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The  
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

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VOLUME 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		
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.		WOMAN'S WORK.....	445
FOREIGN MISSIONS.....	431	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.	
Announcements. Annual Report of the Bishop of Haiti. Bishop Boone's Report for 1887-88. Noteworthy Giving.		ACKNOWLEDGMENTS.....	449
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.

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VOL. LIII.

DECEMBER, 1888.

No. 12.

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## *THE SECOND MISSIONARY COUNCIL.*

THE second meeting of the Missionary Council was held in the Church of the Epiphany, Washington, D. C., November 13th and 14th. It was a most inspiring occasion. Representatives were present from every portion of the Church. The arrangements of the local committee, of which the Rev. Dr. Elliott was chairman, were perfect. Abundant hospitality was offered to all, and reduced rates were secured for the return journey to most of those in attendance upon the sessions.

The preliminary missionary meeting on the evening of Monday, the 12th, was a pronounced success. The great church was filled to the doors with interested listeners. The Right Rev. Dr. Paret, Bishop of Maryland, presided and was assisted in the brief service by the Secretaries. The speakers, who chained the attention of the congregation until after 10 o'clock, were the Rev. Dr. Bradley, rector of St. Luke's Church, Brooklyn, who spoke on Foreign Missions, the Right Rev. Dr. Gilbert, Assistant Bishop of Minnesota, who spoke on the work among the Indians, and the Right Rev. Dr. Tuttle, Bishop of Missouri, whose subject was "Domestic Missions in General."

At the opening service of the Council the next morning the Right Rev. Dr. Williams, Bishop of Connecticut and Presiding Bishop, was assisted by a number of the Bishops and the General Secretary; the Bishop of the diocese celebrating the Holy Communion. The sermon was preached by the Bishop of Minnesota, whose subject was "The Progress of Christ's Kingdom." The exhibit that he made of the vast increase of the Anglican Church and its daughters during the last half-century and more especially within the past decade, made a profound impression upon the great congregation. This sermon will be published with the volume of reports and also in pamphlet form for distribution. Upon the conclusion of the service the Council organized for business and continued in session during the afternoon and evening and the morning and afternoon of the following day. The attendance upon the meetings was extremely large throughout.

The report of the Board of Managers, having been read by the General Secretary, was referred to a special committee, of which the Bishop of Missouri was chairman, and with whom were associated two Presbyters and two laymen. This committee reported the next day; when, upon their recommendation, resolutions were adopted, most cordially endorsing the Lenten Offering Plan which has been in vogue in many Sunday-schools of the Church during the last ten years, and requesting each Bishop in his own diocese to urge this systematic

plan for evoking intelligent interest and the valuable help of the children of the Church in her general missionary work; and a resolution assuring the women of the Church of the Council's hearty appreciation of their valuable help given through the Woman's Auxiliary. The full report of the committee will be published.

The Right Rev. Dr. Talbot, Missionary Bishop of Wyoming and Idaho, and the Right Rev. Dr. Johnston, Missionary Bishop of Western Texas, were introduced, and each addressed the Council upon the work in his jurisdiction.

The courtesies of the Council having been extended to the members of the Commission on Work among the Colored People, the representatives of the laymen's committee on the Enrolment Plan, the general officers of auxiliaries to the Board of Missions, the local agents of the Board and to missionaries of the Society, the Council was addressed upon the subject of the work among colored people, and of the Church Building Fund Commission, and upon the work of the Woman's Auxiliary. The Rev. Elliot H. Thomson of the China Mission, the Rev. Paulus Moort of the African Mission, and Dr. Alonzo P. B. Holly, son of the Bishop of Haiti, by invitation, presented respectively the work of the fields with which they were connected.

The Rev. I. McK. Pittenger exhibited to the Council two missionary maps which he had prepared, one showing all the dioceses and missionary jurisdictions within the territory of the United States, and the other, the seats of the Bishops of the Anglican Church throughout the world. He intimated his purpose to present to the Society these maps, whereupon they were accepted by a resolution expressing to Mr. Pittenger the thanks of the Council for his acceptable gift, as well as for his lucid exposition of the growth of missions undertaken by the Anglo-Saxon race. The Board of Managers, by resolution, was requested to publish the maps in reduced form and to arrange for distributing the same to the Church at large.

At the evening session on Tuesday, in response to a resolution adopted in Philadelphia, requesting the Commission on Work among the Colored People to inquire into the character and efficiency of the colored schools for theological students, a report upon the subject was presented by the Right Rev. Dr. Dudley, Bishop of Kentucky. A full discussion resulted during which, by unanimous consent of the house, the chair invited the Rev. Dr. Alexander Crummell of St. Luke's Church, Washington, to speak upon the subject. Dr. Crummell was listened to with close attention. The plan suggested by the commission, and which received the commendation of the Council will be set forth at length elsewhere.

The Bishop of Pennsylvania, from the special committee appointed at the last annual session of the Council to report "what policy can be recommended whereby the Church can be brought to a fuller realization of the great missionary purposes of her charge in this land, her missionary zeal be more effectually aroused, and her missionary energies brought out in some proportion to the greatness of her latent power, whether in respect to the men needed for her active missionary work, or in respect to the means necessary to sustain them in the field," presented a report which was ordered to be printed and com-

mended to the rectors throughout the Church, to be read in their respective congregations on some Sunday morning in the place of a sermon. This report has already been sent to the clergy. It also appears in this number of the magazine.

The following resolutions were unanimously adopted, the former by a rising vote :

*Resolved* : That this Council desires to express their heartfelt sympathy and love to the Right Rev. Edwin G. Weed, D.D., Bishop of Florida, with reference to the sad affliction which has fallen upon his diocese, and their thankfulness for the heroism of himself and his clergy in ministering to the sick and dying, and to pledge to him their aid in his missionary work.

*Resolved* : That this Council hears with pleasure of the project of a Missions House in the city of New York, and commends it heartily to the sympathy and co-operation of the whole Church.

After resolutions of cordial thanks on the part of the Council to the local committee of arrangements and to the board of vestry of the Church of the Epiphany, the Council adjourned *sine die*.

This was not the last, however. The people of Washington had been led to expect a session on the evening of Wednesday. It was, therefore, thought well to arrange for a general missionary meeting in the same church for that evening, which plan was most enthusiastically carried out, a large congregation participating notwithstanding the fact that a political procession was crowding the streets at the time. Addresses were made by the Rev. P. G. Robert, rector of the Church of the Holy Communion, St. Louis, and the Right Rev. Drs. Talbot and Brewer. The Bishop of Minnesota, who was presiding, then introduced the Rev. S. B. Carpenter of Florida, who spoke briefly about the missionary work in that diocese and said something about the devotion of the clergy of Jacksonville during the prevailing epidemic. An offering was made for the especial use of the Bishop of Florida in his missionary work.

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#### THE BOARD OF MANAGERS.

By a resolution adopted at the October meeting, the meetings of the Board in future will be held upon the second Tuesday of each month, instead of the second Wednesday. As the meeting of the Missionary Council began in the city of Washington on the second Tuesday in November, the meeting of the Board in New York went by default.

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#### THE MISSIONARY COUNCIL.

