything they may wish to discuss. This is a most important part of the work in a preaching hall. As a rule the people

are willing to stay as long as we are willing to talk to them. I have known them to stay as late as 11:15 p.m., and that night they went because the lamp went out. Although we talk about anything and everything, yet this part of our work is productive of much good. Kindly feeling is produced, friends are made, and we hope some Gospel seed is sown.

It is interesting to study the faces of those who come into the hall. I often wish I could show my American friends our preaching hall in Taichow. Our congregations are of many and varied types. Here is one who with smooth words and smiling face says that he wants to be a Christian. You wonder why he thus declares himself so soon, but if you accept him you are not left long in doubt. Here is another whose forbidding face seems to proclaim hardened villainy. Here is one whom you might imagine had just stepped out of one of Dickens's novels; or another with a smile which never comes off. He tells you the preaching is too long, but he stays until eleven o'clock and you know he has come to have a good time. Here

are two young ladies who insist on talking while you are preaching. Here is a boy with a fine face whom you wish you might have in your Sunday-school. Here is a baby with rings in its nose and ears who looks at the "foreign devil" and wonders what he is making all that noise about.

One of the most interesting, and most to be pitied, is an old opium smoker. His clothes are ragged; he is dirty and unkempt. He begs us to give him some medicine to stop the craving for opium. Willingly would we do this, but we know the medicine needed is



LAUNDRY WORK IN PROGRESS



will-power, and his only help is in Jesus Christ. Wishing no one any harm, with a kind face and genial smile, he makes you feel that he is a friend to everyone, though an enemy to himself. Poor, neglected, dejected, he is a good type of what might have been; a semblance of a lost manhood.

They all seem to take the preaching hall as a place for the public to amuse themselves. One man seemed even to consider it a dressing room; he came in with his shoes on but no socks, and, sitting down, calmly made the necessary changes. So they come, dirty and clean, well dressed and ragged, wholly clothed and half-naked.

The foreigner seems to be a continual centre of interest. One often wonders how he can possibly interest them so much. If I stop at a shop to buy something, the street traffic is stopped by the



OUR CATECHIST AND HIS FAMILY



THE OLD OPIUM SMOKER

gazing crowd, or if I leave the doors to my room open there is soon a crowd standing in the courtyard gazing in. Moreover, the interest never seems to flag. I believe many of them would stand looking for an hour at a time. Immovable, silent, with blank, expressionless faces they stand and stare, and if they see you every day it is just the same. Although their faces look blank, their minds are not so. They can describe the dress of the foreigner as well as a lady can that of a bride. One often wishes he could look into the brain of a Chinaman, and find out about what he is thinking. There surely is a mechanism there which fits into the skull of no other human. His blank stare is a problem too intricate for the foreigner, but even that stare has its advantages, for it indicates a curiosity which makes us always sure of a congregation. The preaching hall is to them a sort of circus—and the foreigner is the elephant which draws the crowd.

In our talks after the preaching is over the questions asked are enough to test the patience of a Job: What is your honorable name? is the first, of course; then: What is your business? How old are you? What country did you come from? How long did it take to get here? How much did it cost? Did you come on a steamer or by railway? How long





HUTS OF THE FAMINE REFUGEES

have you been here? How much did your clothes cost? Were they made in America or in China? Why don't you shave your head? How often do you have your hair cut? How often do you bathe? And so on, *ad infinitum*.

They know nothing about our Lord and Saviour, and care less; but as water can penetrate the most hardened soil, so we hope, by the help of Jesus Christ, to plant the Gospel in the hardest heart, and have it bring forth fruit. The same cause which brought them the first time brings them again and again, until at least some come for a more worthy cause. Yet it is, and necessarily must be, slow. Often, as one looks at them and sees how sin and superstition are a part of their very life, the thought comes: What is the use of it all? Can I hope to change the hearts of these people, to remove their ancient traditions, to take away their old customs? Can I take them out of the rut they have been travelling for centuries and make them follow a new path? Can I do this? And then the answer comes: No, not I, but Jesus Christ working through me! Thus one coming in contact with the Chinese day after day has it impressed

upon him that to hope to convert the Chinese to Christianity without the intervention of a higher Power would be absurd, and to attempt it the height of folly. Every true Christian Chinaman is thus a living witness to the divinity of Christ.

Thus we run our preaching hall. Thus we hope to win men for Christ. There is a great need for just such work

as this in China to-day. The masses can only be reached in this way. If China as a nation is ever to become Christian this must be our method. If one wants to work for Christ there is a great opportunity here, and there is a great need. East of Taichow is another city of about the same size without a single missionary; north and west there are others, and towns and villages without number. Let us, therefore, "pray the Lord of the harvest that He will send forth laborers into His harvest."

¶  
THE new missionary district of Wuhu, set apart from Hankow by act of the General Convention, is the eastern part of the old district, which lies next to Shanghai. It includes the Province of Ngan-whei and the northern part of Kiang-si.



A GROUP OF THE FAMINE SUFFERERS





VIEW OF EAST SOUND

## AMONG THE SAN JUAN ISLANDS

*By the Reverend J. W. Hard*

SET in the midst of the blue waters of Puget Sound, our parish comprises a whole county in this wonderful State of Washington, and is one of the most beautiful and healthful. The San Juan Islands, which comprise the county between the mainland of Washington and Vancouver Island, range in size from several miles in length to mere points of rock, and number somewhere in the hundreds, if you can count them all. Our Church has missions upon Orcas Island, the largest of the group, where I have four stations.

Church work was started here in the early days, and we have two church buildings, one at East Sound and another at West Sound, seven miles away. About six miles further on is Deer Harbour, where we hold service in the public school. Olga is about eight or nine miles in another direction from

East Sound, and here we hold service in the hotel dining-room. Until I came here there had been nothing but occasional lay services for a period of five years, and I have an uphill task before me in trying to gather what remains into Church work again—far harder than starting a new work in a new district.



DRAWING THE NET

*The foam which appears at the bottom of the net is a struggling mass of salmon*

(939)





*The catch. There are 3,000 salmon aboard this scow*

Sundays are busy days. On one Sunday I preach in East Sound at eleven, and walk to West Sound for service at three; then at Deer Harbour for service at eight, returning the next day by steamer. The next Sunday I preach at Olga at eleven, getting there by a boat which leaves at 7:45 A.M., and returning to East Sound at seven in the evening, where I have service at eight. As the island is mountainous, the roads are of necessity rather steep, and not always straight, and I have to "pack" books for services in an old army knapsack on my back. I am promised more books to avoid this, but I have carried them for many months now; and in hot summer weather, when roads are dusty, you can imagine I have enough healthy exercise, to say the least.

Our population is scattered, there being nothing like a town or even a village of any size except at Friday Harbour, the county seat on San Juan Island.

The industries of the place are fruit and dairy-farming, lumber and salmon fishing. I am sending pictures of a salmon trap, and you will gather from them something of what happens. In a week or so now the boats will be loaded down with pears and apples, and this will continue until the spring. Farms for the most part are not large, as help is hard

to get, and orchards need constant and untiring attention to keep down the pests of one sort and another. We grow the finest cherries in the world. One of our neighbors sent some to the Japanese Emperor last year. Our apples are not as fine in color as those raised in eastern Washington, but we think them of a superior flavor. Of course this may be insular prejudice, but they are the best we get.

Our scenery is simply beyond compare. There are mountains and valleys, deep bays and steep cliffs, alternating with smooth stretches of water and distant islands, tall firs and cedars and tiny flowers, eagles and humming birds, together with almost all varieties of feathered folk between these two extremes.

I had hoped when I came here to have a small launch, in order to reach other islands, but I have not realized my hope, and have made up for it by walking to as many places as I can reach on foot. It is a fairly strenuous life, to say the least. Congregations vary a great deal; at Deer Harbour, from fifty to seventy-five; at West Sound about twenty to thirty; at East Sound from fifteen to twenty, and at Olga according to the number of summer visitors, for it is but a summer resort.



*The Deer Harbor school-house, where service is held*



## DAY-SCHOOLS AND THEIR PURPOSE

*By Annette B. Richmond*

WHEN Bishop Boone and his staff of workers reached Shanghai, in 1845, a day-school for boys was at once opened, and a few years later a school for girls was begun under Miss Emma Jones. These schools later became boarding-schools; they were the seed from which St. John's University and St. Mary's Hall have grown. From the girls' school came the first girl to be baptized in the mission, and she is still living, the widow of the Rev. Mr. Wong, our first native priest.

From the beginning day-schools have had an important place in the work of the Shanghai District. As soon as possible after a station is opened a little school is started. Generally it is a boys' school, since the Chinese are usually more interested in education for their sons than for their daughters. But just at present there is such a movement toward education for girls that in almost every station we have a girls' school, and in one station there is a school for girls and none as yet for boys. So many schools are being opened by the Chinese themselves that the missions no longer possess the field without rivals, and it is becoming increasingly necessary that our schools should be carefully supervised and every improvement made.

For several reasons it is important to keep up these schools. In them the children receive a good education in Chinese, conducted on rational lines. They are trained in habits of punctuality, regularity, neatness and truth. They receive systematic instruction in Christian doctrine at the most impressionable age. From these schools we try to draw pupils for the higher schools of the missions. And through them we are able to enter the homes, and influence the parents as we could in no other way.

There are twenty-four such schools in the Shanghai District, some of them divided into two grades, and there are at present 700 children receiving in-

struction in them. And in spite of the many, often well-equipped, native schools which are opened all around us from year to year we are encouraged by an increase; a small school grows large enough to warrant being divided into two grades, or a new school is opened in some out-station.

The course of study is carefully laid out to lead up to the work of the higher schools. The general rules are the same for all day-schools, except as they have to be modified to suit local conditions. It is our aim to employ as teachers our own communicants, though this is not always possible.

A mission day-school forms the most striking contrast to the old-fashioned native school, of which plenty still remain. Just outside the Grace Church compound, in the native city of Shanghai, is a school of the true, old-fashioned type. In a small, dirt-floored room, with no light except from the door, some twenty small boys gather daily. They keep long hours, from somewhere between seven and eight in the morning to five or six at night, and it is a relief to know that the poor little urchins are very irregular in attendance and have a long recess for breakfast at odd times in the forenoon. They can be heard from afar, studying at the top of their voices, memorizing Chinese classics, which they do not understand; they may be seen, standing with their backs to the teacher, "backing the book," that is, reeling off page after page at lightning speed. The small boy whose ambitious parents have sent him to school at the age of three or four, disconsolately dangles his poor little feet from his stool and learns characters written out on small squares of red paper. The teacher is often not to be found in the school-room, and there is no discipline except that of blows.

Now come inside the Church compound. Here is a girls' school of two grades, fifty little girls, with two teachers, and on the other side of the compound a boys' school of the same size,



also with two teachers. Though by no means ideally equipped, the school-rooms are light and clean; there are blackboards, maps and pictures, and the children are supplied with slates. School begins at nine o'clock with prayers in the church, and closes at four, an hour's recess being given at noon and a recess of fifteen or twenty minutes in the middle of the morning and afternoon sessions. The pupils are divided into classes and everything they learn is carefully explained. They are taught arithmetic, geography, and elementary science, and every day they sing and have physical drills. They are controlled by firm, but just and gentle means, and every effort is made to inculcate habits of regular, punctual attendance. Clean hands, faces and garments, and smooth hair are required. They come to church and Sunday-school on Sundays. In most of our boys' schools English is taught, and in some places it is necessary to teach it in the girls' school, that we may not lose desirable pupils. The children are mostly from the respectable middle-class, with a few from wealthy families, and some from the very poor. This of course varies with the locality of the school. Generally the parents are deeply interested in the school, coming on invitation to visit it, and then perhaps being induced to come to church. In a number of cases women have been brought in through a little son or daughter in the school. Chinese mothers are proud of their children, and when they say with great humility that "little brother" or "little sister" is very stupid and troublesome, they are yearning to be assured that quite the opposite is the case.

Now and again incidents come to our knowledge which prove that good is done by these schools: Some years ago, a lady worker in one of the missions in Shanghai, visiting a little country village, came across an old woman who listened eagerly, and at last exclaimed that she herself was a Christian, and knew the Lord's Prayer, the Creed and the Ten Commandments. She proved that

she did by repeating them and answering questions as to their meaning, and then it came out that in her childhood she had been a pupil in a little school under the care of Archdeacon Thomson. She was taken from school and away into the country, and when she grew up was married to a heathen man. Chinese women do not travel about much, and thus she had never left the little village, but she had not forgotten, and gladly, in her old age, she heard again "the doctrine," and accepted it and was baptized.

We owe, in part at least, one of our most hopeful stations to a day-school. One of the boys' schools in Shanghai had quarters in a sort of loft over a shop. The lady who visited it grumbled at the steep ladder-like stair up which she had to scramble on her weekly visits, and at the little dark room, where great cracks in the floor gave glimpses of the shop below. But through those cracks a young man, brother of the shop-keeper, heard enough to interest him and began to go to church. He became an inquirer and was baptized and confirmed. He was employed as purser on a steam-launch running between Shanghai and a small city called Tsing-poo. He spent every other Sunday in Tsing-poo, and he began to talk to the people there about Christianity, with such effect that the mission was asked to send some one to begin regular work there. To-day we have in Tsing-poo a church in charge of a young Chinese deacon, day-schools for boys and girls, and a foreign resident, a lady who has the courage and devotion to live there—the only foreigner for miles about—counting it a sufficient reward that she had been able to establish a flourishing work among the women.

These day-schools are means to an end, and that end is the establishing of the Kingdom of our Lord Jesus Christ in China. We may well pray that teachers and pupils alike may learn of the Source of all wisdom, and that above all other knowledge they may know the one true God, and Jesus Christ whom He has sent.



## OUR LETTER BOX

*Intimate and Informal Messages from the Field*



A TYPICAL MOUNTAIN FAMILY

A correspondent sends us the story of her visit to one of the little churches hidden away in the coves of the Virginia mountains:

OUR week in the Blue Ridge Mountains was nearing its end when, on a lovely Sunday afternoon, we set out in search of "the chapel-in-the-mountains" of which we had heard. For a mile and a half we followed a winding road bordered with trees and ferns, while the little mountain rivulets tinkled their way over the rocks toward the Shenandoah River. Presently we came in sight of the pretty frame church recently erected at this spot—the first of its kind among these hills, and peculiarly the mountaineers' own. How they value their place of worship could be judged from the throng of men, women and children—perhaps a hundred—who crowded about the door and filled the attractive interior.

We were impressed with the earnest-

ness of the mountain people, and there seemed to be especially good material in the dozen or so young men who took part in the service, joining heartily in



*Some Sunday-school pupils*

(943)



the singing of the simple hymns led by one of their number. One could but wonder whence came and how lived those many little children and their elders who come from forest hamlets to gather in the chapel at "Sunday afternoon preaching." One of the chief workers at this chapel is a poor woman, the mother of a large family, who lives near by in a tiny, whitewashed cabin, better kept than most of its kind, with a little patch of garden and a few fruit trees for shade. She it was who said to us: "Ain't it a *grand* church? We are all trying to help pay for the pews (\$72); next month's to be a feast day, when the bishop comes. I think the Episcopalians do things just right! We're real proud of it all, whether we belongs or not."

It was the earnest hope of the rector that the debt on the church (about \$200) might be paid, in order to consecrate the building "when the bishop

came," and we trust his labors were crowned with success. Nowhere, we think, could there be greater need for the Church than in this mountain region of old Virginia, known by the old-fashioned name of Snicker's Gap.



An eye-witness writes us about a farewell tea party in China:

**W**ELCOMES and farewells are made much of in China and Japan. So it was natural that Deaconess Phelps, after five years of devoted service in St. Hilda's School, Wuchang, should receive from the teachers and pupils an unusual send-off before starting home on her furlough.

It was on a hot summer's day toward the end of June that the company gathered in the main school-room for the formal exercises connected with this particular farewell. First came a hymn, then a prayer by Mrs. Tsen, the matron. (In the picture she is standing at Deaconess Phelps's right.) After that one of the girls read a farewell address written in high classical Chinese, inscribed to "Lady-Scholar" Phelps. Then came the great item of the programme, when the newly-organized Chorus Class sang very nicely in English the greater part of Stainer's "Crucifixion." This was intended to be as far as possible a surprise to the principal, who had been wishing in vain until quite lately for someone who would take hold of the music of the school.

Then came an affecting little Chinese poem recited by one of the small girls. But the thought of the poem—that of saying farewell to "Fay Hsiao Jay" (Chinese for Miss Phelps) who was going so far away across the ocean, was too much for the little speaker, who could only finish in a torrent of tears, wherein most of the other girls joined. Miss Phelps then responded in a short Chinese speech, reminding all that she was coming back again soon, and that though her body would be in America her heart would be in Wuchang.



*Home of the chief church worker*





*"Everyone adjourned for the taking of a photograph."*

After this every one adjourned for the taking of a photograph, and there were tea and sandwiches and many good-bys on the lawn. The little girl who had recited the poem begged that she might go with Miss Phelps to her house and spend with her the last night in Wuchang.

One can only add that when Deaconess Phelps does return it is earnestly to be hoped that she may bring back with her the few thousands of dollars which will make it possible to take in more of the many girls who now must be turned away; \$15,000 will enable the School to double its numbers. Another \$15,000 would almost give room for the 300 girls who could soon be assembled—if there were enough teachers from America. How long, how long is it to be before the women and the means materialize?

The Rev. B. L. Ancell, the leader of the North Kiangsu Mission, with its headquarters at Yangchow, China, writes:

**W**E have secured a large building lot here in Yangchow, on which we propose to build a school for boys. A house has been rented in Nanking, and a native priest will be located there at once. We already have a small band of communicants in that city. Prayers are asked for the Nanking work."

A young lay-reader, who during the summer has been doing missionary work in Eastern Oregon, tells of a trip with Bishop Paddock:

**A** SHORT time ago the bishop wrote suggesting that I meet him at Mitchell, seventy-five miles distant, and drive there from Canyon City. I started early Wednesday morning and drove all that day over dusty roads, reaching Dayville that evening. Here I spent the night, finding one woman who knew something of our Church. She secured the school-house for our meeting on the following evening—when we were to come back that way—and unearthed an old Church Hymnal, which she had owned for many years; but she had no prayer book.

I drove on over very steep roads, making one stop at midday, and reached Mitchell at 7:30 p.m. After "putting up" my horses I started to find the bishop and discovered him just coming in at the other end of town on the stage-coach. It was now 7:40 p.m. We had secured the Baptist Church for our meeting (the only church building in the town) and the Baptist minister came to meet us. About 8:15 the service began with a hymn sung by the Baptist choir from their own hymn books. In the meantime I had distributed copies of "The Evening Prayer Leaflet" to the gradually-arriving congregation. Sixty copies were given out, and less than a dozen returned at the close of the service. There were about sixty-five people



present, including a goodly proportion of men. There had never been a prayer book service there before.

We left Mitchell at 5:30 the next morning and arrived at Dayville about 6:30 P.M. After a hurried supper we held the arranged-for service in the school-house. There is no church building of any kind here. Nineteen people were present—five women and fourteen men. Of the two saloons in town one closed, but the other refused to do so.

Left Dayville at 5:45 next morning (Saturday) and after driving all day reached Canyon City at 5:30 P.M. After supper the bishop met the guilds, and at 8 P.M. held service in St. Thomas's Church, baptizing one person and confirming two. Next morning (Sunday) the bishop celebrated the Holy Communion and preached the sermon. That afternoon we drove fifteen miles to Prairie City and had service in the public hall, to which many men came. Next morning the bishop celebrated Holy Communion and baptized a small boy, both at a private house. That same afternoon we drove twelve miles to a local camping resort. Some of our communicants there had secured the dance hall (the only large structure on the grounds) and had decorated it with wild flowers and greens. Nearly the entire camp came to the service that evening. The dance hall proprietor could let us have the hall only for an hour, so at the close of the service the bishop baptized an infant out under the trees, with everyone standing around—and reverent too. I held a lantern for the bishop to see, and someone else held another lantern for the godparents. The next morning, after a celebration at eight in the dance hall, when fifteen people communicated, we drove back to Prairie City, and the bishop started for Burns, some eighty-five miles away, by stage.

