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Third Annual Report

OF THE
DIOCESAN SECRETARY

OF THE

WOMAN'S AUXILIARY

TO THE
BOARD OF MISSIONS,

DIocese of Indiana,

... June, 1887 ...

A. R. Baker, Printer, Indianapolis.

THIRD ANNUAL REPORT

OF THE

Woman's Auxiliary to the Board of Missions.

Right Rev. Father and Dear Friends of the Woman's Auxiliary:

The third annual report, which I present to you to-day, shows a healthful increase of interest and effectiveness in some of its branches. It is a matter of regret that from three branches I have no report at all; only two new parish branches have been organized, but these two, Grace Church, Indianapolis, and St. Paul's, Richmond, have begun work with great zeal and practical efficiency.

Meetings of the Woman's Auxiliary were only appointed at two of the convocations this year. The first in St. Mary's Church, Delphi, during the session of the Northern Convocation, I could not attend. Mrs. J. R. Nichols, Vice-President of the Central Convocation, was present and made an address. The second was held in Grace Church, Indianapolis, during the session of the Central Convocation, on the afternoon of All-Saints' Day. The Bishop conducted the opening service and made a brief address, introducing Bishop Walker, of North Dakota, who gave some details of his work, closing with an earnest appeal to us to hold up the hands of our own good Bishop and work first of all for Indiana.

This meeting brought together a good representation from the city auxiliaries, and a motion was made and carried that there should be some social reunions of the branches in the city during the winter. The first of these was given by the ladies of Christ Church at the residence of their rector, Dr. Bradley, on the evening of December 16. This date was both a parish and diocesan anniversary—that of the consecration of the first Christ Church building, in 1838, and the consecration of the first Bishop of Indiana, in 1849. The presence of Mrs. Boone, wife of the Missionary Bishop of China, added interest to the occasion. The offering gathered amounted to \$7.66, and was devoted to diocesan missions.

The second missionary tea, as these gatherings were called, was given by the ladies of the St. Paul's Branch, at the residence of Mr. J. M. Winters,

February 16. An interesting paper on "Church Missions Among the Indians" was read by Mrs. George C. Duy, and Rev. Mr. Swan, of Grace Church, gave an account of visits among the Indians in Minnesota. The offering, \$6.50, was devoted to Indian mission work.

The Indianapolis branches of the Auxiliary have adopted the plan of making their stated monthly meetings social gatherings, and this has proved most successful. The attendance has greatly increased, and also interest in our missions and information concerning them. We have been especially favored in this city this year by opportunities of meeting three of our Missionary Bishops and hearing from their own lips of their work and its needs—Bishop Paddock, of Washington Territory; Bishop Walker, of North Dakota, and Bishop Boone, of Shanghai, China.

Miss Julia C. Emery, General Secretary of the Auxiliary, visited Indianapolis October 19, and addressed the city auxiliaries gathered to greet her in Grace Church. She also visited Richmond, All-Saints' Day, and there organized St. Paul's Branch of the Woman's Auxiliary.

The beginning of March we enjoyed a visit from Miss Sybil Carter, who met with the Grace Church Branch at their regular monthly meeting, Tuesday afternoon, March 1, and made an address in Grace Chapel the same evening. Wednesday afternoon she spoke in Christ Church, Thursday in Holy Innocents', Friday at St. Paul's, and Friday evening again in Christ Church, at a gathering of all the parishes.

The triennial meeting of the Woman's Auxiliary, which took place in Chicago during the session of the General Convention, was a most interesting gathering, bringing together representatives from nearly every Diocese and missionary jurisdiction in our land. Indiana was represented in the meeting of diocesan officers by the Vice-President of the Central Convocation and the Diocesan Secretary, and in the general meeting by delegates from Christ Church, Holy Innocents' and St. Paul's, Indianapolis, St. Stephen's, Terre Haute, and St. Paul's, Jeffersonville, eleven in all—the largest number from any one Diocese except Chicago. It was a great pleasure and benefit to meet so many Churchwomen earnest and zealous in extending the bounds of Christ's kingdom, and ministering to His needy and suffering ones, and to confer with them as to the best methods of doing the work to which we are called.

For the first time since our diocesan organization, we are called upon to record a death among our members. Mrs. Adelia L. Bond, for many years President of the Woman's Auxiliary of Trinity Church, Fort Wayne, died in that city, January 27, 1887. A devout Churchwoman, a Christian lady, liberal and active in missionary and charitable work. Of her it may truly be said: "Blessed are the dead which die in the Lord; yea, saith the spirit, that they may rest from their labors, and their works do follow them." May we, following her bright example, be also ready when the Master calls us from earthly labors to eternal rest.

At our last annual meeting, in response to a request of the General Secretary, \$80 was pledged toward the support of a medical scholarship in Africa, and \$27 to supply a special need of a Colorado missionary. The amounts subscribed have been collected and sent to the General Board, and will be found credited to the parish branches to which the subscribers belong.

I have received two quilts from Mrs. Ann Walker, of Evansville, her own work. These were sent to two of our diocesan missionaries and were gratefully received. I also sent, at Christmas, a package to a diocesan missionary, in value about \$5. The contents were given me by members of Christ Church and St. Paul's, Indianapolis.

The parish secretaries report as follows:

ST. MARY'S, DELPHI—A box prepared and sent to St. Mark's Hospital, Utah, value \$18; cash raised from monthly fees, \$4.65. Mrs. Charles Lyon, President; Mrs. Robert Wasson, Secretary.

ST. PAUL'S, EVANSCVILLE—No report.

ST. JAMES'S, GOSHEN, has contributed to Diocesan missions, \$13.25; to general missions, \$13, and to Diocesan Church Building Fund, \$1.50; \$2 for Mr. Worthington, Colorado; total, \$29.75. Mrs. Julia L. Latta, President; Miss Lottie Henschel, Treasurer.

TRINITY, FORT WAYNE, has prepared and sent two boxes to the Rev. O. E. Ostenson, Ouray, Colorado. The first sent December 15, 1886, value \$25.05; the second April 2, 1887, value \$3.04; cash contributions Diocesan missions, \$50; box expenses, \$11.04; A. dues, \$1; Old Ladies' Home, \$1.37; total money and boxes, \$91.50. The Lenten work was exclusively devoted to the preparation of articles toward furnishing a room in the Old Ladies' Home of Fort Wayne, which is being established here. This was entered into very enthusiastically as a memorial to our late President, Mrs. A. L. Bond, to whom the work was very dear. Mrs. H. F. Guild, President; Miss Alice P. Dryer, Secretary.

ST. PAUL'S, LAPORTE—No report.