THE second annual meeting of the Missionary Council which was held in Washington, D. C., November 13th and 14th, was successful in a most gratifying degree. We have heard only expressions of pleasure on the part of those who attended upon it. In commending to the consideration of the last General Convention the question of an annual meeting of the Board of Missions we called attention in this magazine to the fact that "other great missionary societies both in this country and in England, make much of their annual

gatherings," and that "if we could have an annual meeting of the General Convention sitting as a missionary council to consider the progress of the Kingdom, it should have a stimulating influence upon the Church at home and abroad."

The Missionary Council, which has now met twice, has proved that our anticipations were right, and we believe that yet more can be made of the Council in the future. Next year we have the triennial meeting of the Board of Missions, and it will be the proper time to gather up the experience of these two years and see what can be done to give still greater efficiency to our annual missionary gathering.

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#### THE ADVENT OFFERINGS.

WE are very desirous that contributions for the support of missions for this new fiscal year may be sent to our treasury as early as possible. A good beginning will help through all the year. Generous contributions now will give encouragement and inspire confidence. We are not content to do as well as in former years, but wish this year to show a marked advance in the number of contributors and in the amount of contributions. The receipts of the first three months will have a strong influence upon the receipts in the months that are to follow. The Advent season ought to be taken advantage of for Domestic Missions in every congregation where it can be done.

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#### A NEW MISSIONARY BISHOP.

THE House of Bishops, at a special meeting held in the city of Washington, D. C., November 15th, 1888, elected the Rev. J. Mills Kendrick, D.D., to be Missionary Bishop of New Mexico and Arizona, to succeed the lamented Bishop Dunlop. Dr. Kendrick has an excellent record in the Ministry, and has manifested the spirit of a missionary in all his work. During the disability of the Bishop of Southern Ohio, Dr. Kendrick has given himself to the duties of a general missionary, and has done noble service in that diocese. We sincerely trust that he may see his way to accept the higher office and duty to which he has now been called.

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#### READY FOR A CALL.

A RECENT writer states that no member of the Moravian Church dreams of considering the missionary work as something foreign to his personal life. Any brother, clerical or lay, may any day receive a call to go to labor among the natives of Labrador, the aborigines of Australia, or the Indians of the Mosquito coast. The idea of contributing from their own number to the missionary company is familiar to every household.

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#### ANNUAL MEETINGS OF THE WOMAN'S AUXILIARY.

SEVERAL diocesan anniversaries of the Woman's Auxiliary have fallen within the last few weeks, and the interest has been fully up to the level of former years, and has manifested the growing power of this invaluable organization in drawing out personal effort in behalf of the missionary work.

The annual meeting of diocesan officers of the Auxiliary was held November 15th in the city of Washington in connection with the Missionary Council. There are now fifty diocesan branches of the Auxiliary, and the progress each year is noteworthy. We wish every woman in the Church were actively enlisted in this organization and doing her very utmost to make the work of our missions known and to help it by prayers and gifts.

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*THE TESTIMONY OF A STATESMAN.*

SIR WILLIAM HUNTER gives the following testimony in summing up the present condition of Foreign Missions:

You may pass a whole life in contact with the missionaries who are doing the actual toil without having to listen to a single insincerity. The results of their labor need neither overstatement nor concealment. I believe that those results justify the expenditure of money, and the devotion of the many lives by which they are obtained. And I am convinced that if Englishmen at home knew the missionaries simply as they are, there would be less doubt as to the merit of their claims and as to the genuine character of their work.

Such testimony, coming from such a source, is worth more than all that can be said by cavillers who speak without real knowledge but with bitter prejudice.

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*A MAGNIFICENT BENEFACTION.*

THE signs accumulate that men who have been entrusted with abundance of this world's goods are thinking and planning to make full proof of their stewardship. A new baptism seems to have fallen upon men of wealth, and they are awakening to a sense of their responsibility for the wise use of that which they have received. Instead of leaving to their executors the distribution of their charity they are administering it themselves. The latest example which has come under our notice is the more than princely benefaction of Mr. I. V. Williamson of Philadelphia, who is providing for an industrial school and home for poor boys, by a minimum gift of \$5,000,000, and \$12,000,000 is named as the sum which he will ultimately devote to that object. The *New York Tribune* in speaking of this splendid gift and its purpose, says:

The venerable man who lightens up his closing years with an act of such splendid munificence may take some pleasure in the thought that he has illustrated the existence of the purest motives that can guide the human soul, and has helped to give men a better opinion of mankind.

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*PARTIAL VIEWS OF EASTERN LITERATURE.*

IN a recent lecture at Oxford the Bishop of Colombo properly pointed out that displays of Buddhist morality are being adapted for English readers by means of purging them of their impurity, and supplying the residuum as a genuine account of what is really taught and believed in Burmah and Ceylon. By this process of excision, that which in reality is foul is made to seem fair, and that which is disgusting appears to glow with the semblance of virtue. What is true of Buddhistic literature is also true of the Gnostic literature of

India, in which the moral treatises are perpetually disfigured with loathsome abominations. European adapters ought in common honesty, to advertise to their readers that what they present is a partial and incomplete view, with large and important omissions, and that they have deliberately kept out of sight what is impure and demoralizing. Then the morality of the East could be estimated at its true value.

Prebendary Edmonds also, in a recent address, said: "The so-called light of Asia is the light of Oxford and Cambridge. Arnold reads his own conception into Buddhism, and then attributes it to Buddhism. He owes his own conception to Christianity. Buddhism is to be judged by its practical results and fruits in life and character. In comparison to the Light of the World, the light of Asia is but darkness."

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### PROGRESS IN JAPAN.

THE innovations and advancement in Japan continue to be wonderful and almost incredible. When General Grant visited that country he pronounced the Japanese system of education to be the best he had seen in his circuit of the globe, and this system has been still further improved since he uttered these words. The schools are classed as elementary, high, normal, and technical, and there is an imperial university with 2,000 students. A missionary in Tokio writes: "In Japan the progressive government leads in education as in other things. It has established a great university in Tokio, with ample resources and all the facilities for technical education. The university has 120 professors and lecturers, and is on the model of a German university. It is thoroughly up to the times; in fact, many of its courses are beyond the work of an American college."

The Japanese have not only established a mail system and entered the "postal union," but they have also made each post-office a savings-bank for the people. There is no better mint, dry-dock or light-house system in the world than they possess. They are said to manage railroads and steamships with less accidents and wrecking than other civilized nations. A single Japanese company owns over fifty steamers, and they navigate them on the tempestuous Japan and China seas to the satisfaction of foreign travellers. While English and French steamers go to wreck on these stormy waters, the Japanese scarcely ever lose a ship. The telegraph and the telephone are in extensive use in Japan and telegrams may be sent in half-a-dozen languages from small country towns.

Twenty years ago there was no Japanese public journal, but now there are more than 500 periodicals—daily and weekly papers, and monthly magazines and reviews. Nearly all these publications are now favorable to the Christianization of Japan, though many of them when they were started were not. Many of the educated natives, however, who write that their country is "ready and willing to be Christianized," are only enlightened enough to see that Christianity is a religion that is favorable to material and moral progress, and to the bringing of Japan into the full comity of the western powers, which last is earnestly desired by them. They are ignorant of the spiritual claims of our holy religion,

and of the spiritual worship and consecration of the true followers of Christ. There is, however, a rapid and marvellous increase in the number of the Japanese who through the Holy Spirit's blessing upon the hearing or reading of Divine truth have true spiritual discernment and apprehension, and become Christians, not in name only, but in deed and in truth. There are now about 20,000 communicants connected with the various Protestant missions, and they increase by 500 a month, and this is the best of all the wonderful advancement in Japan.