Now this is a good sample of what the bishop has been doing for the last three months. Since June 1st he has travelled about two thousand miles by stage, being on the road nearly every day and holding services almost every night.

It is a mystery to me how he is able to stand it. Oregon has more post-offices fifty miles away from the railroad than any other state or territory in the Union. This makes hard, long and difficult journeys a necessity.

¶  
A young Presbyterian layman, engaged in railroad construction work in Alaska, writes to a friend at home:

I SPENT Sunday in Cordova and as there were two steamers discharging their cargoes at the pier, I passed several hours at the dock, watching them. The bridge steel for the bridges formed a large part of one cargo, and it was interesting to watch the unloading.

Then Cordova contains a place known as the "Red Dragon," maintained by the Episcopal Church. Prayers are said there on Sundays. There are comfortable chairs and seats, a good collection of books and magazines, and a pool table. The place is a sort of outpost of practical Christianity in the Copper River country; a good place in which to spend a few hours, and I enjoyed being there while in Cordova. Cordova contains no resort, aside from twenty or more saloons, or worse places; and the "Red Dragon" is very popular among quite a number of men who work in, or near, Cordova.

I do not know who was responsible for the "Red Dragon," but whoever built that place did a good work.

¶  
The call to the ministry as a young Japanese Christian heard it is suggested by this message:

A STUDENT told me a week ago that, during his vacation at home, where he is the only Christian in the town, the people came in such numbers to ask about his new religion, that he came to devote most of his time to them, and, moreover, became so impressed with the vastness and ripeness of the field and his own responsibility to help reap it, that he decided to give his life to the Christian ministry. He is now entering the seminary.



## THE WORLD IN BOSTON

*By the Reverend William E. Gardner*

**I**N the summers of 1908 and 1909, two expositions on a very large scale were held in the Royal Agricultural Hall in the north of London. The first of these, in connection with the London Missionary Society, was entitled "The Orient in London"; the second, in connection with all the societies of the Church of England, "Africa and the East." Many people in America visited one or both of these expositions and a much larger number have read accounts of them. Each of them attracted at least half a million of people, and the results were especially notable in the attendance of large numbers of people who do not read missionary literature or attend missionary meetings.

A number of Christian men in Boston have formed a committee to hold a similar exposition there, and so to introduce the movement into the United States. Bishop Lawrence is one of the vice-presidents of the exposition, and Professor P. M. Rhinelander, of the Episcopal Theological School, is the Educational Secretary. The clergy and laity of the Church of Greater Boston are giving the movement their support. A guarantee fund of \$60,000 has been raised, and the Rev. A. M. Gardner, the organizer of "The Orient in London," has been invited over to become the General Secretary. The name of the exposition is "The World in Boston," and it is to be held in the largest building of the city—Mechanics Building—from April 24th to May 20th, 1911.

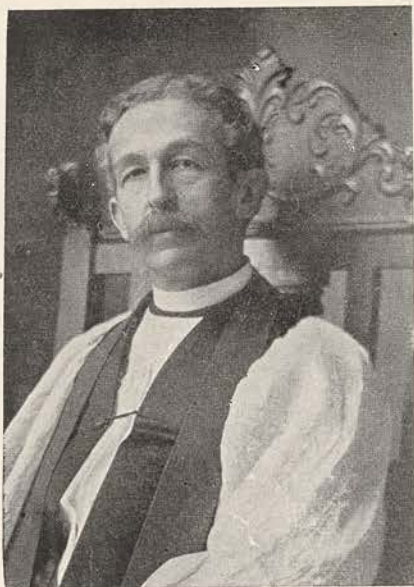
A committee of gentlemen in New York, including several devoted laymen of the Church, have formed a company called "The Missionary Exposition Company," whose business it will be to construct such expositions wherever held in the United States and Canada, and to charge a rent for the material used. This company has been formed for the express purpose of making it possible to hold an exposition anywhere at a minimum of

cost. Already Toronto, Detroit, Buffalo and Cleveland have formed committees to consider the possibility of holding expositions in those towns. It is not expected that the exposition anywhere will result in a financial loss; the entrance money and other income in England has always paid expenses, and the profits have yielded a considerable income to the Missionary Societies. The object of the exposition, however, is educational and not financial, and "The World in Boston" has been organized for the sake of the interest it will excite, and the enthusiasm it will arouse in home and foreign missions.

The plans for Boston include too many features to be recapitulated here. Both home and foreign missions are largely represented, and all the great fields at work in North America and throughout the non-Christian populations of the world are included. The idea is so to reproduce the field of missionary labor as to put those who visit the exposition in the same position and to give them the same opportunity of recognizing the need of heathenism and the progress of the Gospel as they would have if they were to visit fields in person. An army of voluntary workers called "stewards" will be enrolled and trained to explain the exposition and to drive home the missionary moral. Ten thousand of these will be needed in Boston and are being enrolled in the churches now.

It will be seen that a missionary exposition is not a mere show, but a spiritual enterprise designed to bring to those who do not recognize it at present their responsibility for spreading the Gospel through the world. The great problem of every missionary society, both home and foreign, is not so much to secure larger contributions and further sympathy from those who already sympathize and give, as to enlarge its constituency by interesting those who at present are indifferent or even hostile.





Lesson III.

Picture 1

THE RIGHT REVEREND FRANCIS KEY  
BROOKE, D.D.,

*Bishop of Oklahoma*



Lesson III.

Picture 2

THE GROWTH OF A WESTERN TOWN

*The upper picture shows the town on August  
6th; the middle one on August 16th;  
the lower one on November 6th  
of the same year*



Lesson III.

Picture 5

A LONELY RANCH HOUSE IN WESTERN COLORADO

(948)



# SUNDAY-SCHOOL DEPARTMENT

*Rev. William E. Gardner, Editor*

(Address all correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

## MISSION STUDY IN THE PRIMARY DEPARTMENT

THE primary department is the strategic point in the Sunday-schools of to-day. Unless a good foundation is laid in religious education during the most impressionable years, the best results cannot be secured later. Two facts must be taken most seriously by the Mission Study Leader of the Sunday-school. (See October issue of *THE SPIRIT OF MISSIONS*, page 852.)

(1) It will always be true that the best missionary impulses will be in those men and women who had their sympathy rightly appealed to and carefully nurtured in the primary period of their lives. With this fact goes another: (2) the sympathy of a little child cannot be correctly developed by stories and pictures alone. The greatest educational force in the child's life, the force ordained by the Father, is in the *child's own activity*. Along with the story must go a constant training in acts which express sympathy. In seeking for such acts as will nurture sympathy, the teacher must have two rules in mind:

(1) Any activity is valuable that has in it the aim of helpfulness.

(2) Helpfulness must be directed first in the immediate sphere of the child's life, the Sunday-school class, the primary department, the home, the child's intimate friends and playmates, etc., and then widened out in ever enlarging circles as the experience of the child will make possible.

The concrete suggestions given below are therefore grouped under two heads: activity that will train sympathy, and stories and pictures that will widen the vision.

### Activity

(1) A little baby commands the deepest interest of a child. That interest is one of the best foundations for developing sympathy. Request the children to report the coming of a little baby in their neighborhood. See that a few flowers (in some cases only three) are sent

by the children, with a card bearing the greetings of the school.

(2) Have the children carry a card with the school's greetings to all babies enrolled on the Font Roll. Have them remember children shut in at Christmas and Easter, and occasionally some older person.

(3) Remember with fruit or flowers all sick children who are members of the school; also teachers who are ill.

(4) Describe, not too often, a certain cripple—blind, deaf, or maimed in limb—and ask concerted aid.

(5) Explain the need of kindness to animals and stimulate kindly acts.

(6) If there is a Day Nursery or a Home for Children in the community, tell the children about it and call upon them at stated intervals for such interest and gifts as they can give. If there is no institution, the teacher should select a poor family or families and interest the children concretely in the needs and happiness of the children of that family.

The shoes and stockings, the groceries and toys, etc., should be brought by the children; they should be allowed to help in packing the basket or box. This requires great patience on the part of the teacher, who should keep ever in mind the blessing that comes to "little hands that help by hindering." These suggestions may be indefinitely increased. Only a few are given, with the intention of bringing out the ingenuity of the teacher.

### Pictures and Stories

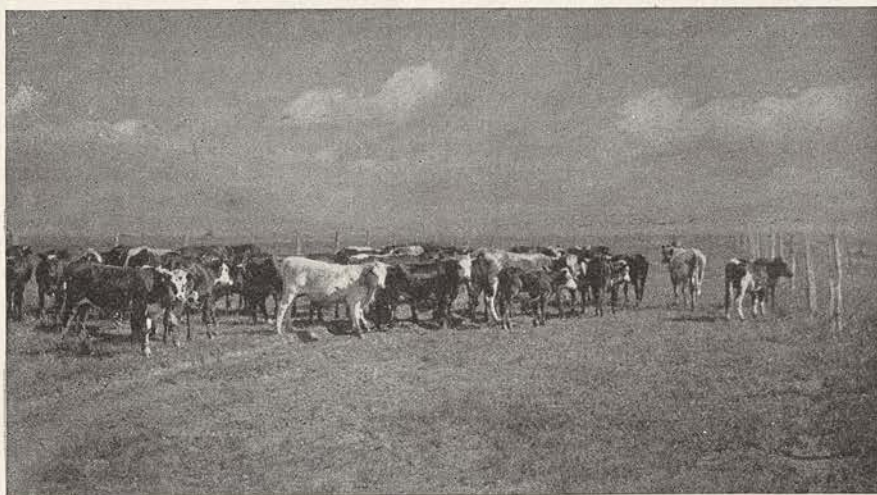
(1) Hang up a large blank card of some attractive color. Paste on it a pretty border. Print an appropriate text: "Go ye into all the world." The first Sunday put a picture of an ocean steamer in the centre. Tell the class that it is *their* ship in which they will visit boys and girls in far away lands. Describe features of ship life that will interest class. Each Sunday take them to different lands, and tell one story of





Lesson III.

Picture 3



Lesson III.

Picture 4



Lesson III.

Picture 7



the child life of that land, and mount one or two pictures illustrating the story. One card can be made to last a year, and gain increasing attention as the year passes. It is wise to let the children by turns cut out the pictures and mount them. Material for the work can be found in any of the children's numbers of *THE SPIRIT OF MISSIONS*. At another time the picture of a bishop may be used, and pictures of the schools and churches in his diocese added. Whatever is done in this way should be accompanied by some expression on the part of the child. In one school a tiny

basket was brought into the class, and to the delight of the children it was each Sunday filled to overflowing with the pennies given to help the children in the land described.

The editor requests primary teachers to report to him all successful methods, and he urges them to make (1) helpful activity, and (2) widening vision, the aim of the missionary instructions in the Primary Department, and to realize that in these concrete ways they are helping the children to *become* members of Christ, children of God and inheritors of the Kingdom of Heaven.

## A MISSIONARY LESSON

### General Subject "Missions on Our Side of the World."

#### Lesson No. 3. Going to the Coast.

(For a description of the methods to be used in teaching these lessons see *THE SPIRIT OF MISSIONS*, September, 1910, page 769.)

#### Point of Contact and Assignments

On the Sunday before you give this lesson ask the class, by way of review, to name the largest, oldest, hardest and farthest away Indian missions. Then ask: If we could visit only one more Indian mission which one ought we to go to? Wait for individual opinion, but convince the class that we should go to the *hardest*. Why? (1) To encourage. (2) To make our knowledge broad. Promise next Sunday: (1) a trip to Oklahoma (show on map), not only to see the Indians, but to see the interesting and difficult work that Bishop Brooke has to do; (2) then a rapid journey to Seattle. What States shall we go through? Take map and draw an imaginary line from Oklahoma to Seattle. Ask them to name the States touched: Oklahoma, Colorado, Wyoming, Idaho and Washington. Five states, but *eight dioceses*: Oklahoma,\* Eastern Oklahoma, Colorado, Western Colorado, Wyoming, Idaho, Spokane and Olympia.

First assignment: How many clergymen are in these eight dioceses? How many square miles of area? Compare these with local diocese. Send scholars to the Church Year Book in the rector's study.

Second assignment: Ask a scholar to bring in a short account of the rapid

growth of Oklahoma. He can get it from his school geography or an encyclopedia. See also Bishop Brooke's address before the General Convention, page 903.

Third assignment: Steamboat Springs and the life of W. D. Harris, at Oak Creek, Western Colorado. This assignment might be worded in another way, *i.e.*, describe a missionary journey of Bishop Brewster in Western Colorado. Tell where he went and what he did.

#### The Lesson

Go to the class with this aim clearly in mind: *I want to show my class: (1) the bigness of the West; (2) the things that are being done, and (3) what the Church must do, to make it as good as it is great.* Start the lesson by turning to the outline map in the note book and asking the class to tell where we were in the last lesson. Where do we go to-day? How many states do we touch? How many dioceses? Call for the first assignment, by asking: How many square miles are there in these dioceses? How many in our diocese? How many clergymen in the eight dioceses? Compare with the number in our diocese.

In some of the Eastern dioceses the comparison will be startling. Ask the question: Is it fair to ask a few ministers to cover a large area, when in another section of the United States a

\* During the General Convention of 1910 Oklahoma was divided.



large number of ministers cover a small area? See if some scholar will be sufficiently interested to suggest that the largest number of ministers should be where there is the largest number of people; agree with him, but ask: should we then be satisfied to have only a few ministers in the Great West? Test the class with the question: Why should we put many ministers into the Great West? Wait for answers, and draw out expressions of opinion, then say: Let us leave South Dakota, where we were in our last lesson and go south (use map) and visit Oklahoma. There we will try to see why many more ministers are needed in the West.

See the diocese on the map. It used to be the Indian Territory. Bishop Brooke (picture 1) is the bishop, and his work is very hard (1) because there are not only more Indians there than in any other diocese, but there are more tribes and therefore a great many different languages and a great variety of customs. With all these difficulties Bishop Brooke has only been able to secure enough money and men to establish two missions among all these Indians. (2) The second reason why his work is difficult is because the people are coming in so fast that he cannot get enough money or men to start new churches for the new people. Now call for the second assignment and show picture No. 2, illustrating the rapid growth that follows the opening of the new land.

We must now start on our journey northwest to Seattle. As we pass through Colorado, we might stop and hear Bishop Brewster, of the diocese of Western Colorado, tell about Steamboat Springs and Oak Creek in his diocese. Call for third assignment. Emphasize: (1) reason it was called "Steamboat Springs"; (2) the incidents of the bishop's journey: miles travelled, temperature; (3) population: compare with a local town, well known to class, of 1,200 inhabitants; (4) church life: thirty communicants, no church building, needs; (5) story of the life of Mr. W. D. Harris at Oak Creek: with his own hands built part of church, lived in the vestry-room, taught school.

Leaving Bishop Brewster we would rush along in the train through the beautiful state of Wyoming. If we had time we might visit Bishop Thomas. He

would show us some great herds of cattle and sheep (pictures 3 and 4) which graze on the plains of his diocese. These sheep and cattle will some day be killed and the meat shipped in great ice cars to big cities. As our train rolls on, from our car window we might see in the distance some ranch house like this (picture 5). Here people live and work. The nearest neighbor may be ten miles away. Rarely do they see a minister unless he rides out to them on horseback; and when he does come, glad are they to see him and hear his message. Here is a picture showing how a bishop has to travel where there are no railroads (picture 6).

After we leave Bishop Thomas we shall be two days on the train. What dioceses shall we pass through and who are the bishops?

Idaho ..... Bishop Funsten  
Spokane ..... Bishop Wells  
Olympia ..... Bishop Keator

Through these dioceses the stopping places are far apart. Our train climbs great mountains, and as we speed through valleys we see wonderful scenery, with snow-capped peaks in the distance (picture 7). In these mountains there is an abundance of iron and coal, and in the valleys is fertile land waiting for the farmer and herder. The land that is now silent and vacant will some day be filled with homes and business.

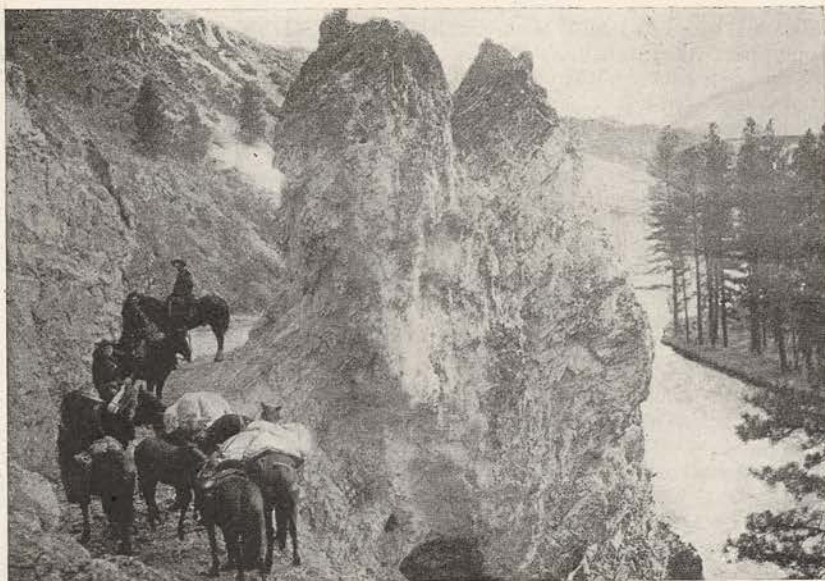
Many of the boys and girls in the Sunday-schools of to-day will be citizens of the Great West. Suggest this thought and ask: If you were to go West, what would you like to do? What would you do to help the Church grow strong in that wonderful land? How could you help the bishop in whose diocese you lived?

**Promise of Next Lesson** Point out the sailing route from Seattle to Alaska. Promise a trip to Alaska, the land of gold.

**Note Book and Pictures** Trace on the map a line from South Dakota south to Oklahoma, then diagonally northwest to Seattle. Mount the pictures in note book.

Material for Lesson 4: Pamphlet No. 805, "How the Church went to Alaska." Send to 281 Fourth Avenue, New York City.





Lesson III.

Picture 6

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## ANNOUNCEMENTS CONCERNING THE MISSIONARIES

### Africa

Bishop Ferguson, who sailed from Liverpool on September 24th, arrived at New York on October 2d, and proceeded immediately to Cincinnati. Returning from the General Convention, he will leave New York by the steamer "Kaiserin Auguste Victoria" on November 5th for Hamburg.

Mrs. Nathan Matthews, coming to the United States for reasons of health, sailed from Cape Mount on September 3d; arrived at New York by the steamer "Mesaba" on October 18th, and proceeded to her home at Shipman, Va. Mr. Matthews accompanied her as far as England.

### Alaska

The Rev. L. H. Buisch and wife, who sailed from Seattle August 11th, arrived at Fairbanks on August 29th.

Miss Lizzie J. Woods, returning to the States because of illness, left Fort Yukon on September 18th; arrived at

Seattle on October 6th, and reached Portsmouth, N. H., on the 20th.

### Haiti

The Rev. Pierre E. Jones, on leave of absence granted by the Board, sailed from Port-au-Prince with his daughter, Marianne, by the "Prins Frederik Hendrik" on September 25th and arrived at New York on October 2d.

### Hankow

Bishop Roots, returning after the General Convention, left Boston on October 31st, intending to sail from San Francisco by the steamer "Korea" on November 8th.