CHRIST CHURCH, INDIANAPOLIS—The Christ Church branch of the Woman's Auxiliary have held during the past year nine meetings, with one yet to occur in July, at which time the annual election of officers takes place. At the closing meeting of last season a committee of three ladies was appointed to draft a course of work for the present year. A programme was arranged and published, and has been strictly followed. Seven of the meetings have been held in parlors, which were generously tendered the auxiliary by ladies of the parish; one at Grace Church, during the Convocation in November with the other city branches. The parlor meetings have embraced papers upon topics connected with missionary work, interspersed with music, recita-

tions, conversation relating to the paper read, select reading, etc. Frequently light refreshments have been served, and social as well as profitable afternoons have resulted. The papers have been upon the following topics: "Bishop Boone and Mission Work in China," "Two Ends of a Missionary Box," "The Dark Continent, or Mission Work in Africa," "Church Missions Among the Indians," "Church Missions in Mexico," "Our Girls and Missions," "Church Work among the Freedmen."

Three boxes have been packed and sent to the western field—two at Christmas to Rev. Mr. Gilfillan, White Earth, Minn.; total value, \$120; and one prepared during Lent was sent to Miss Barr, city missionary at Salt Lake, for distribution; value, \$75. Grateful responses have been received in acknowledgment.

During the past year an annual fee of twenty-five cents has been assessed upon each member of the auxiliary to defray the expense of printing programmes, shipping boxes, etc., leaving the systematic offerings intact for missionary purposes.

The Treasurer reports cash, for Diocesan missions, \$131.75; African medical scholarship, \$10; individual subscriptions, \$21.25; total for this purpose, \$31.25; Colorado missionary, \$10; individual subscriptions, \$12; total, \$22; Mexican missions, \$5; Mormon scholarship, \$20; a member of the Auxiliary for Missionary Deficit, \$4; subscription to *Spirit of Missions*, \$25. These were solicited and collected by a personal canvass of the parish by the Treasurer of this branch, Miss Biggs. St. Luke's, Frankfort, for quilt, \$20. This was a beautiful knitted spread, made by a member of this mission to be sold by subscription and the amount raised to be applied to the payment of their Church debt. Mrs. Bradley gathered by subscription the above amount, and the quilt was presented to Mrs. Knickerbacker. Express on two boxes, \$9.65; miscellaneous, \$1; annual dues, \$1. Looking back now at the close of the year's work we feel that we have reason for congratulation, and also feel uerved for greater efforts in the future. Total in money, \$264.65; boxes, \$195; money and boxes, \$459.65. Mrs. J. R. Nichols, President; Mrs. F. R. Hale, Secretary.

GRACE CHURCH, INDIANAPOLIS—The Grace Church branch of the Woman's Auxiliary was organized August 27, 1886, with the following officers: President, Mrs. A. M. Boggs; Secretary, Miss Madaline Madison; Treasurer, Mrs. F. M. Curtis. They have held meetings on the first Tuesday of each month, beginning October 5. These are held in private houses, the Secretary's report is read; also missionary letters and articles from the *Spirit of Missions*. Light refreshments are served. At the November meeting arrangements were made for sending a box to Miss Jennie Collins, a teacher of an Indian school, at Anadasko, Indian Territory. This box was sent December 9, 1886, and contained useful articles and gifts for a Christmas tree, value, \$10, cost of sending, \$1.85. At the February meeting a paper was

prepared and read by Mrs. J. C. Cooper on missionary work in Florida. Two Easter boxes were prepared and sent, one of second-hand clothing to Mrs. Gertrude Wilson, Cedar Keys, Florida, value, \$50.50, and to Thos. M. Van Dever, a student for the ministry, in Sewanee, Tenn., a new trunk containing clothing, nearly all new, value, \$51.90. The cash contributions were for African Medical Scholarship, \$20. Annual Dues, \$1.00.

HOLY INNOCENTS', INDIANAPOLIS—This branch holds its meetings the last Thursday of every month. They have given, for the past year, \$8 to Diocesan Missions; \$10 to African Medical Scholarship; \$5 to Domestic Missions; paid \$1 Annual Dues and have \$1 in treasury. They have also made a quilt as an Easter offering which they are ready to donate for the comfort of some Missionary. Mrs. Bassett, President; Mrs. Mary A. Gray, Secretary.

ST. PAUL'S, INDIANAPOLIS—Have held parlor meetings the first Monday of every month beginning in December; these have been well attended and greatly increased the interest in missionary work. Carefully prepared and interesting papers have been read and conversation on the topics followed. Light refreshments are served; a box of second-hand clothing was sent in December to James Russell, Lawrenceville, Va., valued at \$10. The cash contributions are as follows: African Medical Scholarship, \$10; individual subscriptions, \$5; Colorado Missionary, individual subscription, \$3; annual dues, \$1; Diocesan Missions, \$112; \$10 of this amount is in memoriam Mrs. Ariana A. Holliday. General Missions, \$30. Mrs. Tanner, President; Mrs. Henderson, Secretary.

ST. PAUL'S, JEFFERSONVILLE—This branch prepared and sent a box to Miss Mary C. Burgwin for her school among the freedmen, in Apenwall, Charlotte county, Virginia; value, \$15. Mrs. R. M. Hartwell, President; Miss Lila Jewett, Secretary.

CHRIST CHURCH, MADISON—Woman's Auxiliary prepared and sent a box to Miss Maggie C. Barr, for her work among the Mormons in Salt Lake City; value, \$50.25. Cash contributions, \$40 for Diocesan Missions being the amount pledged by the Society last May to the Missionary Board of the Diocese; \$10 of this was donated by Mrs. Reid's infant class as an Easter offering. Miss Helen Sanxay, Secretary.

TRINITY CHURCH, MICHIGAN CITY—The Secretary writes: "As the ladies assumed the indebtedness for improvements on church property, we have not been able to do anything for the Auxiliary, but trust to make a more favorable report the coming year." We doubt not, however, the members of the Auxiliary contributed a good share to the noble Easter offering of this parish for Diocesan Missions.

ST. PAUL'S, NEW ALBANY—Our Society [▼] has not prepared a box during

the year. We have held meetings once a month. During Lent we met every two weeks. We have collected \$7.35 which was devoted to Diocesan Missions; \$1 annual dues. Mrs. G. H. Bicknell, President. Mrs. E. A. Maginnis, Secretary.

ST. PAUL'S, RICHMOND—This branch was organized All Saints Day, 1886, by Miss Emery, General Secretary of the Auxiliary; the officers are: President, Mrs. Ferguson; Vice-President, Mrs. Myrick; Secretary and Treasurer, Mrs. Edmunds. They have prepared and sent a box to Hope School, Springfield, Dakota, value \$50.

ST. STEPHEN'S, TERRE HAUTE—Have given \$27.65 to St. Luke's Mission, Terre Haute, and \$16 to General Missions. Mrs. G. W. Bement, President; Miss O. A. P. Watson, Secretary. Bishop for African Scholarship, \$5.

Total amount contributed boxes, \$479.76; cash, \$635.58; total money and boxes \$1.115.34.

Another years' work is ended, what shall be the record of the new one which now begins, the jubilee year of our Diocese? For fifty years we have been pensioned. Shall it not see many more parish branches formed and increased activity in those now organized? Will not the clergy interest themselves in this matter of organization, especially those who have been recipients of the gifts of the Woman's Auxiliary? We can assure them they will find a live, working branch of the Woman's Auxiliary in their parishes a stimulant in all parish work, educating its members in knowledge of the Church and in love and loyalty to it and its Divine Head.