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BRIEF MENTION.

THE report of the special committee to the Missionary Council, which is given in full in this number, should be read, as recommended, in every congregation, and reach every heart in our communion. It appeals only to the highest Christian motives, and can hardly fail to awaken in every one who hears or reads it a sense of obligation to the cause of missions, which will manifest itself in gifts and sacrifices to make known the saving power of Christ.

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THE Sunday-schools of the Diocese of Pennsylvania not only unite in the Children's Lenten Offering for missions, but they give especial attention to the general missionary work in the season of Advent also. This year they are undertaking to build a chapel in Liberia, Africa, to help the work of Bishop Ferguson, and the Advent offerings of the Sunday-schools of the diocese are to be devoted to that purpose.

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WE invite the attention of our readers to the article from the pen of the Rev. John Liggins, at one time our missionary in China, upon the subject of the Chinese exclusion act adopted by the last session of the United States Congress. It is not likely that we have heard the last of that unwise and hasty piece of legislation passed in the heat of a political campaign.

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THE frontispiece of this number of the magazine is taken, by permission of M. Knoedler & Co., of New York, from an engraving by A. François of a painting of Bouguereau's. It is a charming presentation of the old but ever new story of the Babe of Bethlehem.

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THE Hon. H. P. Baldwin of Detroit, Michigan, called at the Mission Rooms November 5th, on his return from his year's sojourn abroad. It will be remembered that we spoke with anxiety of his serious illness in Constantinople, and it was a supreme pleasure to see him back again. Though very feeble from his severe illness he was gaining strength, and we sincerely hope that he may be soon restored to his wonted vigor. Governor Baldwin is a tower of strength to the Church in Michigan, and he has been for many years a most valued member of this Board of Managers.

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THE General Theological Seminary has received additional benefactions of \$40,000 to be added to the endowment of the professorship of pastoral theology, and \$25,000 to form a fund for the benefit of retiring professors. The Chapel of the Good Shepherd was consecrated October 31st, by the Presiding Bishop. The chapel was erected at a cost of \$115,000 by the mother of the dean of the seminary, as a memorial of her husband, the late Samuel Verplanck Hoffman.

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A CORRESPONDENT of the *Standard of the Cross and the Church* calls attention to the requests made by Christian women to good work in the Diocese of Pennsylvania: Mrs.

Rachel A. South's recent bequest of \$250,000, Mrs. Eliza A. Burd's bequest of more than \$500,000 in 1860, and the large bequests of Miss Margaretta S. Lewis. He does not mention the liberal legacies of Mrs. and Miss Bohlen, but adds: "Such bequests should be kept in memory and held up as examples to those who have large estates to provoke them to like deeds of charity. It is remarkable that the largest bequests to our Church in this city [Philadelphia] have been made by Christian women."

### REPORT OF THE COMMITTEE ON INCREASING MISSIONARY INTEREST.

THE Committee to devise plans to deepen the interest of the members of the Church in missionary work, respectfully report:

#### MISSION OF THE ENGLISH-SPEAKING PEOPLES.

All the signs of the times indicate that, in the providence of God, the English-speaking races are called to evangelize the world. What the first Christians did for the unbelieving peoples of their day we are bound to do for the heathenism, whether at home or abroad, of our own time.

And what did they do? Every Christian was a missionary wherever he went. The Christian slave told his brother slave of the Saviour whom he had learned to love. The Christian soldier told his companion in arms of the great Captain under whose banner he had enlisted. The converted publican convinced his fellow of the reality of his faith by the new life which he was living. The Pharisee that was, became the preacher of a better righteousness than he had ever before known. The Churches as they were gathered became each a centre of Christian influence sounding out the good news of a Saviour's love. The Apostles and Deacons went everywhere preaching the Word. To make Christ known to perishing souls was their controlling purpose. The difficulties in their way were far greater than those which confront us. Against them were arrayed the prejudice of the Jews, the craft and corruption of heathenism, the bitter hostility of the Roman Empire. But their simple faith and earnest love and determined zeal conquered all. Everywhere it went, the early Christian Church had to force its way against opposition. But now the whole world lies open for the entering in of the willing feet of the heralds of the Cross. We are receiving unto ourselves the people of every tongue and clime and kin. We are in the forefront of the nations. The commerce and wealth of the world are largely in our hands. Our ships sail every sea. Our products are in every habitation of men. In the centre of the Dark Continent, in the regions of perpetual ice, in the decaying powers of the old world, and in the swiftly growing cities of the new, our enterprise is felt, and our enthusiasm wakens dormant powers into activity. Along what lines shall that development be? Shall it be under the corrupting influence of a materialistic civilization, or shall it be under the influence of the Gospel of Christ, through the power of an endless life?

This awful responsibility rests upon us. Under God we are to determine what that future shall be. This work has been committed to the Church by our Divine Lord, and He will hold us to a strict account for the fulfilment of this sacred trust. He has opened the way. He has provided the opportunity. He has given us the means. He is showing us whither we should run, and what tidings we should carry. The Anglo-Saxon Church comes with the open Bible in her hands, and declares the faith once delivered to the saints the condition of fellowship with all who bear the Christian name. She can do what no other body can in healing the divisions of Christians, and winning perplexed souls to find rest and peace in Christ.

#### NEED OF AN AWAKENING.

And now what wait we for? The appointment of this committee is an acknowledgment that the members of the Church are not alive, as they should be, with a sense of

their responsibility; that we are not truly thankful for our own blessings; that we are not obedient to our Lord's commands; and so we ask: How shall we kindle where it is not, and deepen where it exists, a genuine interest in missionary work?

We need no new machinery; no new agencies; no new canons or modifications of canons. We need no new wheels upon which to run, but the living Spirit in the wheels. We want the energy and faith to use efficiently the agencies we have.

The first and indispensable want is that we to whom the Church has committed the oversight of missions should become filled with the spirit of Christ; that we should give ourselves for others, as He gave Himself for us. We need to put ourselves in the place of those to whom He said, "As My Father hath sent Me, even so send I you," and to realize that He says it to us as truly as He said it to them. We need to be filled with the same love and loyalty to Christ by which they were animated. We cannot expect that the tide of missionary zeal in the whole body of the Church will rise any higher than it stands in us. If our enthusiasm expends itself in words only, we must not be disappointed if no awakening follows amongst the people. But if our own hearts burn with devotion to our Lord, impelling us to a persistent following of His commands, we may hope to see the fire enkindled all through the Church. Let such a spirit pervade the whole body of the clergy, and then we can clearly, earnestly and lovingly present the responsibility which rests upon us to those to whom we minister, and create in them a holy enthusiasm, a hungering for souls, a devotion of all to Christ.

Knowledge comes before love. No intelligent interest in missions can be felt by those who are ignorant of them. One great reason why our people care so little about missions is that they know so little of what they are doing. If THE SPIRIT OF MISSIONS could be taken and read in every family in the Church it would not be twelve months before there would be a twelve-fold greater interest felt in all our missionary work.

The people want facts, not statistics, not generalities, not rhetoric. We must bring these heathen folk before our people as Dickens brought little Joe from Tom All-Along's. We must let them see brutalized manhood, degraded womanhood, helpless childhood, in all their heathen darkness. We must by incident after incident show how Christ can, and does, help these helpless souls. We must follow the leaders of the missionary host as we followed our armies, and in clear, ringing tones tell the story of the victories of the Cross.