The Rev. Robert A. Goodwin, Jr., and Dr. John MacWillie and family, who sailed from Vancouver on August 17th, arrived at Shanghai on September 5th and reached Wuchang about September 22d.

Miss Emily L. Ridgely, deaconess,



Miss Susan H. Higgins and Miss Sarah E. Hopwood, who sailed from Vancouver on September 7th, arrived at Shanghai on September 26th and reached Hankow October 1st.

Miss Lucy Fish Baker left Jamestown, N. Y., on October 30th, and is to sail from San Francisco by the steamer "Korea" on November 8th.

Miss Annie J. Lowe, of Boston, Mass., was appointed as a missionary nurse at Anking on October 25th, and is to sail by the same steamer.

### Kyoto

The Rev. Isaac Dooman, returning after furlough, left New York on October 17th, and sailed from San Francisco by the steamer "Mongolia" on the 25th.

### Shanghai

Bishop Graves, returning after the General Convention, left Chicago on October 27th, and is to sail by the steamer "Korea" on November 8th.

At the meeting on September 20th, on the request of Bishop Graves, Mr. Percy L. Urban, of Lansdale, Pa., was appointed as a missionary in the Shanghai district. Mr. Urban left his home on October 24th, and is to sail from San Francisco by the same steamer.

The Rev. Dr. F. L. H. Pott and the Rev. Thomas K. Nelson, who sailed from Vancouver on August 17th, arrived at Shanghai on September 5th.

The Rev. Robert C. Wilson and family, returning after furlough, left Bethel, Vt., on October 18th, and sailed from Seattle by the "Awa Maru" on the 25th.

Dr. Angie M. Myers, who returned to duty by way of Europe, arrived at Shanghai on September 11th.

Miss Caroline Fullerton, who was appointed on September 20th, left Montpelier, Vt., on September 29th, and sailed by the "Awa Maru" on October 25th.

Mrs. Pott left Wappingers Falls on October 18th, and sailed by the same steamer.

### Tokyo

Mrs. George Wallace, returning to Tokyo, sails from San Francisco by the steamer "Korea" on November 8th, and is due to arrive at Yokohama on the 25th.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

### Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 692 Genesee Street, Utica, N. Y.

III. Rev. Thomas J. Garland, Church House, Philadelphia.

IV. Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

V. Rev. John Henry Hopkins, D.D., 703 Ashland Boulevard, Chicago.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

### Alaska

Rt. Rev. P. T. Rowe, D.D.  
Rev. C. E. Betticher, Jr.

### Eastern Oregon

Rt. Rev. R. L. Paddock.

### South Dakota

Rt. Rev. F. F. Johnson, D.D.

### The Philippine Islands

Rev. J. A. Staunton, Jr.

### Western Colorado

Rt. Rev. Benjamin Brewster, D.D.

### Brazil

Rt. Rev. L. L. Kinsolving, D.D.

### China

Shanghai:

Rev. G. F. Mosher, of Wusih.

Hankow:

Dr. Mary V. Glenton, of Wuchang.

Rev. Amos Goddard, of Shasi.

Rev. Paul Maslin, of Wuhu.

Deaconess Katharine Phelps, of Wuchang.

### Japan

Tokyo:

Right Rev. John McKim, D.D.

Rev. C. H. Evans, of Mayebashi.

Rev. J. S. Motoda, of Tokyo.



# THE WOMAN'S AUXILIARY

To the Board of Missions

## THE EVOLUTION OF THE TRIENNIAL

ON October 14, 1874, sixty-six women from six dioceses assembled in Calvary Sunday-school room, New York City; during the days between October 5 and 21, 1910, many hundreds of women from ninety diocesan branches met together. Both gatherings were the general representative meetings of the Woman's Auxiliary to the Board of Missions, and the change between the two assemblies is more than that of numbers merely.

These meetings began with the understanding that the Auxiliary, being auxiliary to the Board of Missions, should meet when and where the Board of Missions met. In 1877, when it was decided that the Board should meet triennially instead of annually, at the time and place of General Convention, the Auxiliary followed their lead. Later, when the General Convention resolved itself into the Board of Missions, the Auxiliary arranged its meetings so that its members might always attend those missionary sessions.

Gradually the growing interest and intelligence called for more frequent meetings. To the one day's gathering of 1874 in 1883 was added an introductory Communion Service and a conference of diocesan officers, which, in 1889 and 1892, had its adjourned session. In Minneapolis, in 1895, was held a series of small meetings in St. Mark's Parish House, the first headquarters of the Auxiliary throughout Convention time.

In 1898, in Washington, St. John's Parish House became Headquarters, and we still remember the first Auxiliary exhibit, the bags and cases that contained the United Offering, then made in gold, the Alaska nuggets and the shawl of golden hue sent from Brazil to be sold

for the offering; the early days of conferences, the bishops' visits, the loving tribute paid to Bishop Hare, the introduction of that pleasant feature which has been the occasion of beginning so many lasting friendships, the Auxiliary teas.

In 1901, in San Francisco, to the conferences and talks and teas were added the historical exhibit of the churches in different dioceses, and the display of envelopes which pictured on their faces the earliest building in which the Church's service had been held in each diocese, and which had contained the checks for the United Offering, now grown so large it could no longer be offered in gold.

In San Francisco, for the first time, a building other than a parish building was used for headquarters, a house being rented for that purpose; and in this house accommodation was offered to other societies of women also, where they might receive their members and circulate information. Three years later, in Boston, the Massachusetts branch gave a large hall with its connecting rooms to the use of the Auxiliary, repeating and extending this larger hospitality, as the Virginia and Southern Ohio branches have done since then.

It was in 1904 that the Secretary of the Auxiliary, realizing that large numbers of women would be coming to Boston, and that it would be impossible for all to attend the sessions of General Convention, and also that, while there, because of their missionary interest, those sessions were largely devoted to other subjects, planned a programme which gave at Headquarters a succession of busy days. The programme filled the morning with conferences; prayers at noon were followed by visits from mis-



sionary bishops, and in the afternoon till five o'clock, the women sat unweariedly listening to these and other missionary visitors. And the days closed with the pleasant Auxiliary teas.

It was in Boston that first a group of Junior leaders lodged under one roof, and began to draw together in the close association which a common home so naturally and happily affords.

So, in 1907, when coming to Richmond, a similar programme was planned, except that continued conferences took the place of the bishops' visits, and the

teas following the meetings in the rented hall were held in a neighboring parish house. In Richmond, also, there was a separate Junior Exhibit; again a dozen Junior leaders lodged together; and there the seed was sown which has already borne such good and abundant fruit and which promises a harvest of untold blessing, when Miss Lindley gave an instruction to the Auxiliary on the Gospel of St. Matthew as a text-book on missions.

And so we come to our latest triennial, and that must have a chapter to itself.

## THE TRIENNIAL OF 1910

**L**AST February the Secretary of the Woman's Auxiliary went prospecting in Cincinnati. Everyone was most kind, showing churches, parish houses, hotels and the Music Hall which since then has become the familiar centre of so much of interest and value.

It is useless to try to picture all that the clergy and laity, the Woman's Auxiliary of Southern Ohio, and men and women within and without the Church have done for the pleasure and help of their Convention guests. We shall leave it to Miss Lindley to tell of the beautiful Junior House, and of that work in study class and with Junior leaders, conducted through her initiative and under her guidance, so significant in its beginnings, so rich in promise, and which marks this triennial in the life of the Auxiliary with an importance that cannot now be estimated.

The mere mention of Auxiliary headquarters at the Music Hall recalls at once to hundreds of readers of *THE SPIRIT OF MISSIONS* a succession of delightful days; if sometimes too absorbing and too distracting, this must be ascribed to conditions which had never existed before. Never before had the meetings of the Auxiliary been held under the same roof as those of General Convention. The Convention assembled in a hall which at any session afforded ample room for every person who wished

to attend. This of itself was one distracting circumstance. For the first time luncheon was served, and in the same building, to all deputies and members of the Woman's Auxiliary desiring it there. This enabled any who wished to do so to come to the hall early in the morning and to spend the day, not leaving till after tea was served; and those who had so passed the day often returned at night for one of the great mass meetings.

The Southern Ohio branch, with the kindest and most generous help of the men's committee of arrangements, gave to the Auxiliary more ample accommodations than it had ever had. A spacious hall was a most convenient meeting place, and from it opened the check room, rest room and hospital, with nurse always in attendance, registration, information, office, tea-room, Junior room and exhibit; while rooms were given also to the Church Periodical Club, the Girls' Friendly Society, the Daughters of the King and to an exhibit of Ecclesiastical Embroidery. In rooms above, the Sunday-school Association had its exhibit, with a room where illustrated lectures were given; and there was a conference hall where meetings of the Girls' Friendly Society, Sunday-school Association and the Church Association for Social Service were held. The Church Periodical Club and the



Girls' Friendly Society occupied the Auxiliary Assembly Hall on certain afternoons.

This hall was at the end of the wide corridor. A special request from the Southern Ohio branch confined our sessions to the morning hours, and those were crowded full. The only exceptions were the business conferences held on the afternoon of Wednesday, the 5th, and Thursday, the 6th, when a second adjournment extended the time to five o'clock, when the business was completed to the great satisfaction of all.

It would be impossible in the limits of our space to give in detail all that filled those animated hours.

The Michigan Branch gave us the presiding officer of our business conferences; Michigan City, Long Island, Milwaukee, Kansas City, Pittsburgh and Pennsylvania contributed the officers who presided over Conferences on the "United Offering as a Gift," first of "Life," then of "Means"; "Missionary Information and How to Get It," "The Junior Department," "The Woman's Auxiliary" and "Gifts"; Massachusetts gave the officer who opened the Question Box; Virginia presented to us the Secretaries, Treasurer and Assistant Treasurer of the Board of Missions; while

New York, Kansas, Ohio, Georgia, South Carolina, Iowa, Louisiana, California and Arkansas in turn introduced to us our missionary bishops at the close of noonday prayers. Those prayers were read by our two Priest-Secretaries of the Board, and by the Department Secretaries, while, on one occasion, the Corresponding Secretary presented to us, in a space of less than two hours, some twenty missionaries from almost as many different fields.

On one day Deaconess Goodwin, the Student Secretary, conducted a programme meeting, and on another Miss Fiedler, of California, did a like work. The United Offering Treasurers gathered for two extra sessions; the Juniors held three sectional meetings; the leaders among the Little Helpers of the Babies' Branch held one.

On Friday, the 21st, from Oklahoma we had the review of our Convention days from the standpoint of one to whom all was new, and from Southern Ohio the portrayal of what the Convention and the Auxiliary had brought to the people among whom our gatherings had been held; and these all closed with a parting message from the Rev. H. L. Burleson, of the Board of Missions.

## THE UNITED OFFERING DAY

FOR the first time our United Offering Service was an early one, and at its close one veteran officer said: "It has been perfect; this settles it for all the future."

It was the first time, and no one could estimate how large the attendance would be, so provision was made in the basement chapel for those crowded out from Christ Church. Here Mr. Burleson celebrated, assisted by the Student Secretary, Mr. Gravatt. Only a few gathered there, but they asserted that there was a special charm and blessing attendant upon their quiet service, to which the notes of distant music came, and from which their share in the great offering was sent

to be presented with the rest in the church above.

There most careful attention had been given to all details. The Bishop of Southern Ohio was the celebrant, assisted by the rector of the parish, and the Secretaries of the Fifth and Eighth Missionary Departments. The clergy of the city and neighborhood were our ushers; selected members from the different women's choirs formed the choir; and the women of the Auxiliary, filling the church, enjoyed in that early hour the quiet, reverent hush that it had sometimes seemed impossible to gain at a later time. In the seats were scattered a leaflet prepared in Cincinnati, giving the texts:



*"This is none other than the House of God; this is the Gate of Heaven."*

*"And there was silence in Heaven by the space of half an hour."*

*"The Lord is in His Holy Temple; let all the earth keep silence before Him."*

These texts were followed by a request for reverent silence, and quotations from the "Imitation," and suggestions for reading of Hymns and Psalms.

Bishop Vincent spoke a few earnest, loving words; as we sang "Onward, Christian soldiers," and "Holy offerings," the United Offering of 1910 was gathered, and with the Doxology the loving United Offering gift—the expression of three years of thankful service—was offered on God's Altar.

Then the hundreds of privileged women, representatives of thousands and tens of thousands absent, in reverent ranks approached to offer themselves again to God, to render to Him the highest act of worship, and to receive Himself in whom they are joined with all His people, struggling on earth to-day and through all the ages called to rest in Him, to share in His high work of constant intercession.

For the United Offering mass meeting held at 2:30 on the afternoon of Saturday, the 8th, some three thousand women met in Music Hall, and Bishop Vincent welcomed them to Cincinnati and presented the Bishop of Salisbury, our English guest. The Secretary made the triennial report, and the speakers followed—Bishop Rowe, of Alaska, on "Women Pioneers"; Bishop McKim (who shared his time with the Rev. Dr. Motoda, Japanese Vice-Principal of St. Paul's College, Tokyo), on "Mission Women and Their Influence in the Upbuilding of Christian Womanhood in Japan," and Bishop Brent, on "The Philippines as a Battle Ground for Christian Unity." Bishop Cheshire, who was to have told us of the Negro in America, was prevented by an accident from attending the meeting.

Mr. King, our Treasurer, announced the amount of our United Offering of 1910—\$242,110.83, and the disposition of the \$15,000 for buildings was told—\$10,000 for St. Hilda's School, Wuchang, \$5,000 for St. Augustine's School, Raleigh. The Presiding Bishop gave his blessing, and another United Offering Day for the Auxiliary was happily closed.

## THE OFFICERS' CONFERENCE IN CINCINNATI

ON Wednesday, October 5th, at 3:30 p.m., the business conference of diocesan officers of the Woman's Auxiliary met in the Auxiliary assembly room of the Music Hall, Cincinnati, and on the nomination of the Secretary, Mrs. Stevens, president of the Michigan branch, was elected its presiding officer. Mrs. Stevens took the chair, and called the meeting to order.

In the absence, through illness, of Mrs. Irwin, president of the Southern Ohio branch, Mrs. Mortimer Matthews, chairman of the Committee on Hospitality, welcomed the Auxiliary.

Miss Brady, of West Virginia, and Miss Knight, of Milwaukee, were appointed to receive the cards of registration; Miss Hutchins, of Massachusetts, and Miss Spalding, of Utah, to assist Miss Lindley in keeping the roll as called by the Secretary; Miss Rand, of Southern Florida, and Miss Stoney, of California, to whom later was added Miss Triplett, of Missouri, to keep the minutes of the meeting.

The roll was called by dioceses, and as the delegations stood and were counted, the Secretary handed them checks for amounts sent direct to the Missions



House, to be added to their contribution toward the United Offering.

At the close of the roll-call the Secretary commended that portion of the annual report bearing upon future reports from diocesan branches to consideration and action, and then presented Miss Lindley, who received a rising welcome.

On motion the following committees were appointed by the Chair:

#### ON RESOLUTIONS ON THE UNITED OFFERING

Mrs. Soule, Massachusetts; Mrs. Carpenter, New Jersey; Miss Carryl, Pennsylvania; Mrs. Bratton, Mississippi; Miss Johnston, Southern Ohio; Mrs. Loring, Iowa; Miss Triplett, Missouri; Mrs. Nichols, California.

#### ON TRIENNIAL REPRESENTATION

Mrs. Adams, Pittsburgh; Mrs. Clapp, Connecticut; Miss Tomes, New York; Mrs. Bacon, Asheville; Mrs. Knapp, Ohio; Mrs. Mann, North Dakota; Deaconess Phelps, Hankow; Mrs. Dwyer, Oklahoma.

#### ON MISCELLANEOUS RESOLUTIONS

Mrs. Baxter, Minnesota; Miss Sturgis, Massachusetts; Mrs. Nicholas, Western New York; Miss Gardner, Maryland; Mrs. Stollenwerck, Alabama; Mrs. Street, Chicago; Mrs. Ramage, Dallas; Mrs. Funsten, Idaho.

Resolutions on the United Offering were received from Michigan, Pennsylvania, Connecticut, California, Southern Virginia and New York; on Triennial Representation from North Dakota, Duluth, North Carolina, Connecticut, Louisiana, Massachusetts, West Texas, Easton, Arkansas, Alabama, Western New York, Pennsylvania and New Hampshire; and miscellaneous resolutions from North Dakota, Massachusetts, Connecticut and Duluth.

On motion of the officers of the Bethlehem branch, an expression of sympathy with Mrs. Irwin, president of the South-

ern Ohio branch, and of hope for her speedy recovery, was adopted by a rising vote, and the representatives of the Bethlehem branch were asked to convey this message to Mrs. Irwin.

On motion the meeting adjourned to Thursday, October 6th.

#### ADJOURNED SESSION

The adjourned session of the Officers' Conference was called to order at 10:45 A.M. on the 6th of October, when the minutes of the preceding session were read, and additional names added to the roll.

A resolution on organization was moved by Milwaukee and referred to the committee on miscellaneous resolutions. Mrs. Monteagle, of California, asked leave to withdraw a resolution upon the United Offering of 1910 offered from that diocese on October 5th, and to substitute another. Consent being obtained, this substitute for a previous resolution was also referred.

Mrs. Soule, chairman of the committee on resolutions on the United Offering of 1913, made the report of that committee offering the resolution prepared by them. This resolution, moved by California and variously seconded, after discussion (broken by an interval for noon-day prayers), and amended on motion from Oklahoma and Virginia, was finally adopted as follows:

#### THE UNITED OFFERING OF 1913

*Resolved:* That the United Thank-Offering of 1913 be given to the Board of Missions for woman's work in the mission field, including the training, testing, sending and support of women workers, also the care of such workers when sick or disabled; but that a sum not exceeding \$20,000 be devoted to buildings for the use of women workers, approved by the Board of Missions on the recommendation of the General Secretary and the Secretary of the Woman's Auxiliary. Also, that to our united gifts there shall be added our united and earnest prayers that God will put it



into the hearts of many faithful women to give themselves to the work of the Master in the Mission field, or, if they cannot go themselves, to give of their substance gladly as the Lord hath prospered them.

On the passing of this resolution the Doxology was sung.

On motion of Miss Stuart, of Virginia, it was

*Resolved:* That the request made to the Board of Missions, in 1895, as to the training of women candidates for the Mission field be renewed.

On motion of Nebraska, the report of the Committee on Resolutions on Representation was postponed till Monday, October 10th, but later on it was resolved to adjourn to 3 P.M. of the day of the present meeting.

On motion of Southern Virginia, seconded by Maryland, the Secretary was asked to report on the reservation of seats for those bearing the United Offering at the United Offering Service, and at her request Miss Johnston, United Offering Treasurer of the Southern Ohio branch, was appointed to act with herself, as a committee upon this matter. After a brief interval for consultation with Miss Johnston, the Secretary reported on the arrangement decided upon, which was that one person from each diocesan branch, presenting the envelope bearing the offering of that branch to the usher at the door, should be given a seat in the church.

On motion the meeting adjourned to 3 P.M.

#### SECOND SESSION ON OCTOBER 6TH

The meeting reassembled at 3 P.M., and was opened with prayers. After the reading and correction of minutes, and various notices, Mrs. Adams, chairman of the Committee on Resolutions on Triennial Representation, read the report of that committee, which, as amended by Mrs. Sioussat, of Maryland, was adopted as follows:

*I. Resolved:* That representatives at the Triennial Meeting of the Wom-

an's Auxiliary be active members of the Woman's Auxiliary in their own Diocese or Missionary District.

*II. Resolved:* That these representatives shall not exceed five in number from any Diocese or Missionary District.