The Woman's Auxiliary asks not a spasmodic giving when the sympathies are aroused by some eloquent appeal or moving tale of suffering, but a steadfast interest, showing itself by prayer, by systematic offering, by work done for the dear Lord's sake, and as in His sight. And is there need for our work? Ask our Bishop; read the constant appeals in the *Spirit of Missions*. Everywhere fields white unto the harvest, shall we not be numbered among the reapers? Everywhere immortal souls hungering and thirsting for the bread of life, the living water, shall we not help to supply the need?

Everywhere faithful missionaries, everywhere suffering women and children into whose homes our gifts can bring comfort and blessing. Let us, dear sisters, awake to our responsibility and do faithfully our part. Freely we have received, let us freely give.

WOMAN'S PARISH WORK.

The following is the report of parish work accomplished by the Church-women of Indiana since the last Convention:

ST. JOHN'S CHURCH, BRISTOL.—St. John's Guild, with eighteen members, has raised \$51.38. Expended for last payment on windows, \$25; current expenses, \$14.88. Total, \$39.88. Balance on hand, \$11.50.

ST. JOHN'S CHURCH, CRAWFORDSVILLE.—St. John's Industrial Guild, Sarah Haviland, Secretary, with seventeen members, has raised \$194.05. Expended for Bishop's salary, rector's rent, insurance, pay of organist, Christmas tree and altar cloth from St. Agnes's Guild. The Secretary writes: "For so small a band of workers we feel ourselves deserving much credit, and are quite proud of our showing, hoping much from the future as reward; Mrs. V. Q. Irwin, President; Mrs. Mary F. Robb, Secretary." The rector adds, the Guild of St. Agnes for girls has raised from \$25 to \$30 during the last five months, and the Guild of the Holy Innocents for children has been reorganized and begun good work, which was only temporarily suspended on account of serious illness in the family of the directress, Mrs. Engle. As soon as possible this large Guild of little ones will get to work again, and doubtless accomplish much good.

ST. MARY'S CHURCH, DELPHI.—Report of Mary B. McReynolds, Treasurer of Ladies' Guild, for the year beginning June 1, 1886, and ending June 1, 1887: Receipts—Balance on hand June 1, 1886, \$4.55; receipts during year, \$106.65. Total, \$111.20. Disbursements—Expended on church, rectory and church furniture, \$7.25; for endowment of Episcopate, \$10.00; for rector's salary per vestry, \$50.00; for sundries, \$33.55; loaned Missionary Society, \$1.50. Total, \$102.30. Balance on hand June 1, 1887, \$8.90.

ST. JOHN'S CHURCH, ELKHART.—St. John's Guild, with thirty-one members, has raised \$129.62. Expended for incidental parish expenses, \$108.07. This Guild was organized December 22, 1886, and this report, therefore, only covers the work of five months. The Rector, President; Ella F. Wright, Secretary.

ST. LUKE'S MISSION, FRANKFORT.—Ladies' Guild, with twelve members, has raised \$38.16. Expended for payment of interest on church debt,

\$45. The fact that the expenditure exceeds the receipts is accounted for thus: \$10 is owing for work sold and money advanced from private funds to raise the amount needed for this purpose. Mrs. E. Cunningham, President; Miss Alice C. Kramer, Secretary.

The Guild of the Good Shepherd reports fifteen members, and has raised \$30 for building fund. Mrs. S. S. Kramer, President; Miss Cora Bracken, Secretary.

TRINITY CHURCH, FT. WAYNE.—The Ladies' Association, with twenty-five members, has raised \$380.29. Expended for church debt, \$367.29. Mrs. H. N. Ward, President; Miss Sarah B. Craw, Secretary.

The Young Ladies' Guild, with ten members, has raised \$74.25. Expended on rectory, care of vestments, altar linen, etc., \$75.93. Amount in treasury at the beginning of the year, \$8.89. Carrie F. Guild, Secretary.

ST. JAMES'S CHURCH, GOSHEN—Ladies' Aid Society includes in its membership all the ladies of the parish; has raised \$154.65 and expended for parish purposes \$68.89. Mrs. C. S. Shipley, President; Mrs. T. B. Starr, Secretary.

CHRIST CHURCH, INDIANAPOLIS—Christ Church Guild has thirty-seven members, has raised \$248.00; expended for guild expenses, \$34.80; Church and chancel carpet, \$275.04; balance in treasury from last year, \$45.61. This amount was raised and expended since September, 1886. The ladies of the guild intend paying for the tiling of the vestibule \$70. Mrs. A. A. Cady, President; Mrs. John Love, Secretary.

The Young Ladies' Guild, with fourteen members, has raised \$219.85; expended for cushions, \$810; given to Altar Guild, \$22; guild expenses, \$16.12; balance on hand, \$15.39. Of the amount raised, \$123.11 was contributed. Contributed to the Woman's Auxiliary, articles valued at \$5.45. Miss C. H. Howland, President; Miss Laura B. McDonough, Secretary.

The Christ Church Altar Guild has seven members, has expended for surplice, \$6.50; miscellaneous expenses, \$17.85; total, \$24.35. This guild was organized October 4, 1886. Of the amount expended, \$8.00 was donated by Christ Church guild, and \$22.00 by Young Ladies' Guild; amount on hand \$5.65. Miss Laura B. McDonough, President; Miss Nannie E. Talbot, Secretary.

The Willing Workers, a society of the elder girls of the Sunday School, organized May 1, 1887, has twelve members, and in the month since its organization has raised \$8.90; sent \$2.85 to Bishop Paddock Hospital, Washington Territory. They have made thirteen pair of pillow cases for the Bishop's school, and forty-two patches for a quilt, for which they received fifty cents; twelve iron holders five cents apiece; sold ten and are making another quilt now. Miss Kate Biggs, Secretary.

ST. GEORGE'S MISSION INDUSTRIAL SCHOOL—Has had an attendance of sixty scholars and six teachers; \$6.88 has been expended for materials. Easter offering, \$1.50; other expenses, \$1.45; has raised \$9.53. Eight pairs of sheets and thirteen pairs of pillow cases have been made by mission workers for the Bishop's school, the material for which was given by Mrs. Mansur, and four quilts made by teachers of sewing school; three for Bishop's school and one to order. No money or material was donated to the school. Mrs. E. A. Bradley, President; Miss Kate Biggs, Secretary.

ST. PHILIP'S MISSION—Colored Industrial School with seventy-six scholars. Expended for material 69 cents; received gifts of gingham, $25\frac{1}{2}$ yards; muslin, 56 yards; calico, 66 yards. The school opened only the second Saturday in Lent. The attendance varies greatly. There have been thirty-nine aprons cut and twelve finished. Mrs. R. H. Hall, President; Miss C. H. Howland, Secretary.

