

Title: *The Spirit of Missions*, 1888

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The
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

VOLUME LIII, MDCCCLXXXVIII.

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CONTENTS OF VOLUME LIII.

JANUARY.

	PAGE		PAGE
FRONTISPIECE—The Right Rev. John Williams, D.D., LL.D.		mission. Missionary Intelligence—Alabama, Colorado, Missouri, Nevada and Utah.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	1	FOREIGN MISSIONS.....	21
EDITORIAL.....	3	Bishop Boone's Visit to Wuhu and Hankow. Then and Now in Japan. Announcements. China—English in the Mission Schools: A Bright Scholar: News from Hankow: A Wuchang Incident. Haiti—The Farm School Examination: Accident to the Rev. Mr. Michel.	
Epiphany and Foreign Missions. The First Quarter and the Second. America as a Field for Missions. Collections for Work among Colored People. London Conference on Foreign Missions. Recent Action of Universities and Colleges. The Spirit of Change. Chinese Morals. The Children's Lenten Offering. Designated Offerings versus "Specials." The Value of Prayer for Missions. To-day in China. The Government and Religion in Africa. Worthy Monuments. "The Spirit of Missions." Brief Mention. With Our Correspondents.		MISCELLANY.....	26
THE CHILDREN'S LENTEN OFFERING.....	11	Topics for Prayer. A Royal Invitation (Poetry). Receiving, but not Giving. How We Learn to Love Others. A Letter from Uganda. Bishop Hannington's Fellow-martyrs. The Alaskans Teachable and Industrious. An Eminent Missionary Bishop. Young Japan. The Enjoyment of God. Schools for Colored Girls. A Discovery in California. A Survey of Missions. Fragments.	
DOMESTIC MISSIONS.....	12	WOMAN'S WORK.....	31
A Leaf from the History of the Rosebud Mission (Illustrated). Bishop J. A. Paddock's Seventh Annual Report. News of the Alaska Mis-		To Diocesan Officers. A Quiet Day. South Dakota—The Record of a Diaconate in the Indian Field. Washington Territory.	
		ACKNOWLEDGMENTS.....	35

FEBRUARY.

FRONTISPIECE—The Right Rev. J. S. Johnston		missionary Intelligence—Arkansas, Northern California, Western Texas.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	41	FOREIGN MISSIONS.....	63
JAMES SAUL.....	42	Bishop Ferguson's Work since Last June. Our Debt to Foreign Missions. Announcements. Africa—Pressing Needs of the Mission: Rocktown and Cavalla Affairs: Mr. Ashton's Impaired Eyesight: A Glimpse of Sierra Leone. China—Notes of the Mission. Japan—Many Baptisms at Tokio: Plans for the New St. Agnes' School Building.	
EDITORIAL.....	43	MISCELLANY.....	69
Stand by the Missionary Canon. The Children's Lenten Offering. Christian Terminology in China. The Bishop of Western Texas. What is the Enrolment Plan? Enrolment Action of the Board of Managers. The Immediate Work of the Enrolment Committee. Suggestions to the Clergy Regarding the Enrolment. Reappointment of Judge Prince. The Students' Missionary Association. A New Year's Gift. The Missionary Magazine. Brief Mention. With Our Correspondents.		Topics for Prayer. An Epiphany Call (Poetry). The Late Mrs. J. J. Astor. A Cause of the Lack of Zeal. The Indian Field. A Mission in India. Onward! Upward! Heavenward! Home-ward! (Poetry). Marvellous Openings in Japan. Our Chinese Immigrants. Gifts for Educational Institutions. Grand Possibilities. The Great Work of One Woman. Information and Prayer. Fragments.	
THE AMERICAN CHURCH BUILDING FUND.....	52	WOMAN'S WORK.....	74
ANOTHER TRAVELLER ANSWERED.....	53	To Diocesan Officers. Do Church Schools Supply a Missionary Need? China—A Letter from Bishop Boone. Japan—Letter from a Japanese School-girl.	
BISHOP HARE.....	54	ACKNOWLEDGMENTS.....	78
ABSURDITIES OF HEATHENISM.....	54		
A NEW BOOK ON THE CONGO REGION.....	55		
DOMESTIC MISSIONS.....	56		
The Work in Oregon during 1886-87. The Missions to Colored People in Virginia. Commission for Church Work among Colored People. Mis-			

MARCH.

FRONTISPIECE—The Right Rev. Abiel Leonard, D.D.		Whole Line. Observe a Due Proportion. Bishop Leonard. Good News from Japan. One Source of Joy. A Cheering Incident. Pertinent Questions about China. Schools for Girls. Our Country's Greatness and Growth. Church Work in Nebraska. The Lord's Money—Where Is It? Indian Education. Brief Mention.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	85		
EDITORIAL.....	86		
Receipts for Five Months. A Wide Latitude. Promoting the Enrolment. Work along the			

MARCH.—Continued.

	PAGE		PAGE
AGONY THE MEASURE OF SUCCESS.....	93	MISCELLANY.....	106
PREJUDICE CHANGED TO PRAISE.....	94	Topics for Prayer. Farewell to a Missionary (Poetry). Young People and Missions. Lavishness of Divine Love. Hazarding their Lives. Increase of our Population. Not Mine (Poetry). Dakota as a Mission Field. A Question to Hold a Man. Living in a New World. The Henry Martyn Hall. The Work of Our Hands (Poetry). An Important Decision. Mrs. Livingstone's Grave. The First Home Mission. A Chinese Lawyer in New York. Shanghai and Its Mission Work. Fragments.	
THE CHRISTIAN MISSIONARY AND HEATHEN RELIGIONS.....	95		
DOMESTIC MISSIONS.....	96		
Lay Help in the Church. St. John's Indian Boarding School, in South Dakota. Do Indians Ever Laugh? Missionary Intelligence—Nevada and Utah, North Dakota, South Dakota.			
FOREIGN MISSIONS.....	101	WOMAN'S WORK.....	112
A Missionary Tour through Southern Dioceses. Africa—Miss Merriam's Arrival. China—Christmas Services in the Mission; Mr. Sowerby's Movements. Japan—Encouraging News; The Osaka Ladies' Institute. Haiti—Annual Meeting of the Convocation.		To Diocesan Officers. A Quiet Day. The Ideal Auxilliary. South Carolina—Colored Work at Eastover. Georgia—The Ogeechee Mission to Colored People. Haiti—A Letter from Miss Baker.	
		ACKNOWLEDGMENTS.....	116

APRIL.

FRONTISPIECE—The Right Rev. H. B. Whipple, D.D.		FOREIGN MISSIONS.....	142
EDITORIAL.....	125	An Ordination of Deacons in China. Higher Christian Education in Japan. Announcements. Africa—Visitations by the Bishop: The Bishop's Visitation of Crozierville: The Memorial School at Kai-Poo.	
No March Meeting of the Board. Shall the Appropriations be Increased? George Kelly Dunlop. An All-day Missionary Meeting. Ordination in the China Mission. Contributions and Appropriations. Bishop Dunlop's Memorial. Government Interference in Mission Schools. A Reflex Wave in Japan. The "Hilarious" Giver. The Recent Inundation in China. A Missionary Indeed. The Heathen at Our Doors. A Noble Life. Brief Mention. With Our Correspondents.		MISCELLANY.....	148
BISHOP WHIPPLE AND HIS INDIAN MISSIONS.....	132	Topics for Prayer. Easter-tide (Poetry). Andrew, Whom the Lord Hid. Living Churches. The Macedonian Givers. Bishop Hannington's Sincerity and Generosity. Signally Repaid. Idol Procession in Los Angeles. A Military Officer in Error. Scope of Foreign Mission Work. All May Help Missions. Mr. Beresford-Hope. Fragments.	
PASTORAL INSTRUCTION IN SYSTEMATIC GIVING....	135	WOMAN'S WORK.....	153
DOMESTIC MISSIONS.....	136	To Diocesan Officers. A Quiet Day in Missouri. The Foreign Missionary Lending Library. South Dakota—Letter from the Rev. C. R. Stroh. Japan—Miss Mailes' Country Work.	
The Church's Duty to the Middle West. Men and Money. Missionary Intelligence—Milwaukee, Nevada and Utah, Northern Texas, South Carolina, Western Texas, Wyoming and Idaho.		ACKNOWLEDGMENTS.....	157

MAY.

FRONTISPIECE.—Residence of Miss Mailes and her Bible-Women, Osaka, Japan.		Institute. Appropriations for Buildings. Announcements. Africa—News of the Mission. China—Christmas at Wuchang. Japan—A Medical Society at Osaka: An Historical Collection of Toilet Articles for Sale.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	165	MISCELLANY.....	189
GEORGE KELLY DUNLOP.....	166	Topics for Prayer. A Petition (Poetry). Missions in the Bible. Notable Progress. Difficult to be Understood. A Remarkable Indian Woman. The Illiteracy of the Colored People. Valuable Workers. View of the Indian Rights Association. Freely Give (Poetry). Universities' Mission to Africa. Bishop Russell's Widow. Heathen Priests Losing Heart. Covetousness and Liberality. Indian Missions in British America. Sober and Rational Faith. Foreign Missions Aiding Home Work. Fragments.	
EDITORIAL.....	167	WOMAN'S WORK.....	194
Comparison of Receipts. The Commission on Work among the Colored People. A Munificent Gift. Concerning the Missionary Council. Let There Be Light. New Mexico and Arizona. A Reply to an Objection. Missions to the Indians. Missions Doing Good Work in China. Gospel Ethnology. The Opportunity for Christianity. Good Things in Store for Africa. Brief Mention. With Our Correspondents.		Another Missionary Reading Society. A Quiet Day. An Easter Offering. China—Examination of the Rosa Sayres School: How May the Auxilliary Help Our Mission in Wuchang? The Jane Bohlen School and Women Workers.	
INTEREST IN MISSIONARIES.....	175	ACKNOWLEDGMENTS.....	198
THE INDIAN'S SIDE OF THE QUESTION.....	176		
A REMARKABLE TIME FOR MISSION WORK.....	177		
DOMESTIC MISSIONS.....	178		
Bishop Dunlop's Death. The Church in Nebraska. Commission on Work among the Colored People. The Needs of Western Texas.			
FOREIGN MISSIONS.....	184		
Need of a New Church at Hankow. An Efficient			

CONTENTS.

v

JUNE.

	PAGE		PAGE
FRONTISPIECE—The Rev. Mr. Sowerby and the Young Men's Christian Society.		ments. China—Lent and Easter at Wuchang. Haiti—Mission of the Holy Comforter, Port-au-Prince: Holy Week and Easter in the Churches. Japan—Increasing Needs of the Mission.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	205	MISCELLANY.....	225
JOHN HENRY HOBART BROWN.....	206	Topic for Prayer. A Prayer for Spiritual Increase. Ascension Hymn (Poetry). If Ye Love Me, Keep My Commandments. Systematic Giving. Woman's Condition in Japan. The Color Question. Submission (Poetry). Forty Years' Work in China. In the Heart of Africa. The Dawn of the Modern Mission. Immigration. The Missionary's Call. Some Generous Givers. Fragments.	
EDITORIAL.....	206	WOMAN'S WORK.....	230
Give Everyone an Opportunity. A Want Still Unsupplied. Terms of Mr. Harold Brown's Gift. The Noble Purpose of a Large Gift. An Honor Roll. Sensible Views of the Tithe. A Missionary Bishop's Experience. The Motive of Giving. Self-support in Africa. Brief Mention. With Our Correspondents.		Vacation Days. South Dakota—The Turning Point. North Carolina—Mission Work in Lincoln. China—What Women are Not Needed at Shanghai: A Church and Church Furnishings for Hankow: A Word from Dr. Deas at Wuchang. West Africa—A Letter from Monrovia. Haiti—A Letter from Miss Baker.	
THE LIQUOR TRAFFIC IN AFRICA.....	212	ACKNOWLEDGMENTS.....	234
DOMESTIC MISSIONS.....	214		
Grace Church, Jamestown, Dakota. (Illustrated.) Bishop Leonard's Work in Nevada and Utah. The Desire for Christian Unity. Missionary Intelligence—Iowa, North Carolina, Western Texas.			
FOREIGN MISSIONS.....	219		
The Political Condition of Japan. Announce-			

JULY.

FRONTISPIECE—Catechists and Theological Students at Tokio, Japan.		Colorado, Florida, Nevada and Utah, Northern Texas, South Dakota, Western Texas.	
CHANGE OF TREASURER.....	249	FOREIGN MISSIONS.....	266
PROCEEDINGS OF THE BOARD OF MANAGERS.....	249	Heathen Chinese View of the Future Life. Faith Quickened. The Church of the Saviour, Wakayama, Japan (Illustrated). Prayer for Native Converts and Inquirers. Announcements. China—The Earthquake in Yunnan: "China's Millions": Internal Affairs of the Empire.	
MINUTE REGARDING THE GENERAL SECRETARY.....	251	MISCELLANY.....	272
EDITORIAL.....	251	Topic for Prayer. "One Little Thing" (Poetry). "Why Are Ye Fearful?" A Friend of Missions. Woman's Elevation. Our Responsibility. Commodore Perry's Fidelity. Advance of the Colored People. Non-Christian Tracts in China. "Churls" and "Liberals." Mormon Fanaticism. Many Native Clergymen. A Spiritual Revolution. Value and Growth of Foreign Missions. Fragments.	
Appropriations for the Coming Fiscal Year. The Next Two Months. The Missionary Council. Urgent Call for More Missionaries. Solemn Facts. Conditions of Missionary Success. The Vital Moment in Japan. The Good Providence and Will of God. The Indian Languages and Indian Schools. Official Interpretation of the Indian Order. Brief Mention.		WOMAN'S WORK.....	277
MONUMENTS AND MEMORIALS.....	258	China—St. Mary's Orphanage, Shanghai: The Babies of the Orphanage: The Girls of St. Mary's Hall.	
WEIRD, WILD AFRICA.....	259	ACKNOWLEDGMENTS.....	281
A PROPOSED ALLIANCE.....	260		
DOMESTIC MISSIONS.....	261		
Commission on Work among Colored People. New Races Coming. Missionary Intelligence—			

AUGUST.

FRONTISPIECE—Indians at the Carlisle School.		DOMESTIC MISSIONS.....	305
EDITORIAL.....	293	Christian Unity and Christian Work. Town-building in Nebraska. Missionary Intelligence—Alabama, Minnesota, New Mexico and Arizona, Northern Texas, Pittsburgh, Virginia, Western Texas, Wyoming and Idaho.	
Special Notice. A Moving Appeal. Bishop Whipple on Missions. The Promise of the Future in China. The Indian Languages in Indian Schools. Encouragement from Africa. An Era of Progress. The "Chinese Churchman." Bishop Parker's Interest in Missions. Bishop Parker's Last Illness. Two Present Needs. Brief Mention.		FOREIGN MISSIONS.....	311
THE GENERAL SECRETARY'S VISIT TO ENGLAND..	300	A Recent Tour of Bishop Ferguson's. Announcements. Africa—A New Station: Easter Services: Ladies' Church Aid Society and Northwestern Convocation. China—Good Success at Hankow and Honan: The Work at St. John's College: News of the Mission. Japan—The Rev. Mr. Cole's Work: Miss Bull's Work. Haiti—Burning of Holy Trinity Church and Parsonage, Port-au-Prince.	
MR. CAINE'S ASSERTIONS.....	302		
THE CHURCH MISSIONARY SOCIETY OF ENGLAND	303		
MOHAMMEDAN PROPAGANDISM AND POLYGAMY...	304		

AUGUST.—Continued.

	PAGE		PAGE
MISCELLANY	319	WOMAN'S WORK	323
Topic for Prayer. Saviour, Sprinkle Many Nations (Poetry). The Wanderer at Home. Moolu. Heathenism in San Francisco. Indians' Desire for Instruction. A New Era in Utah. Professor Drummond's Book on Africa. Young Alaska. Have You Made Your Will? A Missionary Hymn (Poetry). The Indian Problem. A Significant Fact. Incidents of Mission Work in West Africa. Fragments.		A Request to the Diocesan Secretaries. A Summer Offering. West Africa—St. John's, Cape Mount: The Orphan Asylum, Cape Palmas. China—The Clergy House at Wuchang: The Church at Hankow. Haiti—A Letter from the Rev. C. E. Benedict, Aux Cayes.	
		ACKNOWLEDGMENTS	327

SEPTEMBER.

FRONTISPICE.—The Rev. F. L. H. Pott and his Choir.		gence—Florida, Northern California, Oregon, Wyoming and Idaho.	
EDITORIAL	333	FOREIGN MISSIONS	358
Our Missionaries in Alaska. A Welcome Visitor. Trying to Meet the Conditions. The Lambeth Conference. The Failure of the Commission to the Sioux Indians. The Census and the Gospel. An Afflicted Diocese. Politics and Religion. Christianity in the United States. The Unconfessed Sin. Bishop Beckwith on Missions. Brief Mention. With Our Correspondents.		Christian Unity in Japan. Monstrous Evolutions in India. Announcements. China—Mrs. Thomson's Retirement: The Growing Work in Honan: The Yellow River District after Last Year's Flood: The Great Need of More Out-stations: A Baptism at St. John's College.	
PROTECTION OF FOREIGNERS IN CHINA	341	MISCELLANY	350
LIGHT IN DARKNESS	342	Topics for Prayer. New Canaan (Poetry). The Great King's Messenger. The Secret of It. The Gospel among Negroes and Indians. The Patriotic Use of Wealth. Women in Japan. Strange Accounts of Travellers. First Success among the Dakotas. A Real Preacher. Fragments.	
MORMONISM AMONG THE SCANDINAVIANS	342	WOMAN'S WORK	364
HEROIC CHRISTIAN SERVICE	344	To Diocesan Officers. Notices. The Study of Missions. The Children. A Budget of Letters about the Colored Work. Fellow-laborers with St. Paul (Poetry).	
DOMESTIC MISSIONS	345	ACKNOWLEDGMENTS	368
Christ Church, Sidney, Nebraska (Illustrated). The Mission in Alaska. The Cheyenne River Agency Mission, South Dakota. Work of the Commission on the Spiritual Care of Immigrants. Conscience Money. Missionary Intelli-			

OCTOBER.

FRONTISPICE.—Missionaries and Members of the Ladies' Institute, Osaka, Japan.		Nebraska, New Mexico and Arizona, North Carolina, South Carolina, Tennessee.	
PROCEEDINGS OF THE BOARD OF MANAGERS	373	FOREIGN MISSIONS	392
EDITORIAL	374	The Last Year in the Japan Mission. An Affecting Scene in Japan. Announcements. Africa—The New Buildings: A New School-room at Cape Mount. China—Visitations by the Bishop: A Message of Sympathy.	
The Old Fiscal Year and the New. The Missionary Council. Present Needs in China. The Power of Associated Effort. Reasons for a Missions House. The Clergy Are Interested in Missions. The American Church Building Fund. A Request by Bishop Leonard. Regulating the Missionary Work in Africa. The Awakening in China. New Subscribers for "The Spirit of Missions." Brief Mention. With Our Correspondents.		MISCELLANY	398
THE NEXT MISSIONARY COUNCIL	382	Topics for Prayer. Charity (Poetry). The Lord's Prayer. A Remarkable Occurrence in Japan. Hardships and Isolation. Concerning Armies. Tempting the Indians. A Hand-book of Foreign Missions. Obstacles in China. A Modern Widow's Mite. Beginning of the Indian Work. Chinese Liberality. A Sexagenarian at School. Shooting an Eclipse. Fragments.	
THE OFFICIAL MISSIONARY MAGAZINE OF THE CHURCH	383	WOMAN'S WORK	408
TEACH THE PRINCIPLE OF MISSIONS	384	To Diocesan Officers. Notice. Alaska—A Letter for Auxiliary Helpers. Japan—The Ladies' Institute, Osaka.	
DOMESTIC MISSIONS	385	ACKNOWLEDGMENTS	407
Bishop Brewer's Annual Report. The Mission in Alaska. Missionary Intelligence—Colorado,			

NOVEMBER.