*III. Resolved:* That these representatives with their alternates be appointed by their respective Bishops, or be elected by their Diocesan Auxiliary Officers, or by their respective Diocesan Branches.

*IV. Resolved:* That the names of the representatives with their alternates reach the General Secretary at least one month before the Triennial Meeting, otherwise they will not be recognized as delegates.

*V. Resolved:* That in any emergency which may arise, the final adjustment of delegates and alternates may be left to the discretion of the Bishop of the Diocese in conference with the President of the Woman's Auxiliary in that Diocese.

On motion of Miss Stuart, of Virginia, seconded by Massachusetts, it was unanimously

*Resolved:* That it be recommended that, whenever possible, one of the five diocesan representatives at the triennial meeting be a member of the Junior Department.

Miss Knight, of Milwaukee, made the report of the Committee on Registration, showing 220 diocesan officers from eighty branches as present at the meeting.

On motion of Miss Tomes, of New York, the meeting rose in expression of sympathy for diocesan branches recently bereaved of officers and for the Mission of Shanghai in the loss of Miss Crummer.

Mrs. Street, of Chicago, secretary of the Committee on Miscellaneous Resolutions, made the report for that committee, and the following resolution, after discussion and amendment, was adopted on the annual report of the Woman's Auxiliary.

*Resolved:* That the matter of the Annual Report as presented in the Secretary's Report for 1910 be re-



ported to diocesan branches, and the result of their discussion be, after the next annual meeting of each branch, reported by the diocesan secretaries to the Secretary of the Auxiliary, she, in consultation with the Board of Missions, having power to act upon these reports.

#### ON A MEMORIAL TO MR. THOMAS.

*Resolved:* That the building to be erected by the \$15,000 withdrawn from the United Offering of 1910 be placed in the Mission field as a memorial to our late Treasurer, Mr. George C. Thomas.

On motion of Miss Triplett, of Missouri, it was

*Resolved:* That the diocesan officers of the Woman's Auxiliary in conference in Cincinnati, fully realizing the inspiration Mr. George C. Thomas was to them in the many years past, wish to express the realization of their great loss, and send to Mrs. Thomas a message of abiding love and tender sympathy.

It was moved by Minnesota that a message of loving greeting be sent to Mrs. Montgomery Rochester, of the Albany branch, and Mrs. Lawver, secretary of the California branch.

A rising vote of thanks was tendered to the presiding officer for her splendid conduct of the meeting, also to the Committee on Resolutions, and to the Southern Ohio branch for its unbounded hospitality and kindness, also to the pages for their help in the meeting. Greetings were sent to the Girls' Friendly Society and the Daughters of the King, as well as to our own Junior Department with its Babies' Branch. Mrs. Stevens announced her intention of giving a gavel made from the wood of the old St. Paul's Church, Detroit, built in 1824, and the mother church in Michigan, in commemoration of the meeting in Cincinnati, of 1910.

On motion, the meeting adjourned.

## JUNIOR AUXILIARY REPORTS FROM THE TRIENNIAL

IT would be impossible to tell in one page all that the days in Cincinnati meant to the Junior leaders fortunate enough to be there. Even to restrict the report to that which pertains to actual Junior happenings would demand much more space than can be given. Perhaps we may be able to use the Junior page for several months for reports from the Triennial and suggestions growing out of them, but for this month we must be content merely to report briefly on a few of the most important points.

We should all agree that our first word must be one of grateful appreciation for all that the Juniors of Southern Ohio did to make us happy and comfortable. Eighteen Junior Officers were lucky enough to live in the "Junior house"—a house rented and furnished for this purpose, and a place which will be long remembered with pleasure and profit. And outside our Junior House many other opportunities were given for our enjoyment.

Coming to that which was done in the line of work we omit again all mention of the general meetings and conferences where seniors and juniors met together, and for the present confine our report to what was accomplished among the Juniors meeting by themselves.

The Juniors held five conferences, three for discussion, one on the Babies' Branch work, and a final one for the reports of committees and adoption of resolutions. The mission study classes were under the direction of the Junior Department, though their membership was not confined to Junior leaders. And best of all were the two services on October 15th, the Corporate Communion for all Junior leaders and members of the study classes, and the Quiet Hour conducted by Bishop Lloyd. It is not possible to report this, only those of us who were



there will see that our winter's work is better because of those services.

The informal conferences discussed many problems and questions which are of interest to all Junior leaders: The question of Baptism as an essential to membership in the Junior Auxiliary, the having boys' branches, the gaining and keeping of the younger women, co-operation between the Junior Auxiliary and other societies, the possibility of having one new Junior collect rather than the two at present in use, were some of the questions discussed. Committees were appointed to consider all these suggestions and report at the last conference, held on October 17th. As these meetings were simply Junior conferences it was not of course possible to legislate, but recommendations were made, and while these recommendations have no binding power upon any officer or branch, still, in that they represent the opinion of those Junior leaders who were attending the Triennial, they should commend themselves to the careful consideration of all Junior officers, and so we print them here.

#### ON MEMBERSHIP

We, your Committee on Membership of the Junior Department, although recognizing that by Baptism we are members of the Church and eligible as members of the Auxiliary feel that it would be contrary to the Church's Mission to debar any child from attendance at meetings.

We recommend that in no case shall an unbaptized child hold office in a Parish Branch, or be considered a full member, and that each leader shall use her influence to bring such children to Baptism.

#### ON CO-OPERATION WITH THE GIRLS' FRIENDLY SOCIETY

We recommend that a Committee of Junior Diocesan officers with Miss Grace Lindley be appointed to confer with the national President, and the Missions Associate, to bring about closer union between the Junior Auxiliary and the Girls' Friendly Society in their Missionary work.

#### ON A JUNIOR COLLECT

It is respectfully recommended that a committee of three be appointed, with the Junior Secretary as Chairman, to procure a brief, simply-worded Collect for the use of the Junior Department.

We suggest that there should be embodied in this Collect the threefold purpose of the Junior Auxiliary, with emphasis on personal service and remembrance of the workers in the field.

#### ON OLDER GIRLS

*Resolved:* That the Junior Diocesan leaders assembled in conference at Cincinnati recommend to all dioceses (1) That a united effort be made to form Junior branches of older girls and young women. (2) That a Junior Diocesan leader be appointed to take charge of such work. (3) That in such branches, leaders shall use every opportunity to present the need and call for volunteers in the missionary districts.

The report of the Committee on the Boys' Branches was a request to the Board of Missions to recognize the Brotherhood of St. Paul and to urge that the Laymen's Missionary Movement should do as much as possible to forward the boys' work. We will postpone comment on this resolution until the Board of Missions has acted upon it.

This report cannot convey the hope and enthusiasm felt by the Junior leaders. It must be that the year's work upon which we are entering shall be better than any year's work in the past, and it will be that, if all Junior leaders, those who were absent as well as those who were present in Cincinnati, consecrate themselves more sincerely than ever before to a year of greater prayer, deeper love, and more earnest personal service.

#### THE NOVEMBER CONFERENCE

THE Diocesan Officers are called to meet for their November Conference at the Church Missions House, on Thursday the 17th, at 10:30 A.M. Subject: "The New Year's Responsibilities."



# ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; 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 Gordon King, 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.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st to October 1st, 1910.

\* 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 meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxillary.*

## Home Dioceses

### Alabama

<i>Ap.</i> \$203.96; <i>Sp.</i> \$2.00	
BIRMINGHAM— <i>St. Mark's</i> : Gen.....	3 00
CARBON HILL— <i>St. James's Mission</i> : (Apportionment, 1909-10) Gen.....	3 00
CARLOWVILLE— <i>St. Paul's</i> : (Apportionment, 1909-10) Gen.....	5 47
COALBURG—(Apportionment, 1909-10) Gen.....	3 00
COAL VALLEY—(Apportionment, 1909- 10) Gen.....	3 00
DEMOPOLIS— <i>Trinity Church</i> S. S.: Stiles Ulmer, Sp. for Rev. Mr. Bet- ticher, for Alaskan Indian Christ- mas tree.....	2 00
DORA— <i>Mission</i> : (Apportionment, 1909- 10) Gen.....	3 00
JASPER— <i>Mission</i> : (Apportionment, 1909-10) Gen.....	3 00
MOBILE— <i>Trinity Parish</i> : Junior mis- sionaries, for St. Mary's Hall, Shanghai.....	40 00
Mrs. William A. Gould, Gen.....	50
MONTEVALLO— <i>St. Andrew's</i> : (Appor- tionment, 1909-10) Gen.....	15 00
MONTGOMERY— <i>Church of the Holy Comforter</i> : Junior Aux., Gen.....	5 25
<i>St. John's</i> : (Apportionment, 1909-10) Gen.....	98 24
PATTEN AND CORONA—(Apportionment, 1909-10) Gen.....	5 00
UNIONTOWN— <i>Holy Cross</i> : (Apportion- ment, 1909-10) Gen.....	16 50

### Albany

<i>Ap.</i> \$420.15; <i>Sp.</i> \$16.50	
ASHLAND— <i>Trinity Church</i> : (Appor- tionment, 1909-10) Gen.....	8 00
BALLSTON SPA— <i>Christ Church</i> : Wo. Aux., Gen.....	30 00

CANTON— <i>Grace</i> : Sp. for R. E. Wood, Wuchang, Hankow, for purchase of land.....	6 50
COHOES— <i>St. John's</i> : Gen.....	7 14
COOPERSTOWN— <i>Christ Church</i> : (Ap- portionment, 1909-10) Gen.....	15 50
ESSEX— <i>St. John's</i> : \$26.75, S. S.* \$7.79 (Apportionment, 1909-10), Gen.....	34 54
FRANKLIN— <i>St. Paul's</i> : Gen.....	2 13
GILBERTSVILLE—Miss E. J. Hughes (Apportionment, 1909-10), Gen.....	3 00
HAINES FALLS—Mrs. Caroline D. Booraem (Twilight Park) (Appor- tionment, 1909-10), Gen.....	5 00
HUDSON— <i>Christ Church</i> : (Appor- tionment, 1909-10) Gen.....	50 00
ILION— <i>St. Augustine's</i> : Gen.....	10 00
INDIAN LAKE—Summer services, Gen..	2 50
JOHNSTOWN— <i>St. John's</i> : "A Parish- ioner" (Apportionment, 1909-10), Gen.....	5 00
LAKE PLACID—Mary E. Bureson (Appor- tionment, 1909-10), Gen.....	1 00
MECHANICVILLE— <i>St. Luke's</i> : (Appor- tionment, 1909-10), Negroes, \$1.19; Gen., \$38.93.....	40 12
MIDDLEVILLE— <i>The Memorial</i> : Dom... ONEONTA— <i>St. James's</i> : Gen.....	2 27
SANDY HILL— <i>Zion</i> : Frn.....	33 30
SCHENECTADY— <i>St. George's</i> : Wo. Aux., Gen.....	40 51
SCHUYLERVILLE— <i>St. Stephen's</i> : (Ap- portionment, 1909-10) Gen.....	35 00
SIDNEY— <i>St. Paul's</i> : (Apportionment, 1909-10) Gen.....	5 00
TROY— <i>Holy Cross</i> : Wo. Aux., Sp. for Miss Annie W. Cheshire, Shanghai..	3 07
WALTON— <i>Christ Church</i> : (Apportion- ment, 1909-10) Gen.....	10 00
WILLSBORO— <i>St. Mary's</i> : (Apportion- ment, 1909-10) Gen.....	50 00
MISCELLANEOUS—Right Rev. W. C. Doane, D.D. (Apportionment, 1909- 10), Gen.....	7 62
	29 45



## Atlanta

Ap. \$27.00; Sp. \$50.00	
ATHENS— <i>St. Timothy's</i> : (Apportionment, 1909-10) Gen. ....	5 50
ATLANTA— <i>Church of the Holy Comforter</i> : (Apportionment, 1909-10) Frn. ....	15 00
DECATUR— <i>Holy Trinity Church</i> : (Apportionment, 1909-10) Gen. ....	1 50
MORIETTA—"A Friend," work among Indians (Apportionment, 1909-10) ..	5 00
MISCELLANEOUS—Junior Aux., Sp. for "Sister Katherine" scholarship, Mrs. Brooks's School, Guantanamo, Cuba.	50 00

## Bethlehem

Ap. \$629.60	
CARBONDALE— <i>Trinity Church</i> : Gen. ....	37 50
CORNWALL—"A Friend," Bishop Rowe's work, Alaska. ....	100 00
HAZLETON— <i>St. Peter's</i> : (Apportionment, 1909-10) Gen. ....	15 00
READING— <i>Christ Church</i> : (of which Apportionment, 1909-10, \$15) Gen. ....	475 00
WILKES-BARRE— <i>Calvary</i> : S. S. Class No. 7, Gen. ....	2 10

## California

Ap. \$11.00; Sp. \$10.00	
MILL VALLEY— <i>Church of Our Saviour</i> : (Apportionment, 1909-10) Gen. ....	10 00
OAKLAND— <i>St. John's</i> : "A Communicant" (Apportionment, 1909-10), Gen. ....	1 00
SAN FRANCISCO— <i>Trinity Church</i> : Mr. and Mrs. Bryant Grinwood, Sp. for Shanghai, Catechist School Land and Building Fund. ....	10 00

## Central New York

Ap. \$214.33; Sp. \$54.13	
AFTON— <i>St. Ann's</i> : (Apportionment, 1909-10) Gen. ....	12 07
ALEXANDRIA BAY—"A Friend" (Apportionment, 1909-10), Gen. ....	30 00
CLAYTON— <i>Christ Church</i> : (of which Apportionment, 1909-10, \$27.51) Gen. ....	31 45
COPENHAGEN— <i>Grace</i> : Gen. ....	1 00
ELMIRA— <i>Emmanuel Church</i> : Gen. (Apportionment, 1909-10) ....	1 55
ENDICOTT— <i>St. Paul's</i> : Gen. ....	5 00
HARPERVILLE— <i>St. Luke's</i> : Gen. ....	8 00
NEW HARTFORD— <i>St. Stephen's</i> : (Apportionment, 1909-10) Gen. ....	13 00
NEW BERLIN— <i>St. Andrew's S. S.</i> : Gen. ....	27 19
PULASKI— <i>St. James's S. S.</i> : Bontoc Mission, Philippine Islands. ....	2 25
REDFIELD— <i>Emmanuel Church</i> : Gen. ....	1 82
SYRACUSE— <i>All Saints'</i> : (Apportionment, 1909-10) Gen. ....	12 40
<i>Grace</i> : Dom., \$10; Frn., \$10; Gen., \$5.60 (Apportionment, 1900-10) .... (In Memoriam), "A. P. W." (East), Gen. (Apportionment, 1909-10) ..	25 60
UTICA— <i>Grace</i> : (Apportionment, 1909-10), "A Member," Gen., \$5; "A Thank-offering," Wo. Aux., for St. Luke's Mission Hospital, Shanghai, \$25 ..	30 00
<i>St. Luke's</i> : (Apportionment, 1909-10) Gen. ....	12 00
MISCELLANEOUS—Second District, Wo. Aux., Sp. toward completion of hospital at Sagada, Philippine Islands..	16 28
Babies' Branch, Sp. for Deaconess Drant's work among sick Chinese children, San Francisco, California.	37 85

## Chicago

Ap. \$925.84	
AURORA— <i>Trinity Church</i> : Dom. and Frn. ....	125 00
BELVIDERE— <i>Trinity Church</i> : Gen. (Apportionment, 1909-10) ..	5 00
CHICAGO— <i>Ascension</i> : Dom., \$37; Bontoc, Philippine Islands, \$2.50; Frn., \$31.16 ..	70 66
<i>Epiphany</i> : Gen. (Apportionment, 1909-10) ..	1 00
<i>Grace</i> : Dom. ....	32 09
<i>St. Barnabas's</i> : Gen. ....	21 53
<i>St. James's</i> : (Apportionment, 1909-10) Dom. and Frn. ....	27 40
<i>Transfiguration</i> : Anna P. Kellogg, Dom. and Frn. (Apportionment, 1909-10) ..	20 00
<i>Trinity Church</i> : G. S. Blakeslee, Gen. (Apportionment, 1909-10) ..	25 00
Henry E. Bullock, Gen. ....	100 00
"L," "William H. Hare" (Graduate) scholarship, South Dakota. ....	60 00
Rev. D. W. Wise (Apportionment, 1909-10), Gen. ....	5 00
EVANSTON— <i>St. Luke's</i> : Dom. and Frn. ....	133 00
<i>St. Mark's</i> : Gen. (Apportionment, 1909-10) ..	74 60
FARM RIDGE— <i>St. Andrew's</i> : Wo. Aux., Gen. ....	1 00
HINSDALE— <i>Grace</i> : Gen. ....	53 57
KANKAKEE— <i>St. Paul's</i> : Gen. (Apportionment, 1909-10) ..	20 00
MANHATTAN— <i>St. Paul's</i> : Gen. ....	5 00
OAK PARK— <i>Grace</i> : (Apportionment, 1909-10) Gen. ....	35
WAUKEGAN—"A Churchwoman," Gen. (Apportionment, 1909-10) ..	5 00
WESTERN SPRINGS— <i>All Saints'</i> : Gen. (Apportionment, 1909-10) ..	2 00
WINNETKA— <i>Christ Church</i> : Gen. ....	5 00
MISCELLANEOUS—Wo. Aux., "Silver Thank-offering," \$8.64, Junior Aux., \$105, Gen. ....	113 64
Junior Aux., "Charles Palmerston Anderson" scholarship, Girls' High School, Kyoto. ....	20 00

## Colorado

Ap. \$6.50	
DENVER— <i>Church of the Redeemer</i> : Gen. (Apportionment, 1909-10) ..	6 50

## Connecticut

Ap. \$747.68; Sp. \$74.38	
BETHEL—"A Friend," Gen. ....	5 00
BRIDGEPORT— <i>St. Paul's</i> : Dom. and Frn. ....	50 00
CHESHIRE— <i>St. Peter's</i> : Gen. ....	10 00
COLLINSVILLE— <i>Trinity Church</i> : Dom., \$1.98; Gen., 10 cts. ....	2 08
DEEP RIVER— <i>St. Peter's</i> : Gen. ....	6 00
EAST HADDAM—Dr. F. C. H. Wendel, Archdeacon Bryan's work in Panama ..	2 00
FARMINGTON—C. C. Griswold (Apportionment, 1909-10), Gen. ....	25 00
GALES FERRY—Mrs. H. S. Bisbing, Sp. for St. John's-in-the-Wilderness, Allachakat, Alaska. ....	5 00
GREENWICH— <i>Christ Church</i> : Sp. for Expansion Fund, St. John's College, Shanghai ..	30 00
HARTFORD— <i>Christ Church</i> : "A Communicant" (Apportionment, 1909-10), Gen. ....	2 00
<i>Church of the Good Shepherd</i> : "A Member," (Apportionment, 1909-10), Gen., \$5; Sp. for Land and Building Fund of Shanghai Catechist School, \$1 ..	6 00
<i>Trinity Church</i> : "A Lady," Sp. for	