There must be no suspicion of failure, no whisper of doubt as to the ultimate triumph of the Gospel. Though it be again Athanasius against the world, yet Athanasius will conquer. We must repeat and re-repeat the story of missionary journeys, not to awaken pity but to quicken love. The story of a lonely man in Africa, hungry, sick, dying, may awaken commiseration for one so misguided as to undertake so hopeless a task. But if with a heart burning with love we tell the same story as of a confessor and martyr for Christ, other hearts will thrill, and they too will hear the voice, "Follow thou Me."

Our people must be educated in the missionary idea. They should be thoroughly indoctrinated in the principle upon which the work of missions depends. Unless this is done all giving and doing will be fitful and spasmodic. They should be made to comprehend that the Church is by its charter a missionary Church; that the existence of a missionary spirit is the condition of its life; that doing missionary work is its special function; that such is the nature of our relationship to Christ that if we have any share in His love we shall love those whom He loves; that not only should we find our highest joy and our deepest spiritual life in giving our prayers, our means, our labors for others, but also, that if there is no such outgoing from our hearts toward others, leading us to service and sacrifice in their behalf, it is because we have no right appreciation of Christ's love for us, and we are demonstrating by our want of love for those whom He loves that we have no love for Him.

## MISSIONS A DUTY OF ALL CHURCHES.

It is certain that any Church, or congregation or parish which puts forth no efforts for making Christ known beyond its own limits is false to the idea and purpose of its existence. It is alien to the spirit of the Gospel. It is disloyal to Christ, and though it may have a name to live, it is spiritually dead. Its own edification is dependent upon its seeking to evangelize others. It is in this principle that our people need to be educated. Children should be taught this from their earliest years. It should be impressed upon them by precept, by illustration and by example. They will often grasp the idea more readily than their parents, and act upon it more unselfishly. A generation of children thus taught would make the whole Church missionary in doctrine and in life.

We want money for our Lord and for those for whom He died. There are motives powerful enough to stir every heart to give generously to Him who gave Himself for us: gratitude for benefits; loving loyalty to Jesus Christ; pity for suffering heathen souls, multitudes of whom have never heard that there is a Saviour. But even when these motives are felt, as in some degree they must be in every Christian heart, there is need of instruction in the duty of giving. Our people must be taught that giving money for the support of missions is a sacred duty; that it is the payment of a debt which we owe; and that the amount to be given is not what there is left over after we have provided for all our needs, and gratified all our desires, but that we should give to Christ first of all: that no gain or income should fail to contribute its part. These truths should be impressed upon the hearts of children. They should be taught lovingly, persistently, in the Sunday school and in the home.

Rich men should be disabused of the idea that there is danger of their giving so largely as to discourage small gifts from the poor. They should be instructed that small gifts from the rich do discourage the poor from giving at all, but that large gifts from those who have abundant means, most effectually incite those whose resources are small, to give all that they can.

Sentiment is good, and emotion is good, but the performance of duty is better than either. And to give according to his means for making Christ's love known to men is an imperative duty for every Christian.

The fault lies largely at the door of the clergy. There is reason to fear that many of them do not believe in Foreign Missions, and take very little interest in those nearer home. The zeal in missionary work in any congregation will generally be about on a level with that which the rector feels; and when we look over the long list of non-contributing parishes, and note the ratio in many others of the missionary offerings to the sums expended for music and church adornment, we cannot but conclude that the binding nature of our Lord's command, "Go ye into all the world, and preach the Gospel to every creature," is not realized as it should be by many to whom the commission has been given and conveyed.

## A NEW CONSECRATION.

We of the clergy need above all others to give our hearts to the mission work. We cannot make others believe, unless we believe ourselves.

There are no new themes for the Ministry; no new ways of giving to God. But we all need a fresh baptism of the Holy Spirit; a new consecration to Christ, and a firm, unwavering belief that the Gospel of the Son of God will do for all heathen folk what it has done through the ages, leading wandering, weary souls to the glorious liberty of sons of God and heirs of everlasting life.

We have faithful men and women who give their time and talents as our agents. We have earnest and devoted missionaries. We are not without encouragement. But we want to see the whole Church animated with the spirit which now possesses but a few. And it is by these few that the rest are to be awakened. They who are out of the way will never

convert themselves. They who are indifferent will not become zealous of their own accord. They who are in darkness will not become enlightened with their own light. It would be a great gain if every member of the Church could be led to press home upon himself the personal enquiry: Do I feel the responsibility of giving the Gospel to those who have it not, as I ought to feel it? Am I manifesting the interest in missions which I ought to show? Am I giving according to the Apostle's rule? Am I one of the many who do not care much about the missionary work of the Church, or am I one of the few who do? Let us begin this enquiry each with himself. If our own hearts are lighted with the love of Christ we shall give light to others. We shall be each a source of energy and power. If we have at heart the progress of the Redeemer's Kingdom in the world, we shall strive to interest others; and we shall not strive in vain. The Word of the Lord which we speak will not return to us void; but it shall accomplish that which He pleases, and it shall prosper in the thing whereto He sends it.

### THE CHINESE EXCLUSION POLICY.

THE extreme conservatism and great national pride of the Chinese, and the influence of hoary superstitions upon them, have made their evangelization very difficult. It is much to be deplored that when the power of all these has been greatly diminished, and China has begun to enter on a new era, such countries as the United States and Great Britain should act in such an unfriendly not to say unjust manner as they have recently done. Our own government reactionary policy is familiar to all, and it is stated that Lord Salisbury has written strongly to the Chinese government in support of the anti-Chinese policy of Sir Harry Parkes and the colonial legislatures of Australia, and the *Canton Chinese Daily* says that "there is a rumor that the foreign office at Peking has issued a decree recalling all Chinese subjects from Australia, commanding them to close up all business and wind up their accounts so that they may be able to return in three years."

This may be exactly what many of the British colonists desire; but how will Englishmen and Americans view the matter if, after a while, when China feels herself stronger and better prepared for a conflict, she metes out to them in China what is measured to her subjects in Australia and the United States?

It is said that Napoleon once gave the following advice to the French: "Never get into a war with the Chinese. You would be victors in the first war, and in the second and probably in the third; but all the time you would be teaching them the art of war, and with their immense population and their inexhaustible resources they

would at length turn the tables on you unmercifully." The French have neglected this warning and have joined England in one war with China, and carried on another on their own account; but they were glad to retire from the latter with much less granted to them than they demanded. The Chinese have learned much in the military art and naval tactics during these conflicts, especially the latter, and they are increasing their knowledge under English and German military and naval officers in their employ. These foreign experts in the art of war are reorganizing the Chinese naval and military forces, and are subjecting them to foreign drill and discipline. Some of them have been advanced to high rank, one having been made an admiral. Like the Japanese, they will employ foreigners for a time; but as soon as they have acquired all they have to teach them, they will dispense with their services. They have now one of the finest navies in the world.

That China will no longer submit to foreign dictation is evident from her rejection of the proposed American treaty, and that she will do to others as they do to her may be seen in her recent refusal to allow foreigners to establish manufactories in China, an English firm having been refused permission to set up machinery for cleaning cotton. Another indication of the feeling which is being aroused is the establishment at Canton of a college for the teaching of the western sciences, all the professors in which are to be *Chinese, and non-Christians*.