ST. PAUL'S, JEFFERSONVILLE—Ladies' Guild, with twenty-six members, has raised \$145.05, and spent \$44.53. The balance is on deposit as a building fund. Mrs. Kate Baird, President; Mrs. R. L. Woolsey, Secretary.

GRACE CHURCH, INDIANAPOLIS—Grace Church Guild, with seventeen members, has raised, \$105.63; expended, \$89.40; for sexton, \$17; repairs on furnace, \$24; dosel, \$1.50; repairing chapel, \$17; Bishop's rochet, \$6.75; Sunday disbursements, \$25.41. The Guild anticipate carpeting the vestry room. Mrs. J. O. Cooper, President; Miss Madaline Madison, Secretary.

HOLY INNOCENTS', INDIANAPOLIS—Rector's Aid Society, with twenty-one members, has raised \$48.60, expended for parish purposes. They have also quite a number of ready-made articles on hand for sale. Mrs. Anna B. Stilz, President; Mrs. Isadora H. Read, Secretary.

ST. PAUL'S, INDIANAPOLIS—Parish Aid Society, with twenty-five members, has raised \$242.25; paid on pledge towards canceling church debt, \$200; incidental expenses, \$61.57; balance in treasury June 1, 1886, \$47.74; balance in treasury June 1, 1887, \$28.55. Mrs. T. A. Hendricks, President; Miss Laura M. Bingham, Secretary.

ST. JOHN'S CHURCH, LAFAYETTE—Ladies' Guild, with twenty members, has raised \$376.50; paid into general fund of Church, \$239.50; work at guild house, \$9.25; material for work, \$30.65; total expended, \$279.40; cash on hand, June 1, \$96.65. Mrs. G. F. Crary, President; Miss L. Brockenbrough, Secretary.

St. John's Children's Guild, fifty-eight members, has raised \$78; expended for missions, \$5; bulletin board for home, \$5; work done by girls who can not afford to give all their time to the Church, \$16.50. The children have worked well, and contributed as much as formerly, but in another way, the money not passing through the Children's Guild, but reserved for

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the one great purpose of repairing old St. John's. The secretary accounts for diminished numbers by the fact that three sewing schools have been started in other churches. Managers, Mrs. Harvey, Miss Anna Jenners and Mrs. W. M. Pettis.

Mrs. Harvey prepared a history of St. John's Parish during the fifty years of its existence, the proceeds of its sale to be credited to the Children's Guild, and used for the projected church improvement.

The Guild of Young Ladies in this parish report twenty-two members; amount raised, \$575.27; amount expended for current expenses of the parish, \$120; for church building fund, \$273.92; balance on hand, \$181.35. Jugs were distributed in the parish for the church building fund and brought in \$273.92. The balance of the money was made by different kinds of work done by the young ladies. Mrs. George N. Stocklow, President; Miss Jessica Levering, Secretary.

The Woman's Industrial Exchange was organized as a medium of sale for those who might offer for sale the products of their labor. In the past year we have sold \$900 worth of different articles brought in. The society charges a small sum for an exhibitor's ticket, and reserves 10 per cent. for expenses. Mrs. Eliza Jenkel, President.

Parish School—Under the head of woman's work for the Church in this parish, mention may be made of the parish school. In charge of the rector's daughter, Miss Semple Pettis, this school has done fairly well. The children are being trained in the ways of the Church, especially in the way of "giving" of their little means. W. M. Pettis, Rector.

ST. PAUL'S CHURCH, LAPORTE—Ladies' Aid Society, with sixteen members, has raised \$152.50; expended for rector's salary, \$87.50; church repairs, \$5; total, \$152.50. Mrs. M. McCollum, President; Mrs. P. E. Smith, Secretary.

Young Ladies' Guild, with seventeen members, has raised \$95; expended for repairs on church, \$35; repairs on vestry room, \$5; painting rectory, \$30; Bible markers, \$10; white stole, \$5; material for altar cloth and frontals, \$15. Miss J. Langley, President; Miss M. K. Truesdale, Secretary.

TRINITY, LAWRENCEBURG—Ladies' Aid Society, with nine members, has raised \$65; expended for church repairs and other expenses, \$63.77. Mrs. V. Koehler, President; Mrs. O. C. Broadwell, Secretary.

CHRIST CHURCH, MADISON—Ladies' Guild, with fifty-nine members, has raised \$136. This society keeps up two shares in a building association and pays the organist. They have given \$30 to the Vestry and have a small amount on hand. Mary E. Pitcher, President; N. H. Prenatt, Secretary.

Young Ladies' Chapter of Guild, with twenty-two members, has raised \$75. This society is a branch of the Ladies' Guild, though independent,

Its only officer is a secretary, who is also treasurer. The money raised is to be devoted to paying the Church debt, but none has been expended as yet. Miss Carrie V. Howe, Secretary.

GETHSEMANE, MARION—Ladies' Aid Society, with twelve members, has raised \$121; expended for Church expenses \$100. Mrs. C. Hamilton, President; Mrs. T. H. Armstrong, Secretary.

TRINITY, MICHIGAN CITY—Church Aid Society with sixty members raised \$1,300; expended for debt on parish. Mrs. J. H. Barker, President; Miss A. C. Hartwell, Secretary.

ST. PAUL'S, MISHAWAKA—Ladies' Aid Society, with seventeen members, has raised \$75; expended for soprano singer, part of the year, \$11; for sexton, \$20; covering church cushions, \$25; for missionary purposes, \$5. We are going to try to put stained glass windows in our church the coming year. Mrs. J. E. Van Auken, President; Mrs. D. E. Eggleston, Secretary.

Young Ladies' Altar Guild, reporting last year twenty members, have raised \$44.80, and expended \$54.03. The principal expenses were the altar cloths and the Endowment Fund. Florence M. Smith, Secretary.

ST. PAUL'S, NEW ALBANY—Ladies' Church Aid Society, with eighteen members. The Secretary says: "We have held but few meetings during the past winter. We have \$50 on hand, which will doubtless be devoted to repairs to the rectory." Mrs. Margaret Newland, President; Mrs. E. A. Maginnis, Secretary.

ST. JAMES'S, NEWCASTLE—Woman's Guild. Mrs. Rosa K. Slicer, President; Miss Margaret Monroe, Secretary. Receipts, \$50; disbursed for Church indebtedness, \$35; parochial expenses, \$10; material, \$5; total, \$50.

TRINITY CHURCH, PERU—Ladies' Guild, with twenty members, has raised \$62.61. Expended for church expenses, \$17.35. The ladies of our church have also raised \$40.10 by a supper, and have given the money for parish expenses. Mrs. Ira Smith, President; Mrs. C. S. Dunn, Treasurer.