FRONTISPICE.—Calvary Church, Mayville, Dakota.		EDITORIAL	415
PROCEEDINGS OF THE BOARD OF MANAGERS	413	Advent Offerings for Domestic Missions. Missions and a Missions House. National Prosperity. Bishop Doane on Foreign Missions. Florida's Affliction. The Strategic Value of Domestic Missions. Expansion of the English Church Abroad. Proposed Missions House. Brief Mention.	
THE MISSIONARY COUNCIL	414		
SAMUEL SMITH HARRIS	414		

NOVEMBER.—Continued.

	PAGE		PAGE
THE DOMESTIC MISSIONS OF THE CHURCH IN THE UNITED STATES.....	422	Working. Ninety and Nine (Poetry). Testimony of a Distinguished Voyager. Two Gifted Missionaries. Living Epistles of Christianity. Superstition in New Mexico. My Father's Field (Poetry). Change in West Africa. Indian Religion. Christian Union in Japan. Fragments.	
DOMESTIC MISSIONS.....	425	WOMAN'S WORK.....	445
Eighth Annual Report of the Bishop of Washington Territory. Bishop Leonard's Work in Nevada and Utah. Endowment of the Oregon Episcopate. The Character of Immigrants. Old-time Speed Will Not Answer. Missionary Intelligence—Colorado.		To Diocesan Officers. Maryland—the Colored School at Aquasco. Mississippi—St. Mary's Mission, Vicksburg. South Dakota—The Auxiliary and the Mission House at Grace Mission, Crow Creek: The School Children at Crow Creek Agency. Japan—The Matsuri: The Bible Classes: Studies in the Ladies' Institute, Osaka.	
FOREIGN MISSIONS.....	431	ACKNOWLEDGMENTS.....	449
Announcements. Annual Report of the Bishop of Haiti. Bishop Boone's Report for 1887-88. Noteworthy Giving.			
MISCELLANY.....	440		
Topic for Prayer. A Prayer. Praying and			

DECEMBER.

FRONTISPICE—"Unto Us a Child is Born."		FOREIGN MISSIONS.....	470
THE SECOND MISSIONARY COUNCIL.....	453	Mr. Tyng's Last Year's Work in Japan. Announcements. Africa—The Work at Lower Buchanan. China—The Medical Mission at Shanghai: The Wuchang Medical Work. Japan—Mrs. Page's Music-teaching: Miss Mailes and Her Bible Women.	
EDITORIAL.....	455	MISCELLANY.....	476
The Board of Managers. The Missionary Council. The Advent Offerings. A New Missionary Bishop. Ready for a Call. Annual Meetings of the Woman's Auxiliary. The Testimony of a Statesman. A Magnificent Benefaction. Partial Views of Eastern Literature. Progress in Japan. Brief Mention.		Topics for Prayer. The Bethlehem Star (Poetry). A True Missionary. Macedonian Giving. "Ask and Ye Shall Receive." Who Give Most to Home Missions. An Interesting Case. What has Come to Pass in Utah. A People not to be Despised. Stagnation in Africa Disappearing. How to Win Christian Triumphs. How Rich may a Christian Become? Fragments.	
REPORT OF THE COMMITTEE ON INCREASING MISSIONARY INTEREST.....	460	WOMAN'S WORK.....	481
THE CHINESE EXCLUSION POLICY.....	463	To Diocesan Officers. The November Meeting. Junior Branches of the Auxiliary. China—A Christmas Box for China.	
WORDS AND DEEDS.....	464	ACKNOWLEDGMENTS.....	385
DOMESTIC MISSIONS.....	465		
Missionary Work in Colorado. The Church in Northern California.			

THE SPIRIT OF MISSIONS.

VOL. LIII.

MAY, 1888.

No. 5.

BOARD OF MANAGERS.

THE FOLLOWING ARE ELECTED MEMBERS:

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

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

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

Mr. James M. Brown.

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

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

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

REV. JOSHUA KIMBER, *Associate Secretary,*

MR. R. FULTON CUTTING, *Treasurer,*

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

22 BIBLE HOUSE, NEW YORK.

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

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, APRIL 11TH, 1888.

THE following elected members were present: The Right Rev. Drs. Doane (Vice-President in the chair), Whitaker and Starkey; the Rev. Drs. Hoffman, Davies, Satterlee, Shipman, Huntington, Applegate, Brown and the Rev. Mr. Nichols; and Messrs. Stark, Low, King, Davies, Shoenberger, Cutting and Chauncey.

— The General Secretary announced the death of Bishop Dunlop at Las Cruces, New Mexico, the particulars concerning which were published in the last number. Whereupon a committee was appointed to draft on behalf of the Board a minute expressive of its sense of its great loss in the death of Bishop Dunlop. [The minute appears upon another page.]

— The General Secretary announced the purpose of a gentleman of Providence, Rhode Island, to contribute to the Society \$100,000 for the endowment of the Domestic Missionary Episcopate, upon terms to be specified by himself. Whereupon a special committee was appointed to express to the gentleman the Board's highest satisfaction with his proposed gift, and to act as its medium of communication with him touching any matters that he might wish to confer about in connection therewith.

— Bishop Williams, as Presiding Bishop, notified the Board that, acting under the provisions of Title I., Canon 15, Section VI. [3], he has appointed the Right Rev. John F. Spalding, D.D., Missionary Bishop of Colorado, to take charge of the vacant Jurisdiction of New Mexico and Arizona.

— Upon the suggestion of the Commission on Work among the Colored People the resignation by Gen. E. Kirby Smith of his membership in the Commission was accepted with an expression of regret that he had found it impossible to serve, and Mr. Harry W. McCall of Louisiana, was elected to fill the vacancy.

— Pledges from various persons for the salary and travelling expenses of the Rev. Wm. B. Gordon, in Mexico, were reported in the full amount required, and a letter was submitted from Mr. Gordon accepting the appointment made by the Board of Managers for the year which will expire May 23d, 1889.

— Communications were received from a number of Domestic Bishops regarding the missionary work which is aided by the Board in their several dioceses and jurisdictions.

— Letters were also received from the Bishops and a number of the missionaries in the Foreign field. Some of these have been or will be published.

— Appointments of Foreign missionaries were made, the particulars of which will be found under Announcements.

— Eleven thousand five hundred dollars were appropriated for building purposes in China and Africa, of which the details are given beyond.

— The Rev. John McKim's leave of absence from Japan was extended until August next.

GEORGE KELLY DUNLOP.

At a meeting of the Board of Managers, held on Wednesday, April 11th, 1888, the undersigned were appointed a committee to prepare a minute commemorative of the late Right Rev. George Kelly Dunlop, D.D., Missionary Bishop of New Mexico and Arizona.

MINUTE.

Born in Ireland on the 10th of November, 1830, and educated at Queen's University, Galway, from which institution he graduated with honors, he removed soon afterwards to this country, where he was ordained successively to the Diaconate and Priesthood by the late Right Rev. Cicero S. Hawks, Bishop of Missouri.

On the 21st of November, 1880, he was consecrated Bishop of the Missionary Jurisdiction of New Mexico and Arizona; and while in the faithful dis-

charge of the duties of that sacred office was called to his reward on the 12th day of March, 1888, and in the eighth year of his Episcopate.

As a minister of Christ, intelligent, zealous and devoted; as a man, modest, affable and true, his death is no less mourned by the Church which he served so faithfully, than by the many friends to whom he had endeared himself by his upright character and manly ways. Such a life calls for a tribute from those who know and can appreciate its value; and to that end this record is made.

THOMAS A. STARKEY, }
WILLIAM F. NICHOLS, } *Special*
ELIHU CHAUNCEY, } *Committee.*

COMPARISON OF RECEIPTS.

It is a pleasure to be able to speak with encouragement concerning the receipts of our treasury. A comparison of receipts, exclusive of "specials" and legacies, from September 1st to April 1st shows a gain in 1886 over 1885 of \$11,207.06; in 1887 over 1886 of \$1,397.86; and in 1888 over 1887 of \$16,761.40; making a total increase in three years of \$29,366.32. That is to say, the receipts from the beginning of the fiscal year to April 1st, 1885, were \$137,912.08, and for the same period to April 1st, 1888, \$167,279.30.

These facts reveal a steady growth, and while it might be said that it is not more than we ought to expect, yet we may well be thankful, and take courage for the future. May we not make this the ground for renewed consecration and effort to put the Church's missionary work on a scale of more liberal support? Every contribution which is received before the first of June, will count in the total upon which the appropriations for the new year must be based, and it is to be hoped that no congregation will have failed to contribute before that day.

THE COMMISSION ON WORK AMONG THE COLORED PEOPLE.

THE regular quarterly meeting of the Commission was held at Wormley's hotel in Washington, D. C., on Thursday in Easter week, April 5th. The members of the Commission with one exception gathered from their widely separated homes, and devoted the day to the most earnest consideration of the very important work with which they have been charged by the Church. The Bishop of Albany, who was in the city, also attended the meeting upon invitation of the Commission. Reports were presented from the Bishops of the several dioceses which receive appropriations; applications for assistance and for increase of appropriations were considered; a plan was presented by the Bishop of Florida for a proposed educational work in Florida, which the Commission commended to the assistance and encouragement of the Church. A committee was appointed with power to employ a general secretary and to establish an office for the Commission in Washington, and after planning for the next meeting on June 7th, the Commission adjourned.

This brief abstract of the meeting is given in this place—the complete report will be found on another page—because it seems to us that attention should

be especially directed to the work at this time in view of the fact that the June meeting of the Commission will have to make the appropriations to work among the colored people for the next year. The receipts designated for the use of the Commission from September 1st to April 1st this year have been \$9,126.98 as against \$3,943.96 for the same time last year. While this increase gives evidence of awakening interest, it is not by any means commensurate with the magnitude of the work to be done, and it falls far short of the present urgent need.

It should be understood that this work is a department of the Church's missionary work under this Society, and not a separate organization. The Commission originated in the Board of Missions under the profound sense that duty to the colored race demanded more active and efficient measures in behalf of that race and that the Church needed to be aroused to the greatness of the opportunity and the solemnity of the responsibility resting upon her in reference to the seven millions of blacks in America. The Commission, both as a body and individually, have done all that could be done to present this work to the people. We do not doubt that the seed sown will spring up and bear good fruit; but meanwhile a trumpet call ought to sound from end to end of the country for a generous outpouring of gifts at the present time.

A MUNIFICENT GIFT.

THE announcement is made in the proceedings of the Board, upon another page, that a gentleman in Rhode Island has communicated his purpose to pay over to this Society \$100,000 toward the endowment of the Domestic Missionary Episcopate, or in other words to aid the present missionary jurisdictions to become dioceses. His name will be given, and the conditions of this munificent donation announced, upon the receipt of the money, which is promised about the first of May. This will cause joy to all friends of missions, and may well incite others of God's stewards to emulate so noble an example. It is one of the most important steps for the advancement of the work in our own country ever taken, and it is altogether the largest single contribution ever received by the Society.

CONCERNING THE MISSIONARY COUNCIL.

BISHOP BREWER writes: "I am rejoiced to see that the offerings for missions promise so well. I hope we shall do more in Montana than ever before and it looks as though we should. I write to make a suggestion about the meeting of the Missionary Council. It seemed to me that not enough was made of it last fall. I would have it last for eight days; begin on Sunday and close on Sunday; have a grand missionary service on Sunday morning with sermon, and in the evening missionary services in all the churches of the city and vicinity, utilizing the power of Bishops, Presbyters and laymen for the purpose. Then, every day of the week devoted to the discussion of the various questions relating to the missionary field, every evening missionary meetings in as many churches as possible, appointing representative men as speakers. The second Sunday a repetition of the first. Stir up the whole region, reach as many par-

ishes and as many hearts as possible. Make the occasion a revival of missionary spirit and effort. This seems to me possible. Perhaps I am an enthusiast; but I have said my say."

LET THERE BE LIGHT.

If it should be asked whence is the obligation for carrying the Gospel into the dark places of the earth, what ground is there for a duty of which so much is said to-day in the pulpit and in print, the answer would not be found in the peculiar advantages which the Church possesses in this age, or in the splendid opportunities which the hand of Divine Providence has opened and pointed out. These indicate and enforce the duty; but the ground of it lies back of these. It is a duty which was enjoined upon the infant Church with peculiar emphasis and solemnity by the series of commands of our Lord, when in plain words He said, "Go ye into all the world and preach the Gospel to every creature," "Go teach all nations," "Ye shall be witnesses unto Me;" but the duty did not originate there. These were a republication—a fresh and explicit deliverance from the sacred lips of our Lord to ring down the ages and kindle the zeal and direct the energies of His disciples. The original source of the obligation which rests upon every soul was in the primal command, the first recorded utterance of Jehovah, when over the brooding darkness of the uncreated world He spoke the omnipotent word, "Let there be light," and in quick response "the morning stars sang together and all the sons of God shouted for joy."

The advent of physical light was the symbol of that moral and spiritual illumination which He would have spread throughout the world of sin and sorrow. The simple majesty of that first command is the sublime authority for Christian missions. "Let there be light" gave inspiration to prophets and bards of old. The seer who beheld afar the Coming One, proclaimed Him as the Dayspring from on high, the Light to lighten the Gentiles, to give light to them that sit in darkness and in the shadow of death, the Sun of Righteousness with healing in His wings. His birth was the signal for the overture of angels, and again the skies were filled with music as in the beginning. He was the true Light of which the shining stars were but types and the glorious sun a prophecy.

It was the light above the brightness of the sun which arrested Saul of Tarsus, and startled him out of his Pharisaic pride and Judaic narrowness—made him glad to go forth and preach among despised Gentiles the unsearchable riches of Christ. That thrilling summons gave Carey courage to say, "I will go down into the dark mine if you will hold the rope;" it made Henry Martyn willing to leave the classic shades of Cambridge and go to India, and Selwyn and Patteson to leave homes of culture and mingle their lives with the savages of the South Sea islands. It impelled Livingstone from his highland home in Scotland into the depths of African jungles, and moved the heart of Hannington to receive the spear thrusts of those for whose salvation he was willing to lay down his life. It sent our own Payne and Hoffman and Auer to the same dark continent, and enabled the elder Boone when going forth to

China to say, "If by spending my life there I could but oil the hinges of the door, so that others could enter and work, gladly would I go."

"Ye are the light of the world; ye are My witnesses; go ye" is the bugle call, which, coming down from the morning of creation, caught up and echoed through the lips of the risen Saviour, and coming again freshly from the throne of the Ascended One is calling choicest sons and daughters to go forth, and making thousands willing to deny themselves and contribute the means to send the everlasting Gospel unto the ends of the earth.

NEW MEXICO AND ARIZONA.

BISHOP SPALDING, of Colorado, has been placed in temporary charge of the Missionary Jurisdiction of New Mexico and Arizona by the Presiding Bishop. Bishop Spalding writes to us: "The Presiding Bishop presses that jurisdiction upon me. I must take it, if only to settle up the business, as I am, so to speak, on the ground, being within four or five hundred miles of Las Vegas. The Church must stand by me. It is enough to have the work without the care arising from paucity of means."

These words of Bishop Spalding speak for themselves. Nothing that we could say would add force to them. They should reach the ear and the heart of the whole Church.

A REPLY TO AN OBJECTION.

THE objection is very frequently urged that we ought first to convert our own country and then turn to the heathen world. "Look at the great cities," it is said; "look at New York and London before you busy yourselves with distant populations." In an address at a recent missionary meeting in London, the Rev. R. F. Horton referred such objectors to the missionary efforts begun from an ancient great city where the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I have called them":

It was at Antioch where the disciples were first called Christians—Antioch, the London of the eastern Mediterranean in those days, with a million of population, with a gigantic Oxford street four miles long, lined with marble palaces and halls, and just outside its gates the celebrated grove of Daphne, where Apollo was worshipped with indescribable and unimaginable lust, and where £30,000 of annual endowments maintained this iniquitous worship. I can imagine it being said at Antioch, "Don't send your men away till you have converted Antioch. Convert this city, intelligent, cultivated, wealthy, and intensely impure, and when you have converted Antioch, send your missionaries to convert Asia, Italy, and Spain." But the Holy Ghost separated these men for the mission work, and the result justified it. For what happened? When Julian the Apostate went to Antioch in the middle of the fourth century, hoping to re-establish the pagan religion, he paid a visit to the grove of Daphne and found there a solitary pale priest, who brought him a single goose, furnished at his own expense, which was the sole surviving inmate of the great sanctuary. The result justified the measure.

This method, strange as it may seem to some, has always been advocated even in worldly conquests by men in whom was the instinct of conquest and of empire. Divide and conquer has been their rule. "An army which does not spread itself out, will die out," said Napoleon, "When the victorious Cartha-

ginian general, Hannibal," says Cannon Liddon, "was in the heart of Italy, and threatening Rome itself, the senate despatched a fleet and army to Spain that they might, by laying siege to Saguntum, deal a deadly blow to Hannibal in his rear; and this bold venture was abundantly justified by the result. Now every heathen land is the Saguntum of the Christian Church."

MISSIONS TO THE INDIANS.

No Foreign mission work has called forth more chivalric service than has the work of civilizing and Christianizing the Indian tribes of North America. From the early settlement of the country—from the story of Eliot's valorous devotion onward—there have been found some to plead the cause of the red men and to go to them with the Gospel of God's love; but the work of the past few years by Christian leaders has done more than all else to put hope into the hearts of these children of the forest.

In his preface to Helen Hunt Jackson's thrilling narrative, "A Century of Dishonor," Bishop Whipple testifies that there is a brighter side to the history of violated faith, of wrong and bloodshed with which our history is stained. He says: "No missions to the heathen have been more blessed than those among the Indians. Thousands who were once wild, painted savages, finding the greatest joy in deeds of war, are now disciples of the Prince of Peace. There are Indian churches, with Indian congregations, in which Indian clergy are telling the story of God's love in Jesus Christ our Saviour. Where once was only heard the medicine-drum and the song of the scalp-dance, there is now the bell calling Christians to prayer, and songs of praise and words of prayer go up to Heaven. The Christian home, though only a log-cabin, has taken the place of the wigwam; and the poor degraded Indian woman has been changed to the Christian wife and mother. With justice, personal rights and the protection of law, the Gospel will do for our red brothers what it has done for other races—give to them homes, manhood, freedom."

To bring about this change no one has done more than Bishop Whipple himself. His faithful advocacy of the rights of the Indians and his labors to give to them the knowledge of the love of God, have made his name dear to the Indians everywhere. It may be truly said that our work among the Indians has been a most successful part of our missionary work in this generation. The schools and churches which have been established upon the reservations have proved in their measure a good offset for the wrongs which they have suffered.

Mr. J. B. Harrison, in a book entitled "The Latest Studies on Indian Reservations," says: "I know of no man who has accomplished more for the civilization of the Indians of Dakota, or for the advancement of all improving and civilizing influences in the country adjacent to the reservations, than Bishop Hare. . . . I am not a member of the Protestant Episcopal Church. It is only as a student of civilization that I have written of any of the missionary enterprises among the Indians. But this man ought to have whatever he wants of means for his work, with remembrance and honor from all good men."

It is a pleasure to announce in connection with this, that Mr. John Jacob Astor has informed Bishop Hare, that he will place at his disposal, out of Mrs.

Astor's residuary estate, the sum of \$25,000, to be used for the strengthening in South Dakota of the work in which Mrs. Astor was interested, and for the erection and support of a boarding school for Indian children.

Two ladies in Philadelphia recently gave \$100,000 for Roman Catholic schools among the Indians. Surely this should spur to still greater effort the Church which has been foremost in this work of mercy.

MISSIONS DOING GOOD WORK IN CHINA.

IN a recent letter from the Rev. Mr. Sowerby, of our China mission, now in England, occurs the following, which will be found of interest in reference to the general question of missions in China:

Since I have been in England I have lately called on the Chinese legation, having a letter of introduction. I was most kindly received by Mr. Li, the secretary, who asked me several questions about our work, and especially about the school. He told me that many sons of good Chinese family were now studying in England, that he thought it very important for the Chinese to study western sciences, and that it could only be done by studying English. He thought that it must be the case too if we wished to have a native ministry; but he said that to be of use in China the student must also be a good Chinese scholar. On my leaving he said that he considered that we were good men and *doing good* in his country. I have often heard mandarins before say that we were good men and wished to do good, but never that we *were doing good*. He also said that we must find it very difficult to make many converts, but that "*a good time is coming*." I think a great deal more of what he said than of what either mandarins in China who do not know the western world, or foreigners in China who cannot talk Chinese and do not really know the Chinese, say or think about missions and how we should work. He thought that for the present we could not do a better work than that of schools and hospitals. I spoke to him of out-station work, and he advised wearing the native dress.