A glaring wrong of the latest Chinese exclusion bill (which has become a law) is that those Chinese who, trusting in the

honor of this nation, have gone on a visit to their own land in the assurance of ability to return here, will find all pledges violated, and the certificates given them by American officials worthless. Such as leave China before the character of this bill is known to them are to be at once sent back on their arrival here. This has already been done by Judge Sawyer of San Francisco, in the case of some Chinamen who have reached that city, but who left China before the bill was passed, and who held certificates securing them the legal right to return to the United States. What a cry for prompt and decisive action there would be if China were to act in this manner toward our citizens. No wonder that the Chinese now in the United States are holding indignation meetings, and no marvel if we soon learn that there is less friendliness toward Americans in China, and that there are outbreaks against them fomented by those who have been wronged by the latest exclusion bill, or by those who were ill-treated while they were in this country.

It is pleasing to look away from all this to what is being done by many followers of Christ in our country toward enlightening and saving the natives of the land of Sinim who are now here, as well as in blessing China itself with the Gospel of Christ. These highest and best friends of this ancient people are not only steadily increasing the number of missionaries in China, but also enlarging their efforts in behalf of such of them as are in this country. Each number of the *Chinese Evangelist* (New York) contains accounts of some of these efforts in our various cities. A recent number contains details of the work at Emmanuel Church, Baltimore, where there are fifty Chinese in the Sunday-school, nine of

whom have been baptized and are now communicants. Also of the Chinese school of the First Congregational Church of Chicago, where there are sixty-three scholars, and fifteen members of the church. This good work is going on in the various parts of our country where the Chinese are, though perhaps in no part to the full extent it should be. The Christian men and women who are engaged in it, are awake to the designs of Providence in these people coming here, and they are doing what they can to make their coming a blessing to them, and through them to their countrymen at home. Would that there were as widespread a desire for their conversion as for their exclusion!

Since the above was written, we learn that a Pekin official has written a letter to the *Chinese Times* which probably gives a fair representation of public feeling in China. This official says: "If the obnoxious American bill should go into effect there will be no other course open for China consistent with her dignity as a nation, than to adopt retaliatory measures by prohibiting the citizens of the United States from coming to China. This will be by no means proportionate to the harm done to the Chinese interests in America, but it will have to be done in order to show that the Chinese can do something, and if this will have no effect in bringing the United States Congress and the United States Government to reason and fairness, then it will be a question for China to consider whether it is not time for her to cancel her treaties made with that country, to recall her subjects from there, to expel all the United States citizens from this country, and to cease all relations and intercourse, diplomatic and commercial, with that country."

JOHN LIGGINS.

### WORDS AND DEEDS.

PLUTARCH tells a story of two men who were invited by the Athenian authorities to undertake some great public work. One of them was full of tongue and slow of hand; the other was weak in speech, but an excellent workman. They were requested to state publicly how they would undertake the work. The man with the ready tongue stood up before the assembly, and made an eloquent speech, and described the work from point to point, and then he sat down.

The other man then rose, and thus addressed the assembly: "Ye men of Athens, what that man has said in words I will make good in true performance." The wisdom of the men of Athens inclined them at once to the selection of this latter man. And so we want deeds, not words; fruit, not leaves. We want doing, not so much discussing, Christians. It has been said—I fear there is great truth in the saying—that religion too often stops where self-denial begins,

# 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.....*

## MISSIONARY WORK IN COLORADO.

DURING my absence of three months attending the Lambeth Conference and seeking much needed rest and recuperation, all the clergy have remained faithfully at their posts, and the work has been going on as usual with efficiency and success. In no past year have the fruits of their labors been more abundant. As reported at the annual council in May, 325 were confirmed during eleven months of the previous year. There have been three ordinations, one to the Priesthood and two to the Diaconate. Of candidates for Holy Orders and postulants soon to become candidates there are at present nine. We have built four new churches and one rectory, and several others are building, or are to be built in the near future. The outlook is exceedingly promising. Give us the fit men and sufficient means and we might, in no long time, double the effective strength of the jurisdiction.

The Rev. H. Forrester resigned the mission at Trinidad in November, when the Rev. B. Hartley was transferred to this point from Manitou. Mr. Hartley has succeeded in building a church and a rectory at an aggregate cost of about \$4,000, of which \$1,600 was borrowed of the American Church Building Fund Commission. There is a floating debt of \$800, which must be paid soon to save great embarrassment. All that could be raised in the place has been applied. There is no resource at present but in the friends of missions. They who help themselves should be helped. Mr. Forrester having given up Trinidad that it might have the entire services of a clergyman, has been devoting his labors to Las Animas, Fort Lyon, La Junta, Lamar, Nepesta, Rosita, Silver Cliff, etc. At Las Animas, he has

built a church costing over \$2,000. He is expecting \$650, loaned by the same general society. Besides this, he needs aid in the purchase of seats and furniture for the church. There is a great business depression, largely on account of the dryness of the season, in the district in which Mr. Forrester is laboring. The subscriptions for church support and for building have fallen off, and about twenty-five per cent. is uncollectible. But the work is very important, and must be sustained. There is no work more strictly missionary. An equal amount of work, with one-half the success, would cost the board of any other denomination fully three times as much as this mission receives from the general Church.

The Rev. Amos Bannister has for some time past added to his work at Alamosa and La Jara, monthly services at Monte Vista. At this place he has built a small but pretty stone church, which, so far as completed—it is not plastered, glazed nor seated—has cost less than \$1,800; and the work, so far as done, is paid for. It is an agricultural town of fine promise.

At west Plum Creek, under the charge of the Rev. Francis Byrne, St. Philip's Church has been erected. It is a small frame structure suitable to the place—which has a scattered ranch population—the cost being less than \$1,800.

At Longmont, a vestry room has been built, affording suitable quarters for the missionary.

At Manitou, substantial improvements have been made in and about the rectory, and preparations are making for building a church at Colorado City.

At Cascade, a church is being built.

At Durango, lots have been purchased for a new church which will soon be needed.

At Gunnison, lots contiguous to the church and rectory have been purchased, greatly improving the church property. A brick rectory of six rooms is now building at Salida.

During the past summer the Rev. B. F. Matrau, of Saginaw, Michigan, while spending his vacation at Idaho Springs, has again given us over two months of most effectual work at Idaho and Georgetown. He held services every Sunday at these points, put the churches in good repair at considerable expense, and encouraged and stimulated the people to secure subscriptions for the support of a clergyman who has since been called. We could heartily wish that other rectors of large parishes at the East would in like manner take advantage of our wonderfully invigorating climate and do for us like work.

Sister Eliza has been pursuing her labors with her customary faithfulness. During the past year she has made some 700 pastoral visits and distributed 432 articles of clothing, working constantly at the County Hospital (not St. Luke's). She has taken thereto 855 papers and magazines. She has held or caused to be held forty-three Sunday services; has been the means of bringing four children to Baptism, and found homes for fifteen and adoption for one; and has brought comfort and consolation to many poor, sick and afflicted ones. As she works entirely outside of parishes, her support is not guaranteed by any. She depends upon voluntary special offerings from such as are interested in the mission work of women. Support has fallen far short of her needs the past year, and she has suffered privations in consequence. Unless support be continued, her work will have to be suspended.