Expansion Fund, St. John's University, Shanghai.....	2 00
"O P. H." (Apportionment, 1909-10), Gen.....	300 00
"S. M. B." (Apportionment, 1909-10), Gen.....	50 00
MIDDLEFIELD— <i>St. Paul's</i> : (Apportionment, 1909-10) Gen.....	3 00
MIDDLETOWN— <i>Christ Church</i> : (Apportionment, 1909-10) Gen.....	26 00
MYSTIC— <i>St. Mark's</i> : (Apportionment, 1909-10) Gen.....	4 00
NEW HAVEN— <i>St. Luke's</i> : Gen.....	40 00
Mrs. August Schember (Apportionment, 1909-10), Gen.....	10 00
"A Friend" (Apportionment, 1909-10), Gen.....	1 00
NEW MILFORD— <i>St. John's</i> : Sp. for St. John's University, Expansion Fund, Shanghai.....	26 38
NORWALK— <i>St. Paul's</i> : Miss Elinor Smith, Sp. for St. Luke's Hospital, Ponce, Porto Rico.....	10 00
POMFRET CENTRE—J. and E. W. (Apportionment, 1909-10), Gen.....	10 00
ROXBURY—"C." (Apportionment, 1909-10), Gen.....	5 00
SOUTHBURY — <i>Epiphany</i> : (Apportionment, 1909-10) Gen.....	2 15
SOUTHFORD — (Apportionment, 1909-10), Gen.....	1 75
SOUTH NORWALK — <i>Trinity Church</i> : (Apportionment, 1909-10) Gen.....	87 70
MISCELLANEOUS—"A Friend" (Apportionment, 1909-10), Gen.....	100 00

**Dallas**

Ap. \$65.50

COLORADO— <i>All Saints'</i> : Gen.....	17 00
COMANCHE — <i>St. Matthew's</i> : (Apportionment, 1909-10) Gen.....	5 00
DALLAS—"Churchwoman" (Apportionment, 1909-10), Gen.....	1 00
FORT WORTH— <i>St. Andrew's</i> : Babies' Branch, Gen.....	3 07
<i>Trinity Church</i> : Babies' Branch (of which two little boys, a "Thank-offering" to their loving heavenly Father for great mercies bestowed on them and their loved ones, \$20), Gen.....	21 93
WAXAHACHE — <i>St. Paul's</i> : (Apportionment, 1909-10) \$12.50, Wo. Aux., \$5, Gen.....	17 50

**Delaware**

Ap. \$114.12

LAUREL — <i>St. Philip's</i> : (Apportionment, 1909-10) Gen.....	11 00
MILFORD— <i>Christ Church</i> : (Apportionment, 1909-10) Gen.....	6 12
NEWARK— <i>St. Thomas's</i> : (Apportionment, 1909-10) Gen.....	60 00
WILMINGTON— <i>St. Andrew's</i> S. S.: "Bishop Lee" scholarship, St. Andrew's Seminary, Mexico, \$10; "A Thank-offering," for the Edinburgh Conference, for St. Margaret's School, Tokyo, \$2; (Apportionment, 1909-10).....	12 00
MISCELLANEOUS — Wo. Aux., "Bishop Lee" scholarship, St. Andrew's Seminary, Mexico.....	25 00

**Duluth**

Ap. \$254.00

DULUTH— <i>St. Paul's</i> : Gen.....	250 00
MISCELLANEOUS—Junior Aux., Gen.....	4 00

**East Carolina**

Ap. \$368.75

GATESVILLE— <i>St. Mary's</i> : (Apportionment, 1909-10) Gen.....	8 00
ROXBEL — <i>St. Mark's</i> : (Apportionment, 1909-10) Gen.....	5 25
WILMINGTON — <i>St. James's</i> : (Apportionment, 1909-10) Gen.....	329 50
WINDSOR— <i>St. Thomas's</i> : (Apportionment, 1909-10) Gen.....	18 00
WINTON— <i>St. John's</i> : (Apportionment, 1909-10) Gen.....	7 00
WOODVILLE — <i>Grace</i> : (Apportionment, 1909-10) Gen.....	1 00

**Easton**

Ap. \$75.17

CECIL Co.— <i>St. Andrew's</i> (Andora): Gen.....	2 25
<i>Trinity Church</i> (Ekton): Gen.....	5 57
QUEEN ANNE'S Co.— <i>Wye Parish</i> : (Apportionment, 1909-10) Gen.....	4 37
TALBOT Co.— <i>All Saints'</i> (Easton): Gen.....	5 16
<i>Christ Church</i> : (Apportionment, 1909-10) Gen.....	47 82
MISCELLANEOUS—"W. S." Gen.....	5 00
Mrs. J. B. Gray (In Memoriam), Gen.....	5 00

**Florida**

Ap. \$12.00

JACKSONVILLE—Mrs. A. N. Mitchell (Apportionment, 1909-10), Gen....	12 00
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**Fond du Lac**

Ap. \$65.49

CHILTON— <i>St. Boniface's</i> : Gen.....	2 00
SHEBOYGAN—Mrs. Thomas A. Lang (Apportionment, 1909-10), Gen.....	50 00
WAUPACA— <i>St. Mark's</i> (Apportionment, 1909-10) Gen.....	9 34
MISCELLANEOUS—Babies' Branch, Gen.....	4 15

**Georgia**

Ap. \$68.99; Sp. \$5.00

AUGUSTA— <i>Church of the Good Shepherd</i> : (Apportionment, 1909-10) Gen.....	40 00
<i>St. Mary's</i> : Gen.....	3 00
BLACKSHEAR— <i>All Saints'</i> : (Apportionment, 1909-10) Gen.....	1 00
SANDERSVILLE — <i>Grace</i> : (Apportionment, 1909-10) Gen.....	12 05
SAVANNAH— <i>St. Paul's</i> : Wo. Aux., Dom.....	6 94
MISCELLANEOUS—Branch Junior Aux., for Rev. Robert White's salary, Philippine Islands, \$3; St. Luke's Hospital, Shanghai, \$3; Sp. for Holy Trinity Orphanage, Tokyo, \$2; Sp. for "Sister Katherine" scholarship, Guantanamo, Cuba, \$2; Sp. for Nenana School, Alaska, \$1.....	11 00

**Harrisburg**

Ap. \$334.52; Sp. \$5.00

ALTOONA— <i>St. Luke's</i> : Gen.....	15 00
COUDERSPORT— <i>Christ Church</i> : (Apportionment, 1909-10) Gen.....	25 00
EAGLES MERE — <i>St. John's-in-the-Wilderness</i> : (Apportionment, 1909-10) Frn.....	5 00
HARRISBURG— <i>St. Paul's</i> : (Apportionment, 1909-10) Gen.....	5 00
MARIETTA— <i>St. John's</i> : Gen.....	3 14
NEWPORT— <i>Nativity</i> : (Apportionment,	



1909-10) Gen.....	2 00
PHILIPSBURG— <i>St. Paul's</i> : (Apportionment, 1909-10) Gen.....	43 62
SHAMOKIN—F. W. V. Lorenz (Apportionment, 1909-10), Gen.....	5 00
WILLIAMSPORT— <i>Christ Church</i> : Dom. and Frn.....	54 53
MISCELLANEOUS—Babies' Branch (Apportionment, 1909-10), for "Little Helpers" Day-school, Shanghai, \$5; for kindergarten at Akita, Kyoto, \$5; Gen., \$136.23; Sp. for "Little Helpers" bed, St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for Emergency Fund, White-rocks, Utah, \$5; Sp. for a missionary font, \$5; Sp. for a font at Pueblo, Mexico, where Miss Karcher, of St. Matthew's, Sunbury, is serving, \$20 .....	181 23

**Indianapolis**

Ap. \$133.72

GREENSBURG— <i>Trinity Church</i> : Gen...	9 40
INDIANAPOLIS— <i>Christ Church</i> : (Apportionment, 1909-10) Gen.....	100 00
<i>Grace Pro-Cathedral</i> : Gen.....	6 80
MUNCIE—"A Friend" (Apportionment, 1909-10), Gen.....	5 00
TERRE HAUTE— <i>St. Mark's Mission</i> : (Apportionment, 1909-10) Gen.....	2 00
<i>St. Paul's</i> : (Apportionment, 1909-10) Gen.....	2 52
WASHINGTON— <i>St. John's</i> : (Apportionment, 1909-10) Gen.....	8 00

**Iowa**

Ap. \$240.57; Sp. \$10.00

ALGONA— <i>St. Thomas's</i> : Gen.....	4 00
BOONE— <i>Grace</i> : Gen.....	1 50
BURLINGTON— <i>Christ Church</i> : (Apportionment, 1909-10) Gen.....	57 35
DAVENPORT— <i>Trinity Church</i> : (Apportionment, 1909-10) Gen.....	48 68
DES MOINES— <i>St. Mark's</i> : (Apportionment, 1909-10) Gen.....	70 20
DUBUQUE— <i>St. John's</i> : Salary of Rev. Mr. Nieh, Hankow.....	13 35
DYERSVILLE— <i>Christ Church</i> : (Apportionment, 1909-10) for salary of Rev. Mr. Nieh, Hanch'uan, Hankow.....	7 00
GARDEN GROVE— <i>St. John's</i> : (Apportionment, 1909-10) Gen.....	2 08
GLENWOOD— <i>St. John's</i> : Gen.....	2 00
INDEPENDENCE— <i>St. James's</i> : C. D. Jones, Sp. for Church Extension Fund, Porto Rico.....	10 00
LYONS— <i>Grace S. S.</i> : Gen.....	28 41
SIoux CITY— <i>St. Paul's S. S.</i> : (Apportionment, 1909-10), Dom., \$3; Frn., \$3 .....	6 00

**Kansas**

Ap. \$18.95

EUREKA— <i>St. Thomas's Mission</i> : Gen..	6 25
MANHATTAN—Rev. J. H. Sage (Apportionment, 1909-10), Frn.....	5 00
TOPEKA—Mrs. E. Hempsted (Apportionment, 1909-10), Gen.....	5 00
WICHITA— <i>St. Stephen's</i> (East): Gen..	2 70

**Kansas City**

Ap. \$131.00

BRUNSWICK— <i>St. Paul's</i> : (Apportionment, 1909-10) Gen.....	3 00
FAYETTE — <i>St. Mary's</i> : (Apportionment, 1909-10) Gen.....	9 50

KANSAS CITY— <i>St. Paul's</i> : Gardiner Lathrop, Gen.....	25 00
<i>Trinity Church</i> : (Apportionment, 1909-10), \$50, Mrs. James C. Fuller (Apportionment, 1909-10), \$1.50, W. W. Knight, \$5, Gen.....	56 50
SEDALIA — <i>Calvary</i> : (Apportionment, 1909-10) Gen.....	25 00
SPRINGFIELD— <i>Christ Church</i> : (Apportionment, 1909-10) Gen.....	7 00
VERMONT—"Two Communicants" (Apportionment, 1909-10), Gen.....	5 00

**Kentucky**

Ap. \$111.25; Sp. \$13.00

LOUISVILLE — <i>Epiphany</i> : (Apportionment, 1909-10) Gen.....	14 25
<i>Grace</i> : (Apportionment, 1909-10) Gen. <i>St. Andrew's</i> : William A. Robinson, for "William A. Robinson, Jr., Memorial" scholarship, St. John's School, Cape Mount, Africa.....	50 00
<i>Trinity Church</i> : Gen., \$10; S. S. (Apportionment, 1909-10), \$2; Sp. for Bishop Rowe's work, Alaska, \$13 .....	25 00
PEWEE— <i>St. James's</i> : Wo. Aux., Gen..	10 00

**Lexington**

Ap. \$88.58; Sp. \$55.00

COVINGTON— <i>St. John's</i> : (Apportionment, 1909-10) Gen.....	33 25
DANVILLE—Mrs. J. R. Cowan (Apportionment, 1909-10), Gen.....	10 00
FRANKFORT—Mrs. C. C. Penick, Sp. for support of a girl in Mr. Ishii's Orphanage, Tokyo.....	30 00
LEXINGTON— <i>Christ Church Cathedral</i> : Wo. Aux., Sp. for life insurance of Rev. C. H. Evans, Tokyo.....	25 00
NEWPORT — <i>St. Paul's</i> : (Apportionment, 1909-10) Gen.....	43 33
NICHOLASVILLE— <i>All Saints</i> : Gen.....	2 00

**Long Island**

Ap. \$226.40; Sp. \$50.00

BROOKLYN— <i>Grace</i> : Horace H. Dall (Heights), Frn.....	50 00
<i>St. Luke's</i> : "A Member" (Apportionment, 1909-10), Gen.....	10 00
<i>St. Philip's</i> (Dyker Heights): (Apportionment, 1909-10) Gen.....	14 00
Miss Isabel E. Lord (Apportionment, 1909-10), Gen.....	2 00
"A Reader of THE SPIRIT OF MISSIONS," medical work in China (Apportionment, 1909-10).....	2 00
CENTRE MORICHES— <i>St. John's</i> : Dom., \$6.57; Frn., \$5.....	11 57
FAR ROCKAWAY— <i>St. John's</i> : Gen.....	15 00
GARDEN CITY—Miss Harriet D. Nandain (Apportionment, 1909-10), Gen.....	10 00
GREAT NECK— <i>All Saints</i> : Gen.....	62 00
LONG ISLAND CITY— <i>St. John's</i> : Dom. ....	1 78
RICHMOND HILL— <i>Resurrection</i> : Sp. for Christmas Entertainment at Kawagoe, Tokyo, \$25; Sp. for building or repairs at Kawagoe, Tokyo, \$25.....	50 00
ROCKVILLE CENTRE — <i>Ascension</i> : (Apportionment, 1909-10) Gen.....	16 00
SEA CLIFF— <i>St. Luke's</i> : \$10, S. S.* \$10 (Apportionment, 1909-10), Gen.....	20 00
SETAUKET— <i>Caroline Church</i> : (Apportionment, 1909-10) Dom.....	2 05
ST. JOHN LAND— <i>Church of the Testimony</i> : (Apportionment, 1909-10) Gen.....	10 00



**Los Angeles**

Ap. \$37.85

LOS ANGELES—Catherine E. Dallet Smith, Gen.	10 00
TERMINAL — <i>St. Michael and All Angels'</i> : Frn., Colored People of the South	4 85
WHITTIER— <i>St. Matthias's</i> : Dom. and Frn.	23 00

**Louisiana**

Ap. \$53.66

BUNKIE — <i>Calvary</i> : (Apportionment, 1909-10) Dom. and Frn.	1 50
GIBSON — <i>St. Anna's</i> : (Apportionment, 1909-10) Gen.	6 75
MORGAN CITY— <i>Trinity Mission</i> : (Apportionment, 1909-10) Gen.	7 41
NATCHITOCHEs— <i>Trinity Church</i> : (Apportionment, 1909-10) Gen.	6 10
NEW ORLEANS— <i>Annunciation</i> : (Apportionment, 1909-10) Gen.	25 00
NEW ROADS— <i>Holy Trinity Church</i> : Dom. and Frn.	3 00
RUSTAN — (Apportionment, 1909-10), Gen.	3 90

**Maine**

Ap. \$162.57

AUBURN— <i>St. Michael's</i> : Gen.	5 00
BANGOR— <i>St. John's</i> : Mrs. M. T. Plaisted (Apportionment, 1909-10), Gen.	5 00
BATH— <i>Grace</i> : Gen.	40 00
CAMDEN— <i>St. Thomas's</i> : "A Friend" (Apportionment, 1909-10), Gen.	10 00
EXETER— <i>Holy Trinity Church</i> : Gen.	3 00
FORT FAIRFIELD— <i>St. Paul's</i> : (Apportionment, 1909-10) Gen.	5 07
GARDNER— <i>Christ Church</i> : Dom.	37 50
GOTTS ISLAND—"A Churchman" (for 1909-10), Gen.	2 00
NORWAY— <i>Christ Church</i> : Gen.	5 00
SOUTHPORT — <i>All Saints'-by-the-Sea</i> : (Apportionment, 1909-10) Gen.	50 00

**Marquette**

Ap. \$45.80

ANDERSONVILLE—"A Little Girl," Gen.	2 31
CEDARVILLE—Gen.	3 49
NEGAUNEE — <i>St. John's</i> : (Apportionment, 1909-10) Gen.	40 00

**Maryland**

Ap. \$126.02

BALTIMORE— <i>Holy Cross</i> : (Apportionment, 1909-10), \$3.52, rector and his wife, \$3, Gen.	6 52
Memorial: Wo. Aux., Gen.	10 00
E. H. Welbourn, Frn.	5 00
Thomas W. Hall (Apportionment, 1909-10), Gen.	3 00
Mrs. A. G. Marks, Gen.	1 00
BALTIMORE CO.— <i>St. John's</i> (Mt. Washington): (Apportionment, 1909-10) Dom.	2 00
<i>St. Matthew's</i> (Sparrows Point): (Apportionment, 1909-10) Gen.	18 00
Chapel of the Good Shepherd (Sherwood): S. S., for support of teacher in <i>St. Peter's</i> Day-school for Boys, Hankow, China.	10 00
<i>Trinity Church S. S.</i> (Towson): For work of Bishop Brent, Philippine Islands	7 00
FREDERICK, CARROLL AND HOWARD COS.— <i>Lingmore Parish, St. Paul's</i> (Mount Airy): (Apportionment, 1909-10) Gen.	25 50
WASHINGTON CO.— <i>St. John's</i> (Hagerstown): (Apportionment, 1909-10) Gen.	38 00

**Massachusetts**

Ap. \$1,154.89; Sp. \$100.00

ANDOVER— <i>Christ Church</i> : Gen.	51 02
BOSTON— <i>Advent</i> : "A Member," Gen. (Apportionment, 1909-10).	100 00
<i>Church of the Messiah</i> : Gen. (Apportionment, 1909-10).	5 00
<i>St. Paul's</i> : Mrs. Herbert H. Eustis, Gen. (Apportionment, 1909-10).	150 00
<i>St. Stephen's</i> : Gen. (Apportionment, 1909-10)	10 00
Anna T. Reynolds, Gen. (Apportionment, 1909-10)	50 00
Olga E. Monks, Gen. (Apportionment, 1909-10)	25 00
Percival Chittenden (Dorchester), Gen. (Apportionment, 1909-10)	2 00
A. G. Clark, Gen.	1 00
BRADFORD—Mrs. W. B. Kimball, Gen.	5 00
BRIDGEWATER— <i>Trinity Church</i> : 65 cts., Altar Guild, \$5, Gen. (Apportionment, 1909-10).	5 65
BROOKLINE — <i>All Saints'</i> : "Churchwoman," Gen. (Apportionment, 1909-10)	1 00
CAMBRIDGE— <i>Christ Church</i> : "A Member," Gen. (Apportionment, 1909-10)	100 00
<i>St. John's</i> : Frn.	100 00
CHATHAM—Miss Grace Nugent, Dom., \$1; Frn., \$2	3 00
CONCORD— <i>Trinity Church</i> : Gen. (Apportionment, 1909-10)	10 00
DEDHAM— <i>Church of the Good Shepherd</i> (East): per Rev. F. Pember, Frn.	9 00
FALL RIVER— <i>St. Stephen's</i> : Gen. (Apportionment, 1909-10)	35 00
FALMOUTH— <i>Church of the Messiah</i> (Wood's Hole): Gen.	30 43
LEXINGTON— <i>Church of the Redeemer</i> : "M. D." (Apportionment, 1909-10), \$25, S. S.,* \$28.66, Gen.	53 66
LINCOLN— <i>St. Anne's</i> : Dom. and Frn.	11 61
MARBLEHEAD— <i>St. Michael's</i> : Gen.	60
MATTAPOISETT — <i>St. Philip's</i> : Gen., \$10; Children's Service, for work under Bishop Horner, Asheville, \$5; for the Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$5	20 00
MEDFORD— <i>Grace</i> : Gen.	12 19
NEWTON— <i>Church of the Redeemer</i> (Chestnut Hill): Gen. (Apportionment, 1909-10)	154 00
<i>St. John's</i> (Newtonville): Gen.	21 15
<i>St. Mary's S. S.</i> * (Lower Falls): Gen.	20 00
SOMERVILLE— <i>St. Thomas's</i> : Gen. (Apportionment, 1909-10)	8 58
WESTON—Mrs. Charles Dean, Gen. (Apportionment, 1909-10)	10 00
MISCELLANEOUS—Dakota League, Sp. for supplies for <i>St. Mary's</i> School, Rosebud, South Dakota.	100 00
Branch Wo. Aux., "A Member," Dom.	50 00
Branch Wo. Aux., Domestic Committee, for Western Colorado, \$50; Nevada, \$50	100 00