GOSPEL ETHNOLOGY.

A BOOK recently published in London, entitled "Gospel Ethnology," by S. R. Pattison, shows how the Gospel of Christ has gained triumphs in every field, and how wonderfully it is adapted to people of every tribe and class. The work is not a history, or an account of Christian missions in general; but it is mainly a presentation of representative instances of the acceptance of the Gospel by all the races and nearly all the families of mankind. Though it is a popular book, yet its argument is strictly scientific and quite unanswerable. As the same provision of salvation meets and satisfies the spiritual longings and necessities of all the nations and tribes of men, we have not only a strong proof of the unity of the human race but also that the Gospel is the wisdom as well as the power of God. The author says:

What we have attempted to prove is, that the susceptibility which God, in His infinite wisdom has seen fit to make a prerequisite to the reception of spiritual saving truth, may be found in men of every race under heaven, and that therefore there is the fullest warrant for the universal preaching of the Gospel. We are acting in an orderly, that is to say, in a scientific manner, according to recorded knowledge, in promoting Christian missions.

Man's conviction is that happiness may be sought, but his experience tells him that it is not to be found, in nature. A reception of the message of the Gospel, a belief in the

fact that Christ came on earth, took our nature, suffered in our stead, produces love to Him, and this, with the trust which it naturally draws forth, constitutes that cordial satisfaction in Him which is happiness and order.

Meditation and further instruction in the Word of God continually augment this acquisition, and the life becomes a life of trust and growing repose. This is the fruit of salvation, and it is often attained without any clear and enlarged apprehension of other questions or disclosures of religious truth. The great fact that in some way the death of Christ has been the means of reconciling us to God is sufficient for the peace of the soul. Until this is made known the mind is hopeless and confused. After it is revealed all is beaming with light.

THE OPPORTUNITY FOR CHRISTIANITY.

"IN every corner of the world," says Mr. Froude, "there are the same phenomena of the decay of established religions. . . . Among Mohammedans, Jews, Buddhists, Brahmans, traditionary creeds are losing their hold. An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations on which historic faiths have been built up." This condition constitutes the summons to the Church of the Living God to bestir itself to the grandest opportunity which it has ever had to conquer the nations for Christ. No nation can long survive the decay of its religion, and the decadence which Mr. Froude points out, is the indication that the world is preparing for Christ.

GOOD THINGS IN STORE FOR AFRICA.

BISHOP PARKER, the successor of the martyred Bishop Hannington, in a recent letter, gives the following excellent reason for believing that good things are soon to come to his field and to the districts around it in Africa:

Is it not a remarkable fact, that during the last eight months more prayer has gone up from Christendom for this particular part of Africa than for perhaps any other part of the world? I have been astonished to get such a number of letters, reports and notices from different parts of the world, referring to the prayer that has been offered up for Buganda and for this diocese. You know the response of the Archbishops, and the sympathy of societies in England. The former held aloof in their official capacity, for they felt it would be a mistake to ask people to do that which they were already doing spontaneously; but personally they entered into the interest and prayers of the mass of friends of missions in England. Now, is all this superficial and earth-born, or is it the Spirit of prayer indicating that now is the time when the Lord will be pleased to let the light of the truth shine into one of the very darkest corners of the earth? If we believe in a Providence, must we not take note of the way God has so recently turned the attention of the world to these before unknown parts? Johnston's "Kilima-Njaro;" Thomson's "Through Masai Land;" the strangely energetic and persistent action of the German trading company and government; Dr. Fischer's expedition in search of Dr. Junker; the unexpected appearance of the latter; the news of Emin Bey and Stanley's expedition to relieve him—all following in quick succession, have helped to make these parts of Africa known and thought of. Then there have been the burning of those martyr-boys at Buganda, the Bishop's murder (at the end of a journey which would never have been undertaken then but for Thomson and Sir John Kirk), and then the massacres. Thus, by the working together of many means, was the Church led on to offer up prayer in such a manner that, unless we are sceptics, we must now be on the watch for a remarkable answer.

BRIEF MENTION.

MR. JUSTICE HARLAN, of the United States Supreme Court, recently stated in a speech in Washington, that "the perpetuity of our institutions depends on permeating this country with the principles of the Gospel of Christ," and Mr. James Russell Lowell lately closed an address with this sentiment: "What we want is an active class, who shall insist in season and out of season that we shall have a country whose greatness is measured not only by its square miles, its number of yards woven, of hogs packed, of bushels of wheat raised, not only by its skill to feed and clothe the body, but also by its power to feed and clothe the soul; a country which shall be as great morally as it is materially."

THE Rev. Sidney C. Partridge writes from Wuchang, regarding the great need of a new church there, as follows: "I appeal to all friends of our mission work for help to rebuild our fallen Church of the Nativity. It is our most pressing and urgent need. The Church is the centre of our work. It is the hub around which all the wheel revolves. Without it we are well-nigh helpless. However necessary it might be in Christian lands to rebuild the walls of some fallen Jerusalem, remember it is far more necessary in a heathen land, where religion must constantly present its objective side. We are cramped now into a room in the woman's hospital, which will be well-nigh unendurable during the intense heat that is before us. It is not a question to be discussed or delayed over. We should have the church rebuilt at once: that is our first need. We sink all questions of personal outfit, dwellings, schools, etc., for the present. God's house must be our first care. We will gladly sacrifice all else for this. Five thousand dollars, with the old bricks (the timber is rotten and useless), will build a fairly large and substantial structure. We wish to move it back from the edge of the hill where the present church stands, and lay its foundations in firmer soil. We have reason to believe that when once the foundations are laid, kind friends in America will aid in the furnishing and outfitting. We ask for immediate help on the ground that it is absolutely essential to our successfully carrying out our work. 'He gives twice that gives quickly.'"

BISHOP SPALDING, of Colorado, is making an earnest effort to complete the endowment of the Episcopate of Colorado, and has issued a form of bond with coupons attached, so that the payments may be made in instalments and extend over a period of time. This effort is in very taking form, and is well worthy of help because it is in the line of development of a missionary jurisdiction into an independent diocese.

IN a recent eloquent address in Boston, Mr. George W. Cable accentuated in strong words mission work among the colored people of the South. He said: "Right here at our doors is the greediest people for education and the Gospel there is on the face of this earth, not counted among our white race. I suppose that ninety-nine one-hundredths of those who generously give to this cause believe to-day that it is being given to in generous proportion. Ah! you never figured on it. Why, if you knew the national value of this work, to say nothing of its Gospel value, you would quadruplicate it before the year is out. You would not submit to it for a moment as citizens, not merely as members of Christ's Church."

THE Rev. Mr. Calvert, a veteran missionary from Fiji, spoke at a recent meeting in England of the work among the fierce Fijian cannibals. Among much else of the deepest interest, he gave an account of the conversion of Thakembau, once the terror of the island, for whom he had prayed and labored fifteen years, and spoke of the joy of hearing the cannibal war drums sound the summons to Christian service, and seeing the once bloodthirsty

chief, clothed and in his right mind, stand forth to confess Christ before his people—a confession since borne out by nearly thirty years of Christian living.

A CHINESE Christian recently asked Archdeacon Moule how many clergymen there were in England. Being desired to guess he said: "It's a little country, perhaps 1,500," and being told that there were 23,000, said in astonishment: "Twenty-three thousand! then you can well spare 1,000 for China."

WITH OUR CORRESPONDENTS.

THE Deacon in charge of St. John's Church, Winnsboro, South Carolina, writes; "I forward to-day \$16.20, the Lenten offerings of the children of the Sunday-school, and I send it with the prayer that God may bless the effort of the dear children to the extension of Christ's Kingdom among men. We have only eighteen children in the Sunday-school, and this result is especially gratifying, for we have worked in the face of a terrible disaster which happened to us in mid-Lent. Our church was totally destroyed by fire on March 1st, and we are thrown on the Christian charity of our neighbors. If it should be in your power to say a word of sympathy for us that might bring us aid in our distress, will you not do so? I am sure I do not ask in vain. With the prayer that God may bless the effort of the children to the extent of the expected \$50,000, I am, etc."

THE rector of St. James' Church, Dillon, Montana, writes: "With Easter greetings I take pleasure in sending you a draft for our Easter offerings and our Sunday-school Lenten offerings, \$81.85. We are but a small mission, reporting last August only twenty-three communicants, though now we have about thirty-five, yet I try to teach our people to give for the general work of the Church, for I believe it is true of parishes and missions as well as of individuals, 'Give and it shall be given unto you.' Certainly we have received good measure in return for the little we have given. We started a rectory fund last summer and from one source and another nearly \$100 a month has come in toward it, and mostly from the Church at large. We have not yet learned to *give*; but I hope we shall some day, and then there will be no lack in the good measure which will be given us for our own work."

INTEREST IN MISSIONARIES.

UNLESS our hearts are really interested in the extension of the Kingdom of Christ, we are not much likely to be interested in the average missionary. There are, of course, missionaries and missionaries, and we have no need to be reminded that every man who bears the title is not all that it implies. A missionary comes back. . . . He has been cut off from the main currents of the highest English thought; he knows nothing of the recent phases of our politics; nothing of our popular literature. He has put his whole mind and heart to the work of converting the heathen. Of this work his heart is full, and when he gets up to speak at a missionary meeting he can talk of this, but not of much else. And too often what is our verdict upon him? "A good man, no

doubt; a very good man, but very dull"—a verdict which might have been passed on St. John or St. Paul in certain quarters among us if they had lived in these days. And this idea of a missionary as good but dull extends itself, in too many minds, to the whole subject of missions, and makes them an unwelcome, if they are an inevitable subject, chills our hearts, closes our hands when, if ever, we should be warm and generous.

There is a pathetic nobility about a missionary's life which a Christian at least should be able to understand. A young man in whose mind generous aspirations after work and sacrifice have not yet been killed by that cynicism which too often is mistaken for the wisdom of later years, has caught sight of the glory which attaches to the life

of a Christian apostle, and desires to share it. He devotes his opening manhood to the missionary work of the Church of God, and on the day of his ordination or of his departure he is upheld by a sense of great enthusiasm, an enthusiasm which is shared by the relatives and fellow-Christians who crowd around him, sustaining him almost visibly by their sympathy and their prayers. It seems in those few bright moments as though nothing could be difficult, as though failure were impossible, as though his hopes must perform carry all before them.

This is his youthful enthusiasm, and then there comes the stern reality. He lands in Africa, in India, in China, in Japan. He notes the glance, half-pitying, half contemptuous, with which some fellow-countryman who has come out before him to make a fortune, by whatever means, recognizes the arrival of a missionary. He knows what that glance means, and, sick at heart, he turns to the Gentiles; he hopes to find satisfaction in his work among the poor heathen. But how is he to get at them? He scarcely knows their uncouth language, if he knows it at all; and yet he hopes to change their most funda-

mental convictions and their whole manner of life. The task is not an insuperable one. It has been achieved; it is being achieved at this moment by many a devoted worker; but, at least, it is a task of enormous difficulty; and just as he is beginning to surmount his first difficulties, the climate begins to tell upon his constitution, and he is laid low by fever, which may or may not be fatal. There, at a distance from the comforts of home, and from the kind offices of friends and relations, there he lies in the solitude of his hut, perhaps tended by some kindly savage, perhaps untended by any human hands, but resting on the arm of God alone.

It is not necessary to point to those missionaries who, in our own day, have attained to the very highest distinction by shedding their blood for Christ. It is enough to say that any missionary who is true to the spirit of his vocation belongs to the moral aristocracy of the Church of Christ; he is enrolled in our Lord's own guard of honor, and those of us who have taken the easier path in ministerial or lay life and have stayed at home should be the very first to recognize his high distinction.—*Canon Liddon.*

THE INDIAN'S SIDE OF THE QUESTION.

THE Rev. William Barrows, D.D., has written and D. Lothrop and Co. have published a book of 200 pages entitled "The Indian's Side of the Indian Question." It is a history, from the earliest colonial days to the present time, of the leading and constant obstacles to Indian civilization. Only official documents are used to give force to this history. The author shows that the dishonorable treatment of the Indians began much more than a century ago, even in the earliest colonial days. In 1670 Richard Boume, who was preaching the Gospel to the Marshpee Indians on Cape Cod, complained in a memorial to the general court at Plymouth that white men were forcing the Indians from even those acres of sand and scrub. At about the same time, Edward Randolph, crown commissioner on Indian affairs, writing concerning Pennsylvania to William Penn, said: "The Indians were never civilly treated by the government, who made it their business to encroach on the Indian lands, and by degrees drive them out." What was true of New England and Pennsylvania was also true of New York and Virginia. John Randolph, writing in

1791 to Charles Carroll, says: "The least ray of Indian depredation will be an excuse to raise troops for those who love to have troops."

In colonial times as well as since our national independence wise and good statute provisions were occasionally made for the Indians; but they were rendered powerless by the intervening between the government and the Indians of interested, scheming and unprincipled white men, on the borders and at the seat of government, and by the failure of the authorities to hold in check these intermeddling opponents. "It must be borne in mind," says Dr. Barrows, "that the whites have been the overwhelming majority in all Indian transactions and have had everything their own way. We have dictated and broken the most of the treaties; we have necessitated, initiated, and executed the most of the removals, and so far as the Indians have come under American laws, we have enacted, interpreted, and executed those laws. Generally, wherein they have suffered from breach of treaty, removal, or from failure of law to protect their legal rights, it has been through our

maladministration, or negligence, or sinister design. Judge Bedford, of Colorado, was credited, not long since, with the statement that since our independence the United States have made 929 treaties with 307 Indian tribes and bands. Commissioner Walker, discriminating between tribes and bands, speaks of nearly 400 treaties confirmed by the senate, as are treaties with foreign powers. As all know, it was at the will of the government whether these treaties should be observed or broken. The bordering whites and designing men back of them had their own way."

In all our Indian policies too much attention has been given to the Indians and too little to the white men in their neighborhood, who are quite reckless of both civil and moral restraints. Greed for Indian lands, miserable white neighborhood life, base passion, and even the average sentiment west of the Mississippi concerning the Indian, need greater consideration. In the diagnosis of our great national infirmity, fewer of the causes must be assigned to the red man, and more to the white man, and our medicines must be given to the latter as well as to the former.

A REMARKABLE TIME FOR MISSION WORK.

A POWERFUL missionary sermon was recently preached in St. Paul's Cathedral, London, by the Rev. E. A. Stuart. It was concluded as follows: "Look at Africa. What a marvellous thing that a man like Stanley could trace out four different routes, and name his stopping-places, fix his dates, right into the very centre of that dark continent, which was absolutely unknown when I was a boy.

"Look at China. When you remember that only twenty years ago our missionaries could not reside outside the five treaty ports, and were obliged to buy their mission premises in the names of native converts, think of the proclamation made last year, allowing the Christian missionaries to travel throughout the length and breadth of the Celestial Empire, and permitting any Chinaman to espouse the religion of Jesus Christ. My brethren, 100 men in China to-day will, by the grace of God, do more than 1,000 missionaries ten years hence.

"Look at Japan, opened up so marvelously to the Gospel. Look at India at our feet. We have heard much of the Mohammedan controversy of late years, but our beloved queen reigns over more Mohammedans than the Sultan of Turkey. And any one of those in India may embrace the Gospel of Jesus Christ without any civil pains or penalties. Surely, then, we are come to the kingdom at a most remarkable time.

"Now, then, shall we seize our opportunity? Esther may have said, 'I am safe in the king's palace. I am sorry for my Jewish compatriots, but I am safe within these royal precincts.' 'But,' said Mordecai,

'think not that thou shalt be safe in the king's house.' My brother, art thou saying the same thing to-day? Thank God I am not a Mohammedan! . . . Thank God, I have an open Bible! Thank God, I can look to Jesus Christ as my Saviour!

"My dear brother, I doubt, if so, whether you are really saved yet. You have not yet certainly the mind of Jesus Christ. You have not yet learnt the first principles of the doctrine of Christ—self-denial for your brother's sake. Mark you this. 'If thou shalt hold thy peace, then shall deliverance arise from another place.' God can use other instrumentalities. Other nations may be raised up to take our place. Japan may be the evangelist of the future, unless this land is cleansed from her indifference. Will you, then, rise to your opportunities? 'Who knoweth whether thou art come to the kingdom for such a time as this?' Say not you are so feeble. Johnson, the young schoolmaster, was sent out of Sierra Leone to evangelize the freed slaves, with scarcely a patch of clothing upon their backs, and in six years he presents 263 converts for the rite of Confirmation. A young Scotch mechanic (Mackie) goes and holds the fort at the court of a mad and bloodthirsty king. Wolff becomes a means in God's hands of stirring up that wonderful work in Fuhkien. 'A. L. O. E.' goes forth at sixty years of age to preach the Gospel amidst the Zenanas of India; Miss Clay amongst the villages of the Punjab; Miss Judson in Burmah. These, and other instances show even what a devoted woman can do when she places herself unreservedly on the altar of Jesus Christ."

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

BISHOP DUNLOP'S DEATH.

SINCE the April number of THE SPIRIT OF MISSIONS was issued, more detailed accounts have been received of the last illness and death of Bishop Dunlop. A correspondent writes from Las Vegas, New Mexico, as follows: "Bishop Dunlop returned home in November so weak and sick as to alarm us by his changed appearance; but said it was simply the result of a heavy cold, as indeed it was. After only two weeks' rest he insisted upon making a needed visitation. He held services in Denning, but taking fresh cold grew worse. His friends there induced him to break further appointments and go home. He suffered much in the return trip and the physician was immediately called. After this three physicians examined him at intervals, found water in the pleura pressing on the heart and causing difficult and, at times, distressed breathing, but never said there was much cause for alarm; on the contrary were always reassured.

"After Christmas, a month or so, being apparently better, though weak and utterly unfit for duty, he started again to complete his round in the southern part of the territory. He filled all his appointments during this twelve days' absence, overtaxing his strength, for after this he grew steadily worse. During all February and till the 10th there was no missionary at Las Vegas, and he held services every Sunday morning and Friday evening against the doctor's wishes, hoping to hold out until Mr. Cossitt's arrival. This much-needed assistance came too late for him; God had already prepared for his rest. On Sunday, March 4th, he officiated for the last time with a short service and sermon on the efficacy of prayer, then the Holy Communion. Toward

the last he became much exhausted, and his voice was often inaudible to those kneeling to receive; but strength seemed given him to conclude the service. I think this touching service, almost the last act of his life, will be long remembered here.

"His appetite now failed completely and his breathing became daily more oppressed. He consented to try a lower altitude, and left with his wife Thursday night, his son accompanying them a few hours' ride. The last mentioned on returning reported the motion of the train beneficial, and a telegram from Las Cruces on the Bishop's arrival said 'breathing easier.' Friday night the struggle for breath returned and continued until his release Sunday night, March 12th, between two and three o'clock.

"The dearest friends were there and left nothing undone. The kindest of physicians kept them in his house, and did all that skill and tender care could do to alleviate the great suffering. Everything loving hearts could do to honor him or comfort his dear ones the people here seemed to think of. The unfinished church was fitted up at great trouble and expense for the funeral services. The finance committee wished to erect a monument in the churchyard; but it seemed that the church itself should be his monument, as indeed it already is. Now they wish to finish the building and make it his memorial. He had expended a little over \$7,000 on it; but much is still needed. The people here will give all they are able and the missionary, Mr. Cossitt, hopes to raise some money in the East."

We have also the following in a private letter from the Bishop's physician: "I have to-day but one thing to write about, namely, the death of our good friend Bishop George

K. Dunlop. You have probably already seen the sad event noticed in the papers. He had improved so rapidly during January from the pleurisy he contracted in New York last October, that we hoped he would recover, and he was so well by February 1st that I consented to his visiting southern New Mexico for Church purposes. But he came back in a fortnight, worse, and declined rapidly.