Several new missions have been undertaken: St. Clement's Mission, Silver Plume, was organized by the Rev. D. D. Van Antwerp, D.D., before his lamented death on December 20th, 1887.

The Rev. J. T. Protheroe, of Greeley, has been holding services at Sterling and at Fort Morgan, in the agricultural districts down the Platte river.

At Buena Vista, the Rev. J. A. Antrim, rector of Leadville and dean of the Leadville convocation, is building a church.

The Rev. Mr. Fulton, of Aspen, has held services at Glenwood Springs, a promising

watering place, where a church must soon be erected.

The Rev. A. L. Williams was sent in June to Meeker. This is a town on the White River, the scene of the murder of the Indian agent and the capture and abduction of his wife and daughters, and near the place of the terrible Thornburgh massacre, by the Ute Indians, a few years since. It is sixty-five miles north from Glenwood Springs and 150 miles southerly from Rawlins, Wyoming, in one of the finest valleys of western Colorado. No minister of any sort had penetrated to this remote place, except one of our clergy who went there in an early day to celebrate a marriage, and who held services and baptized several children. Society there and thereabouts is what might be expected. Not one clergyman in a hundred would be fitted to grapple with the difficulties of the situation. Mr. Williams, who had lived from his boyhood in Colorado and had been engaged in business connected with a railway, seemed to be fitted for so difficult a mission. The results are proving the wisdom of his appointment. The deprivations to himself and wife are very great. To quote from a letter of the missionary: "The majority of the people now here are rough, uneducated—though bright and intelligent—and utterly devoid, to all appearance, of spirituality. If you could hear the profane, yes, obscene conversations and remarks that I in my walks am compelled to hear from cowboys, gamblers, etc., you would not wonder at an occasional feeling of loneliness and isolation. And yet these people like me; I can see it. They come to evening service and I think I can see some improvement in the tone of the place. I believe the Holy Spirit is working on the hearts of these people. The Sunday-school and congregations are improving and plans are daily discussed about building a church. I hold the Sunday-school at 10 A.M., service at 11 and in the evening, in the old log hospital; and in the afternoon in a log school-house seven miles up the river. This, with two rehearsals per week with choir and Sunday-school and all the pastoral work which is imperatively necessary, fills all my time." In another letter he says: "On my second Sunday I organized a Sunday-school of forty children, and such a wild, untamed lot of youngsters I never met before. But I have gradually brought order out of confusion.

I have succeeded in finding ten communicants, and there is a small sprinkling of all the denominations from Methodists to Mormons; but the greater number belong to nothing—care for nothing. The cowboys generally turn out at evening service and are very attentive. I usually talk to them on some practical subject, applying it to their daily lives. As one of them said to me yesterday: 'You rope your steer and brand him every time.' This is a typical cattle town and you can form an idea of our surroundings. There are a few very nice people here, and if the town secures a railway, a large parish can be built up. A ladies' aid society is in successful operation, due to the faithful and untiring energy of Mrs. W—. They have cleared nearly \$90, which will be devoted to the payment for seats now being made. The town site company have given two splendid lots near the new school-house, the deed of which will be sent you in a few days. I think there will be no difficulty in starting a new church building in the spring." "The cost of living is 40 per cent. more than in Denver. The subscription for salary amounts to \$700, of which \$180 (in four months) has been paid."

This faithful missionary has recently had a call to a very desirable parish. He replied that, greatly as he would like the change, especially on his wife's account, with her entire concurrence he must decline; as in

case of intermission of services all that had been gained would be lost.

I have spoken of this work at some length because it shows what might be done in a score of like places if we had qualified missionaries to send. It also gives a good idea of the character of most of our work outside the older and more settled communities. When you think of the vast area of the State of Colorado, very nearly corresponding to the whole of New England and the State of New York besides, and the demand for Church work that must necessarily be urgent from the many new and widely separated regions of rapidly increasing communities, the very great need of men and money for the work must be obvious. We cannot meet these demands, we cannot cope with the difficulties of the situation, we cannot set forward the work as is our bounden duty, without large assistance from the older and settled parts of the Church. To be compelled to "make bricks without straw" is proverbially unreasonable. With the support we ought to receive, we would, with God's blessing, fully meet all the reasonable expectations of the friends of missions throughout the Church. As it is, our work is by no means a failure. But fostered as it ought to be, "the wilderness and the solitary places would be made glad for them, and the desert rejoice and blossom as the rose."  
—From Bishop Spalding's Annual Report.

### THE CHURCH IN NORTHERN CALIFORNIA.

TO-DAY closes another year of the missionary work in the Jurisdiction of Northern California, and in accordance with the canon of the Church I beg to render my fourteenth annual report to the Board of Missions, and through it, to the clergy and laity of the whole Church. The operations of this most western jurisdiction have proceeded silently, and without accident or incident out of the usual line of work.

The Bishop has officiated at 768 services, delivered 247 sermons, lectures, and addresses, administered the Lord's Supper thirty-nine times, confirmed 249 persons, baptized twenty-one candidates, solemnized two marriages, attended six funerals, consecrated one church and one cemetery, ordered two Deacons, and ordained three Priests, and personally superintended the manage-

ment of St. Augustine College, and the parish of St. Paul in the town of Benicia.

In the work of the jurisdiction he has been assisted by nineteen clergymen and seven lay-readers. The Rev. C. C. Peirce, the Priest longest attached to the jurisdiction, is still officiating in the field where he has labored for about a quarter of a century, viz., in and around Placerville, El Dorado county. A railroad has recently been extended to the town—connecting it directly with the capital of the state, and bringing it within easy reach of all the advantages of Church and state.

The Rev. J. Avery Shepherd, D.D., is still rector of the Church of the Incarnation at Santa Rosa in the valley of Sonoma, where he has been officiating for ten years.

The Rev. Thomas Brotherton, M.D., has

again resumed work at Healdsburg, and writes very hopefully of the prospects of the Church at this point. It is expected soon that a house of worship will be erected, a lot of ground having already been secured and paid for, while the subscription list is quite large and reliable.

Since my last report, the Rev. C. M. Davis has left the jurisdiction, and been transferred to the Diocese of Missouri, where he acceptably fills the position of missionary and private secretary to the Bishop. His resignation of St. Paul's parish at Sacramento took effect October 1st, 1887. From that time to January 5th, 1888, the services were maintained by the Bishop and his chaplain, the Rev. S. S. Pentz.

The Rev. Alfred Todhunter is still absent in the Diocese of California and without cure.

The Rev. Ernest E. Wood is also absent in England in the service of the Society for the Propagation of the Gospel, and of the Church of England Emigration Society.

The Rev. William Bollard is still located at Valléjo in charge of the Church of the Ascension.

At Easter, this year, the Rev. John Woart, U.S.A., resigned the parish at Eureka in Humboldt county, and retired from the active duties of the Ministry on account of the increasing infirmities of years. For over five years he and Mrs. Woart have labored indefatigably and most successfully in the work of the Church at this place, and when they removed they left everything in perfect order for the new rector of Christ Church, the Rev. James Hulme, who, with his family, was safely settled in the rectory. The whole community manifested in many ways the deepest regret at the retirement of the late much beloved and highly esteemed rector.