**Michigan**

Ap. \$488.12; Sp. \$15.50

ALGONAC— <i>St. Andrew's</i> : Gen. (Apportionment, 1909-10)	14 00
CAMBRIDGE — <i>St. Michael and All Angels'</i> : Gen.	12 77
DELRAY— <i>St. Mark's</i> : Junior Aux., Alaska, \$4; Sp. for Miss Routledge, Manila, Philippine Islands, \$4	8 00
DETROIT— <i>St. Andrew's</i> : <i>St. Agnes's</i> Guild, Junior Aux., Gen., \$15; Sp. for Miss Routledge, Manila, Philippine Islands, \$3	18 00
<i>Mariners' Church</i> : Gen. (Apportionment, 1909-10)	4 23



<i>St. Barnabas's</i> : Gen. ....	12 77	HASSAN— <i>St. John's</i> : Gen. ....	2 25
<i>St. John's</i> : Colored educational work, \$18.05; Mrs. George Beck, Gen., \$10; (Apportionment, 1909-10), Junior Aux., Alaska, \$5; <i>St. Augustine's</i> School, North Carolina, \$5; Gen., \$5; Sp. for Miss Routledge, Manila, Philippine Islands, \$2. ....	45 05	LIVERNE— <i>Holy Trinity Church</i> : (Apportionment, 1909-10) Gen. ....	2 15
<i>St. Joseph's</i> : Junior Aux., <i>St. James's</i> Hospital, Anking, Hankow, \$1.50; Sp. for Bishop Rowe, Alaska, \$5; Sp. for Miss Routledge, Manila, Philippine Islands, \$5; Sp. for Bishop Horner, Asheville, 50 cts. ....	12 00	LITCHFIELD— <i>Emmanuel Church</i> : Gen. ....	1 25
<i>St. Peter's</i> : Gen. (Apportionment, 1909-10) ....	25 00	MINNEAPOLIS— <i>Church of the Messiah</i> : Gen. ....	2 00
<i>St. Stephen's</i> : Gen., \$4.18; Junior Aux., Alaska, \$3; Sp. for Bishop Horner, Asheville, \$2; Sp. for Widely Loving Society, Osaka, Kyoto, \$3. George Hargreaves, Gen. (Apportionment, 1909-10) ....	20 00	<i>St. Ansgarius's</i> : Gen. ....	5 00
Mrs. C. B. Grant, Gen. (Apportionment, 1909-10) ....	10 00	<i>St. Johannes's</i> : Gen. ....	1 50
JACKSON— <i>St. Paul's</i> : Gen. (Apportionment, 1909-10) ....	131 32	<i>St. Paul's</i> : Gen. (Apportionment, 1909-10) ....	8 60
MACKINAC ISLAND — <i>Trinity Church</i> : Dom. (Apportionment, 1909-10) ....	20 00	NORTHFIELD— <i>All Saints's</i> : \$5, S. S.* \$12.50, Gen. (Apportionment, 1909-10) ....	17 50
OWOSSO— <i>Christ Church</i> : "Personal," Wo. Aux., Gen. ....	5 00	ST. PAUL— <i>St. Mary's</i> S. S. (Merriam Park): Gen. (Apportionment, 1909-10) ....	33 50
PONTIAC— <i>All Saints's</i> : Gen., \$25; Junior Aux., "Bishop C. D. Williams" scholarship, <i>St. John's</i> School, Cape Mount, Africa, \$25. ....	50 00	A. W. Partridge, Gen. ....	25 00
PORT HURON— <i>St. Paul's</i> : Gen. ....	2 80	ST. PETER— <i>Holy Communion</i> : Gen. (Apportionment, 1909-10) ....	9 00
WILLIAMSTON— <i>St. Katherine's</i> S. S.: Gen. ....	50	SLAYTON—Mrs. Mark Tisdale, Gen. ....	3 00
YPSILANTI— <i>St. Luke's</i> : Gen. ....	100 00	WASECA— <i>Calvary</i> : Gen. ....	12 00
<b>Michigan City</b>		WORTHINGTON — <i>St. John's</i> : Gen. (Apportionment, 1909-10) ....	2 10
Ap. \$103.44		<b>Mississippi</b>	
ELKHART— <i>St. John's</i> : Dom. and Frn. HAMMOND— <i>St. Paul's</i> : Gen. (Apportionment, 1909-10) ....	3 00 34 62	Ap. \$83.35	
HOWE— <i>St. Mark's</i> : \$1, Junior Aux., \$1, Gen.; Junior Aux., Dom., \$1; Frn., \$1. ....	4 00	BILOXI— <i>Church of the Redeemer</i> : Gen. (Apportionment, 1909-10) ....	37 85
LIMA— <i>St. Mark's</i> : Wo. Aux., Gen. ....	4 50	GRENADA— <i>All Saints's</i> : A. C. Leigh, Gen. (Apportionment, 1909-10) ....	15 50
LOGANSPOUT — <i>Trinity Church</i> : "A Communicant," Frn. ....	2 00	GREENWOOD— <i>Nativity</i> : Gen. ....	25 00
SOUTH BEND— <i>St. James's</i> : Gen. (Apportionment, 1909-10) ....	55 32	LELAND—R. S. Porter, Frn. ....	5 00
<b>Milwaukee</b>		<b>Missouri</b>	
Ap. \$82.36; Sp. \$45.00		Ap. \$1,539.83	
CUMBERLAND— <i>All Souls's</i> : Gen. (Apportionment, 1909-10) ....	80	ST. LOUIS— <i>Emmanuel Church</i> (Old Orchard): "A Member," Dom. ....	50 00
EAU CLAIRE— <i>Christ Church</i> : Gen. (Apportionment, 1909-10) ....	24 04	<i>St. Andrew's</i> : Gen. (Apportionment, 1909-10) ....	4 90
EVANSVILLE— <i>St. John's</i> : Gen. (Apportionment, 1909-10) ....	5 00	<i>St. Peter's</i> : Dom., \$15; Frn., \$1,300. ....	1,315 00
HAYWOOD — <i>Ascension</i> : Gen. (Apportionment, 1909-10) ....	2 35	<i>St. Stephen's House</i> S. S.*: Gen. (Apportionment, 1909-10) ....	169 93
MILWAUKEE— <i>All Saints's Cathedral</i> : Gen., \$10; Sp. for purchase of land, Wuchang, Hankow, 45 cts. ....	10 45	<b>Montana</b>	
R. O. Wooster, Gen. (Apportionment, 1909-10) ....	5 00	Ap. \$5.00	
"A Subscriber," Gen. (Apportionment, 1909-10) ....	1 00	TOWNSEND—Miss Orlena Coggeshall, Gen. ....	5 00
PORTAGE— <i>St. John's</i> : Frn. ....	7 10	<b>Nebraska</b>	
RACINE— <i>St. Luke's</i> : Frn. ....	26 00	Ap. \$123.29	
SHELL LAKE— <i>St. Stephen's</i> : Gen. (Apportionment, 1909-10) ....	52	CENTRAL CITY— <i>Christ Church</i> : Dom. and Frn. (Apportionment, 1909-10) ....	34 50
SPOONER— <i>St. Alban's</i> : Gen. (Apportionment, 1909-10) ....	55	CREIGHTON— <i>St. Mark's</i> : Gen. (Apportionment, 1909-10) ....	1 00
<b>Minnesota</b>		NELIGH— <i>St. Peter's</i> : Gen. (Apportionment, 1909-10) ....	17 44
Ap. \$133.85		NIORARA— <i>St. Paul's</i> : Dom. and Frn. (Apportionment, 1909-10) ....	1 00
BECKER— <i>Trinity Church</i> : Gen. ....	2 00	OMAHA— <i>St. Andrew's</i> : Gen. (Apportionment, 1909-10) ....	18 75
ELYSIAN — <i>Grace</i> : (Apportionment, 1909-10) Gen. ....	2 00	ST. PHILIP'S: Gen. (Apportionment, 1909-10) ....	1 00
GLENCOE— <i>Christ Church</i> : Gen. ....	5 00	<i>Trinity Cathedral</i> : Dom. and Frn. (of which \$25, Apportionment, 1909-10) ....	49 60
		<b>Newark</b>	
		Ap. \$401.76; Sp. \$8.00	
		ALLENDALE— <i>Epiphany</i> : Gen. ....	4 00
		CLIFTON— <i>St. Peter's</i> : (Apportionment, 1909-10) Gen. ....	2 29
		EAST ORANGE— <i>Christ Church</i> : (Apportionment, 1909-10) Bishop Rowe's work, Alaska. ....	12 00
		HASBROUCK HEIGHTS — <i>St. John-the-Divine</i> : (Apportionment, 1909-10) Gen. ....	10 71
		JERSEY CITY— <i>Holy Cross</i> : (Appor-	



tionment, 1909-10) Gen.....	9 06
St. John's (Heights): Salary of Rev. William J. Cuthbert, Kyoto.....	137 50
LITTLE FALLS—St. Agnes's: (Apportionment, 1909-10) Gen.....	10 00
MONTCLAIR — St. James's (Upper): (Apportionment, 1909-10) Gen.....	42 60
NEWARK—Christ Church Cathedral: (Apportionment, 1909-10) Gen.....	29 78
St. Paul's: (Apportionment, 1909-10) Gen.....	33 55
NEWTON—Christ Church: Gen.....	11 42
ORANGE—Grace: G. L. Hutching (Apportionment, 1909-10), Frn.....	10 00
Wo. Aux., Miss Bertha Richards (Apportionment, 1909-10), Gen.....	30 00
PASSAIC — St. George's: (Apportionment, 1909-10) Gen.....	3 00
PATERSON—St. Paul's S. S.: Sp. for St. John's University, Expansion Fund, Shanghai.....	8 00
RUTHERFORD—Grace (East): (Apportionment, 1909-10) Gen.....	2 43
SUMMIT—Edmund A. Embury, Gen.....	50 00
WEST HOBOKEN—St. John's: Gen.....	3 42

**New Hampshire**

Ap. \$74.42

CLAREMONT—F. H. Foster (Apportionment, 1909-10), Gen.....	4 00
DANBURY—Church of the Holy Spirit: "David" scholarship, St. John's School, Cape Mount, West Africa... 50	50
FRANKLIN—St. Jude's: "David" scholarship, St. John's School, Cape Mount, West Africa.....	8 50
LINCOLN—Church of the Messiah: "David" scholarship, St. John's School, Cape Mount, West Africa... 1 00	1 00
NEW LONDON—St. Andrew's: Gen.....	35 42
Mrs. J. M. K. David (Apportionment, 1909-10), Gen.....	10 00
TILTON — Trinity Church: "David" scholarship, St. John's School, Cape Mount, West Africa.....	15 00

**New Jersey**

Ap. \$348.00; Sp. \$222.00

ATLANTIC CITY—All Saints': Sp. for Church Extension Fund, Porto Rico, \$105; "A Parishioner," Sp. for Church Extension Fund, Porto Rico, \$25; "A Friend" (In Memoriam), "T. B. W." Sp. for Building Fund, Church of the Annunciation, San Juan, Porto Rico, \$50.....	180 00
BASKING RIDGE—St. Mark's Chapel: Gen.....	4 71
BEACH HAVEN—Holy Innocents': Sp. for Bishop Kinsolving, Brazil.....	12 00
BERNARDSVILLE—St. John's: Gen.....	66 09
Somerset Inn Mission: Gen.....	47
BURLINGTON—St. Mary's: "A Friend," Sp. for Church Extension Fund, Porto Rico.....	25 00
CAMDEN—St. Paul's: "A Member," Gen.....	1 00
ELIZABETH — Grace: (Apportionment, 1909-10) Gen.....	70 83
FAIR HAVEN—Holy Communion: Gen.. 12 00	12 00
GLASBORO—St. Thomas's: Gen.....	10 00
HADDONFIELD—Grace: (Apportionment, 1909-10) Gen.....	59 00
METUCHEN—St. Luke's: (Apportionment, 1909-10) Gen.....	37 05
NEW BRUNSWICK—St. John the Evangelist's: Gen.....	5 00
OCEAN CITY—Rev. John Liggins, Sp. for St. Paul's College, Tokyo.....	5 00
PEMBERTON—Grace: Gen.....	16 85
ROCKY HILL—Thayer A. Bolmer, Gen. 5 00	5 00
SEWARREN—St. John's: (Apportionment, 1909-10) Gen.....	60 00

**New York**

Ap. \$10,830.52; Sp. \$431.75

BRONXVILLE—Christ Church: Sp. for Expansion Fund, St. John's University, Shanghai.....	22 00
CARMEL—Marion C. Tracy (Apportionment, 1909-10), Gen.....	10 50
CORNWALL—St. John's: (Apportionment, 1909-10) Gen.....	20 00
DOBBS FERRY—Zion (Greensburgh): (Apportionment, 1909-10) Gen.....	125 83
FISHKILL—St. Andrew's: Gen.....	35 00
FISHKILL VILLAGE—Miss A. I. Vandervoort, Gen.....	10 00
GREENWOOD LAKE—Church of the Good Shepherd: Sp. for Expansion Fund, St. John's University, Shanghai.... 13 75	13 75
KINGSTON—St. John's: Dom., \$6.60; Frn., \$6.11; Junior Aux., Gen., \$2.. 14 71	14 71
MARLBORO—Christ Church: (Apportionment, 1909-10) Gen.....	16 00
MATTEAWAN—St. Luke's: Wo. Aux., Gen., \$5; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Deaconess Routledge's work, Manila, Philippine Islands, \$5.....	15 00
MOUNT VERNON—Mrs. J. W. Shepard (Apportionment, 1909-10), Gen.... 1 00	1 00
"A Friend," Sp. toward the purchase of a donkey for the Rev. Mr. Matthews, Cape Mount, Liberia..... 21 00	21 00
NEW YORK—All Angels': (Apportionment, 1909-10) Gen.....	846 42
All Souls': (Apportionment, 1909-10) "G. R." Gen., \$20.25; "A and G." Gen., \$115; St. John's University, Shanghai, \$15; Bishop Partridge's work, Kyoto, \$10; S. S.* Gen., \$38.51.....	198 76
Ascension (West New Brighton, Staten Island): (Apportionment, 1909-10) Gen.....	82 00
Beloved Disciple: Gen.....	24 60
Christ Church (Riverdale): (Apportionment) Gen.....	60 00
Grace: (Apportionment, 1909-10), "A Member," Gen., \$100; St. Augustine's League, Committee on Missions for Colored People, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Good Samaritan Hospital, Charlotte, \$5.....	115 00
Holy Communion: Miss Mary L. Ogden, \$100, Charles W. Ogden, \$50, Gen.. 150 00	150 00
Holy Apostles': Gen., \$67.70 (Apportionment, 1909-10); "A Member," Wo. Aux., Sp. for Christmas gifts, for Kyoto, \$5; Sp. for Christmas gifts, for Hankow, \$5.....	77 70
Church of the Messiah: (Apportionment, 1909-10) Gen.....	2 50
St. Andrew's (Richmond, Staten Island): Wo. Aux., Sp. for Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$50; "A Member," Gen., \$25.....	75 00
St. George's: \$1,109.40, Wo. Aux., "A Member," \$50 (Apportionment, 1909-10), Gen.....	1,159 40
St. John's (Clifton, Staten Island): Gen.....	20 00
St. Mary's: Brazil.....	50 00
St. Peter's (Westchester): (Apportionment, 1909-10) Dom.....	16 91
St. Philip's: (Apportionment, 1909-10) Gen.....	150 00
Trinity Chapel: Domestic Missions in the United States, \$1,823.52; missions in Africa, China, Japan, \$1,881.35.....	3,704 87
"J. M. L." medical mission work in China, \$700; work in Oklahoma, \$700; work in Eastern Oregon, \$600; (Apportionment, 1909-10)...	2,000 00