ST. THOMAS'S CHURCH, PLYMOUTH—Ladies' Aid Society, with ninety-four members, has raised \$221.92. Expended for electric lights and other parochial wants, \$95; material for clothing for poor, \$20.35. Balance in hands of treasurer for church improvement fund. The past year has been a most diligent and prosperous one in our society; we have met for work each week, and during the Lenten season, by request of the rector, quite a number of families in need were provided with food and clothing, and in ministering to the wants of the body their spiritual wants have also been supplied, children baptized and brought into Sunday-school and the parents induced to attend the services of the Church. In a word, our rector who looks up the lost ones (those having no shepherd and no homes) says that this chapter in our society contains the John Baptists of the flock.

Thankful for the tokens of God's blessings and gracious favor during the past, in His strength we resolve to double our energies for the ensuing year, knowing that it is God that worketh in us both to will and do of His good pleasure. Mrs. G. S. Cleaveland, President; Almira Klinger, Secretary.

ST. JAMES'S CHURCH, SOUTH BEND—Ladies' Aid Society, with twenty paying members, has raised \$492.44. Expended for church debt, \$329.11; church expenses, \$163. Balance in treasury at the end of the year, 33 cents. Mrs. Edward Curtis, President; Mrs. Tom H. Ball, Secretary.

Rector's Guild, with eleven members, has raised \$66.93. Expended for altar cloth and pulpit hangings, \$66.93. This Guild was organized last Advent, and therefore has been in existence for only about half a year. It is composed of young ladies. Miss Rena Becker, President; Miss Annie Russell, Secretary.

ST. PAUL'S CHURCH, RICHMOND—St. Mary's Guild, with forty members, has raised about \$300; this has been expended for tuning and repairing the organ, taking water-works water into the rectory, putting hard-wood floor in vestibule of church, and other parish needs. The Guild has never had a more successful year. During Lent the members met weekly for the study of Church history. Miss Grubbs, President; Miss Edith Edmunds, Secretary.

ST. STEPHEN'S CHURCH, TERRE HAUTE—Ladies' Church Aid Society, with thirty members, has raised \$275, and expended \$40.79. Mrs. John G. Williams, President; Mrs. L. B. Martin, Secretary.

Young Ladies' Guild, with sixteen members, has raised \$87.60, and expended \$9.15. Mrs. A. G. Blake, President; Miss Sallie Floyd, Secretary.

Altar Guild, with eight members, has raised \$35; expended \$25. Mrs. Phebe Cook, President.

St. Stephen's Sisterhood, with thirteen members, has raised \$21.55. Mrs. Sleight, President; Mrs. Wright, Vice-President; Mrs. Fowler, Secretary.

ST. ANDREW'S CHURCH, WARSAW—Ladies' Aid Society, with twelve members, has raised \$85.45. Expended for interest on church debt, \$62; for repairs on church, \$11.50; on gas fixtures, \$7. The remaining interest due on church debt is \$192, the principal, \$300; which makes in all \$492. Mrs. C. Huffman, President.

ST. MATTHEW'S CHURCH, WORTHINGTON—Ladies' Aid Society, with ten members, has raised \$35; \$3 was sent to House of Rest, Charleston, S. C., after the earthquake last summer. At Easter we sent a quilt to St. Stephen's Hospital, Richmond, which they were kind enough to say was the best ever received. Mrs. J. S. Andrews, President; Mrs. J. E. Miller, Secretary. This being really Auxiliary work will be included in that report.

I have gleaned from the *Church Worker* the following:

NEW CARLISLE.—St. Mary's Guild gave a dinner July 5, 1886, and netted \$50, to be the nucleus of a fund to purchase a lot for a church, and during the holidays they held a fair which brought them \$50 more, making \$100 in all in this new mission station.

The young ladies of the Indianapolis Institute held a fair in December and netted \$50, which was sent to the Bishop for the Diocesan Orphanage.

The parishes and missions from which no report has come are: St. Mary's, Delphi; Trinity, Connersville; St. Paul's, Evansville; Emmanuel, Garrett; St. John's, Rockville; Trinity, Logansport; St. Stephen's, New Harmony; St. John's, Lagrange; St. Luke's, Cannelton; Holy Innocents', Evansville; St. John's, Greencastle; Christ, Huntington; Grace, Muncie; St. Mark's, Lima; St. Philip's, North Liberty; St. George's, Washington.

Total amount raised, \$6,643.59; total number of workers reported, 936.

Respectfully submitted,

EMILY L. UPFOLD,

Diocesan Secretary.

SERMON OF THE REV. L. S. OSBORNE

BEFORE THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS, DIOCESE
OF INDIANA, JUNE 7, 1887.

The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field; which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heavens come and lodge in the branches thereof.—Matt. xiii, 31-32.

To a student of the Bible and a historical scholar, the assertion, upon the part of any professing Christian, of a disbelief in missions, appears a piece of impudence positively monumental.

Foretold by a millennium and a half of prophecy, solemnly commanded by Jesus Christ Himself, illustrated by His choicest parables, verified by eighteen centuries of human history, made the very foundation of the Church itself, its only reason for existence,—analogy and illustration fail to furnish anything in the line of cool assurance comparable with a disbelief in that missionary effort, upon which depend the extension of the Christian religion, and the coming, in all its fullness, of the Kingdom of Heaven and of God. And yet men, and Christian men, too, tell us that they are “conscientiously opposed” to missions. Now such a statement as this is the sheerest nonsense, because conscience is always at one with God; for it is God’s voice, for it is that “spirit of man, which is the candle of the Lord.” God believes in missions, because He ordained, foretold, commanded them, as the only conceivable human method of “making His way known upon earth, His saving health among all nations.”

Conscience never leads a man to act or speak or think wrongly; but nine men out of ten confound conscience with judgment—two vastly different things. Our judgments are often wrong; our consciences never. Those are human, these divine.

An honest doubter, a candid skeptic, may decry missions and yet command our respect and charity. But an anti-mission Christian is a flat contradiction of terms; quite as unthinkable as a four-legged biped, a pious atheist, a republican despot.

Even were there no appreciable results to show for missionary work in all these centuries, the man who professes and calls himself a Christian, is bound to sustain it, and for these reasons: Because Jesus Christ died for *all*

men; because He commanded, "Preach the Gospel to every creature, going out into all the world;" because the Church is built upon the foundation of Prophets (preachers) and Apostles (missionaries, persons sent or commissioned); because our prayer, "Thy kingdom come," is only sincere as we help the coming; because this is the known will of Him in whose likeness we are made; because this all falls under the universal law of development, operative alike in the natural and in the spiritual worlds, finding its parallel in the growth of nations, in the progress of civilization, in the physical and intellectual increase of the individual, in the hatching of the bird from the egg, nay, in the tiny seed, which, planted amid favoring environments, spite of its microscopic insignificance, becometh a great tree, within whose cool and shady boughs the glad birds warble their thankful carols.

"The Kingdom of Heaven is like a grain of mustard seed"—A great many excellent people read thus far and stop, and begin to wonder why heaven and mustard are alike. And it is just such wiseacres and exegetes as these who "don't believe in missions." The Kingdom of Heaven is no more like a mustard seed than it is like a turnip seed, or like a verbena seed, or like a clover seed. A mustard seed on a shelf, under a glass case, in a lump of ice, lying on a bare rock, does not resemble the Kingdom of Heaven in the least. But, "The Kingdom of Heaven is like unto a grain of mustard seed *taken* and *planted* by a man, in a field," placed amid propitious surroundings, and then, in the sprouting and growing and increasing of this life-germ from seed to shoot, from shoot to blade, from blade to stalk, from stalk to bough and branches and twigs and leaves—here is your true parallel of the Kingdom of God.