The Rev. W. A. M. Breck remains at his post; and although more than half the town of Suisun was recently destroyed in a few hours by a raging fire, thus impoverishing many of his people and driving others to seek new homes elsewhere, still he is hopefully going on with his work. Plans for his church have been laid before his vestry, and soon he trusts the work of building will begin, so that the congregation may be able to occupy a completed church. If any readers of this report are disposed to assist a struggling missionary steadily working away

under most adverse circumstances, their offerings will be most worthily bestowed, and most cordially appreciated. Mr. Breck has regular services also at Winters and at Vacaville, and feels greatly encouraged at both points.

The Rev. Ephraim Watt removed to the Diocese of Ohio leaving the parish of St. John's, Petaluma, vacant but in very good condition.

The Rev. John Portmess has been in charge of the Church of the Good Shepherd for a year past, he having succeeded the Rev. Mr. Drummond, September 1st, 1887, at Cloverdale in Sonoma county. He feels much encouraged by his work and the workers in his little parish. The church building has been cleared of all incumbrance and consecrated, and all the obligations of the parish met according to the ability of the parishioners. Mr. Portmess will extend his missionary efforts to Ukiah, the largest town in Mendocino county, as soon as circumstances will allow.

The Rev. Alfred Griffin, late missionary at Folsom and Wheatland, also assistant minister in St. Paul's Church, Sacramento, has left the jurisdiction and been transferred to the Diocese of Central Pennsylvania.

The Rev. Thomas Gilbert is still successfully carrying on his work at various points in Siskiyou county. He hopes soon to build a church at Fort Jones, if he can succeed in securing aid from abroad. A rectory at Yreka is also proposed, and important steps are being taken to that end. It is very difficult to secure a home for the clergyman in the town, and hence the house is a necessity, in order to keep a clergyman at this point.

The Rev. A. B. Spaight has returned to his parish at Nevada City, and is developing much growth and spiritual life by his devotion to the cause. I fear, however, that his health will not permit him to continue much longer in his present field. His mission at North Bloomfield has been a great success and promises soon to become a strong point. A church building is talked of and will surely become a fact very soon if the present rector can remain at Nevada City.

The Rev. Edward Lewis is yet at Grass Valley in charge of Emmanuel Church, but expects to leave this place about November 1st next. The population of the town is about 7,000 people, but they are mostly for-

eigners, and not favorably disposed to the Church, hence it has been always very trying work to build up our Church in this community.

The Rev. James Hulme, after a very successful work at Marysville and Colusa, accepted the rectorship of Christ Church, Eureka, and entered upon his work there at Easter.

The Rev. C. M. Hoge has been working faithfully at Woodland, and has succeeded in building a neat and commodious church in a community where the Church is scarcely known except by a very few persons. The prospects of the mission of St. Luke are very excellent and encouraging. The missionary expects very soon to have the church ready for consecration.

The Rev. S. S. Pentz of the Diocese of Texas came to the jurisdiction a year ago to be the chaplain of St. Augustine College, and assistant to the Bishop in his missionary work. After six months he left the jurisdiction to settle in Oregon.

The Rev. Charles L. Fitchett is in charge of the parish Church of St. John at Petaluma, having entered upon his duties November 1st, 1887. During the brief period which has elapsed he has succeeded in infusing much Church life and spirit into the parish, and hopes soon to make the much needed improvement of a new church, as the present building was erected hastily and imperfectly many years ago.

The Rev. John T. Shurtleff was ordered a Deacon on St. Thomas' Day last in the Church of the Incarnation, Santa Rosa, and was immediately sent by the Bishop to Auburn. At this point was established the flourishing mission of St. Luke, about fourteen months ago, which has continued to grow under the personal oversight of the Rev. Mr. Shurtleff. A fine lot has been secured, and very encouraging subscriptions have been made for a church building which we may confidently expect to see in the near future. Mr. Shurtleff has also under his special charge the mission at Folsom and Wheatland, both within thirty miles of Auburn—and both having church buildings with fair and growing congregations.

The Rev. J. H. Herrlich has accepted a call to St. Paul's Church, Sacramento, for one year from January 1st, 1888. He arrived from Elmira, N. Y., on the 15th of January and entered immediately on the

duties of the parish which had been vacated by Rev. C. M. Davis, October 1st, 1887. Mr. Herrlich has been quite successful in securing funds to remove a debt of about \$1,000, besides raising about \$2,000 wherewith to make some very much needed repairs on the church property within and without the building. The congregations have grown quite rapidly and the interest in the services has greatly increased. The largest Confirmation ever administered in the jurisdiction was held this spring, and a new impetus has been given to the parish. We trust it may soon be in such a financial condition as to be able to render assistance to the Bishop in his operations among the feeble parishes and weak mission-stations. There is a missionary guild which assists in the support of Folsom and Wheatland, besides other guilds for work in the city of Sacramento.

The Rev. C. S. Fackenthal began work in the parish at Napa City, October 1st, 1887, and has been very successful in building up the congregations. A much needed improvement is projected which will undoubtedly soon be carried out—viz., the removal of the building to a more eligible location at the junction of three or four streets. The church perhaps was never so prosperous, thanks to a good Providence, and appearances indicate a permanent change for the better in every way.

#### SUMMARY.

The summary of parochial reports for the convocational year ending with Easter Day shows that in twenty-four parishes and mission-stations the Church in this jurisdiction is brought within reach of 95,600 people out of whom we have under our special care over one thousand families, embracing an average of about five thousand persons, of whom 976 are regular communicants. We have lost in the past year ninety by removal, transfer and death. Our churches are furnished with 2,040 sittings and our libraries with over 1,300 volumes. Our total offerings amount to \$19,596.68. Our church property is valued at \$95,350 with an indebtedness of \$1,692.75. Besides the services reported by the Bishop as personally performed by him, the other clergy report 1,680 occasions of public common prayer.—*From Bishop Wingfield's Fourteenth Annual Report, August 31st, 1886.*

# 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.*

## MR. TYNG'S LAST YEAR'S WORK IN JAPAN.

THE Rev. T. S. Tyng, in his last annual report, writes as follows: "I returned to Osaka from leave of absence at home on November 14th, 1887. In December I took over from the Rev. H. D. Page the charge of the country stations, which were under my oversight before, those, namely, on the Kii river between Wakayama and Gojo; the work in Yamato (excepting Gojo), in Obama, in the province of Wakasa, and in St. Timothy's Church and the Church of the Holy Comforter in Osaka remaining in his hands. The statistical portion of my report covers the work of the whole year in these country stations, together with the new work started in Osaka.

"As to the condition of this country work upon my return, I found that most decided progress has been made in Hashimoto and Gojo. When I left the country, we had had preaching a few times in the former place, and in the latter there were five catechumens. When I returned I found regular Christian congregations in both places, those of the latter place being especially zealous and active in Christian work. Wakayama, on the other hand, had been considerably weakened by removals, the church having lost half of its communicants, while the gains from baptisms had been considerably less. At Nate there had been a slight advance. The most discouraging feature in the condition of the work was the scarcity of workers, there being no catechist except at Gojo, and he obliged to give a part of his time to Hashimoto. As this, however, was largely due to the transference of men from my district to work in Yamato, in Wakasa, and in the neighborhood of Tokio, it did not mean loss to the work in the country at large.