"On the 8th of March we hurried him off to the care of friends at Las Cruces, hoping that the lower altitude and warmer air would save him; but he died in three days, and Mrs. Dunlop and a friend brought his remains here the next day. The body was embalmed, and with Mrs. Dunlop's consent, we deposited it in a brick vault under the chancel in the new church, which he has worked so diligently upon for four years. The building was roofed and had a good floor, so by tacking cloth to the unfilled windows and borrowing seats we were able to shelter and seat the large crowd that gathered. This church we have decided to make the monument of its builder, as seems fitting.

"I wanted to tell you more about the church. It is built of the very beautiful red sandstone that we have here, and which is so much admired by all strangers. The auditorium measures thirty-six feet by sixty feet, and the high roof is left clear with crossing timbers visible, so that the interior is very sightly. It stands on a corner of a square, and has at the front angle a tower thirteen feet square and fifty-one feet high. The roof is covered with iron shingles

painted. The large Gothic window in front is given by a lady in New Mexico in memory of her father. The dozen or more smaller windows are already ordered at a cost of about \$500, and paid for by the girls, by their hard work. I believe the elder ladies' guild has funds to furnish the chancel modestly.

"We lack about \$2,000 to complete the structure. The plastering will cost at least \$400. The seats or pews will cost from \$400 to \$700 according to the style and material. There will be some expense for setting the colored glass windows. We need a handsome front door. We need a furnace in the cellar, for in our mountain climate we have a fire about five months in the year, and there are odds and ends of mason's and carpenter's work that call for several hundred dollars.

"Our people have given quite liberally, even some not belonging to the Church, and we all expect to give more, and yet in the very depressed state of affairs in Las Vegas just now it will be hard to get five hundred dollars more. We believe there is a fine future before the town, and that the church will be a permanent honor to it as well as a very appropriate monument to the good Bishop.

"It occurs to me to ask you if good people interested would not like to contribute something to this memorial of the Bishop. We have had several very hearty gatherings at my house of the men who are interested in the Episcopal Church, and every effort is to be made to finish the new building at once. There is no debt."

THE CHURCH IN NEBRASKA.

THE Church in this diocese is displaying such an amount of activity, and realizing such progress both in material and spiritual growth (and more especially in the latter), as to call for joyful and grateful acknowledgment. Up to this writing the Bishop has confirmed 214 persons, with nearly all the larger parishes yet to visit, as against 223 reported to the last annual council. The indications are that he will be able to report to the next council between three and four hundred confirmations, and nearer the latter than the former. While this is matter for sincere congratulation, we do not wish to forget that it is yet the day of

small things with us; not because the harvest is small, but because the laborers are few. With double our present clerical force we could more than double these results, over which, nevertheless, we rejoice with joy unfeigned. The failure of the stewards of God's wealth to realize the glorious opportunity of advancing His Kingdom in this broad land, is very remarkable, and deserves the sternest rebuke. Golden opportunities are rapidly passing away, never to return, for which they and they alone are responsible.

We require in Nebraska, three Missionary Bishops, besides our present Diocesan. To

maintain these, and the clerical force necessary to their work, an appropriation of \$32,000 is required—\$8,000 to each Bishop, instead of \$3,000 for the whole state as at present. This amount, if appropriated by the Board of Missions, would be still under the amounts received severally by the Congregationalists, Presbyterians and Methodists from the East, and considering the importance of the field and the object to be served, is vastly under, rather than over, what we ought to receive.

When will Churchmen realize the fact that the woe which the Apostle predicted to himself if he preached not the Gospel, will assuredly be theirs, who keep back for selfish ends the money which ought to be employed in spreading the glad tidings of salvation to all lands and especially in our own land?

We need three more Bishops in this great

empire of Nebraska. We know we will not get them now, and are willing to take an instalment of one to begin with. We need \$32,000 per annum, properly to do the work immediately on hand. We know we cannot get them and are willing to take \$10,000 as an instalment. Surely we ought to get these instalments at once. If we have shown such an aptitude to use well the shamefully small sum of \$3,000 now doled out to us, why is it the Church will not intrust us with the money needed to develop our resources, and reach, in time, a point of prosperous independence, when we will be able to help others instead of requiring help ourselves? We leave these questions to those who ought to answer them. Will they be followers of Cain, and deny their responsibility, or followers of Christ, and acknowledge all they have as His?—*Nebraska Church Guardian*.

COMMISSION ON WORK AMONG THE COLORED PEOPLE.

THE regular quarterly meeting of the Commission was held, pursuant to call, at Wormley's hotel in Washington, on Thursday, the 5th day of April, 1888 (being the first Thursday after Easter), at 11 A.M. Present: The Right Rev. the Bishops of Kentucky and New York, the Assistant Bishop of Virginia, and the Bishops of Maryland and Florida; the Rev. Drs. Eccleston, Newton, and Porter, and the Rev. Mr. Perry; and Messrs. King, Bryan, Daniel, and Davis.

The Bishop of Kentucky took the chair, and after prayer announced the meeting to be open for business.

On motion of the Bishop of New York, the Right Rev. the Bishop of Albany was invited to be present at the meeting, and he appeared and took a seat with the Commission.

The chairman presented reports from the several Bishops for whose dioceses appropriations have been made, showing the condition of work in each of those dioceses.

The chairman read so much of the report from the Bishop of North Carolina as related to the distribution of the funds appropriated for his diocese; whereupon it was voted that the chairman be requested to call his attention to the provisions of the canon on that subject.

The chairman presented the following letter from General Kirby Smith:

“SEVERANCE, Jan. 10th, 1888.

“Right Rev. THOS. U. DUDLEY:

“*My Dear Bishop:*—In view of the difficulties that prevent my attending the meeting of the Commission in Washington, I feel constrained again to tender my resignation of membership.

“Very truly yours,

“E. KIRBY SMITH.”

Voted, To authorize the chairman to communicate this resignation to the Board of Managers, with a request that, in accepting it, General Kirby Smith may be informed of the regret with which it has been received.

On motion of the Bishop of New York, seconded by Mr. Perry,

Voted, To nominate to the Board of Managers Mr. Harry McCall, of Louisiana, for the vacancy on the Commission caused by the resignation of General Smith.

Voted, That the Bishops of New York and Maryland, Dr. Eccleston and Mr. Davis be a committee, with power to employ a general secretary, and to establish an office for the Commission in the city of Washington.

The Bishop of Maryland read the report of the doings of the executive committee at

their several meetings since the last meeting of the Commission; also, a summary of the correspondence of the executive committee for the same period; also, the financial statement of the treasurer of the Commission up to the 1st of April current, showing contributions from all sources for the current fiscal year up to date of \$9,126 over and above the Board of Managers' appropriation of \$12,000.

The Bishop of Maryland also read a report from the Rev. Mr. Perry to the executive committee, relating to his work on behalf of the Commission.

The secretary, by direction of the chairman, read a letter from the Rev. Mr. Cooke, presenting applications from the Rev. Mr. Russell, of Lawrenceville, Virginia, the Rev. Mr. Duncan, of Alexandria, Louisiana, and the Rev. Mr. Carroll, of St. Mark's Church, St. Tammany, Mecklenburg, Virginia, for assistance.

Voted, To request the chairman to reply to the several Bishops who have asked in their reports for an increase in appropriations, that the Commission does not feel able to make any increase during the present fiscal year, as the condition of the treasury does not appear to warrant it.

On motion of Mr. Perry, seconded by Mr. Daniels,

Voted, That the chairman be requested to report to the Commission, at its next quarterly meeting in June: (1) An estimate of the probable revenue for the next fiscal year, including the amount to be asked for from the Board of Managers; (2) A scheme of appropriation for the same period.

Voted, That Dr. Porter and the general secretary, when appointed, be a committee to prepare matter for publication in THE SPIRIT OF MISSIONS, and other Church papers, respecting the wish and prospects of the Commission.

In connection with a proposition to establish a Church industrial mission school in Florida, the Bishop of Florida laid before the Commission the following statement: He said that he desired the approval, commendation, and support of the Commission in order to carry out a plan for the Christianizing and education of the colored people. He said he did not wish to interfere with the Bishop of South Carolina, but as it was not possible for him to pursue at this time the plans which had been laid before

the commission by the Rev. A. Toomer Porter, D.D., and feeling assured what was done in Florida would only aid any future work in the same direction in South Carolina, he made the following further explanation: He said there were buildings which could be used for school and dormitory purposes, as well as two chapels about three miles apart, at Fulton, ten miles from Jacksonville, owned by Mr. R. Fulton Cutting, of New York. If Mr. Cutting's consent could be obtained, he proposed to establish an industrial school for boys, where they would be taught the mechanical and industrial arts. This school, he stated, could be made self-supporting after the lapse of two years, by the cultivation of products which have been shown to be profitable. He further stated he would also have an industrial school for girls, where they would be taught all the household duties. This school, he stated, could be made self-supporting in a short time through its laundry. The rector of Fulton, who is now gathering the children together in a day-school, and preaching to the people on Sunday, he stated, would have the general oversight of the work, and would instruct the children at certain hours in Christian truth, and act as their chaplain. He stated he hoped by these means to prepare a number of catechists who could do lay work in different parts of the country. He said he had the teachers at hand who were ready to engage in the work. All that he needed to make this school a success was \$5,000.

The Rev. Dr. Porter said the Bishop of South Carolina not being able at this time to establish the school which has been near his heart for so long a time, would be glad to aid the Bishop of Florida, and he most earnestly hoped the Commission would give the plan proposed their utmost assistance.

On motion of Mr. Davis, seconded by Dr. Porter,

Voted, That, having heard the statement of the Bishop of Florida respecting the existing buildings at Fulton, in Florida, which are believed to be available for the purpose of establishing a Church mission and industrial school there for the benefit of colored people, and also the reasons for believing that such an institution can be successfully maintained there when established, we desire to express our hearty sympathy with this scheme, and our hope that so worthy an ob-

ject may meet with assistance and encouragement from the friends of the Church throughout the United States.

The Commission adjourned to meet in the city of Washington on Thursday, June 7th next.

THE NEEDS OF WESTERN TEXAS.

BISHOP JOHNSTON, of the Jurisdiction of Western Texas, has issued a circular letter, dated at San Antonio, Easter, 1888, to the friends of the late Bishop Elliott and his work in that jurisdiction, asking their assistance and support in his own plans of work there, from which we make the following extract: "As is doubtless known to you, the Church has sent me to take up the work laid down by that noble Christian soldier, Bishop Elliott, who has been called up higher, and now rests from his labors. By the unflinching liberality of his numerous friends in the North and East, he was enabled to lay the foundations of a grand work in this Missionary Jurisdiction of Western Texas, and in a measure to build on them. I have now travelled the greater portion of this wide district, embracing a territory more than twice the size of the State of New York, and nearly twice that of the New England states. In every portion of this field Bishop Elliott had made the voice of this Church to be heard and honored. In nearly all the villages of any importance in the central, southern and western portions of it, he has erected neat churches and done what he could to give occasional services in them, and his name is held in grateful and affectionate memory in every place and by all people.

"The fact that the work has been so extensive makes the task of his successor all the more difficult, for during his life this work was maintained by the hosts of friends which he had interested in it, and rallied to its support through his personal magnetism during the thirteen years of his administration. Since his death the supplies have failed, and there is danger of losing what has already been begun, for lack of means to carry it on. It is highly important, then, that all those who have been interested here should continue that interest until the work can be self-supporting; which, in the nature of the case, cannot be very soon, owing to the vast extent of territory, the sparse population, and the depressed condition of many of the people, the result of a succession of bad

seasons, and the great depression in the price of cattle, the principal product of the country, and that upon which all prosperity depends.

"There are still several points at which churches are needed. One at Fort Clark, where there is the largest military post in the country, with fifteen companies, many of the officers and their families being members of our Church. There is no church building of any kind in the town. A lot and money subscriptions are offered here. I would be glad to be able to promise \$500. With this amount, and what would be given there, we could get a building nearly enough completed to hold services in.

"At Floresville, thirty miles from San Antonio, we have the nucleus of a good mission. The Methodists have the only church building in the village. A lot and money are offered here. I would like to be able to give them \$500.

"At Lavaca, in Calhoun county, on the coast, we are the only body of Christians at work. This town is made up of the remnants of Indianola, twice destroyed by storms, with large loss of life. In 1875 our church, rectory and rector with his family were all lost. This place is now the county-seat and is slowly growing. There are some most estimable people here, nearly all of whom we could secure if we had a church and could increase the number of our services. I would like to have the means to maintain a missionary at this point, as there are two other places in the county where we have congregations, all now under the charge of the Rev. A. W. Burroughs, of Victoria, who ought to confine his whole time to that town, which is an old and important one, where we have a neat church nearly completed by the people themselves, and a good outlook for the future. I would like to give Lavaca \$1,000, as they will need a church to seat 250 people, costing \$2,000. A lot has been given, and the people will do what they can; but those who in thirteen years have twice lost every vestige of property cannot reasonably be expected to do much in

the way of church building. These are the principal needs in the way of churches in that portion of the field I have been over.

"Rectories are badly needed at Eagle Pass, Uvalde, and Laredo, on or near the Rio Grande, and at Victory, Lavaca and Goliad, in the southern portion of the district; without these, with the meagre salaries we are able to give, it is next to impossible to support missionaries with families. The result is, if we get good men to come, they cannot stay, and so the stations are left without services for months at a time; meanwhile other bodies of Christians, with more of the missionary spirit and greater flexibility, come in, and high pressure revival methods get hold of the people and leave us behind. There are a number of places where Bishop Elliott planted our Church ahead of all others, but from the above causes we have failed to hold the lead. At Eagle Pass, a most important crossing of the Rio Grande, we have now a clear lead, yet, being able to keep the church open only two Sundays in the month, we are apt to have the same experience, as the Northern Presbyterians, with a masterful appreciation of the situation, build the only other church in the place, and give their missionary \$1,000 to keep their church open every Sunday; while we can give our missionary but \$400, and he has to thinly spread himself over Uvalde, Fort Clark and Del Rio, simply to eke out a living. We ought to be able to put a man at Uvalde, to take Del Rio and Fort Clark off of the hands of our missionary, so that he could give his whole time to Eagle Pass, which will soon be a city of 5,000 people; but unless we have houses for the ministers to live in, those with families cannot be supported. Laredo, the next most important point on the Rio Grande, too far to be connected with any other place, and able to pay \$900 salary, has been vacant for months because there is no rectory, and is apt to continue so unless we can increase the stipend or find a single man to take the parish, which promises, at no distant day, under wise administration, to become one of the most important in the jurisdiction.

"I have not yet visited the country in the northwestern portion of the district, embracing an immense extent of territory, with towns of considerable size; but I know that we have unfinished churches at Mason, Llano, and San Angelo, the latter destined

to be a place of much importance when the railway reaches it. Then there is Brady, Paint Rock, San Saba and Fort McKavett where churches ought to be built in the not distant future.

"In all this country, embracing a circuit of 250 miles, we have but one missionary, and he growing infirm. We need here a young, active, enthusiastic man, who will mount a buckboard, or pony, and 'round up' the scattered people, to use an expressive western phrase, at regular intervals, salt them with the saving truths of the Gospel, and break to them the bread of life. I ought to have at least \$1,000 to give such a man. The right man with a heart for that sort of work, would not only find enjoyment in it, but would in time build up good congregations in all these places. Can you not help me to find such a one and support him?

"Thus have I endeavored to give you as I could some idea of the needs of this your field of labor wherein you have been partners with that glorious Missionary Bishop who was your almoner. For his sake, therefore, for the work's sake, for the Lord's sake, for your own sakes, that you may reap the rich reward of your well doing, in the Master's approval of 'Well done, good and faithful servant,' I bespeak the continuance of your interest in prayers and alms, which shall go up as a memorial before God for you."

EAST CAROLINA.—The Rev. Israel Harding says in his last quarterly report: "My mission work extends into six counties—Mount Lenoir, Pitt, Greene, Craven, Duplin and Jones. There are in this district four new churches, soon, I trust, to be consecrated, and two other churches projected, for all of which we greatly need funds to bring them to completion and clear them of debt. There is a strong desire throughout the whole field for the services of the Church, which would do great good if they could be supplied. If we only had laborers to meet the work of the Church and the means to support them there are many places in this part of the diocese where our Church could be planted and by God's blessing made to grow to His honor and glory and the general good of men. This is our aspiration, and we are stimulated to effort by the hope that it may soon be done. We ask for the prayers of the faithful to this end."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

NEED OF A NEW CHURCH AT HANKOW.

THE Rev. Arthur H. Locke, the devoted missionary of this Society at Hankow, has sent a communication to the Board of Managers, asking aid for a much needed improvement there. Mr. Locke says: "I write to invite your interest and co operation in securing a new church edifice for our mission in Hankow. The facts in the case are, briefly, as follows: The station was opened by Bishop Williams in 1869, and for these twenty years has done the Church good service both in evangelizing and in training Churchmen. In 1874 a small chapel, seating something over 100, was built for daily preaching, the building and its appointments being limited to the requirements of evangelistic work. There has been daily preaching in this chapel some 150 days in the year with an attendance varying from sixty to 200. Many have been baptized and confirmed, though the record is imperfect and many of the earlier members have now removed from Hankow. The real importance of this work lies largely outside the province of statistics. I venture to say, not without evidence, that even our dispersed members have rendered important service by disseminating truth in places which the foreigner has not yet reached, and further that our present favorable standing in the community is in a great measure attributable to the long and uninterrupted character of our work.

"The natural geographical importance of this centre as the metropolis and mart of central and western China, the quietly faithful work done here for so many years are bearing legitimate fruit, and we have on the one hand a strong centre here, on the other, working members dispersed here and there throughout the neighboring provinces.

"Since I was placed in charge, now some three years ago, there has been daily preaching about 700 days. There have been baptized 134, and since the consecration of our present Bishop seventy have been confirmed; the last class of twenty-seven a few days since. These classes are not only larger each year, but are of superior character and more susceptible of thorough Christian training. The growing esteem for foreigners has produced here and in some other localities a marked improvement in this regard. We have now long outgrown our little preaching chapel, and are an established, growing congregation, and enjoy good reputation among our neighbors. An anti-foreign prejudice, the imperfect character of our Christians, and the novelty of our teaching have hitherto been our chief obstacles. These being now in a measure removed we may reasonably expect in the near future yet larger accessions than we have already received. The work here is going forward quite as rapidly as our limited facilities and the nature of the work itself admit.

"I acknowledge with much thankfulness the liberality of the Board towards this station. We have now some \$10,000 worth of excellent property, but the gift is incomplete. We have a pretty, substantial clergy-house, a vacant lot of land suitable for the erection of a large church, two good day-school buildings, a house for native clergymen, and our chapel recently renovated and enlarged as much as the lot on which it stands will admit; but if it were optional to resign all these and thereby secure a church of equivalent value the true interests of the work would certainly demand the sacrifice. As it stands there is little external

beauty or attractiveness in our Church life possible; there is confusion, disorder, loss of power. A church building such as we desire would be itself educational and exert the best of influences upon our own people and upon the heathen around us. There is not at present, apart from Romanist churches, a single impressive churchly structure this side of Shanghai. Fine heathen temples there are enough to make the heart ache, and God alone is without such external witness and testimony of loving worship. Our Chinese cannot aid much in such a work. I doubt if there are five in our congregation whose incomes exceed fifteen cents a day, and there can therefore be little surplus.

"If it seems to be immoderate asking to request the Board to aid in erecting a large church here towards which we can pay almost nothing, let it be remembered that the arduousness of the work demands unusual facilities, and, if I may venture to say it, the twenty years of faithful service here—not always without hardship—deserves such

recognition from the Church. But taken merely on the ground of expediency, knowing the details of our work, I make myself responsible that the Board shall receive ample return for whatever it may be able to do for us. It is not my wish to lay the entire burden upon the general funds, and I am writing to friends who will, I think, gladly aid in the work. If the Board can make us a grant for Hankow, I will do what I can to add to it until we reach the needful amount. There are special seasons and special opportunities in a work like this which, if promptly seized, bring sure success, and I am confident that we now have such an opportunity here. The spread of the Anglican race in America, and more especially here in the East, shows to eastern residents most clearly the supreme importance of the present time to the whole Anglican communion. I doubt much if Churchmen at home fully appreciate this fact in the magnitude of the interests at stake here. The present opportunity is certainly without parallel in the Church's history."