"A Friend" (Apportionment, 1909-10), Gen.....	1,000 00	MAUMEE— <i>St. Paul's</i> : Gen.....	5 00
Mrs. E. Benjamin (Apportionment, 1909-10) Gen.....	300 00	OBERLIN— <i>Christ Church</i> : Gen.....	10 00
"Birthday Offering," Gen.....	100 00	SANDUSKY— <i>Grace</i> : Wo. Aux., Philip- pines, \$5; salary of Miss Elwin, Shanghai, \$10; "Sandusky" scholar- ship, St. John's University, Shang- hai, \$40.....	55 00
Miss E. Shriner (New Brighton, Staten Island) (Apportionment, 1909-10), Gen.....	1 00	TOLEDO— <i>St. Andrew's S. S.</i> ,* Gen.....	6 36
General Theological Seminary "Di- vinity" scholarship, Trinity Divinity- school, Tokyo, \$70; "Divinity" schol- arship, Boone Divinity-school, Wu- chang, Hankow, \$100.....	170 00	UNIONVILLE— <i>St. Michael's</i> : Gen.....	2 31
Girls' Friendly Society, Sp. for sal- ary of deacon, the Rev. S. C. Hugh- son, O.H.C., St. Andrew's School, Sewanee, Tennessee.....	10 00	WELLSVILLE— <i>Ascension</i> : Wo. Aux., salary of Miss Elwin, Shanghai.....	1 00
NYACK— <i>Grace</i> : Gen.....	94 00	WOOSTER— <i>St. James's</i> : \$4, S. S., 58 cts. (Apportionment, 1909-10), Dom.	4 58
OSSINING— <i>All Saints'</i> (Briarcliff): Mrs. D. B. Plumer, Sp. for Expanson Fund, St. John's University, Hankow <i>Trinity Church</i> : Wo. Aux., Sp. for Hos- pital of the Good Sheperd, Fort De- fance, Arizona, \$75; S. S., Gen., \$40	5 00	MISCELLANEOUS—"A Friend" (Appor- tionment, 1909-10), Gen.....	200 00
PEKSKILL— <i>St. Peter's</i> : (Apportion- ment, 1909-10) Gen.....	59 00		
Mrs. John J. Cox (Apportionment, 1909-10), Gen.....	10 00		
POUGHKEEPSIE— <i>Christ Church</i> : Gen..	30 00		
RYE—Mrs. George P. Titus, Gen.....	6 17		
SPARKKILL— <i>Christ Church</i> (Piermont): Gen.....	2 00		
WHITE PLAINS— <i>Grace S. S.</i> : "Grace Church" scholarship, St. John's Uni- versity, Shanghai, \$50; Gen., \$52.15.	102 15		
YONKERS—"Mrs. J. H. C." Gen.....	10 00		
Miss Alice I. Gilman (Apportion- ment, 1909-10), Gen.....	10 00		
MISCELLANEOUS—Niobrara League, Sp. for supplies for St. Mary's School, Rosebud, South Dakota (of which Mrs. George A. Ward, \$100).....	200 00		
<b>North Carolina</b>			
Ap. \$127.91; Sp. \$3.00			
CHARLOTTE— <i>St. Michael's</i> : Wo. Aux., Sp. for Bishop Ferguson, Africa (of which Junior Aux., \$1).....	3 00		
<i>St. Peter's S. S.</i> :* Gen.....	50 50		
GREENSBORO— <i>St. Cuthbert's Chapel</i> : (Apportionment, 1909-10) Gen.....	1 00		
HALIFAX— <i>St. Mark's</i> : Gen.....	1 25		
JACKSON— <i>Church of the Saviour</i> : (Ap- portionment, 1909-10) Gen.....	5 00		
RALEIGH— <i>Christ Church</i> : (Apportion- ment, 1909-10) Gen.....	16 90		
ROWAN CO.— <i>St. Mark's</i> : (Apportion- ment, 1909-10) Gen.....	26		
<i>St. Mary's</i> : (Apportionment, 1909-10) Gen.....	1 00		
<i>St. Matthew's</i> : (Apportionment, 1909- 10) Gen.....	1 00		
SOUTHERN PINES—"A Friend" (Appor- tionment), Gen.....	1 00		
MISCELLANEOUS—"Anonymous" (Ap- portionment, 1909-10), Gen.....	50 00		
<b>Ohio</b>			
Ap. \$357.12			
ASHTABULA— <i>St. Peter's</i> : Gen.....	10 60		
CLEVELAND— <i>Emmanuel Church</i> : Miss Maude L. Kimball (Apportionment, 1909-10), Gen.....	12 00		
<i>Incarnation</i> : Gen., \$27.86; Wo. Aux., salary of Miss Elwin, Shanghai, \$5..	32 86		
<i>St. Andrew's</i> : Wo. Aux., salary of Miss Elwin, Shanghai.....	1 41		
<i>St. John's</i> : Junior Aux., salary of Miss Elwin, Shanghai.....	5 00		
Harriet P. Hutchinson (Apportion- ment, 1909-10), Gen.....	1 00		
JEFFERSON— <i>Trinity Church</i> : Gen.....	10 00		
		<b>Oregon</b>	
		Ap. \$38.50	
		ASTORIA— <i>Holy Innocents'</i> : (Appor- tionment, 1909-10) Gen.....	10 50
		CORVALLIS— <i>Good Samaritan</i> : (Appor- tionment, 1909-10) Gen.....	15 50
		EUGENE—E. L. Blossom (Apportion- ment, 1909-10), Gen.....	5 00
		TOLEDO— <i>St. John's Mission</i> : Gen.....	7 50
		<b>Pennsylvania</b>	
		Ap. \$2,101.94; Sp. \$696.05	
		ARDMORE— <i>St. Mary's</i> : Wo. Aux., Sp. for nurses' salary in St. Luke's Hos- pital, Shanghai.....	10 00
		BRYN MAWR— <i>Church of the Redeemer</i> : Mrs. Perot's Bible Class, Sp. for Nevada.....	3 00
		CHELLENHAM— <i>St. Paul's</i> : Wo. Aux., Sp. for Bishop Roots, Hankow.....	5 00
		ITHAN— <i>St. Martin's Chapel</i> : Frn.....	1 03
		MERION STATION—Mrs. S. Burns West- on (for 1909-10), Gen.....	10 00
		NORWOOD— <i>St. Stephen's</i> : (Apportion- ment 1909-10) Gen.....	25 00
		PHILADELPHIA— <i>Atonement</i> (Memori- al): Apportionment 1909-10) Gen..	21 25
		<i>Calvary</i> (Germantown): Girls' Friend- ly Society, Sp. for salary of teacher, St. John's Mission, Battle Creek, Tennessee.....	15 00
		<i>Christ Church Chapel</i> : Wo. Aux., Sp. for Bishop Roots, Hankow.....	6 00
		<i>Christ Church</i> (Franklinville): Gen..	10 37
		<i>Emmanuel Church</i> (Holmesburg): D. M., \$5; Miss Disston, \$1 (Apportion- ment 1909-10), Gen.....	6 00
		<i>Epiphany Chapel</i> : "A Member," Gen., \$5; Girls' Friendly Society, Sp. for salary of teacher, St. John's Mission, Battle Creek, Tennessee, \$5.....	10 00
		<i>Epiphany Mission</i> (Sherwood): (Ap- portionment 1909-10) Gen.....	3 05
		<i>Holy Apostles'</i> : Wo. Aux., salary of Miss Sarah H. Reid, Shanghai....	650 00
		<i>Holy Trinity Church</i> : Wo. Aux., Mis- sionary Bible-class for Hooker Mem- orial School, Mexico.....	25 00
		Children of the House of the Holy Child (Apportionment 1909-10), Gen.	1 00
		<i>Messiah Chapel</i> : Girls' Friendly Socie- ty, Sp. for salary of teacher, St. John's Mission, Battle Creek, Ten- nessee.....	6 60
		<i>Prince of Peace</i> : Wo. Aux., "Foreign Committee" scholarship, St. Hilda's School, Wuchang, \$2.50; "Foreign Committee" scholarship, \$2.50.....	5 00
		<i>Resurrection</i> : Girls' Friendly Society, Sp. for salary of teacher at Battle Creek, Tennessee, St. John's Mis- sion.....	10 00
		<i>Church of the Saviour</i> : Wo. Aux. (In Memoriam), M. A. C. Ireland, Sp. for evangelist's salary, St. Luke's	



Hospital, Shanghai.....	75 00
St. Barnabas's (Haddington): Gen.....	23 00
St. Clement's: Girls' Friendly Society, Sp. for salary of teacher at Battle Creek, Tennessee, St. John's Mission .....	50 00
St. Elizabeth's S. S.*: (Apportionment, 1909-10), Gen., \$51; Girls' Friendly Society, Sp. for salary of teacher at Battle Creek, Tennessee, St. John's Mission, \$10.....	61 00
St. Luke's (Germantown): "Layman," \$20, Wo. Aux., "A Member," \$5 (Apportionment, 1909-10), Gen.....	25 00
St. Mark's: (Apportionment, 1909-10) Gen.....	25 00
St. Martin's-in-the-Field: Gen.....	38 52
St. Matthew's (Francisville): Dom., \$5.45; Frn., \$5.10; support of St. John's University, Shanghai, \$5; Gen., \$162.94 (of which Apportionment, 1909-10, \$148.45).....	178 49
St. Paul's (Aramingo): Gen.....	5 50
St. Paul's (Overbrook): (for 1909-10) Gen.....	50 05
St. Paul's (Chestnut Hill): Girls' Friendly Society, Sp. for salary of teacher at Battle Creek, Tennessee, St. John's Mission, \$10; Margaret Wylie, Sp. for St. John's University, Expansion Fund, Shanghai, \$5.....	15 00
St. Peter's House: Girls' Friendly Society, Sp. for salary of missionary curate for Rev. S. C. Hughson, O.H.C., St. Andrew's School, Sewanee, Tennessee .....	10 00
St. Peter's: Wo. Aux., "A Member," Sp. for personal domestic special, \$25; Sp. for personal foreign special, \$50; Girls' Friendly Society, Sp. for Nevada, \$12.....	87 00
St. Philip's: Men's Forward Mission Movement, Gen.....	245 00
Wo. Aux., "F. H. D.," Gen.....	200 00
"A.," Gen. (for 1909-10), \$100; Sp. for Expansion Fund, St. John's University, Shanghai, \$25.....	125 00
Miss Jane R. Haines (Germantown), Gen.....	50 00
Mrs. Harriet M. Frazier, Sp. for Utah .....	50 00
Linda F. Pancoast, Sp. for Nevada. Miss Ellen Embers (Apportionment, 1909-10), Gen.....	50 00
Mrs. James Larg (Chestnut Hill) (Apportionment, 1909-10), Gen....	15 00
B. Frank Clapp, Sp. for Porto Rico Church Extension Fund.....	10 00
Miss Mary L. Richards, Dom., \$5; Frn., \$5; (Apportionment, 1909-10) .....	10 00
Miss Edith W. Dallas (Apportionment, 1909-10), Gen.....	5 00
Miss Helen J. Wright (Apportionment, 1909-10), Gen.....	5 00
Joseph E. J. McGee, Gen., \$2; Sp. for Expansion Fund, St. John's University, Shanghai, \$2.....	4 00
PEQUEA—St. John's: (Apportionment, 1909-10) Gen.....	9 00
RADNOR—St. Martin's: \$105.59, family mite-chest, \$11.03, Gen.; Wo. Aux., Frn. (Apportionment, 1909-10), \$10.....	126 62
RIDLEY PARK—Christ Church: (Apportionment, 1909-10), Dom., \$5; Gen., \$4.75 .....	9 75
UPPER MERION—Christ Church: (Apportionment, 1909-10) Frn.....	8 15
VILLA NOVA—Through "A Friend," Sp. for Mrs. A. A. Gilman, Changsha, Hankow .....	100 00
WEST WHITELAND—St. Paul's: (Apportionment, 1909-10) Gen.....	7 16
MISCELLANEOUS—Indian Hope Association, Sp. for supplies for St. Mary's School, Rosebud, South Dakota.....	100 00

In memory of "A. F. P.," Sp. for Utah .....	25 00
Wo. Aux., Domestic Committee, salary of a domestic missionary bishop, Miss Ellen Morris, \$1, "A Friend," \$2, collection at candidates' annual service, \$23.45, Girls' Friendly Society, Sp. for salary of teacher at Battle Creek, Tennessee, St. John's Mission .....	100 00
	26 45

**Pittsburgh**

Ap. \$211.00; Sp. \$60.00

AMERIDGE—St. Matthias's: Gen.....	2 00
BUTLER—St. Peter's: Dom. and Frn.....	2 60
FOXBURG—Church of Our Father: Rev. A. A. Benton, D.D. (Apportionment, 1909-10), Gen.....	10 00
FRANKLIN—St. John's: Gen.....	18 50
MCKESPORT—St. Stephen's: Dom. and Frn.....	4 56
OAKMONT—St. Thomas's: Sp. for Expansion Fund, St. John's University, Shanghai.....	10 00
PITTSBURGH—Christ Church: Anglican Young People's Association, Sp. for Utah.....	50 00
SEWICKLEY—St. Stephen's: (Apportionment, 1909-10) Gen.....	153 66
SHARON—St. John's: Gen.....	9 68
MISCELLANEOUS—Rev. Dr. Dyess (Apportionment, 1909-10), Gen.....	10 00

**Quincy**

Ap. \$51.41

CANTON—St. Peter's Mission: (Apportionment, 1909-10) Gen.....	2 00
CARTHAGE—St. Cyprian's: (Apportionment, 1909-10), Gen.....	5 00
FARMINGTON—Calvary: (Apportionment, 1909-10) Gen.....	2 70
KEWANEE—St. John's: Gen.....	5 00
QUINCY—Cathedral of St. John: (Apportionment, 1909-10) Gen.....	27 55
Church of the Good Shepherd: (Apportionment, 1909-10) Gen.....	9 16

**Rhode Island**

Ap. \$716.78

BRISTOL—St. Michael's: "Mrs. H.," Gen.....	10 00
NEWPORT—Trinity Church: Gen.....	691 78
PHILLIPSDALE—Grace Memorial: (Apportionment, 1909-10) Gen.....	10 00
PROVIDENCE—Eliza A. Peckham: (Apportionment, 1909-10), Gen.....	5 00

**South Carolina**

Ap. \$158.50; Sp. \$68.00

AIKEN—St. Thaddeus's: (Apportionment, 1909-10) Gen.....	50 00
ANDERSON—Grace: (Apportionment, 1909-10) Gen.....	2 00
BEAUFORT—St. Helena's: Junior Aux., for Bishop Capers Day-school, Wuchang, Hankow.....	5 00
CLEMSON—Holy Trinity Church: Junior Aux., assistant for Miss McCullough, Porto Rico, \$1; Bishop Capers Day-school, Wuchang, Hankow, \$1.....	2 00
EASTOVER—St. Thomas's: (Colored), Gen.....	10 00
HAGOOD—Ascension: (Apportionment, 1909-10) Frn.....	5 00
LAURENS—Epiphany: \$17.50, Wo. Aux., \$10, "A Friend" (Apportionment, 1909-10), \$20, Gen.....	47 50
"C. B. S.," Gen.....	4 00



RIDGE SPRINGS—Grace: Wo. Aux., assistant for Miss McCullough, Porto Rico, \$1; N. S. Wilson's Day-school, Hankow, \$1; Gen., \$3.....	5 00
ROCK HILL—Church of Our Saviour: Junior Aux., Bishop Capers Day-school, Wuchang, Hankow.....	5 00
SANTÉE—St. James's: Wo. Aux., M. E. Pinkney Fund, Bible-woman, Tokyo, \$2.50; N. S. Wilson's Day-school, Hankow, \$2.50; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$3.....	8 00
SPARTANBURG — "Personal," Sp. for Valle Crucis Mission, Asheville, \$50; Sp. for prayer room at Valle Crucis, Asheville, \$15.....	65 00
SUMMERVILLE—St. Paul's: Dom., \$5; Frn., \$5; Junior Aux., assistant for Miss McCullough, Porto Rico, \$1....	11 00
SUMTER—St. Augustine's: (Apportionment, 1909-10) Frn.....	7 00

**Southern Ohio**

Ap. \$155.65; Sp. \$312.00

BELLAIRE—Trinity Mission: (Apportionment, 1909-10) Gen.....	10 00
CINCINNATI — Calvary: (Apportionment, 1909-10) Gen.....	25 00
Christ Church: (Apportionment, 1909-10) Gen.....	25 00
Epiphany: (Apportionment, 1909-10) Gen.....	20 00
Church of Our Saviour: (Apportionment, 1909-10) Gen.....	50 00
Trinity Missionary Guild, Wo. Aux., Sp. for "Helen T. Memorial" scholarship, St. Peter's School, Honolulu.	12 00
COLUMBUS—All Saints': Mission for Deaf-mutes.....	2 00
DAYTON—Christ Church: Mrs. E. E. Parker, missions in China.....	10 00
DRESDEN — Zion: (Apportionment, 1909-10) Gen.....	2 00
GLENDALE—Mrs. C. K. Benedict, Sp. for the enlargement of St. Elizabeth's Hospital, Shanghai.....	300 00
MADISON TOWNSHIP — St. Matthew's Mission: (Apportionment, 1909-10) Gen.....	1 10
MARTIN'S FERRY—St. Paul's: (Apportionment, 1909-10) Gen.....	5 00
MILFORD—St. Thomas's: (Apportionment, 1909-10) Gen.....	5 55

**Southern Virginia**

Ap. \$514.91; Sp. \$70.00

AMHERST Co.—Mrs. Hugh S. Worthington (Sweet Briar) (Apportionment, 1909-10), Gen.....	1 00
APPOMATTOX Co.—St. Paul's, Patrick Parish: Dom., 50 cts.; Frn., 50 cts.	1 00
BEDFORD Co. (Bedford City)—Wo. Aux., Second Circle, Sp. for "Lucy Griffin" scholarship, Anvik, Alaska.	50 00
CAMPBELL Co.—St. Paul's (Lynchburg): (of which Apportionment, 1909-10, \$294) Gen.....	299 00
ELIZABETH CITY Co.—St. John's (Hampton): (Apportionment, 1909-10) Gen.....	79 75
HALIFAX Co.—Christ Church (Houston): Colored (Apportionment, 1909-10) Gen.....	2 00
St. John's (Houston): Wo. Aux., St. Mary's Hall, Shanghai.....	25 00
Trinity Church (South Boston): Frn.....	15 00
ISLE OF WIGHT — Christ Church (Smithfield): Wo. Aux., Sp. for support of Sei Kobayashi, in Mr. Osuga's Orphanage, Tokyo.....	20 00
LEE Co.—Keokee Mission: Gen.....	8 25

MONTGOMERY Co.—St. Thomas's (Christiansburg): Gen.....	20 00
Ethel A. L. Lacy (Blacksburg), China missions.....	3 00
NORFOLK Co.—St. Mark's (Lambert's Point): (Apportionment, 1909-10) Gen.....	1 00
St. Paul's (Norfolk): (Apportionment, 1909-10) Gen.....	6 87
PITTSYLVANIA Co.—"A Friend" (Danville), Gen.....	10 00
PRINCE EDWARD Co.—St. John's Memorial (Farmville): (Apportionment, 1909-10) Gen.....	22 29
ROANOKE Co.—St. John's (Roanoke): (Apportionment, 1909-10) Gen.....	16 00
St. Paul's (Salem): Gen.....	4 75

**Springfield**

Ap. \$67.50

ALBION—St. John's: (Apportionment, 1909-10) Gen.....	9 90
ALTON — St. Paul's: (Apportionment, 1909-10) Gen.....	1 00
CARLINVILLE—St. Paul's: (Apportionment, 1909-10) Gen.....	13 20
JACKSONVILLE—Trinity Church: (Apportionment, 1909-10) Gen.....	26 90
PETERSBURG—Trinity Church: (Apportionment, 1909-10) Gen.....	16 50

**Tennessee**

Ap. \$129.15

CHATTANOOGA—St. Paul's: (Apportionment, 1909-10) Gen.....	70 00
FRANKLIN — St. Paul's: (Apportionment, 1909-10) Gen.....	10 00
GALLATIN—Immanuel Church: (Apportionment, 1909-10) Gen.....	2 30
JACKSON—St. Luke's S. S.*: Gen.....	20 00
PULASKI—Church of the Messiah: (Apportionment, 1909-10) Gen.....	2 30
SEWANEE—Rev. William S. Bishop (Apportionment, 1909-10) Gen.....	5 00
SOUTH PITTSBURGH — Christ Church: Wo. Aux., Gen.....	10 00
SPRING HILL—Grace Chapel: (Apportionment, 1909-10) Gen.....	4 55
WINCHESTER—David Driver, Gen.....	5 00

**Texas**

Ap. \$108.00

ANGLETON—Church of the Holy Comforter Mission: Gen.....	5 00
HOUSTON—Christ Church: (Apportionment, 1909-10) Gen.....	100 00
WASKOM—St. Mary's Mission: Gen....	3 00

**Vermont**

Ap. \$15.01; Sp. \$102.00

ENOSBURG FALLS — St. Matthew's: (Apportionment, 1909-10) Gen.....	2 50
GRAND ISLES—Vantines: Gen.....	2 51
MANCHESTER CENTRE—E. L. Wyman, M.D. (Apportionment, 1909-10), Gen.....	10 00
MIDDLEBURY—"A Friend," Sp. for Rev. J. W. Chapman, Alaska, to be used for family described in "Just an Indian".....	2 00
MISCELLANEOUS—"A Friend," Sp. for work of Rev. Robert C. Wilson, Shanghai.....	100 00

**Virginia**

Ap. \$400.79

ALBEMARLE Co.—Christ Church S. S. (Charlottesville): for the "Hilga	
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Houghton" scholarship, St. Margaret's School, Tokyo.....	50 00
Christ Church (Glendower): Wo. Aux., Frn. ....	5 00
CHARLES CITY Co.—Westover Parish: Gen. (Apportionment, 1909-10)....	20 75
FAUQUIER Co.—Trinity Church (Upperville): Gen. ....	14 24
Whittle Parish, Grace: Gen. ....	14 10
Whittle Parish, Trinity Church: Gen. ....	9 15
Whittle Parish, Whittle Chapel: Gen. ....	1 75
Whittle Parish, Church of Our Saviour: Gen. ....	3 80
GOOCHLAND Co.—St. Mary's: Gen. ....	10 00
HENRICO Co.—Holy Trinity Church: \$255, "S. P. W." \$5 (Apportionment, 1909-10), Gen. ....	260 00
PRINCE WILLIAM Co.—St. Paul's (Haymarket): Gen. (Apportionment, 1909-10) .....	12 00

**Washington**

Ap. \$305.34; Sp. \$45.00

WASHINGTON — Grace (Georgetown): Gen. (Apportionment, 1909-10)....	12 00
St. James's: Dom., \$1.85; Salina, \$10; Gen., \$51.44; (Apportionment, 1909-10) .....	63 29
St. John's: Thomas Nelson Page, Gen. (Apportionment, 1909-10) .....	30 00
St. Matthew's: Gen. (Apportionment, 1909-10) .....	25 00
St. Philip's (Anacosta): Gen. (1909-10) .....	7 70
Trinity Church: Gen. (Apportionment, 1909-10) .....	115 50
W. C. Hodgkins, Gen. ....	4 00
"A Friend," Gen. ....	1 00
MONTGOMERY Co.—St. John's (Olney): Wo. Aux., Bishop Rowe's assistant, Alaska, \$5; Sp. for Rev. Du Bose's work at Morganton, Asheville, \$20; Sp. for "W. H. Laird" scholarship, St. John's Orphanage, Kyoto, \$25. ....	50 00
ST. MARY'S Co.—All Saints' Parish: Gen. (Apportionment, 1909-10)....	2 00
All Faith's Parish (Oroville): Dom. and Frn., \$26.85; Gen., \$3. ....	29 85
King and Queen Parish: Gen. (Apportionment, 1909-10) .....	10 00