The seed must be *taken*; that is, the gifts of God must be *used* to yield their blessings; and it must be taken, not by a brute, nor by an angel, but by a *man*, a being of *human* instincts, reasonings, sympathies. And even the man is not to speculate or theorize or philosophize about the seed, but to *plant* it; that is, to place it under the conditions favorable to growth. And yet again, the man may take and plant the seed, selfishly, in some narrow little flower pot, for his own personal gratification. One thing more is needful; the seed is not to grow into a poor, weak little sapling, and so it must be planted in a *field*, where God's own free air, and rain, and dew, and wind, and sunshine, may help to shape and develop it into a *great tree* which shall be a blessing and an abiding place for His creatures. From all of which we learn that God's truth must be apprehended and used, thoughtfully and generously, if we would see it vindicate the divinity of its origin.

Now, it seems to me, there are four principal reasons why all the fair promises of the spread of Christ's Kingdom throughout the world are yet apparently so far off; and the first of these is a lack of faith, and the second is a lack of intelligence, and the third is a lack of system, and the fourth is a

lack of liberality. In other words, a mental and spiritual apprehension and a large and generous use of God's truth are wanting.

Doubt or ignorance or carelessness or selfishness are present, and so the "taking" or the "planting," or the "man" or the "field," one element or more is lacking, and thus the law of the seed's growth is violated, and our "great tree" is not there to refresh us with its welcome shade.

There are some things God can not do. He can not make two and two five. He can not put two things in the same space at the same time. He can not force His truth upon men whose brains and hearts willfully oppose it. He can not make a reasonable saint out of a man who deliberately elects to be a fool and a knave.

The very Light of Life could not shine upon those who "loved darkness rather than light." Ommipotent Christ could not perform His gracious miracles in the midst of stolid infidelity.

And the first and principal obstacle to missionary success is, a lack of Faith. Indeed, to speak strictly, this is the arch foe, the very Goliath, that stands in the way to dispute the advance of the armies of the living God.

The obstacle of doubt, "like Aaron's serpent, swallows all the rest," for ignorance, carelessness, selfishness can not live where real faith abounds. All the great epochs of history have had their rise in this faith, which is the "substance of things hoped for," which "seeth that which is invisible."

"By faith Noah prepared an ark for the saving of his house," and while the skies were fair and the winds gentle, saw through the vista of a century the prodigious deluge.

By faith Abraham left his comfortable home in Mesopotamia, and undertook a nomadic life, his spiritual eye seeing the gospel blessings millenniums hence, as present, visibly, before him.

By faith "Moses set his affections on things above, rather than on things below," and made visible and real the future glories of his race, rather than the present affliction of the moment, for which he forsook the treasures of the court of Egypt.

"By faith the walls of Jericho fell down," because Joshua and his soldiers saw, in their mind's eye, those mighty bulwarks and towering bastions laid low, a week before their seven-fold march began.

By faith Peter and Paul preached, toiled and died, glorious martyrs in Rome, because they saw through the mists of centuries the Cross towering above the palaces and temples of the eternal city.

By faith Augustine laid the foundation of Christian civilization in England.

By faith Luther planted in Europe the seeds of civil and religious liberty.

By faith Cranmer and Latimer and Ridley lighted the candle of Protestant fire, which was never to be put out.

By faith Columbus braved the raging of the sea and the madness of its waves, and opened up a new world for Jesus Christ.

By faith the Pilgrim Fathers reared on the bleak coast of New England the fair temple of piety and education.

By faith, Washington drew his sword for independence and popular government.

By faith, Lincoln, with a pen mightier than the sword, wrote the magna charta of universal emancipation.

By faith, Livingstone traveled thirty years in Africa, and died upon his knees in prayer for the benighted children of that dark continent.

By faith, Franklin, and Hayes, and Kane and Greeley endured the rigor of the Arctic zone in their quest of the frozen pole.

By faith, every enterprise of business, discovery, religion, every thing that is truly great in letters, arts and arms, is done to-day because those who do it enlarge their mental and spiritual horizon and look beyond the bounds of present time and space, bringing the distant future near to them.

And it is precisely the same faith that conquers foes, discovers new coasts, promotes education, improves the individual life, that will win the world to Jesus Christ.

A thorough, unequivocal, implicit belief in the authority of Jesus Christ, a steady purpose to obey His commands, is able to convert the nations of the globe in our lifetime, so that we, in the flesh, can sit under the grateful shadow of that tree of life, which human care and nurture and reason and liberality are able to make grow from the tiny seed sown in Palestine centuries ago.

If Missionary effort be an apparent failure, the blame is upon the human agents in whose hands it has been placed. Yet many a simple soul has a sort of faith in Jesus Christ—dares not disobey His commands—and so gives to the work of Missions in a perfunctory, blind sort of way, believing that this is all right and proper because Christ says so, who yet relegates this whole matter to that unknown, mysterious sphere in which lie those inscrutable things, which, like the peace of God, “pass all understanding.” Of course, such faith as this is better than nothing; but we are commanded to have a “*reason* for the hope that is in us.” A blind faith is unsatisfactory. To work gladly and enthusiastically we must have a *living, loving, intelligent* faith. And so we find another lusty foe to all missionary progress in *ignorance*, a lack of Intelligence concerning the work.

Every now and then we hear, even from people who profess and call themselves Christians, pratings about the “small results” of missionary efforts, babblings concerning the “vast sums” squandered in heathen lands. Regularly, once a year, in the newspaper, we make acquaintance with that venerable Christian, now well stricken in years, who gave \$1.05 to foreign Missions—five cents for the heathen and a dollar to get it to them. Such

dense ignorance would be amusing were it not so sad, laughable were it not so nauseating.

No progress in Mission work? Ask the redeemed millions of Asia, Africa, the Islands of the sea this question. Go to the simple Fijian, within our lifetime a naked cannibal, to-day clothed and in his right mind, adoring the same God and serving the same Christ as ourselves, if he thinks there has been no progress. Talk of "no progress" to the Sandwich Islander, to the dusky child of Madagascar; to the self-sacrificing Burmese; to the gentle Esquimaux, praying in his hut of ice, and they will laugh you to scorn, or set about to find some missionary of their own race to convert you.

No progress in missions? Shades of Paul and Peter and Augustine and Patrick and Columba and Iona and Loyola and Xavier and Livingstone and Selwyn and Pattison and Hannington, defend us! Perhaps there has been no progress in trade and transportation since the journey from New York to Chicago of a month, by stage-coach and canal-boat, has been reduced to twenty-four hours by a limited express train; or since the weary weeks consumed by the storm-tossed Mayflower in crossing the surging Atlantic, have now shrunken into a holiday trip of six short days in those ocean greyhounds, the Etruria and the Umbria.