AN EFFICIENT INSTITUTE.

ONE of the most thoroughly equipped of all Christian educational and industrial institutions in heathen lands is Lovedale Institute, situated 650 miles north-east of Cape Town in South Africa. It is under the able superintendence of the Rev. Dr. Stewart, and it has become famous and powerful for good. An octavo volume of 642 pages, entitled "Lovedale; Past and Present," has been published, which gives sketches of those

who have passed through the institution. Out of a total of 2,058, of both sexes, who have been under training, there are 150 about whom no information is forthcoming, and there are only fifteen who have relapsed into heathenism. From the native young men sixteen ordained missionaries, twenty lay evangelists, 251 teachers, forty-nine interpreters or magistrate's clerks, eight merchant's clerks and others have gone out.

APPROPRIATIONS FOR BUILDINGS.

THE Board of Managers at its last meeting, made the following building appropriations, the necessity for which has been apparent for a long time: For the rebuilding of St. Mary's Hall on the St. John's College premises, Shanghai, \$2,500 (the old building for St. Mary's school, originally a cheap structure, was condemned for sanitary reasons and removed, the school being now conducted temporarily in the Bishop's House); for the purchase of land and for the erection of buildings thereon for the Hoffman Institute and the High School near Cape Palmas, Liberia, \$7,000, for which purpose \$4,700 has already been received; to com-

plete St. Andrew's Church at Bassa, \$1,000, towards which \$500 has been received; to complete Christ Church, Crozierville, \$750, for which \$250 has been received; and to complete St. Peter's, Caldwell, \$750. In an article in the February number of this magazine, under Africa and bearing the caption "Pressing Needs of the Mission," Bishop Ferguson sets forth the great necessity for three of these appropriations. The response has been so generous up to this time that the Board concluded to guarantee the whole sum required in the trust that further contributions would be received from the Church for the several buildings.

ANNOUNCEMENTS.

Africa.—At the meeting of the Board on the 11th inst., the appointment by the Missionary Bishop of Cape Palmas of Mr. Robert J. Morgan as lay-reader and teacher at Bassa was approved, and appropriation was made for his travelling expenses. Mr. Morgan sailed from New York April 18th for Africa, *via* Liverpool.

—At the same meeting Bishop Ferguson's appointments of Mr. P. B. N'yema Seton and Mr. L. Nma-Scott as teachers at out-stations near Cape Palmas, and of Mrs. Mahalath Harmon as matron of the Cape Palmas Orphan Asylum and Girl's School, in the vacancy caused by the death of Mrs. Mary A. Young on the 20th of January last, were approved.

China.—Information has been received that Dr. Marie Haslep, under appointment to Wuchang, China, sailed from San Fran-

cisco by the steamer "San Pablo" March 24th.

Japan.—The Board of Managers, at its meeting on April 11th, acting for the Missionary Bishop of Yedo, appointed Miss Leila Bull, of Pittsfield, Massachusetts, to take charge of the Osaka Ladies' Institute, as explained in the February number, and Miss Carrie E. Palmer of Boston, as missionary teacher to Japan.

—Miss Bull and Miss Sarah S. Sprague, whose appointment was announced last month, after a farewell service in the chantry of Grace Church, with an address by the Rev. Dr. W. R. Huntington, left New York April 13th. At Omaha on the 16th they joined the Rev. Dr. Law and family, the whole party expecting to take the steamer "Gaelic" from San Francisco for their stations on the 21st.

AFRICA.

NEWS OF THE MISSION.

THE Rev. G. W. Gibson writes from Monrovia as follows, under date of March 8th: "You may have heard ere this shall reach you, of the interesting and we trust profitable meeting of the clergy with lay delegates, in connection with this missionary jurisdiction, which took place in St. Andrew's Church, Grand Bassa, last month. At this gathering a general convocation was organized to meet annually from next October. It was the largest number of negro clergymen of our Church that has ever been seen together in this republic. A spirit of deep earnestness and at the same time loving harmony seemed to pervade the assembly, and both from the sermons preached, as well as from the addresses and speeches in the business meetings, the great work of Africa's evangelization seemed to lie near the heart of every one. Reports were made from the several stations, copies of which will be sent to you with the proceedings.

"As I am working at a new station, it may be of interest to you to know what are the prospects. I therefore send you a copy of my report to the general convocation. The Bishop has promised soon to supply St. Augustine's parish with a day-school. I therefore take this occasion to ask for a bell to be used for church and school. There is

also a favorable opening for a day-school at Bellamah and Krootown, which it is proposed to call the Bishop Stevens Memorial Station. If some friends of the work would aid in planting a school at this point so that the Vey and Kroo children can be brought under daily Christian instruction, as a memorial to that eminent Bishop who manifested so deep an interest in Foreign Missions, who can tell what a blessing it will prove to the people?"

In the report mentioned in his letter Mr. Gibson states that he is in charge of the Vey and Kroo stations, on the beach northwest of Monrovia, and also Kbehkbeh and Big John's Town, Oldfield. He then says: "At Bellamah and Krootown, the missionary has met with considerable to encourage effort. There appears to be a gratifying readiness to hear the Word on the part of both the Veyes and Kroos at these points, as well as a strong desire to have their children instructed. A Sunday-school has been opened here with over thirty pupils, a number of whom are young men anxious to learn. Pressing solicitations are made for a day-school, but as yet the way is not open to establish one. As time will permit, however, the missionary gives afternoon instruction to a number on certain week-days. We need very much a building here for

chapel and school purposes. At present we make use of a native house, placed at our disposal by one of the leading men.

"At Big John's Town, a Congo settlement about eight miles east of Monrovia, we have a chapel nearly completed in which we hold services. At this point, there are twelve communicants and five candidates for Confirmation. A church has been organized under the name of St. Augustine's Church, with wardens and vestrymen and a Sunday-school superintendent. The chapel is erected on a tract of twenty acres of excellent land, adapted to the growth of coffee. An effort is being made to enlarge the lot by the addition of twenty acres adjoining it, with the view of establishing an industrial school later on. St. Augustine's Church is favorably situated for growth, being located

at a central point in an extensive district occupied by a large number of civilized Congoes and half-civilized natives. These people are engaged in the cultivation of coffee, ginger, ground nuts, in making palm-oil, in sawing boards and timber, and in collecting India-rubber for exportation. The neighboring places are Paynesville, Johnsonville, Barnerville and New Georgia, together with a great many native towns and villages scattered all around. It is exceedingly desirable that we establish at this point a good industrial school in connection with the mission, to be called St. Augustine's School. Being easily accessible to Liberians, Congoes, and the surrounding aboriginal tribes, and among an industrious working class, a foundation would be laid for great Church work in this section."

CHINA.

CHRISTMAS AT WUCHANG.

THE Rev. Sidney C. Partridge writes, under date of February 21st, as follows: "I think I have already sent you word that we had on Christmas Day the largest number of communicants ever known in Wuchang viz., eighty-five persons. Our accommodations are so limited, owing to our having to worship in the Bunn Memorial Hospital, that we were obliged to have two separate celebrations of the Holy Communion, one at 7.30 and the other at 11 A.M. The young catechists and scholars had rendered valuable assistance in trimming the hospital with Christmas texts, evergreens and other decorations. Every one seemed to enter into the spirit of the occasion, and to be pleased with what he saw and heard. On Christmas Eve we had the usual Christmas-tree festivities with presents for the scholars and refreshments for young and old, followed by native fire-works on the lawn. The latter were very curious and amusing. There were pagodas of tissue paper that glistened with stars of fire, while pin-wheels revolved about them and fiery snakes twisted themselves in every direction; then there were

paper forts with fire-cracker artillery and soldiers and more pin-wheels and roman candles and rockets; in fact, judging from the faces of the assembled multitude, it was a very satisfactory exhibition. On the morrow the out-schools came and received the customary paper-bag and oranges.

"I must also send a word about our midnight service at New Year's. This is one of the most impressive services of the entire year. In the midst of noise and tumult and heathen revelries of every name and kind the faithful few are summoned to the house of prayer to thank God for the mercies of the past year and to ask His blessing on the new. It was a bitterly cold night and the snow was falling thick and fast, yet through this driving storm, twenty-seven of our Christians came to the service. After the singing of a hymn and an address by the Rev. Mr. Graves, the Holy Communion was celebrated at half-past twelve in accordance with the usual custom at Wuchang.

"Just now we are having the New Year's vacation and there is a little lull. On Monday next the schools reopen and the machinery gets into motion again."

JAPAN.

A MEDICAL SOCIETY AT OSAKA.

DR. HENRY LANING writes from Osaka, January 24th, as follows: "The medical work at St. Barnabas' Hospital goes on about as usual. I see the patients there

every day. A missionary physician of the American Board, who has been home on vacation the past year, has returned to Osaka now, so that I am relieved of some work which I took for him during his ab-

sence. A society of about seventeen physicians here has been formed for the purpose of qualifying themselves specially for the practice of obstetrics and diseases of women, and I have agreed to do what I can toward helping in the matter."

AN HISTORICAL COLLECTION OF TOILET ARTICLES FOR SALE.

The Rev. Theodosius S. Tyng writes from Osaka, February 29th last, to announce that his friend Mr. Mori, a Japanese gentleman who was chiefly instrumental in starting the *Gaku Thu-Kwai*, or Woman's Institute, of Osaka, which has frequently been referred to in this magazine as a most promising institution for work among Osaka native ladies, has in his possession a very valuable collection of lacquer and silver ware, which he is anxious to sell in the United States for the benefit of the Woman's Institute. The institute is now much pressed for funds.

The collection in question is intrinsically very valuable, and also has great historical value. It was formerly a part of the trousseau of the mother of the present head of the house of Choshu. It was the action of this prince of Choshu (now retired to private life) in firing upon American and other vessels in the straits of Shimonoseki which led to the demanding of the indemnity fund lately returned by the United States to Japan. The present prime minister of Japan, Mr. Ito, and the late minister of foreign affairs, Mr. Inouye, the most eminent of Japanese statesmen, were formerly retainers of this prince. His mother, already referred to, was of the Tokugawa house, the family of the reigning *shogun* (or tycoon) with whom the first treaty was made by Commodore Perry.

A complete set of the lacquer and silver articles used in a Japanese woman's toilet is extremely rare. There can be but few if any others than this in Japan, and probably none has ever been sent abroad. This set has never been in use, and the smaller articles contained in the various cabinets, etc., are still in their original wrappings of gold and silver paper. The lacquer is of the best quality, such as is not now made, covered with golden ornamentation, the mountings being all of silver, as are the vessels contained in the lacquer utensils.

The collection will be completely authen-

ticated, and will be sold for \$1,000 United States gold, out of which Mr. Mori will pay export duty, freight and insurance premium to New York city. Mr. Tyng thinks the collection to be worth much more than \$1,000. Mr. Mori purposes to give to the Woman's Institute any profit made by the sale, and hopes it may ultimately go into the possession of some museum or other public institution in the United States.

Mr. Tyng has sent to the Mission Rooms a photograph of the collection, of which the following is a complete list:

LACQUER ARTICLES.

(1) Kushidai (comb-stand), containing four maye-hake (brushes for rubbing in white on the face), one tuketori-kegushi (brush for removing the dandruff), one pair scissors, one pair tweezers, six oshiroi-fude (brushes for applying white powder to the face), four beni-fude (rouge-brushes), one oshiroi-tsubushi (mortar for pulverizing white powder), one small dipper for mixing water with the white powder, one razor-box, containing two razors for shaving the eye-brows, etc., two ohaguro-fude (brushes for blacking the teeth), one shita-kake (tongue-scraper), three combs, four hair-pins, two fushi-bako (boxes to contain the astringent substance applied to the teeth before blacking), one rouge box, two pomatum boxes, one ohaguro-shita-ire (box for a second kind of preliminary application to the teeth); (2) tanjaku-bake (box for sheet music), with a tray in which are contained one ink-stone, two gilt writing-brushes, one knife, one silver water-holder for dissolving ink; (3) tooth-brush box; (4) stand containing bowl for rinsing the mouth; (5) slop-jar and stand; (6) box for silver utensils; (7) hot-water pitcher; (8) tub for washing the face and hands; (9) box for silver utensils used in blacking the teeth; (10) towel-rack; (11) mirror in case; (12) smaller mirror in case; (13) mirror stand; (14) shikioshi-ire-bako (box for square sheet music).

SILVER ARTICLES.

Two silver trays or shelves (to place on top of slop-jar), two small kettles, two clothes-pins to fasten towels to the rack, six covered boxes of various shapes. The total weight of these silver articles is about three pounds.

All these articles are in perfect condition.

MISCELLANY.

TOPICS FOR PRAYER.

- I. That God would be pleased to provide a suitable lady to organize and conduct the proposed school for girls of the higher rank in Tokio, Japan.
- II. That the World's Conference on Foreign Missions, to be held in London, June 9th to 19th, may be abundantly blessed.

A PETITION.

"HAST Thou, my Master, ought for me to do
To honor Thee to-day?
Hast Thou a word of love to some poor soul
That mine may say?
For, see this world that Thou hast made
so fair
Within its heart is sad;
Thousands are lonely, thousands sigh and
weep,
But few are glad.

"But which among them all is mine to-day?
Oh, guide my willing feet
To some poor soul that, fainting on the
way,
Needs counsel sweet;
Or into some sick room where I may speak
With tenderness of Thee;
And, showing who and what Thou art, O
Christ,
Bid sorrow flee.

"Or, unto one whose straits call not for
words,
To one in want, in need;
Who wills not counsel, but will take from
me
A loving deed.
Surely, Thou hast some work for me to do;
Oh, open Thou mine eyes!
To see how Thou wouldst ever have it done,
And where it lies."

MISSIONS IN THE BIBLE.

If an honest Chinese refused to retain a New Testament on the ground that he would not keep such a book in his house so long as he could not live up to it, and only consented to do so after having learned where to find the strength for this, we have no right

to retain the Bible in our houses if we are not willing to work for missions. Already, under the Old Covenant, the idea of the salvation of the heathen meets us from the first patriarch, in whom all the families of the earth are to be blessed, down to the latest prophets, and when Zechariah describes the Messiah as speaking peace to the nations. And in the New Covenant no one of the Evangelists can relate to us the Lord's life on the earth to the end without placing before us His missionary command, "Go ye therefore, and make disciples of all the nations;" or, as St. Mark has it, "Go ye into all the world, and preach the Gospel to the whole creation;" and the other two Evangelists communicate equivalent injunctions. Even so do all our Gospels exhibit to us the Lord as the first Missionary, sent out by the Father, and exhibit as His last work upon earth that He sends out his Apostles as missionaries. But as the work was not brought to its end through them, so neither is the line of missionaries ended in them, but is to be prolonged until the end is come for this earth, and the object attained which all God's works on earth have had in view. The next Book in our New Testament, the Acts of the Apostles, is from first to last a narrative of the progress of the missionary work for and of the spread of God's Kingdom from Jerusalem to Antioch, from Antioch to Rome. And of the Epistles by far the greater part are letters from the great missionary to the Gentiles, St. Paul, in which we become acquainted with the joys and sorrows of the apostolic missionaries.—*Selected.*

NOTABLE PROGRESS.

THE American Baptists carry on extensive Foreign missionary operations. They have missions in Africa, China, Japan, India, Burmah, Assam and other countries. Their work covers a period of seventy-three years, having been begun by Dr. Judson in 1814. From an article in the *King's Messengers* by the Rev. F. Smith, D.D., the author of "My country, 'tis of thee," and other excellent hymns, we learn that during these seventy-three years there have been 225,000 baptisms, or more than an average of 3,000

a year, and seventeen new churches have been organized annually, or one in every twenty-one days. In 1814 the contributions were \$1,230; in 1887, \$352,000.

DIFFICULT TO BE UNDERSTOOD.

DR. GEORGE P. HAYS says: "There are some things that I cannot understand. One is this, that people can stand it to lose a large sum, and cannot stand it to give the same large sum. I once asked a man for \$25,000 for a college. He said it was utterly impossible. Two weeks afterwards he, by an accident, lost \$250,000, a round quarter of a million. When I met him and offered him my sympathy, he said, 'Our house is a very strong one, and it will not affect us.' I asked another for \$60,000, and his wife said it would beggar them. He told a friend one year afterwards that he wished he had given it to me, for, as I talked, he thought of the money he would take if he did do it, and that he had put it elsewhere, and lost it all and more than an equal sum, to get out; but he would not feel it much! A farmer is shocked to be talked to about giving \$100, but his best horse will die, and nobody sees that it makes any difference. I cannot understand this thing. Will not those people please arise and give us their testimony whether it does make any difference in the bank whether money is checked out to pay gifts or to pay losses?"

A REMARKABLE INDIAN WOMAN.

INSHTA THEAMBA, or Bright Eyes, is a remarkable woman. She is the daughter of Inshta Muzze—Iron Eye—the head chief of the Omahas, who was the first man of his tribe to become a Christian. From the time of his conversion this chief used all his energies to secure an education for his children. He sent Bright Eyes to the mission school, where she only acquired the merest rudiments of an education, for after a while the school was closed by the government agent of these Indians.

Miss Read, of Elizabeth, New Jersey, the principal of a ladies' boarding-school, on learning of the ardent desire of Bright Eyes for an education, wrote to her father, offering to take her and educate her. The generous offer was gladly accepted. In two years this Indian girl took the first prize in English composition, in a competition

where the daughters of wealthy and well educated Americans were her competitors. She also became a Christian, and desired above all things to labor for the education and Christianization of her people.

She applied to the authorities at Washington for an appointment as teacher in one of the two government day-schools for the Omahas, and after long delay and several rebuffs she succeeded in being appointed, but was given only twenty-five dollars a month. Besides her duties as teacher of the day-school, she organized a Sunday-school, and out of her meagre salary saved enough money to buy a few singing books and a small cabinet organ. The children of the tribe flocked to the Sunday-school, many more than could crowd into the room. Bright Eyes was superintendent, teacher, chorister, janitor, and all other things combined.

While thus engaged, a great wrong was perpetrated by the government upon the Indians, and suit was brought in the High Court of Omaha for a redress of the wrong. Bright Eyes was sent for to act as interpreter. She acquitted herself so well, and made such a favorable impression, that Mr. Joseph Cook of Boston, and other prominent men urgently requested her to go to the eastern cities and make known the wrongs and the needs of her people. Being naturally timid and retiring, she shrank from this, and it took weeks of constant pressure, in which many Christian ministers joined, to induce her to do this.

Upon going to Boston, Bright Eyes attracted the attention and won the praise of the leading writers and thinkers of that city. When her addresses were printed in the public journals, many said that it was impossible that an Indian girl could write such things. A committee of the leading citizens of Boston, of which the governor of the state and Mr. Joseph Cook were members, was appointed to request Bright Eyes to write a new lecture in their presence. This she did, Mr. Cook taking up the sheets one by one as she wrote them, and he made a public statement of this fact.

This remarkable woman maintains that civil rights and civil laws, while absolutely necessary, will only end in the extermination of the Indians unless there is along with them the preaching and teaching of the Gospel of Christ. Her present desire is to build a church and a larger mission school

for the Omahas, and she is now lecturing in England with this object in view.

While Bright Eyes was teaching in the government school she instructed her younger brothers and sisters. Her youngest sister has very recently taken the highest honors at an eastern college, and was presented with a fifty-dollar gold medal by one of the leading members of Congress, as a token of his appreciation of her proficiency.

In these two Indian girls we have fresh demonstrations of the truth that God has made of one blood all nations, and that individuals of so-called "inferior races" may, when placed under Christian influences and given a Christian education, become the equals of those who have an inheritance of a thousand years of culture behind them.

THE ILLITERACY OF THE COLORED PEOPLE.