**Western Massachusetts**

Ap. \$121.87; Sp. \$12.00

MUNSON—All Saints': Wo. Aux., Gen. ....	25
NORTHAMPTON — St. John's: John C. Hildt, Frn., \$1.50; Babies' Branch, work among the Colored people, \$9; Sp. for missionary font, \$1. ....	11 50
PALMER—St. Mary's: Wo. Aux., Gen. ....	25
SPRINGFIELD—"C. P.," Gen. ....	20 00
STOCKBRIDGE—St. Paul's: Colored. ....	54 12
Eliza U. Ely, Gen. (Apportionment, 1909-10) .....	2 75
WORCESTER — All Saints': Babies' Branch, Gen., \$34; Sp. for missionary font, \$1; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for Bishop Spalding, Utah, Emergency Fund, White rocks, \$5. ....	45 00

**Western Michigan**

Ap. \$335.40

ALLEGAN—Church of the Good Shepherd: Gen. (Apportionment, 1909-10) .....	10 00
C. R. Wilkes, Gen. (Apportionment, 1909-10) .....	50 00
BATTLE CREEK—St. Thomas's: Gen. (Apportionment, 1909-10) .....	36 00
CHARLEVOIX—Christ Church: Gen. ....	5 50
COLDWATER — St. Mark's: Gen. (Ap-	

portionment, 1909-10) .....	14 00
HARBOR SPRINGS—St. John's: Gen. (Apportionment, 1909-10) .....	16 52
HOLLAND — Grace: Gen. (Apportionment, 1909-10) .....	3 75
IONIA—St. John's: Gen. (Apportionment, 1909-10) .....	3 00
KALAMAZOO—St. Luke's: Gen. (Apportionment, 1909-10) .....	29 18
MANISTEE — Holy Trinity Church: Gen. (of which Apportionment, 1909-10, \$1) .....	2 00
MARSHALL—Trinity Church: Gen. (Apportionment, 1909-10) .....	5 00
MUSKEGON—St. Paul's: Gen. (of which Apportionment, 1909-10, \$5) .....	18 70
NILES—Trinity Church: Gen. (Apportionment, 1909-10) .....	3 00
OMENA—Summer Congregation: Gen. (Apportionment, 1909-10) .....	4 05
PETOSKEY — Emmanuel Church: Gen. (Apportionment, 1909-10) .....	51 72
MISCELLANEOUS—Through the bishop, from individuals in St. Mark's Pro-Cathedral, Grand Rapids and St. Paul's, Muskegon, Gen. (Apportionment, 1909-10) .....	80 98
Rev. J. N. Rippey, Dom. and Frn. ....	2 00

**Western New York**

Ap. \$734.14; Sp. \$30.00

BELFAST—Grace: Dom. and Frn. ....	6 57
BRANCHPORT—St. Luke's: Gen. ....	10 00
BUFFALO—Church of the Good Shepherd S. S.*: Gen. ....	61 74
Grace: Dom. and Frn. ....	80 00
St. James's: Gen. ....	30 00
St. Mary's-on-the-Hill: Dom. and Frn. ....	12 50
St. Paul's: George F. Plimpton, Sp. for Expansion Fund, St. John's University, Shanghai. ....	5 00
St. Simon's: Frn. (Apportionment, 1909-10) .....	35 00
George F. Plimpton, Gen. (Apportionment, 1909-10) .....	5 00
Elbert B. Mann, Sp. for Expansion Fund, St. John's College, Shanghai. ....	25 00
"A Friend," Gen. ....	100 00
GENEVA—Trinity Church: Wo. Aux., Gen. ....	5 00
HORNELL—Christ Church: Dom., \$25; Gen., \$50; Frn., \$18 (Apportionment, 1909-10); Dom., \$20 (Apportionment, 1910-11) .....	113 00
NORTH TONAWANDA—St. Mark's: Gen. (Apportionment, 1909-10) .....	14 83
OAKFIELD—St. Michael's: Gen. ....	5 73
OLEAN—St. Stephen's: Dom., 25 cts.; Frn., \$21.34; Gen., \$39 (Apportionment, 1909-10) .....	60 59
PALMYRA—"A Friend," Gen. (Apportionment, 1909-10) .....	4 00
ROCHESTER — Christ Church: Gen. (Apportionment, 1909-10) .....	100 00
St. Luke's: "Elizabeth," Gen. ....	25 00
SOUTH PHELPS—St. Paul's: Gen. ....	1 68
WESTFIELD—A. B. Ottaway, Gen. (Apportionment, 1909-10) .....	1 00
Miss Lillian M. Skinner, \$10, Miss Annie Hullenbacher, \$1, Misses York, 50 cts., Miss Laura A. Skinner, \$1, Gen. (Apportionment, 1909-10) .....	12 50
MISCELLANEOUS—Mrs. C. H. Boynton, Wo. Aux., for the "W. F. C. Memorial" bed, Elizabeth Bunn Hospital, Wuchang, Hankow. ....	50 00

**West Texas**

Ap. \$121.93

KARNES CITY—Gen. ....	3 00
KENVILLE—E. Galbraith, Frn. ....	50 00
SAN ANTONIO—St. Mark's: \$35, S. S., \$33.93, Gen. ....	68 93



## Acknowledgments

## West Virginia

Ap. \$245.85; Sp. \$63.00	
ANSTED—Church of the Redeemer: Dom. ....	3 65
BECKLEY—Gen. (Apportionment, 1909-10) .....	6 85
BLUE RIDGE—St. Andrew's: Gen. (Apportionment, 1909-10) .....	3 00
Christ Church: Gen. (Apportionment, 1909-10) .....	3 00
CHARLES TOWN—Zion: Gen., \$131.67; St. Andrew's Guild, Sp. for the Church paper in Brazil, \$60 .....	191 67
FORT SPRING—Greenbrier Parish: Gen. ....	1 82
HARPER'S FERRY—St. John's: Gen. (Apportionment, 1909-10) .....	5 00
MOOREFIELD—Emmanuel Church: Dom. and Frn. ....	2 65
MIDDLEWAY—Grace: Brazil. ....	3 11
NEW MARTINSVILLE—St. Ann's: Brazil .....	5 80
PAGE—Epiphany: Gen. (Apportionment, 1909-10) .....	7 34
POWELLTON—St. David's: Gen. ....	3 37
ROMNEY—St. Stephen's: Dom. and Frn. ....	13 30
RONCEVERTE—Incarnation: Deaf and Dumb and Blind, \$1.97; Frn., \$1.52.	3 49
WESTON—St. Paul's: Gen., \$27.40; S. S., Cuba, \$2.20; Brazil, \$2.20.	31 80
WELLSBURG—Christ Church: Gen. (Apportionment, 1909-10) .....	20 00
MISCELLANEOUS—Wo. Aux., Sp. for Miss Barber's work, Anking, Hankow .....	3 00

## Missionary Districts

## Alaska

Ap. \$90.00	
DOUGLAS—St. Luke's: Gen. ....	10 00
FAIRBANKS—St. Mark's: Gen. ....	50 00
NOME—St. Mary's: Gen. ....	25 00
SALAKAKET—St. Luke's: Gen. ....	5 00

## Asheville

Ap. \$1.00; Sp. \$1.50	
LINCOLN—St. Luke's: (Apportionment, 1909-10) Gen., \$1; "A Member," Sp. for Fair Fund, for St. Matthew's Mission, hospital at Fairbanks, Alaska, \$1 .....	2 50

## Honolulu

Ap. \$50.00	
MISCELLANEOUS—Wo. Aux., Gen. (Apportionment, 1909-10) .....	50 00

## Idaho

Ap. \$2.00	
BOISE—Miss L. A. Putnam, Gen. (Apportionment, 1909-10) .....	2 00

## Kearney

Ap. \$2.80	
HASTINGS—St. Mark's: Gen. ....	2 80

## New Mexico

Ap. \$7.00	
ALAMOGORDO—St. John's: Gen. ....	5 00
CARLSBAD—Rev. N. T. Tracy, Gen. ....	2 00

## North Dakota

Ap. \$38.47	
JAMESTOWN—Grace: For deaf-mute work .....	2 57
LANGDON—St. James's: Gen. ....	13 00
MINOT—All Saints': Gen. ....	11 00
OSNABROOK—Gen. ....	7 00
PEMBINA—Grace: Gen. ....	4 90

## Oklahoma

Ap. \$27.50	
MCALISTER—All Saints': (Apportionment, 1909-10) Gen. ....	20 00
OAK LODGE—St. John's: (Apportionment, 1909-10) Gen. ....	2 50
TULSA—Trinity Church: "Three Members," toward support of Boone University, Wuchang, Hankow .....	5 00

## Olympia

Ap. \$20.00; Sp. \$5.00	
BELLINGHAM—St. Paul's S. S.: (Apportionment, 1909-10) Gen. ....	15 00
SEATTLE—Wo. Aux., Sp. for St. Hilda's Building Fund, Hankow .....	5 00
TACOMA—St. Peter's: (Apportionment, 1909-10) Gen. ....	5 00

## Porto Rico

Ap. \$5.00	
MISCELLANEOUS—Wo. Aux., Gen. ....	5 00

## Sacramento

Ap. \$146.50	
COLFAX—Church of the Good Shepherd: Gen. ....	2 00
FOLSOM—Trinity Church: (Apportionment, 1900-10) Gen. ....	9 40
GRASS VALLEY—Emmanuel Church: (Apportionment, 1909-10) Gen. ....	3 35
MARYSVILLE—St. John's: (Apportionment, 1909-10) Gen. ....	22 95
NAMPA—St. Mary's: (Apportionment, 1909-10) Gen. ....	37 50
SANTA ROSA—Incarnation: (Apportionment, 1909-10) Gen. ....	32 80
WOODLAND—St. Luke's: (Apportionment, 1909-10) Gen. ....	38 50

## Salina

Ap. \$50	
MEADE—St. Augustine's: Gen. ....	50

## South Dakota

Ap. \$519.77	
DALLAS—Incarnation Chapel: (Apportionment, 1909-10) Gen. ....	3 64
FAIRFAX—Trinity Church: (Apportionment, 1909-10) Gen. ....	60
FLANDREAU—Church of the Redeemer: Gen. ....	7 00
CHEYENNE RIVER MISSION—St. John's: Wo. Aux., Dom., \$5; Frn., \$5 .....	10 00
St. Stephen's: Wo. Aux., Dom., \$5; Frn., \$5 .....	10 00
Ascension: Wo. Aux., Dom., 75 cts.; Frn., 50 cts. ....	1 25
St. Mary's: Gen., 75 cts.; Wo. Aux., Dom., \$2; Frn., \$1.50 .....	4 25
Emmanuel Church: Wo. Aux., Dom., \$1.25; Frn., \$1.25 .....	2 50
St. Paul's: Gen. ....	50
St. Barnabas's: Wo. Aux., Dom., 50 cts.; Frn., 50 cts. ....	1 00



<i>St. Andrew's</i> : Wo. Aux., Dom., 50 cts.; Frn., \$2.....	2	50
<i>St. James's</i> : Wo. Aux., Dom., \$1; Frn., \$1.....	2	00
<i>St. Mark's</i> : Wo. Aux., Dom., \$1.50; Frn., \$1.....	2	50
LOWER BRULE MISSION— <i>Chapel of the Saviour</i> : Wo. Aux., Dom., \$1; Frn., \$1.....	2	00
<i>Messiah Chapel</i> : Wo. Aux., Dom., \$5; Frn., \$3.....	8	00
<i>Holy Faith</i> : Wo. Aux., Dom., \$1; Frn., \$1.....	2	00
<i>Holy Name</i> : Wo. Aux., Dom., \$1; Frn., \$1.....	2	00
<i>St. Alban's</i> : Wo. Aux., Dom., \$5; Frn., \$5.....	10	00
<i>Church of the Holy Comforter</i> : Gen., 50 cts.; Wo. Aux., Dom., \$5; Frn., \$5; Daughters of the King, Dom., \$5; Frn., \$2.....	17	50
PINE RIDGE MISSION— <i>Messiah Chapel</i> : Wo. Aux., Dom.....	50	
<i>St. Alban's</i> : Wo. Aux., Dom., 25 cts.; Frn., 25 cts.....	50	
<i>St. Peter's</i> : Wo. Aux., Dom., 30 cts.; Frn., 25 cts.....	55	
<i>St. Thomas's</i> : Gen., 50 cts.; Wo. Aux., Dom., 50 cts.; Frn., 50 cts.....	1	50
<i>Epiphany</i> : Wo. Aux., Dom., 25 cts.; Frn., 25 cts.....	50	
<i>Advent</i> : Wo. Aux., Dom., 25 cts.; Frn., 25 cts.....	50	
<i>St. John's</i> : Gen., 10 cts.; Wo. Aux., Dom., 50 cts.; Frn., 50 cts.....	1	10
<i>St. Mark's</i> : Gen., 50 cts.; Wo. Aux., Dom., 20 cts.; Frn., 20 cts.....	90	
<i>St. Philip's</i> : Wo. Aux., Dom., 50 cts.; Frn., 50 cts.....	1	00
<i>St. Mary's</i> : Wo. Aux., Frn.....	1	00
<i>Grace</i> : Wo. Aux., Dom., 65 cts.; Frn., 50 cts.....	1	15
<i>St. Luke's</i> : Gen.....	25	
<i>Church of the Inestimable Gift</i> (Corn Creek District): Wo. Aux., Frn.....	3	25
ROSEBUD MISSION— <i>Trinity Chapel</i> : Gen., 70 cts.; Wo. Aux., Dom., \$5.....	5	70
<i>Calvary Chapel</i> : Gen., 50 cts.; Wo. Aux., Dom., \$5; Frn., \$5; "Cheerful Workers," Dom., \$5; Frn., \$5.....	20	50
<i>Mediator Chapel</i> : Wo. Aux., Dom., \$5; Frn., \$5.....	10	00
<i>Grace</i> : Gen., 40 cts.; Wo. Aux., Frn., 50 cts.....	90	
<i>Horse Creek</i> : Wo. Aux., Dom.....	2	50
<i>Epiphany</i> : Wo. Aux., Dom.....	1	25
<i>Ascension Chapel</i> : Wo. Aux., Dom., \$2.50; Frn., \$2.50.....	5	00
<i>St. Peter's Chapel</i> : Wo. Aux., Dom., \$1; Frn., \$1.....	2	00
<i>All Saints'</i> : Gen., \$1; Wo. Aux., Dom., 50 cts.; Frn., 20 cts.....	1	70
<i>Cottonwood</i> : Gen.....	1	00
SANTEB MISSION— <i>Most Merciful Saviour</i> : Gen., \$5; Wo. Aux., Dom., \$2; Frn., \$2.....	9	00
<i>Holy Faith</i> : Gen., \$5; Wo. Aux., Dom., \$6; Frn., \$6.....	17	00
<i>Church of the Blessed Redeemer</i> : Wo. Aux., Dom., \$5; Colored, \$2; Frn., \$2.50.....	9	50
<i>Ponca Chapel</i> : Wo. Aux., Dom., \$1; Frn., 50 cts.....	1	50
SISSETON MISSION— <i>St. Mary's</i> : Gen., \$2.50; Wo. Aux., Dom., \$2.50; Frn., \$2.50; Junior Aux., Dom., \$5; Frn., \$5; <i>St. Elizabeth's School</i> , South Dakota, \$20.....	37	50
<i>St. John the Baptist's</i> : Wo. Aux., Dom., \$10; Frn., \$10; Junior Aux., Dom., \$15; Frn., \$10.....	45	00
<i>St. James's</i> : Wo. Aux., Dom., \$5; Frn., \$5; Junior Aux., Dom., \$1.50; Frn., \$1.50; for Babies' Branch and Juniors, Alaska, \$10; <i>St. Elizabeth's</i>		

School, South Dakota, \$5; <i>St. Mary's School</i> , South Dakota, \$5; Japanese Babies, \$3.....	36	00
<i>St. Luke's</i> : Gen.....	1	00
STANDING ROCK MISSION— <i>St. Elizabeth's</i> : Wo. Aux., Dom., \$20; Frn., \$16.....	36	00
<i>St. Thomas's</i> : Wo. Aux., Dom., \$15; Frn., \$10.....	25	00
<i>Church of the Good Shepherd</i> : Wo. Aux., Dom., \$10; Frn., \$6.75.....	16	75
<i>St. John the Baptist's</i> : Wo. Aux., Dom., \$20; Frn., \$15.....	35	00
YANKTON MISSION— <i>Holy Fellowship</i> : Wo. Aux., Dom., \$12.37; Frn., \$11; Daughters of the King, Frn., \$3.65.....	27	02
<i>St. Philip's</i> : Wo. Aux., Dom., \$5; Frn., \$5.....	10	00
CROW CREEK MISSION— <i>Christ Church</i> : Wo. Aux., Dom., \$5; Frn., \$5.....	10	00
<i>St. John the Baptist's</i> : Wo. Aux., Dom., \$3.25; Frn., \$3.25.....	6	50
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TORONTO—Mrs. Kemp, Sp. for <i>St. Hilda's Building Fund</i> , Wuchang, Hankow.....	5	00
P. W. T. Ross, Sp. for Rev. R. E. Wood, Wuchang, Hankow, for purchase of land.....	1	00
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GUADALAJARA—Rev. A. L. Bursleson (Apportionment, 1909-10), Gen...	4	90
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**Tokyo**

TOYKO— <i>Trinity Cathedral</i> : (Apportionment, 1909-10) Gen.....	50	00
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*Miscellaneous*

Ap. \$1,526.07; Sp. \$1,514.89	
Specific Deposit, \$18.91	
Interest, Dom., \$856.61; Frn., \$443.68; Gen., \$174.68; Sp., \$686.89; Men's Thank-offering, \$18.91	2,180 77
St. Leger Fund, Sp. for Bishop Rowe, for Cordova, Alaska, \$500; Sp. for Bishop Roots, for Boone Library, Wuchang, Hankow, \$150; Sp. for Rev. Mr. Gilman, Hankow, for personal library, \$50	700 00
"A Friend," Sp. for Archdeacon Neve's work in the Diocese of Virginia	125 00
"Friends," Gen.	50 00
Travellers aboard the S. V. Luckenbach, from Porto Rico; Sp. for work among sailors in San Francisco, California	3 00
Through <i>The Living Church</i> , Gen.	1 10

*Legacies*

L. I., GREAT NECK—Estate of Miss Mary Rhineland King, for investment for John Alsop King and Mary Colden King Fund, for Colored Missions, \$20,000; for investment for Colored Missions, \$10,000; for investment for the "Cornelia King" scholarship, Anvik, Alaska, \$2,500; for the Bishop of Alaska, for his work in said diocese, \$10,000; for the Bishop of Oklahoma, for his work in said diocese, \$3,000	45,500 00
L. I., BROOKLYN—Estate of Rev. Isaac Maguire, to the Society	500 00
W. MASS., PITTSFIELD—Estate of Parker L. Hall, Dom., \$50; Frn., \$50	100 00
Total received during September, 1910	\$81,079 57

## THE SUNDAY-SCHOOL TEACHERS' MANUAL

Designed as an Aid to Teachers in Preparing Sunday-school Lessons

Edited by REV. WILLIAM M. GROTON, S.T.D.

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