If you, as a sane and truthful being, can make this amazing assertion of "no progress in missions," all I can say is, that the dictionary you use is different from mine, or else that the word "progress" in Indiana means something quite the opposite to its generally-received definition.

And then about these "vast sums" that, like an Amazon of mercy, have been overflowing the wastes of heathendom. What are they? Who has given them? How vast have been the benefactions of any person in this congregation, for instance, to preach Jesus Christ to the ends of the earth?

Do you know of any Christian in Indianapolis, or in Indiana, who has given any "vast" amount to missions? Have you ever met such a man in your travels? Have you ever read of more than a few dozen who have been what you might call "lavish" in missionary giving? Come, now, and let us reason together. Do you know the largest amount ever given by all Protestant Christians, in a single year, for the conversion of the heathen? Well, it was ten million dollars; not so "vast," by a good deal, as the private fortunes of numbers of English and American millionaires; only about one-ninetieth part as "vast" as the annual liquor bill of this nation. And the vast love that evoked all this munificence cost the hundred million Protestant givers about ten cents each that same year, and carried to the thousand million heathen, sitting in darkness and hopelessness and savagery, Gospel light and life to the mercantile value of just *one single cent* for every soul for whom Christ died.

In the face of facts like these, any talk of the "vast sums" wasted upon heathen peoples seems like a refinement of sarcasm.

Such statements as these, I say, are especially deplorable from the lips of men who call themselves believers in and followers of Him who died for

all mankind, and who, to bring all to the knowledge of His great love, commanded His people to "go out into all the world and preach the gospel to every creature, baptizing them into the name of the Father and of the Son and of the Holy Ghost."

Aside from the absence of real faith in Christ and Christianity, all these statements betray a lack of knowledge concerning the past and the contemporary history of the Church and of the world. So, if you want to commend your religion as a *reasonable* thing to *thinking* men, don't sneer at Christian missions, for scientists and literateurs and foreign ministers—men like Darwin and Lowell and Agassiz and Benjamin—have gladly testified to the value, utility, permanence and progress of the work of missionaries in the countries where they dwell.

Have theological doubts, if you must; have ecclesiastical notions, if you will. This is a free country and a broad Church. No man can absolutely disprove even a quite extravagant theory. But don't jeopard your reputation for sanity and truth, by denying plain, hard facts, familiar to every historian, geographer, discoverer, explorer, statesman, of average observation. Inform yourselves. "Read, mark, learn and inwardly digest" the campaign of the armies of God, as told in the fascinating biographies of the great missionaries. Subscribe for, and *read*, a good missionary magazine. I would as soon think of employing a lawyer who never read Blackstone and the current law reports, or of consulting a doctor who confessed to not taking a medical journal, as to accept for a spiritual adviser, or a church warden, clergyman or layman who does not keep abreast with the latest news from the battle field of the army of the living God, the missionary stations of the Church.

And this leads me to say a word about the third foe to the Lord's work, and that is *lack of system*, to-wit: *Carelessness*. No nation could survive a year were taxes and duties managed in the same loose way as are our missionary collections. The affairs of a business-house, thus conducted, would plunge it into bankruptcy. Household economy after this wise would seek relief in a poor-house or in the divorce court.

It is related of a little London newsboy, that, during one of the great annual meetings of the Society for the Propagation of the Gospel in Foreign Parts, he was seen one day in a state of phenomenal cleanliness walking briskly toward the place of meeting. And, on being asked by one of his brethren in trade, where he was going, gave as a reply: "Oh! just down to the missionary meeting. You see I gave a six-pence to missions last year and I want to hear what they did with it, as I'm a kind of partner in the concern." Thus had this poor lad, by a happy intuition, grasped that truth which all members of this communion have heard, many of us too often, alas! in vain, that "every baptized member of the Church is, *ipso facto*, a member of her missionary society." Are you baptized, my friend? Then you

are "a partner in the concern," built and made by God for the saving of the race, and for "filling the earth with the knowledge of God as the *waters* cover the sea."

Called to be a "fellow-worker with Him," a "partner in your King's business," if, through neglect or carelessness, you put no capital into this divine concern, what share of the profits are going to be yours in that day when all the true workers and honest partners shall "shine as the sun," and they who have helped "bring righteousness to the many, as the stars for ever and ever?"

When we read that barely half our parishes even so much as recognize the stated offerings for the work; when we realize that a beggarly thirty dollars from each congregation would absolutely meet the largest demand made by our general board for Foreign Missions, methinks many an angel of many a church ought to shudder lest his candlestick be removed out of its place, and there fall upon his ear those direful words, embodying that "wrath of the Lamb" once provoked by careless, indifferent Laodicea: "Because thou art neither hot nor cold, but lukewarm, I will spew thee out of my mouth."

The very strongest argument that occurs to me in proof of the Divine Presence in the Church's missionary work, is this: That the cause has survived and progressed and developed; that the heavenly seed has sprouted, and cast root downward, and borne any fruit upward, in the face of all these centuries of carelessness, stupidity, apathy and neglect.

Some systematic plan, however poor, crude, imperfect, adopted and well stuck to, in every diocese, parish, Sunday school and family in the land, for regular missionary offerings, is the only antidote I know for this criminal carelessness and iniquitous indifference.

And the last of these arch-foes that contests the advance of God's hosts, is Selfishness; hideous enough in Jew, Turk, Infidel or Heretic, but grotesquely so in one who calls upon Him who said: "Do unto others as ye would they should do unto you;"—"Freely ye have received, freely give."

The diocese, that glorifies only itself by multiplying institutions; the parish, which makes personal extravagance and local pride an excuse for declining its debts of honor to the mission field, and points to its ecclesiastical paraphernalia as a proof of its regard for "the beauty of holiness," crying, as did those hypocrites of long ago, "the temple of the Lord, the temple of the Lord, the temple of the Lord, are these;" the individual, whose annual waste upon the merest luxuries, not to say vices, exceeds his gifts to help the Kingdom of Heaven to come—all these need that baptism of the Holy Ghost and fire, that conversion to knowledge and love which shall show them that ecclesiasticism, whether in the form of diocesan pomp, parochial vainglory, dainty and refined personal worship, is a somewhat different article from that

Christianity taught by Him who was born in a stable, lived homeless and hungry, and died upon a cross, just because of His love for this whole world, in which the soul of the naked, black, degraded savage of the Australian bush, is just as precious as yours or mine, my brother, in the eyes of "Him with whom we have to do."

Therefore, don't groan at the calls made upon you by the Board of Missions. Rather feel insulted that they place so small an estimate upon your faith and love and loyalty to Jesus Christ, as to dare ask of you no more than this pitiable amount of thirty-odd cents a year.

Of course, I am well aware that there are many believing, intelligent Christians, generous to the last degree toward the needs of their own parish, and ferociously systematic, who tell us that they approve of missions and believe in their liberal support, but that it is "unbusiness-like" to send money abroad so long as there are *parish* obligations to be met. Now this has a right honest sound, and because of the large element of truth in it, is the more dangerous sophism.