THE illiteracy of the colored people is a fact immense in its extent and dark in its prophetic significance. I present the outline of a report made in January, 1885, based on reports of Albion Tourgee, and on articles in the *North American Review*. According to that report, seventy-three per cent. of the colored population of the South cannot read and write. In the eight gulf and Atlantic states, seventy-eight per cent. are in the same condition. Over 2,000,000 of colored people in these eight states cannot read and write. But this is not all. We must take into account the rapid increase of the negroes. In three states of the South they already outnumber the whites. In eight states, they are about one-half the population. In all the southern states, they increase faster than the white population. From 1870 to 1880, in the eight states mentioned above, they increased thirty-four per cent., the whites only twenty-seven per cent. The immigration of foreign-born whites will not change the proportionate difference of increase, as the foreign-born white population has decreased 30,000 since the war, and the immigration of northern-born whites amounts to only a fraction of one per cent. According to the present rate of increase, the colored race in 100 years from now will have a population many millions in excess of the whites, since, while it will take thirty-five years for the white race to double its numbers, the blacks will do so every twenty years. In

less than twenty-five years from this date, the colored race in the South will outnumber the whites in nearly all the states. Christian education is the only education for a race having before it such a future.—*Rev. F. F. Emerson in American Missionary.*

VALUABLE WORKERS.

MISS WILDER, daughter of the late editor of the *Missionary Review*, on her way to India by way of England, sends back some interesting items of news. She travelled from London in company with some ladies who were on their way to China in connection with the China inland mission. Two of these ladies were going out at their own expense. Another, Miss Hanbury, has her passage paid by her brother. She leaves a beautiful home and a class of some sixty workmen; several of them were notoriously wicked, but are now earnest Christians. In a farewell to Miss Hanbury, these men knelt in prayer, and one after another the prayers followed, some praying for the first time. Upon rising to their feet they found they had been praying an hour and a half.

"As our train moved out of London," says Miss Wilder, "I noticed salutes from many officials. All along at stations between London and Southampton these farewells were repeated, and here and there a railway man slipped a note into the hand of dear Miss Campbell. All was explained when I learned that some hundreds of railway men have been brought to Christ through the efforts of this Scotch lady. Miss Campbell's going to Foreign work has enlisted four ladies to take up her home work."

Work for Christ at home is the best preparation for work in His cause abroad.—*The Missionary.*

VIEW OF THE INDIAN RIGHTS ASSOCIATION.

RESPECTING the orders of the Indian Bureau which abridge the liberty of religious teaching, the last annual report of the executive committee of the Indian Rights Association, characterizes them as "unintelligent, arbitrary, despotic and unstatesmanlike, merely a blow at missionary work. There is no reason to suppose that a single Indian anywhere will ever learn ten words more of English by reason of these orders,

There is, indeed, no provision made by the government for any increase of facilities in the study of English. The damage to the missionary work produced by these orders is their sole result. The orders should be distinctly and wholly revoked and withdrawn. It is not necessary that the missionaries and churches should submit. If they will publish the facts fully these orders will be revoked. The facts must come to light. Then the people of the country will have something to say."

FREELY GIVE.

WOULDEST thou truly, nobly live?
Give! freely give.

Give as you would if the angel
Waited your gift at the door.
Give as you would if to-morrow
Found you where giving is o'er.

Give as you would to the Master,
If you met His searching look.
Give as you would of your substance,
If His hand your offering took.

—Selected.

UNIVERSITIES' MISSION TO AFRICA.

THIS mission in central Africa is the outgrowth of a proposal made by David Livingstone, in 1859, to the English universities to engage in missionary labor in Africa, with special reference to the suppression of the "open sore of the world." Its first Bishop, C. F. Mackenzie, was consecrated in 1861, and the present force of European laborers numbers sixty-two. It has now three separate branches of mission work: (1) On the island of Zanzibar, where there is in the heart of the city a Christian colony and church on the site of the old slave-market, and in the outskirts of the town, at Kiungani and Mbweni, with a boys' school and a girls' school. The pupils in these schools are made up largely of slaves rescued from Arab *dhow*s by British cruisers. (2) On Lake Nyassa, where there is maintained a steamer, the "Charles Janson." This is very near to the slave-yielding region. (3) In the Usambara and Rovuma districts. About one-half of the mission force are artisans pursuing their several crafts. Each member of the mission, male and female, clerical or lay, is offered \$100 a year for clothes and private expenses; for

the rest of their support they have a common table and a common store.

BISHOP RUSSELL'S WIDOW.

ARCHDEACON MOULE, writing in the *Church Missionary Intelligencer* of the widow, lately deceased, of Bishop Russell, of Ningpo, says: "She was married and entered upon her work in 1852. After the death of her husband, she continued at her post, completing a labor of thirty-five years." And he adds, "Oh, how we shall miss her! A link with the long-gone past; a loving sympathizer with the newest recruit; loving and sympathizing with the Chinese; one who, without Chinese dress or food or house, was, I believe, nearer to the Chinese heart than almost any one in China; a perfect speaker of the colloquial, and with a minute knowledge of the customs of the people; possessing, above all, an all-conquering desire to make the beloved Name of her Saviour known and loved."

HEATHEN PRIESTS LOSING HEART.

SEVEN men and five women have recently been baptized by immersion by the Rev. Geo. H. Colbeck of the mission of the Society for the Propagation of the Gospel at Mandalay, the capital of Burmah. Of some of these converts the following mention is made by the missionary: "1. Theodore U To, a man of forty-nine years, was formerly Gaing Donk or Buddhist Archdeacon of Tsempanago. He has had the misfortune to be dacoited, *i.e.*, plundered and robbed, no less than seven times since the British army occupied Upper Burmah. 2 and 3. Gregory Moug Gyan Goung, aged thirty-seven, and Urban Moug Monk, forty-three, were both 'Tee-byndaw Mos,' or Bearers of the Royal White Umbrellas over King Thee-Baw.' 4. Daniel My Po, forty years, is a ruby merchant and valuer. 5. Anthony Pau Dun, thirty-nine years, has been our cemetery keeper for many years, and belongs to the hereditary class of 'Theo-pa-ya-zas' or cemetery men. 6. Clement Moug Goung, aged thirty-six, was a 'Sa-dan-pat' or 'Royal Reader' to Min-Dohn-Min. His duty was to read the history of the kingdom to the king at night when his majesty was sleepless, like King Ahasuerus (Esther vi., 1). 7. Basil Moug Hpo, aged nineteen, is an intelligent schoolboy."

Writing under date of January 11th, Mr. Colbeck says: "Do you not rejoice with us for the many blessings that are being poured upon our mission? Really the movement is marvellous. It is not confined to Mandalay, but the villages in the neighborhood are coming to us asking for teachers, and we must do something for them. Our use of the vernacular newspaper is making itself felt; they will print anything we require. Strange to say, the Buddhist pope sent his congratulations the other day when he heard of our large baptisms. Whatever does this mean? The priests are losing heart, and we expect a great movement amongst them soon."

COVETOUSNESS AND LIBERALITY.

COVETOUSNESS in the Inspired Word is placed alongside of the worst sins, and specially designated as a sin not "once to be named among you as becometh saints." It is idolatry, and excludes those guilty of it from Heaven.

What is this heinous sin against which the Word speaks in terms of so emphatic condemnation? The Greek word for covetousness is *πλεονεξία*, which means "a having more." There is, of course, such a thing as a right and proper having more. One's property may increase by inheritance or by business without his being covetous. Wealth may be consecrated wealth. Many rich men in Scriptural and in more recent times have been among God's saints. It is when the spirit of having more takes possession of the heart that a man is guilty of covetousness. And this is why covetousness is idolatry: the heart is set on "more" rather than on God.

There are two ways in which covetousness displays itself. The first is in greed after the possession of money; and the second is in the parsimonious withholding of it from worthy uses. In either case the underlying motive is "having more"—the love of money, "covetousness, which is idolatry."

The Scriptural grouping of graces is not less significant than that of sins. "Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (II. Cor. viii., 7). Thus as covetousness is classed with the

worst sins, so the generous giving of money for Christ is classed with the highest graces—a grace to be "abounded in," and one "to prove the sincerity of your love." And then follows the supreme motive for the exercise of Christian liberality: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—*R. S. G. in Church at Home and Abroad.*

INDIAN MISSIONS IN BRITISH AMERICA.

A RECENT number of the *Gleaner* contains an historical sketch of the work of the Church Missionary Society among the Indians in British America. The following extract shows how remarkable has been the growth of the work: "In 1887, from an area of 'thirty-five miles on each side of the river,' the work has spread over most of 2,373,490 square miles, from Rupert's House and Fort George on the eastern shores of James bay, away to the Rocky mountains, and over them to Queen Charlotte's islands in the North Pacific ocean, and from Fort Francis in about 48° north latitude, to Rampart House on the Porcupine river, more than 2,000 miles north from Red river. There are nine huge dioceses, six on the eastern, and three on the western side of the Rocky mountains. In the five dioceses of Moosonee, Rupert's Land, Saskatchewan, Athabasca, and Mackenzie, and in that of Caledonia, are 14,687 Christian adherents connected with the Church Missionary Society. The Bishops of Moosonee, Athabasca, Mackenzie river, and Caledonia are all missionaries of our society. There are about 80,000 red men with whom our work has to do."

SOBER AND RATIONAL FAITH.

It is manifest that among the most ardent and spiritually-minded of Christian people there is now a deep sense of responsibility regarding their Lord's last command. Persons of all classes and ages are being drawn to missionary work. Let us thank God that it is so; and let us also realize that it will lay upon us who are not called to the Foreign field ourselves the responsibility of finding the means to send these willing workers forth. If parishes are going to be content with just keeping up their contri-

butions, and to be full of congratulations because they are not "going back," the Church Missionary Society may as well close its doors. We do not, however, ask for a single farthing more than is willingly and thankfully given. What we ask for is an increase of interest and sympathy and prayer and then God will provide the money. This is not fanaticism, nor sentimentality. It is sober and rational faith.—*Church Missionary Intelligencer.*

FOREIGN MISSIONS AIDING HOME WORK.

MISS CONSTANCE F. GORDON-CUMMING, the distinguished traveller and writer, is the author of an interesting article entitled "The Working of the Leaven," which appeared in the *Home and Foreign Record* of the Church of Scotland. In it she gives some of the results of her observations of the missionary work abroad and the support of that work at home. The following is on the benefit Foreign Missions are to the home work: "For many years the effort to arouse anything approaching to a general interest in missionary matters was a sore struggle—all up-hill. But those who had undertaken the task were men full of faith in their Master and His work. As one said, 'I never knew any prayer for God's glory in the success of His work to fail.' And so it proved that small efforts, like pebbles dropped in a still pool, have continued to spread in ever-widening circles; and not only so, but the Church that has thus sought to bless others has herself found blessing in the strengthening and refreshing of her own life. Now that the tide of earnestness in mission work is so wondrously on the increase, it is found that in each parish that takes up Foreign Missions in earnest, there is invariably an increased interest in every effort on behalf of home work.

"The generous sympathy thus evoked for others awakens new life in the parish itself, resulting in an evident blessing on its efforts; and so far from subscriptions given to help Foreign Missions being so much deducted from home missions and charities, it is invariably found that the latter benefit largely. As in the miraculous multiplication of the five loaves, which, when blessed by the Master, fed the five thousand, and yet furnished fragments far larger in quan-

tity than the original bread, so it is now. The parish that seems too poor to sustain its own expenses no sooner recognizes its duty as regards Foreign Missions, and strives to help them, than its own condition improves, and it finds that its funds for home work are increased instead of being diminished."

FRAGMENTS.

— An English clergyman has given \$125,000 to the Society for the Propagation of the Gospel.

— A professorship of Chinese has been established at Cambridge, England. Oxford has had one for ten years.

— The black race in our country doubles itself in twenty years, and it is supposed that there are now 8,000,000 of colored people.

— Bishop Paret in a recent sermon, said that there are only thirty-nine Episcopal churches for the 8,000,000 of colored people in this country.

— The Basle Mission Society has 111 missionaries and European teachers in Africa, China and India, 489 native pastors, catechists and teachers, and 17,053 Church members.

— The late R. E. Butterworth, of Grand Rapids, Michigan, gave before his death and devised in his will sums amounting to \$41,600 to establish St. Mark's Home and Hospital in that city.

— The English Church Missionary Society has determined to send out to India a band of laymen as evangelists, to live very simply and cheaply, and to work among the rural population under the direction of regular missionaries.

— One million dollars for Foreign Missions, the same amount for a permanent fund for aged and disabled clergymen, and \$800,000 for Home Missions are the contributions for the present year set by the General Assembly of the Presbyterians.

— The Bishop of Jamaica denies that the negroes of that island are lapsing into Oboism, but says that they are "developing in general knowledge and in all those qualities, attainments, and beliefs which go to make up an intelligent, industrious, progressive Christian community."

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

ANOTHER MISSIONARY READING SOCIETY.

A CORRESPONDENT writes on April 10th: "I am interested in the account of the missionary reading society, given in *THE SPIRIT OF MISSIONS*, and as you invite correspondence on the subject I write to tell you of a little attempt at such a society made here.

"A year ago a few members of our Bible-class made a plan for missionary reading. We did not know that anything of the kind had been tried elsewhere, and our plan was very simple. I enclose our rules.

"As far as my personal experience goes, I have quite enjoyed the reading, and have read more than I should have done without the promise. It has, however, been often quite a difficult thing to get the hour, on account of much reading that has to be done in connection with Bible-class work, and I really think that for many persons half an hour a week would be better, although it is so little. Of course one can often read more than is required, but it is a burden sometimes to feel that an hour *must* be found. I think the other members would agree with me in this confession. There are persons who have more time available for reading, and this point might be left optional.

"It seems to me that our rules have an advantage over the English in including the idea of prayer for missions, as connected with the reading. The fines may be a good thing, but a penny is very small as a substitute for the duty. Another thing: some of the little class complained of the difficulty of finding books, though we had a small lending library."

MOTTO.

Lift up your eyes and look on the fields, for they are white already to harvest.—*ST. JOHN* iv., 35.

RULES.

Each member shall try to read at least one hour each week on the subject of missions, unless providentially hindered. The reading shall be begun or ended with a prayer for missions.

SUGGESTIONS.

That each member of the class shall pray daily for God's blessing on missions;

Shall watch for opportunities of speaking to others of missionary work ;

Shall try to gain new members to the class.

"It may be that the suggestion to pray daily for missions is more easy to carry out than to begin or end each reading with prayer—though that may be *better*, if done faithfully."

A QUIET DAY IN OMAHA.

THE Secretary of the Nebraska Branch of the Auxiliary writes on April 16th: "I wanted to write fully of the delightful Quiet Day held in this diocese on Wednesday in Holy Week. Sixty-four women were at the Holy Communion, and such a large number in attendance throughout the day, and I have heard many express great satisfaction at the privilege of having been present."

The following notice is from an Omaha paper: "Yesterday (Wednesday in Holy Week) was observed as a 'Quiet Day' at Trinity Cathedral. In the morning there was a celebration of the Holy Communion at 7 o'clock, the Dean being the celebrant, and from 10 o'clock till 5 P.M. was set apart as a 'Quiet Day' for women, conducted by Bishop Worthington. There was a large attendance. At 10 o'clock there was a celebration of the Holy Communion, the Bishop officiating, after which the time was occupied in devotions and spiritual instructions. In the afternoon the Very Reverend the Dean, delivered an address on 'Woman in the Home,' and Canon Doherty spoke on 'Woman in the Church.' The service concluded with the saying of the Litany, and the Baptism of several young ladies of Brownell Hall by Canon Doherty. In the evening there was a shortened form of Even Song and an address by the Dean."

AN EASTER OFFERING.

A FRIEND writes Miss Mailes of the Easter offering made in a Church Home. We print the letter in the hope that the good example set may be followed in such Homes elsewhere.

"The aged women, inmates of the Church Home, send you the pennies which have been dropped into their mite box during Lent.

"In a number of THE SPIRIT OF MISSIONS was a picture of Miss Mailes and her Bible-women. After seeing it the old women felt a more personal interest in you and your work, and gave a hearty consent when it was proposed to send their mites to Japan.

"The matron and I complete this circle of ten of the 'Kings' Daughters,' who have had you in loving remembrance during the past Lent. That they might have their own Easter offering was a new idea, and a very happy one too. You would have exclaimed could you have seen the smiles that lighted up their weary faces when told how it was practicable even for those who had in truth almost nothing to give.

"One Sunday a small box with a blue band was placed on the Home parlor table. On one side was written 'For Miss Mailes and her Bible-women.' After a few remarks about their blessed privileges and the needs of the women in Japan, the pennies began to appear. Some of them remembered a penny safely deposited in drawer or box, and when found, in they walked with head erect and an air that said, 'This is mine; I too have something to give,' and daintily dropping it in, smiled as they heard its musical rattle within.

"One told how she had sold five cents' worth of parsley for the box; another had rags to knit into a mat, and for the last contribution each was given a new penny, and heartily wished, as it joined its brothers, that it was in reality the gold coin it resembled.

"This was about 4 o'clock Easter afternoon. Afterward there was thanksgiving for what they had to offer and the sweet and happy thoughts this giving had brought into their lives; then a petition that our Father would accept the offering and bless your work, and then the box was opened. It contained one dollar and twenty-three cents; two cents have since been added, making \$1.25."

* * * *

CHINA.

EXAMINATION OF THE ROSA SAYRES SCHOOL
—FROM A LETTER FROM THE REV. E. H.
THOMSON.

ST. JOHN'S COLLEGE, SHANGHAI,
February 24th, 1888.

I must state why I should be writing for Mrs. Thomson. She has been quite ill, suffering for several weeks. She is now better but weak. She has been writing and working beyond her strength. She has been teaching English in the college, and, speaking Chinese, had to do a great deal of explaining, which made heavy and taxing work for her. Then she had also her woman's Bible-class. This also, she found, tried her strength. I say nothing now as to particulars of the work she is doing in helping me in writing, copying accounts, etc., housekeeping and entertaining.

As to the Rosa Sayres School: we had a very pleasant afternoon when the examination took place at the new chapel, Pekin Road. The little girls were all neatly dressed, and after an opening hymn and prayer, each came up with her lessons: Catechism on the Creed, the Ten Commandments, etc., excellent little books, prepared originally by the elder Bishop Boone, and since revised and improved by others. These take up details of the heathen practices as opposed to each Commandment. Then those who had studied the Gospels came up and recited, down to the little tots who knew only a few lines of the large characters. Then we had some recite the Chinese classics, which they also have to study.

After the recitations a little present was given to each, and some Chinese *cash*, which is what all Chinese children want at Chinese New Year, to get Chinese toys and candy and oranges. Then all went away happy for the holidays.

The lady teacher, a fine looking old lady, had a present of a dollar, so she was doubly happy with the success of her girls and with the unexpected cash in hand.

HOW MAY THE AUXILIARY HELP OUR MISSION
IN WUCHANG?—THE BISHOP BOONE SCHOOL,
THE NEW CHURCH AND THE CLERGY HOUSE.
Extracts from letters from the Rev. S. C.
Partridge:

February 22d, 1888.

. . . There are three classes in the (boys' boarding) school; eight boys each (twenty-four in all). In the day-schools we have sixty.

As to the Bunn Memorial Hospital, it stood deserted (though in good condition) until our poor church collapsed, and since then we have used it for a chapel. We hold all our services there, and must do so until kind friends help us rebuild the church. I shall write you more fully about it later on. In the meantime, will not the Auxiliary do something for the wives and families of our young Deacons? It is hard, even in China, to keep the families clean and respectable on eight or nine dollars a month, and meet all expenses; and their heathen friends prowl round like wolves to get all they can out of them. St. Stephen's Clergy House is a venture of faith. It is about finished now and looks very neat and creditable. Rev. Mr. Tsên and his wife and two children will move in, in about two weeks.

Would not the Auxiliary like to do something toward it, or would they prefer to give something to the new church? . . .

In a former letter Mr. Partridge writes: "Mr. Graves and I are very anxious to provide a suitable dwelling for the two young Deacons and their families, who are to remain with us here at Wuchang. We wish to have them under our constant care and training, and to have them respectable—this is all important here. We wish to have their little homes free from all entanglements with their friends and natives.