In the first place, parish needs are an exceedingly variable quantity. What one church calls an "absolute necessity" is, in the eyes of another, an extravagant luxury. Ostentatious display is just as poor an excuse for *parochial* as for personal withholding of benevolence.

Again, a parish is a purely *human* device, a mere *convenience* of religion. The Church and Kingdom of the living God is a divine and eternal institution. The command of the Head of the Church to "go out into all the world and preach the gospel to every creature," must, if religion mean anything at all, take the precedence of merely local rules and customs of diocese and parish. Again, the faith and love and interest that can project itself to the ends of the earth is more than able to respond to any nearer call; just as the arm, strong enough to hurl a stone a furlong, is amply powerful to throw it a rod, a yard, or a foot.

And further, I contend that a parish, large or small, whose interests and sympathies are the largest and widest and farthest reaching, is as much more "business-like" than the one whose petty ambition is satisfied by seeing "both ends meet," as the great merchant-prince of the metropolis shows more business talent than the keeper of the smallest village store. Taking and giving of credit, assuming reasonable risks; these are elements of success which stamp a business-man as "broad-gauge," in distinction from the penny-wise policy of the more timid trader.

Quite so with the church. Are the temporal affairs of your parish unsatisfactory? Are its finances in bad condition? Is it a little, weak, struggling concern? Let me tell you the best tonic in the world for it: start a good, live Missionary society; rouse faith enough to literally obey Christ's command "Convert the nations" and He will take care of your finances, as

He has promised to give all needful things to those who "seek first the Kingdom of God and His righteousness." And then, finally, there is another easy fallacy which men repeat as an absolution for their sins of neglect in missionary giving. They tell of the "multitudes of heathen at home," right in their own city, who need to be converted. But remember, my friends, your business is not converting, but "making known." Thank God! all we ministers have to do is to "preach the word." Conversion is distinctly the work of the Holy Ghost.

The first apostles were bidden to "preach the word in Galilee and Jerusalem," but ere the number of converts in the Jewish capital exceeded one hundred and twenty, came the wider, larger commission, "Go ye into all the world;"—"Be my witnesses unto the ends of the earth." It is unutterably base, this making our neglect of the work at home an apology for our coldness toward the work abroad. This is like the miser who starves his family, refusing bread to the hungry stranger because of the expenses of his own household.

I see by the last annual report that the Churchmen of this city contributed through the Board of Missions about three hundred dollars to the general work of the world's conversion. In other words, the thousand communicants of this place gave, on an average, thirty cents each to Foreign Missions; not that we in Chicago gave much more in proportion, for I confess with shame that we did not.

But just let us reason together a moment, brethren. This amount, you say, is so small, because you have so many calls to supply the spiritual needs of the heathen at home. We will call your population here about 100,000. Your four Episcopal churches report about 1,000 communicants, which means, by the usual reckoning, about 2,000 adherents, or about 500 souls to each parish. Now, there are in this city about 100 churches, chapels, missions, preaching places of some sort or other, which must average about the same. So, at the very least, there are probably fifty thousand people who profess and call themselves Christians, and at the wildest calculation not more than fifty thousand infidels, atheists or pagans among you.

With the present low price of Bibles and the modest salaries of preachers, can any one in his sober senses declare that it would cost you fifty thousand Christians the least bit of self-denial to bring the Gospel message to every soul here who knows it not? A dollar a year from each one of you would do it. *Do* you raise \$50,000 for city evangelization? And if you do, does this so cripple your means that you Churchmen (after you have given each his special dollar) have but *thirty cents* left for the larger and broader work of proclaiming this same glad tidings of joy unto the ends of the earth?

"Brethren, be not children in understanding, but in understanding be men." When we consider that a penny a day for the conversion of the

nations from the 2,000 baptized of the Church in this single city means over \$7,000 a year; when we realize that a penny a day from each one of the million adherents of the Church in the United States of America means over three millions and a half of dollars each year, and this with an amount of sacrifice and self-denial scarcely appreciable even in the poorest, imagination fails to picture the scene in the dark places of the earth, as the armies of the Lord God Omnipotent, increased in number thirty-fold, blow the Gospel trumpets and wield the sword of the Spirit with lustier courage, while on every hand the forts of folly and strongholds of ancient error sway and totter and fall. Like the germinating and the growing of the grain of mustard seed, so is the kingdom of heaven. And had we *faith* as a grain of mustard seed, we could say to all these hoary mountains of sin and error and superstition, "be ye removed, and be ye cast into the fathomless sea of God's knowledge and love," and it should be done for us.

Members of the Woman's Auxiliary of Indiana, be it yours to take and plant this heavenly seed in that *field* whose metes and bounds are nothing less than the circumference of the world. Be it yours to water and nurture and watch and guard this divine germ, that it may indeed grow up into that "great tree," whose branches shall be wide enough to bring the cheer and comfort and refreshment of Christ's own unmeasured light and love, to every home and every family and every congregation and every parish in this vast Diocese.

Organize a crusade against doubt and ignorance and carelessness and selfishness, and all these giants of evil, that, in the shape of priest or layman, dare defy the armies of the living God. Pray, work, teach, give, rest not day and night, to tell men that too-oft forgotten truth, the very A. B. C. of Christianity, that "God so loved," not the Diocese of Indiana, not the American continent, nor the Protestant Episcopal Church in the United States, but "God so loved *the world*, that He gave His only begotten Son," who says to every child of man that believes in him, "Go ye out into all that world for which I died, and make Christians of all nations, for there is not a single poor sinner among them all who is not a subject for My great salvation, and to whom, with all the mysterious, fathomless yearnings of a patient, pitying, loving, sympathizing God and Father, I do not say, 'Come unto Me, O weary and heavy laden one, and thou shalt find rest unto thy soul.' "

Merciful Christ! so give to these narrow, cold, dull lives of ours, something of Thine own world-embracing, race-including life and light and love; so quicken our feeble faith, that with joy unutterable we may help obey Thy commands, fullfil Thy prophecies, and do Thy gracious will, that Thy glorious kingdom may indeed soon come in all its blessed fullness, hastened by our prayers and words and works and alms. That so, when the ineffable day shall come, be it far or be it nigh, when

“ Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints,
Toil up the slopes of light; —”

as we stand on some celestial vantage-ground and behold, as the doves flying to their windows, that “great multitude which no man can number, of all nations and peoples and kindreds and tongues,” ours may be the royal blessing of a smile, a look, a word of gratitude from some redeemed and ransomed pagan, whose eternal happiness we have helped make possible, because we planted in his soul that seed of the Heavenly Kingdom, which blesses us who gave and him who received it, and gives us each the right to the tree of life and to enter in through the gates into the city, where all God’s true sons, from east and west and north and south, are bidden,—Oh! blessed spirits!—to sit down at the Marriage Supper of the triumphant Lamb.