"The Bishop approves highly of our plan, and to this end has given us a piece of ground and the remains of an old hospital to build on. I have already begun, and the frame of the house is up. . . . Entire cost of the house for two families is only \$250."

THE JANE BOHLEN SCHOOL, AND
WOMEN WORKERS.

Extracts from letters from Mrs. F. R. Graves.

February 21st.

Last July I promised Miss Wong I would add my plea to hers for help for St. Mary's and the Orphanage. The care of two institutions is a heavy burden for one Chinese woman. The little orphans, too, were sadly crowded all through the hot summer, though I think now there is money to meet that need.

But this is the place I would plead for hardest. Is it not possible to send two ladies, if no more; not too young, good, cheery, strong-minded, in a good sense—I mean courageous—and, above all, consecrated in heart? This last is indispensable.

There is this woman's hospital empty and waiting;* the only one for women anywhere in this region. No other mission here has a woman's hospital. A grand field for work, if suitable women could be found to come and do it! Truly we have the poor and the ignorant and the sick always with us here. . . .

Have you read any accounts of the Yellow river calamity? How it flooded the country and drowned so many, and drove others from their homes? The survivors have received such timely help from the Chinese, that the foreigners are reserving the money they had collected until the native aid is exhausted. . . . The distress this year is unusual all through this region because of the flood last summer, and after the flood the six months' drought, just ended. We have just had the long needed rain.

We hear of hundreds of starving people, banded together, and roaming about the country, seizing what they can, entering houses, and demanding food. There is an extra guard at the gates to keep them out of the city. I have never before thought of the city wall as a protection. I have always thought being shut up in the city would increase our danger in case of any riot by night when the gates are closed.

The authorities in the city are giving away cooked rice, for two *cash* a bowl—about one-fifth of a cent. One man went and got his bowlful, and fed it to his pigs, not being

needy himself. Such heartlessness is, I think, only to be found in heathen lands. He was detected, and fined forty thousand *cash*, something less than forty dollars.

February 23d. You ask in what way the Auxiliary can help, and mention scholarships. In the Bohlen School there are eight scholarships and thirteen girls. One girl is now at home because her mother is ill and needs her; and very soon she will be married, so it would hardly be worth while to ask a scholarship for her. One other girl is betrothed to a heathen, and so only here "as a guest," Mrs. Sowerby said; and as she is here, I do not turn her away, but would not put her on a scholarship. So there are three candidates, and nice, promising girls, every one. Moreover, I hope to see the numbers increase, and the school become a second St. Mary's.

It seems to me the crying need here is for more workers. Could not several ladies of the right sort be found and sent?

You ask about the Woman's Hospital. It is here, in good repair, and just now used for services, as the church is unsafe for use. I want to see it working. The Roman Catholic Mission in Hankow has a girls' school with six hundred girls and twelve Sisters, and, in addition to the six hundred girls, three hundred foundlings who are put out to nurse till old enough to be taken into the building. Is it strange our efforts seem feeble to us, and our numbers few?

. . . I read with great interest the number of *Church Work* containing the addresses made before the conference. That by Dr. Dix was clear, and I should think, effective. I was glad Mr. Bates put in a plea for Sisters. But if we may not have them here yet, let us have the next best. I have known ladies, and you must know many, many such, whose lives are one long work of mercy. Possibly, if some such were asked to come here, they might be willing and able to come. . . . I often think if we had a number of ladies here, and one could be spared for work among the poor, what a grand thing it would be to search into needy cases and cautiously help.

Mr. Hill, an English Wesleyan missionary, who did a great deal in distributing aid during the famine in the North, some ten years ago, tells me he thinks missionaries should come for this special work as well as for preaching and teaching.

*Written in ignorance of Dr. Haslep's appointment.

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of R. FULTON CUTTING, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

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

The Treasurer acknowledges the receipt of the following sums from March 1st, to April 1st, 1888.

*Lenten and Easter Offerings.

ALABAMA—\$24.80		CONNECTICUT—\$753.28	
<i>Birmingham</i> —Advent, Domestic, \$4; General, \$10.....	14 00	<i>Branford</i> —Trinity Church, Foreign.....	9 67
<i>Uniontown</i> —Holy Cross, Domestic and Foreign.....	10 80	<i>Bridgeport</i> —St. John's, Domestic.....	68 10
ALBANY—\$202.37		<i>Canaan</i> —Christ Church, Domestic.....	6 50
<i>Albany</i> —All Saints' Cathedral, Domestic, \$5; Foreign, \$35.....	40 00	<i>Fairfield</i> —St. Paul's S. S. * General.....	24 00
St. Paul's, Sp. for scholarship in Utah.....	40 00	<i>Hartford</i> —Christ Church, Domestic, \$144.52; Indian, \$6; Foreign, \$18.54.....	169 06
<i>Ballston Spa</i> —Christ Church, Domestic, \$17; Foreign, \$10.....	27 00	Church of the Good Shepherd, Colored... (Parkville)—Grace Chapel S. S., Indian...	35 00
Mrs. M. Taylor, for work in Wuchang, China.....	10 00	St. John's S. S., for "Dr. E. A. Washburn" scholarship, Emma Jones School, Shanghai, China.....	13 40
<i>Gloversville</i> —Christ Church, Foreign.....	3 82	Trinity Church, "Tithe," Indian, South Dakota, \$100; Sp. for Bishop Talbot, \$100.....	40 00
<i>Hudson</i> —Christ Church, Foreign.....	14 21	Dr. G. P. Davis, Foreign.....	200 00
<i>Lansingburgh</i> —Trinity Church, Foreign... "E." Foreign.....	21 47 4 25	<i>Middletown</i> —Meeting of "C. S. M. A.," General.....	25 00 3 80
<i>Waterford</i> —Grace, Domestic, \$25; Foreign, \$10; Sp. for work of Rev. F. R. Graves, China, \$6.62.....	41 62	<i>New Haven</i> —Ladies' Church Missionary Association, Wo. Aux., Sp. for maps for Miss Spencer, China.....	4 00
ARKANSAS—\$10.00		<i>Norwalk</i> —St. Paul's, Foreign.....	26 79
<i>Little Rock</i> —Christ Church, "A Member," Foreign.....	10 00	"H. L. S. and E. C. S.," Wo. Aux., Domestic.....	10 00
CALIFORNIA—\$22.70		<i>Norwich</i> —Trinity Church, Foreign, \$23.14; Sp. for Rev. Messrs. Graves and Partidge, China, \$11.....	34 14
<i>Fresno City</i> —St. James' S. S. * General.....	6 00	<i>Saybrook</i> —Grace, Domestic, \$5; Foreign, \$5.....	10 00
<i>Salinas</i> —St. Paul's S. S. * General.....	1 85	<i>Stafford Springs</i> —Grace, General.....	4 29
<i>San Francisco</i> —St. Paul's S. S. * General.....	7 00	<i>Stratford</i> —Mrs. A. T. B. DeWitt, for "Clinton DeWitt Memorial" scholarship, St. Mary's School, South Dakota.....	60 00
<i>Santa Monica</i> —St. Augustine's by the Sea, for Japan.....	7 85	<i>Unionville</i> —Christ Church S. S., Domestic, 50 cts.; Indian, 52 cts.; Colored, 56 cts.; China, 45 cts.....	2 03
CENTRAL NEW YORK—\$28.60		<i>Westville</i> —St. James', Foreign.....	4 50
<i>Binghamton</i> —Trinity Church, Wo. Aux., Sp. for Sister Eliza's salary.....	5 00	<i>Yalesville</i> —St. John Evangelist S. S., * Domestic and Foreign.....	3 00
<i>Owego</i> —St. Paul's, Domestic, \$5.55; Foreign, \$5.55.....	11 10	EAST CAROLINA—\$31.00	
<i>Sherburne</i> —Christ Church, Foreign.....	12 50	<i>Columbia</i> —Trinity Church, "Three Members," Indian \$12.50; Japan, \$12.50.....	25 00
CENTRAL PENNSYLVANIA—\$369.92		<i>Fayetteville</i> —St. John's S. S., General.....	6 00
<i>Coudersport</i> —Christ Church, Indian, \$1; Foreign, \$1.....	2 00	EASTON—\$27.04	
<i>Drifton</i> —St. James', Domestic.....	115 98	<i>Kent Co. (Chester)</i> —Emmanuel Church, General.....	7 45
<i>Easton</i> —Trinity Church S. S., Foreign.....	11 47	<i>Talbot Co.</i> —All Saints', General.....	19 59
<i>Gettysburg</i> —Church of Prince of Peace, Foreign.....	18 00	FOND DU LAC—\$54.65	
<i>Harrisburg</i> —St. Stephen's, "Mrs. B.," Domestic, \$12; Foreign, \$8.....	20 90	<i>Duck Creek</i> —St. Paul's, Foreign.....	1 18
<i>Jonestown</i> —St. Mark's, Foreign.....	4 01	<i>Marquette</i> —Trinity Church, Domestic.....	1 79
<i>Lancaster</i> —Bishop Bowman's Church Home, Miss H. K. Benjamin, Indian, \$2; Colored, \$2; Africa, \$2.....	6 00	<i>Oneida</i> —Hobart Church, General.....	1 68
*Children of Mrs. M. E. Brubaker, Missionary Boxes, General.....	1 00	<i>Oshkosh</i> —Trinity Church, Rev. J. W. Greenwood, Wo. Aux., for "Grace Greenwood" scholarship, Orphan Asylum, Cape Palmas, Africa.....	50 00
<i>Mauch Chunk</i> —St. Mark's, Domestic, \$49.43; Foreign, \$70.57.....	120 00	GEORGIA—\$4.00	
<i>Pottsville</i> —Trinity Church, Wo. Aux., salary of Indian missionary.....	30 00	<i>Marietta</i> —St. James', "A Communicant," Indian, \$1; Colored, \$1; Foreign, \$2.....	4 00
<i>South Bethlehem</i> —Church of the Nativity, Domestic.....	23 66	INDIANA—\$40.35	
<i>Williamsport</i> —Trinity Church, Foreign.....	2 50	<i>Indianapolis</i> —Grace, Wo. Aux., Domestic, \$12.80; Foreign, \$17.30.....	30 10
<i>York</i> —St. John's, Foreign.....	15 30	St. Paul's Wo. Aux., Sp., for scholarship in Utah.....	10 00
CHICAGO—\$145.28		<i>Princeton</i> —A Little Girl, General.....	25
<i>Chicago</i> —Grace, Wo. Aux., Japan.....	27 00		
St. Mark's S. S., * General.....	43 28		
Trinity Church, "Helping Hands," Wo. Aux., Sp. for Bishop of Montana.....	50 00		
<i>Hyde Park</i> —St. Paul's S. S., General.....	25 00		

In the April SPIRIT OF MISSIONS, \$50 from Trinity Church, Chicago, for Foreign Missions should have read \$150.

IOWA—\$54.06

Clinton—St. John's S. S.* General.....	10 00
Council Bluffs—St. Paul's, Sp. for work in Logan, Utah	18 00
Davenport—Cathedral (of which Wo. Aux., \$2), for Japan.....	17 76
Independence—St. James', Foreign.....	5 00
Stibley—St. John's, General.....	3 50

KENTUCKY—\$12.22

Harrodsburgh*—St. Philip's, General.....	6 05
Louisville—Christ Church, "a few children," Wo. Aux., for St. John's School, South Dakota.....	6 17

LONG ISLAND—\$473.70

Astoria—St. George's, Domestic, \$34.52; Foreign, \$40.08.....	74 60
Brooklyn—Christ Church, special for Bishop Talbot.....	246 13
Church of the Good Shepherd, Wo. Aux., Domestic, \$25; Foreign, \$14.49; Sp. for Bishop Paddock, Washington Territory, \$25; "Anonymous," Domestic, \$5.....	69 49
Grace, Missionary Boxes, Domestic.....	21 30
Reformation, Wo. Aux., Indian.....	10 00
St. Bartholomew's, Wo. Aux., Foreign.....	2 00
George G. Hopkins, m.d., Sp. for Bishop Williams, Japan.....	20 00
Flushing—Bullard children, Missionary Boxes, Indian.....	2 68
Great Neck—All Saints', Hon. John A. King, for Rev. W. B. Gordon's salary, Mexico.....	25 00
Newtown—St. James', Missionary Box, General.....	2 50

LOUISIANA—\$209.65

New Orleans—Christ Church, Domestic and Foreign.....	109 65
Trinity Church, "A Member," Sp. for Bishop Johnston's work, Western Texas.....	100 00

MAINE—\$98.09

Augusta—St. Mark's, Domestic, \$8.80; Foreign, \$8.79; Sp. for Bishop Talbot, \$13.....	50 59
Bangor—St. John's, Domestic.....	12 50
Portland—St. Luke's Cathedral, General.....	45 00
Waterville—St. Mark's, Domestic.....	10 00

MARYLAND—\$789.21

Anne Arundel Co.—Hester A. Ridout, Sp. for endowment of "Chase Memorial" scholarship, St. Agnes' School, Japan.....	200 00
Baltimore—Ascension, Wo. Aux., for "Alice Fair" scholarship, St. Mary's Hall, Shanghai.....	40 00
Grace, Wo. Aux., "Wm. V. Clark Memorial" scholarship, Cape Mount School, Africa, \$25; Indian Aid Association, for Miss Ives' salary, South Dakota, \$25.....	50 00
Mount Calvary, Domestic, \$10; Colored, \$5; China, \$5; Sp. for Bishop Walker, \$1.....	21 00
St. Barnabas', Indian Aid Association, through Wo. Aux., for Miss Ives' salary.....	25 00
St. George's, Domestic, \$5.70; Foreign, \$5.71.....	11 41
Calvert Co.—St. Paul's, General.....	3 00
Charles Co.—Durham Parish, Domestic, \$3.34; Colored, \$3.33; Foreign, \$3.33.....	10 00
District of Columbia (Washington)—Ascension, Domestic, \$88.55; Foreign, \$58.35.....	146 90
Epiphany, "A Friend," for work in Western Texas.....	5 00
St. Andrew's Parish, Domestic.....	5 00
(Georgetown)—Christ Church, Mrs. Keith, for "Sophia Hutchinson" scholarship, Cape Mount School, Africa.....	25 00
(Anacostia)—Emmanuel Church, Indian.....	4 75
Frederick Co.—All Saints', five cent collection, Wo. Aux., Indian, \$10.75; Foreign, \$24.75.....	35 50
Howard Co.—St. John's, Domestic, \$50; Foreign, \$50.....	100 00
Howard and Anne Arundel Co's—Trinity Church, "A Friend," Sp. for Bishop Williams, Japan.....	50 00

Prince George Co.—Holy Trinity Parish, General.....	7 15
St. Mary's, Missionary Society, Domestic, \$9.50; Foreign, \$9.50.....	19 00
Washington Co.—St. John's, Foreign.....	28 50
Miscellaneous—Indian Aid Association, membership fees, Wo. Aux., for Miss Ives' salary.....	2 00

MASSACHUSETTS—\$2,566.21

Andover—Christ Church S. S., for "Christ Church S. S." scholarship, Cape Mount School, Africa.....	50 00
Beverly—St. Peter's, Wo. Aux., for Mrs. Payne's salary.....	5 00
Boston (Dorchester)—All Saints', Domestic, Emmanuel Church, Sp. for Bishop Talbot, \$100; Wo. Aux., for Mrs. Payne's salary, \$73.50; Sp. for Mrs. Payne, \$50; for "Sarah F. Hoyt" scholarship, Orphan Asylum, Cape Palmas, \$50; Sp. for insurance dues (Bishop Ferguson, \$50; Dr. H. Laning, \$50; Rev. Yung Kiung Yen, \$50) \$150.....	423 50
(Roxbury)—St. James', "Members," for "Louise" scholarship, St. Mary's School, South Dakota.....	60 00
(Jamaica Plain)—St. John's, Foreign.....	48 03
(South)—St. Matthew's, "H. W. N.," Domestic, \$25; Foreign, \$25.....	50 00
St. Paul's, Wo. Aux., for Rev. P. C. Zotom's salary, \$5; for Mrs. Payne's salary, \$25.....	30 00
Trinity Church, Colored, \$1,182.30; Young Women's Bible Class, for "Trinity" scholarship, St. Mary's School, South Dakota, \$60; Wo. Aux., Sp. for Bishop Garrett's Girls' School, Texas, \$50.....	1,292 30
Miss Helen Gordon, for salary of teacher, St. Paul's School, Japan.....	10 00
Easter offering, General.....	5 00
Cambridge—St. John's Memorial, Wo. Aux., Indian, \$12; "A Member," Sp. for Rev. J. J. Wilkins, for church in Sedalia, Mo., \$1.....	13 00
St. Philip's, Mrs. R. P. Young, Domestic, \$2.50; Foreign, \$2.50.....	5 00
Charlestown—St. John's Guild, "A Few Members," Wo. Aux., Indian, \$7; for Rev. P. C. Zotom's salary, \$5.....	12 00
Fall River—Ascension, Foreign.....	18 80
St. John's S. S., Domestic, \$4; Foreign, \$4.....	8 00
Fitchburg—Christ Church, Indian, \$50; Colored, \$50.....	100 00
Greenfield—St. James', Domestic, \$22.06; Foreign, \$7.26.....	29 32
Holyoke—St. Paul's, Domestic, \$14; *S. S., Colored, \$12.20.....	26 20
Lowell—St. Anne's, Domestic.....	32 50
New Bedford—Grace, Foreign.....	50 30
Newton—Grace, Wo. Aux., for Mrs. Payne's salary.....	10 00
(Lower Falls)—St. Mary's, "A Member," Wo. Aux., Indian.....	2 00
Pittsfield—St. Stephen's, Grace R. Allen, General, \$1.84; Russ Allen, General, \$1; Mrs. W. R. Allen, Domestic and Foreign, \$50.....	52 84
Salem—Grace, for Miss Merriam's work.....	38 00
St. Peter's, Wo. Aux., Sp. for Missionary in Montana, \$15; Sp. for Sister Eliza's salary, \$10.....	25 00
Springfield—Christ Church S. S., for "Emma Clark" scholarship, Baird Hall, China.....	40 00
Worcester—All Saints', Domestic.....	90 06
St. John's, Japan.....	14 36

MICHIGAN—\$77.30

Ann Arbor—St. Andrew's, Colored.....	7 09
Detroit—St. George's, General.....	10 04
St. Mary's, Domestic.....	1 91
St. Paul's, Domestic.....	57 26
Galesburg—Mrs. Dr. Gries, Foreign.....	1 00

MILWAUKEE—\$85.00

Milwaukee—Wo. Aux., Sp. for Rev. J. Mc-	
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Kim's work, Japan, \$40; Indian, \$20; Colored, \$20.....	80 00	school, for freight, \$1.40.....	2 40
Rochester Union S. S., Sp. for Turtle Mountain Indians, North Dakota.....	5 00	Grace, Sp. for Bishop Talbot, \$1,000; Wo. Aux., Mrs. Ames' support, \$50; Sp. for insurance dues, Rev. J. McKim, \$50; Junior Society, for Mrs. Laning's Bible Reader, \$36; Niobrara League, for support of teacher, South Dakota, \$265.....	1,401 00
MINNESOTA—\$117.08			
Minneapolis—Gethsemane, Domestic, \$51.98; Foreign, \$51.98.....	103 96	Grace Chapel, Domestic.....	30 50
White Earth—St. Columba, Foreign.....	13 12	Heavenly Rest, Wo. Aux., for Miss Merriam's salary, Africa, \$450; Sp. for Bishop Walker, \$500; Sp. for Bishop Worthington, \$100; Sp. for Bishop Talbot, \$100.....	1,150 00
MISSOURI—\$29.90			
Boonville—Christ Church, Foreign.....	4 00	Holy Apostles', "A Member," Wo. Aux., for Mexico.....	20 00
Marshall—Trinity Church, Domestic.....	3 80	Holy Communion, Sp. for Bishop Talbot, \$100; C. W. Ogden, Domestic, \$200; Foreign, \$50; L. H. Ogden, Domestic, \$200; Foreign, \$50.....	600 00
Monroe City—St. Jude's, Domestic, \$1.40; Foreign, \$5.70.....	7 10	Holy Trinity Church, Woman's Missionary Society, for "Sarah P. Doremus" scholarship, St. Agnes' School, Japan.....	40 00
St. Louis—"Mrs. T. E. W.," Domestic, \$5; Foreign, \$5.....	10 00	Incarnation, Domestic, \$647.13; Africa, \$25; Foreign, \$19.60; Sp. for Bishop Talbot, \$50; Niobrara League, for "Arthur Brooks" scholarship, St. Mary's School, South Dakota, \$60; S. S., for "George N. Hale" scholarship, Cape Mount School, \$25; Nos. 1 and 2 scholarships, Divinity School, Tokio, Japan, \$140.....	966 78
Bishop and Mrs. Tuttle, Wo. Aux., for publications.....	5 00	(Washington Heights)—Intercession, Domestic, \$23.45; Indian, \$20.35; Colored, \$21; Foreign, \$16.55.....	81 35
NEBRASKA—\$2.65			
Omaha—St. Paul's, General.....	2 65	(Kingsbridge)—Church of the Mediator, Foreign.....	17 32
NEWARK—\$249.93			
Bergen Point—Trinity Church, Sp. for Bishop Hare.....	17 00	St. Ann's, Wo. Aux. for rebuilding St. Agnes' School, Osaka, \$5; Mrs. Nelson, through Niobrara League, Sp. for church at Springfield, South Dakota, \$5.....	10 00
Englewood—St. Paul's, Domestic.....	15 00	St. Bartholomew's, Foreign, \$3,654.87; "A Member" Sp. for work of Bishops Whipple, Dunlop, Paddock and Johnston (\$50 each), \$200; Wo. Aux., for "Samuel Cooke" scholarship, Duane Hall, China, \$60.....	3,914 87
Morristown—Thos. Pluckney, Domestic.....	10 00	St. Clement's, General.....	96 00
Newark—St. Stephen's, Foreign.....	5 18	(Fort Columbus)—St. Cornelius' Chapel, General (of which from children, \$19.92)	49 28
Trinity Church Missionary Society, toward salary of Miss Emma Verbeck, Japan, "E," Wo. Aux., Colored.....	75 00	St. George's, Domestic, \$2,205.15; Colored, \$500 (of which Wo. Aux., \$818.78); Woman's Missionary Association, through Wo. Aux., Foreign, \$13.50; Sp. for Hoffman Institute Building Fund, \$100; S. S., Sp. for St. George's Hall, Cape Mount, Africa, \$900.....	3,118 65
Nutley—Grace, Domestic, \$15; Foreign, \$5.....	20 00	St. James', Domestic, \$651; Sp. for Bishop Talbot's work, \$401.45; Wo. Aux., Sp. for Domestic Contingent Fund, \$5.....	1,057 45
Orange—Grace, General.....	98 75	(Fordham)—St. James', Domestic.....	57 44
Rutherford—Grace, Foreign.....	2 00	St. John Evangelist, Africa.....	25 00
Summit—Calvary, Domestic.....	5 00	St. Luke's Hospital Chapel, General.....	67 50
NEW HAMPSHIRE—\$76.95			
Charlestown—St. Luke's, Domestic, \$4; *S. S., General, \$1.75.....	5 75	St. Mark's, Domestic, \$203.05; Indian, \$150; Colored, \$150; Foreign, \$250.....	753 05
Concord—St. Paul's, Domestic, \$12.20; Foreign, \$9.....	21 20	St. Peter's, Woman's Missionary Association, Wo. Aux., Sp. for Hoffman Institute Building Fund.....	30 00
Keene—Rev. E. A. Renouf, Domestic, \$15; Foreign, \$15; Mrs. E. A. Renouf, Domestic, \$10; Foreign, \$10.....	50 00	St. Thomas', Wo. Aux., for salary of Woman Helpers in Utah, \$40; Ladies' Missionary Association, for "St. Thomas" scholarship, St. Margaret's School, Japan, \$30.09.....	60 09
NEW JERSEY—\$406.00			
Camden—St. Paul's, "E. R. S.," General.....	15 00	Transfiguration, Foreign.....	5 00
Elizabeth—St. John's, Sp. for Bishop Talbot Trinity Church, Sp. for Bishop Talbot.....	50 00	Trinity Church, Domestic, \$125.57; Sp. for Bishop Talbot, \$100.....	225 57
Freehold—St. Peter's, Foreign.....	17 00	St. John's Chapel, Domestic.....	175 69
Haddonfield—St. Agnes' Hall and St. John's Academy S. S., Domestic, \$3.02; Foreign, \$3.01.....	6 03	Trinity Chapel, General, \$156.33; "G. G." for "G. G." scholarship, St. Paul's School, South Dakota, \$60; Wo. Aux., Sp. for Domestic Contingent Fund, \$10.....	226 33
Mount Holly—St. Andrew's, Foreign.....	30 00	Zion, Domestic, \$400; Foreign, \$200; Niobrara League, for "C. C. Tiffany" scholarship, St. Paul's School, South Dakota, \$60.....	660 00
Perth Amboy—St. Peter's, Foreign.....	65 07	C. Vanderbilt, for salary of Mr. Gordon, Mexico, \$500; Missionary Box No. 75,310, Domestic, \$20; Missionary Box No. 75,686, Foreign, \$20.....	540 00
Rahway—St. Paul's Guild, Sp. for Bishop Whipple.....	3 50	Mary B. Tousey, Sp. for Bishop Talbot.....	500 00
Salem—St. John's, Foreign.....	67 21	"Anonymous," Sp. for Bishop Talbot.....	500 00
Somerville—St. John's, Domestic and Foreign.....	10 85		
South Amboy—Doane Memorial Chapel, Colored.....	2 23		
Trenton—Trinity Church, Domestic, \$19.29; Foreign, \$4.82.....	24 11		
Miscellaneous—Sp. for Miss Mailes, Japan.....	1 00		
NEW YORK—\$17,881.31			
Fishkill—Mrs. P. Sherwood, Wo. Aux., Sp. for Bishop Leonard's work in Utah.....	10 00		
Kingston—St. John's, Foreign, \$10; St. Mary's Guild, for "St. John's Guild" scholarship, St. Mary's School, South Dakota, \$60.....	70 00		
New Brighton—Christ Church, Foreign.....	143 29		
Newburgh—St. George's, Wo. Aux., Sp. for scholarship in Utah.....	20 00		
New York—Ascension, Wo. Aux., Sp. for Domestic Contingent Fund.....	10 00		
Calvary, Domestic, \$50; Niobrara League, for support of Mrs. Kinney, \$100.25.....	150 25		
Emmanuel Mission S. S., Wo. Aux., Sp. for Bishop Walker's Indian work, \$1; Day-			

SOUTH CAROLINA—\$26.00

<i>Aiken</i> —A. E. Quinby, for Japan.....	1 00
<i>Cheraw</i> —St. David's Guild, Missionary Chapter, Wo. Aux., Sp. towards support of baby in St. Mary's Orphanage, Shanghai	20 00
<i>Stateburg</i> —Holy Cross, "A Member," China	5 00
† <i>Union</i> —Church of the Nativity.....	

SOUTHERN OHIO—\$163.76

<i>Cincinnati</i> —Christ Church, Wo. Aux., for scholarship in St. Mary's Hall, China, \$40; "Young Gleaner," Sp. for St. Luke's Hospital, Denver, Colorado, \$1; Sp. for endowment of child's bed in Fannie C. Paddock Hospital, \$1.....	42 00
St. Paul's, Wo. Aux., Domestic, \$41.23; Foreign, \$40.48.....	81 71
<i>Pomeroy</i> —Grace, Domestic, \$4; Foreign, \$4	8 00
<i>Portsmouth</i> —All Saints', J. D. Letcher, Colored, \$10; Foreign, \$10; Wo. Aux., Domestic, \$6.65.....	26 65
<i>Worthington</i> —St. John's, Domestic.....	5 40

SPRINGFIELD—\$77.95

<i>Albion</i> —St. John's, General.....	2 50
<i>Carrollton</i> —Trinity Church, Domestic, \$37.20; Indian, \$9.30; Colored, \$9.30; Foreign, \$18.60.....	74 40
<i>Mount Carmel</i> —St. John the Baptist Mission, General.....	1 05

TENNESSEE—\$38.30

<i>Nashville</i> —Christ Church, for Japan.....	20 00
Holy Trinity Church, Domestic, \$5.60; Foreign, \$12.70.....	18 30

TEXAS—\$130.55

<i>Waco</i> —St. Paul's, Domestic.....	20 55
"A Friend," Wo. Aux., for "Richard Newton" scholarship, Hope School, South Dakota, \$60; for "Dudley Tyng" scholarship, Duane Hall, Shanghai, \$40; Bishop Holly's work, Haiti, \$5; Alaska, \$5.....	110 00

VERMONT—\$233.02

<i>Burlington</i> —St. Paul's, Foreign.....	200 00
<i>East Berkshire</i> —Calvary, Domestic, 33 cts.; Foreign, 32 cts.....	65
<i>Enosburgh</i> —Christ Church, Domestic, 50 cts.; Foreign, 50 cts.....	1 00
<i>Enosburgh Falls</i> —St. Matthew's, Domestic, 55 cts.; Foreign, 55 cts.....	1 10
<i>Factory Point</i> —Zion, Domestic, \$1.49; Foreign, \$1.48.....	2 97
<i>Fairfield</i> —Trinity Church, Domestic, 63 cts.; Foreign, 62 cts.....	1 25
<i>Montgomery</i> —Union Church, Domestic, 52 cts.; Foreign, 52 cts.....	1 04
<i>Rutland</i> —Trinity Church, Domestic, \$6.29; Foreign, \$6.23.....	12 57
Young Children's Missionary Society, Missionary Boxes, Domestic.....	3 50
<i>Sheldon</i> —Grace, Domestic, \$1.25; Foreign, \$1.25.....	2 50
<i>Shelburne</i> —Trinity Church, Domestic, 63 cts.; Foreign, 62 cts.....	1 25
<i>St. Johnsbury</i> —St. Andrew's, Domestic, \$1.40; Foreign, \$1.40.....	2 80
<i>West Rutland</i> —Grace, Domestic, 57 cts.; Foreign, 57 cts.....	1 14
<i>Winooski</i> —Trinity Church, Domestic, 63 cts.; Foreign, 62 cts.....	1 25

VIRGINIA—\$108.48

<i>Albemarle Co.</i> —Walker's Parish, Grace, Domestic, \$2.50; Japan, \$12.50.....	15 00
<i>Charlotte Co.</i> —Cornwall Parish, Colored S. S., Colored Missions, \$1.30; Miss M. C. B., Foreign, \$2.70.....	4 00
<i>Glooucester Co.</i> —Ware Parish, for Africa.....	5 50
<i>Hatifax Co.</i> —Roanoke Parish, St. Luke's,	

†In the February number \$3.35 for Foreign Missions acknowledged as from Church of the Nativity, Union, Alabama, should have read South Carolina.

"Little Workers," Indian, \$1; Miss Wong's work, China, \$1.50.....	2 50
<i>Henry Co.</i> —Patrick Parish, Foreign, \$3; Miss C. E. Smith, Colored, \$1.....	4 00
<i>Louisa Co.</i> —Green Spring Parish, St. John's, Japan.....	1 00
<i>Nansemond Co.</i> —Upper Suffolk Parish, St. Paul's, General.....	5 35
<i>Norfolk Co.</i> —Elizabeth River Parish, St. Paul's, Indian, \$15; Africa, \$15; Japan, \$15; missions west of the Mississippi, \$15.....	60 00
<i>Prince George Co.</i> —Bristol Parish, St. John's, Domestic.....	5 13
<i>Southampton Co. (Ivor)</i> —Miss Helen Pretlaw, for Japan.....	1 00
<i>Stafford Co.</i> —Overwharton Parish, Aquia Missionary Society, General.....	5 00

WESTERN MICHIGAN—\$35.85

<i>Coldwater</i> —St. Mark's, Wo. Aux., for Mrs. Miles' salary, Va.....	11 09
<i>East Jordan</i> —Epiphany offering, General.....	1 95
<i>Hastings</i> —Emmanuel Church, General.....	9 83
<i>Kalkaska</i> —Mission S. S., General.....	2 00
<i>Manistee</i> —St. Paul's S. S., General.....	8 28
<i>Paw Paw</i> —St. Mark's, General.....	2 00
<i>Miscellaneous</i> —"Mrs. E. S. A. B.," General.....	60

WESTERN NEW YORK—\$1,144.01

<i>Albion</i> —Christ Church, Domestic, \$9.27; Foreign, \$11.77.....	21 04
<i>Batavia</i> —St. James', Domestic.....	113 95
<i>Bath</i> —St. Thomas', Foreign.....	9 61
<i>Brockport</i> —St. Luke's, Domestic, \$5; Foreign, \$5.....	10 00
<i>Buffalo</i> —Ascension, Foreign.....	37 55
St. James', Wo. Aux., Foreign.....	10 00
St. John's, Foreign.....	25 90
St. Paul's, Foreign.....	210 00
Trinity Church, Domestic, \$88.66; Foreign, \$179.49.....	268 15
<i>Canandaigua</i> —St. John's, Foreign.....	13 18
<i>Catharine</i> —St. John's, Domestic.....	4 45
<i>Clyde</i> —St. John's, Foreign.....	7 73
<i>Dunkirk</i> —St. John's, Foreign.....	6 69
<i>Geneva</i> —Trinity Church, Colored, \$172.16; Foreign, \$18.52.....	190 68
<i>Jamestown</i> —St. Luke's, Domestic, \$18.75; Foreign, \$18.21.....	36 96
<i>Le Roy</i> —St. Mark's, Foreign.....	13 85
<i>Lockport</i> —Grace, Foreign.....	19 45
<i>Mount Morris</i> —St. John's, Foreign.....	8 36
<i>Olean</i> —St. Stephen's, Domestic, \$7.73; Foreign, \$4.20.....	11 93
<i>Phelps</i> —St. John's, Foreign.....	5 55
<i>Rochester</i> —Christ Church, Domestic, \$62.26; Wo. Aux., for Miss Mailes' Bible Readers, \$5; Sp. for Foreign Insurance Fund, \$5; Sp. for Mrs. Payne, Va., \$5.....	77 26
Epiphany, Domestic, \$16.68; Foreign, \$13.04.....	29 72
St. Paul's S. S., Wo. Aux., Sp. for scholarship in Utah.....	10 00
"A Missionary Helper," Easter offering, In Memoriam Dr. Stephen Tyng, Sr., Wo. Aux., Sp. for Rev. T. S. Tyng's work, Japan.....	2 00

WEST VIRGINIA—\$52.78

<i>Buchanan</i> —Grace, Domestic, \$1.41; Japan, \$1.41.....	2 82
<i>Charleston</i> —Col. W. P. Craighill, for "Marbury Memorial" scholarship, Cape Mount School, Africa.....	12 50
<i>Clover Lick</i> —Madison Parish Chapel, Japan.....	3 25
<i>Grafton</i> —St. Matthias', Domestic, \$3.71; Foreign, \$3.....	5 71
<i>Moundsville</i> —Trinity Church S. S., Japan.....	2 00
<i>New Martinsville</i> —St. Ann's S. S., General.....	1 50
<i>Parkersburg</i> —Mrs. W. H. Small, for "R. A. Gibson" scholarship, Cape Mount School, Africa.....	25 00

OREGON—\$85.95

<i>Albany</i> —St. Peter's, Foreign.....	1 00
<i>Oregon City</i> —St. Paul's, Foreign.....	1 00

ACKNOWLEDGMENTS.

<i>Pendleton</i> —Church of the Redeemer, Foreign (of which E. Thompson, \$10).....	30 00	WASHINGTON TERRITORY—\$9.25	
<i>Portland</i> —St. Matthew's Chapel, Foreign, \$2.50; Wo. Aux., Sp. for Foreign Insurance Fund, \$5.....	7 50	<i>Seattle</i> —Trinity Church, General....	9 25
St. Stephen's Chapel, Domestic, \$1; Foreign, \$23.50; Andrew Kar, for China, \$12.....	36 50	WYOMING AND IDAHO—\$45.00	
<i>Salem</i> —St. Paul's, Foreign.....	2 45	<i>Wyoming.</i>	
<i>The Dalles</i> —St. Paul's, Foreign.....	7 50	<i>Fort McKinney</i> —"Anonymous," Sp. for Bishop Talbot.....	40 00
SOUTH DAKOTA—\$73.36		<i>Idaho.</i>	
<i>Santee Mission</i> —Indian offering, Domestic and Foreign.....	5 31	<i>Lewiston</i> —Nativity, Domestic.....	5 00
St. Mary's, Niobrara Deanery, Wo. Aux., Domestic, \$2.25; Foreign, \$2.50.....	4 75	INDIAN TERRITORY—\$2.00	
<i>Standing Rock Mission</i> —St. Elizabeth, Domestic, \$1; Indian, 50 cts.; Colored, 50 cts.; Foreign, \$1.....	3 00	<i>Muscogee</i> —Mary J. Pickens, Foreign.....	2 00
<i>Sisseton Mission</i> —St. Mary's Guild, Missionary Boxes, Niobrara Deanery, Wo. Aux., General.....	6 95	MISCELLANEOUS—\$865.20	
<i>Yankton Mission</i> —Chapel of the Holy Name, Niobrara Deanery, Wo. Aux., Domestic, 85 cts.; Foreign, \$1.....	1 85	Interest, Domestic, \$266.25; Indian, \$65.25; China, \$183.38; Foreign, \$224.99.....	739 87
<i>Huron</i> —Grace, for "Bishop Williams" scholarship, St. John's School, South Dakota.....	20 00	"Galations vi., 10," toward salary of Rev. Allen Judd, Wyoming.....	50 00
<i>Stowr Falls</i> —Calvary, Domestic, \$8.15; Foreign, \$2.35; General, \$21.....	31 50	St. Mark's Friendly League, Wo. Aux., "St. Mark's League" scholarship, St. Margaret's School, Tokio, \$20; Sp. for scholarship in Utah, \$10.....	30 00
		"S." General.....	27 00
		Sp. for organ for Mrs. Tyng.....	14 08
		Sp. for organ for Miss Malles.....	4 25
WESTERN TEXAS—\$14.45		LEGACIES—\$950.00	
<i>Gonzales</i> —Church of the Messiah, "Elliott Memorial Missionary Society," Domestic	3 30	<i>Delaware</i> —Estate of Mrs. S. M. duPont, General.....	950 00
<i>San Antonio</i> —St. John's, General.....	3 35		
St. Luke's, General.....	2 30	Receipts for the month.....	40,559 81
<i>San Marcos</i> —St. Mark's, Domestic.....	5 50	Amount previously acknowledged.....	201,577 48
MONTANA—\$56.20		Total receipts since Sept. 1st, 1887.....	<u>\$242,137 29</u>
<i>Dillon</i> —St. James' S. S., Sp. for Miss Wong's work, St. Mary's Orphanage, China.....	50 00		
<i>Marysville</i> —St. Mary's, Domestic.....	6 20		

APPROPRIATED.

DOMESTIC—(of which for Indian Missions, \$39,255.00; for Missions to Colored people, \$21,950.00) and one-half central expenses.....	\$194,605 00
FOREIGN—Including amount not provided for last year and one-half central expenses.....	\$141,144 61
Total.....	<u>\$335,749 61</u>

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—Since Sept. 1st, 1887 (of which designated for Indian Missions, \$12,188.55; Missions to Colored people, \$9,126.98), including one-half of general offerings.....	\$89,865 05
FOREIGN—including one-half of general offerings.....	\$77,414 25
Total.....	<u>\$167,279 30</u>

**Required from April 1st, 1888, to Sept. 1st, 1888, for Domestic Missions \$104,739 95
for Foreign Missions \$63,730 36**

Total..... \$168,470 31



THE REV. MR. SOWERBY, AND MEMBERS OF THE YOUNG MEN'S CHRISTIAN SOCIETY OF WUCHANG, CHINA.

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