"Since my taking up the work in Decem-

ber, there has been a decided gain in all of these stations; a gain which would have shown more largely in statistics were it not that a large number of catechumens were kept back for more thorough preparation before being baptized. Here I wish to say most emphatically that the main part of the gain that has been made is due to the native workers. Upon them rests the main burden of the work, and to them belongs the greater part of such credit as can be given to human agents at all for its success. Most of this credit, quite wrongly, though to a certain degree inevitably, goes to us foreign missionaries. We have our part, and not an unimportant one, but it is mainly that of advice and oversight rather than of direct evangelization.

"Passing now to the present aspect of the work, it is in all parts extremely encouraging. The people are ready as never before to hear the Word of God, and each of the main stations having now an excellent catechist in charge, the Word is being preached with effectual power. The Church of the Saviour, Wakayama, is in charge of Mr. Uyemura. He was a Presbyterian, was commended to me by his pastor, has been confirmed and admitted a communicant of this Church, and is now working most zealously and effectively. He is a man of some thirty-three years of age, well educated and a good preacher; but his strong point is in his transparent Christian character. He is a man who has seen trouble, his Christian experience has gone deep, and has resulted in a consuming zeal and absorbing faith that even in the short time he has been at work have begun to show remarkable results in the character and zeal of those whom he has led. The new church, which was opened for worship just

before he took charge, has been freed from all external debt except that to the Bishop, though the people have still to pay to Mr. Ujemura, and to his fellow-catechist at Nate, the half of their respective salaries for the year, which they advanced for the clearance of the debt. As Wakayama is a city of over 60,000 people, the main part of the work of this station must be in the city itself, and not much can be expected to be done in the country around.

"The next point up the river, fifteen miles distant, is Nate. Here the catechist is Mr. Oka, a young man whose Christian course since I baptized him two years and a half ago has been most exemplary, and upon whom fell the main burden of the work in Wakayama until Mr. Ujemura was sent there. He is a graduate of the Wakayama normal school, and gave up a position as teacher in Wakayama to take up the work of a catechist. He has had no special training for the work, but has made up for the lack of it by diligent study. Nate is but a small place, and there can never be a large church there, but it has sent out three catechists and one theological student, doing more in this way than any other station. The most noteworthy point here is the extension of the work to neighboring places, especially the beginning of work in Kokawa, a town of some 5,000 inhabitants, the largest in the valley between Wakayama and Gojo, where it is hoped to maintain regular Sunday services hereafter.

"Passing on up the river to Hashimoto, we find the youngest of these churches, the first baptisms there having taken place within the year covered by this report. The work here so greatly needed oversight that I have gotten Mr. Hayashi, who was finishing his third year in the Church Missionary Society's theological school in Osaka, to leave his studies there for awhile to take it in charge. He is an excellent, hard-working, sensible man, much liked by the people, and is doing an excellent work there. The most important new step of late is the beginning of regular work in Myoji, half-way between Hashimoto and Nate, a centre of some influence and importance, though small in size. The work carried on from Nate and Hashimoto is (with the exception of one Cumberland Presbyterian congregation) all that is being done in the two districts, containing some 140,000

people, lying between Wakayama and Gojo, and promises large results if effectually worked.

"Four miles beyond Hashimoto, still on the Kii river, is Gojo. The catechist in charge is Mr. Naide, one of the best of our workers, and a preacher of unusual power. The church under his charge is remarkable for its zealous lay workers, men and women, who, while attending to their own daily duties, give their main thought and care to the work which God has laid upon the church in Gojo and upon them as its members. The congregation promises soon to be self-supporting. They might be so now, were it not that they have established and are carrying on an English school, which promises to be a great help in the work. I have not pressed the matter, because the desire for independence is now very strong among our people, and the great danger to be apprehended is that it may be undertaken too hastily, with the result of inflicting great hardship upon the native pastors, and with a possibility of failure in carrying out their plans, which would result in great discouragement for the future. Buddhism has been very strong in Gojo, and the Buddhists are very active. Gojo is an important place to them because of its wealth, which (for Japan) is very large in proportion to its population, and they are proposing to establish an English school, which will press hard that established by our people. I have helped this school by supplying one-third of the salary of its teacher in return for work as an assistant catechist; but the cutting down of my appropriation for catechists deprives me of means to continue this, and will make the support of the school extremely difficult, perhaps impossible. Such an apparent defeat as this at the hands of the Buddhists would be extremely hurtful to our work, and I earnestly hope that means may be provided to prevent it. The most important new work started in the neighborhood of Gojo is that at Shimoichi, a town of 3,500 people, some seven or eight miles from Gojo. I should like to be able during the coming year to put a catechist there, but again the cutting down of my estimate leaves very little prospect of it.

"This completes the report of my country work. It includes four churches, with eleven other places where more or less has

been done, and, after deducting for what may be expected to be accomplished by other missions, leaves a population of considerably over 200,000 to be ministered to by myself and those under my charge, to say nothing of the 'regions beyond.' A good beginning has been made, that calls for devout thankfulness to God, together with most earnest prayer and effort for the future. 'Brethren, pray for us.'

"I must not conclude my notice of this part of the work without acknowledging the zeal and diligence with which Mr. Page labored to carry it on in my absence, although taking for a part of the time Mr. McKim's work also.

"It remains only (so far as evangelistic work is concerned) to mention the new work inaugurated in Osaka, and now known as St. John's Church. This was started in connection with the *Gakushukwai*, or Ladies' Institute. Mrs. Laning had for some time been carrying on here a Sunday-school on Sunday afternoons for the ladies of the institute. In February a morning service was begun under my direction, and on Trinity Sunday the people opened a preaching-place near by, of which they paid the rent, where service on Sunday and Wednesday evenings was begun. At the same time they organized themselves into a new congregation, under the name of St. John's Church. Mr. Otsuka, a former student at St. Timothy's School, now completing his third year at the Church Missionary Society's theological school in Osaka, has had the charge of the congregation, which at the time of this report numbers eighteen Japanese and four foreign communicants, with thirty persons preparing for Baptism. This rapid progress, encouraging beyond all expectation, is mainly due to the earnest labors of Mr. Otsuka, who, to great executive ability, unites very great power as a preacher. I know of no missionary, English or American, who can preach in English with anything like the effect of Mr. Otsuka in Japanese, and it has been personally a very great pleasure to me to have the privilege of listening. Mr. Otsuka, who has been much occupied with his theological school work, and whose health is not strong, has been assisted by Mr. Hiraoka and Mr. Koidzuka, also theological students, as well as occasionally by others. Dr. Laning has played the organ at the services, and Mrs.

Laning has worked in the Sunday-school, in which Miss Bull has also taught a class in English since her arrival. This work, being in the eastern part of the city, while the other five Episcopal churches are in the western district, has long been needed, and its beginning is the fulfilment of a hope which I have cherished for some years. There are difficulties in the way, for the well-to-do merchant class, who form a large part of the population, are difficult to reach. The women in particular have been kept much in retirement, and are greatly under the dominion of the Buddhist priests. This makes the work of the *Gakushukwai*, in drawing them out of their retirement, and giving them some knowledge of the larger world, extremely important, but also makes the progress of actual conversions among them slow. With a teacher so admirably fitted for the work, however, as Miss Bull, we may hope for abundant results in good time. Among the men also, 'not many rich' have as yet been called, even in this wealthy district. The parable of the needle's eye holds good for Japan as well as for Judæa. Nevertheless, we cannot abandon the rich any more than the poor, and may believe that God has 'much people' in this district as He had in Corinth.

"When in Osaka most of my mornings have been given to book work. I do not say translation work, because translations of foreign books are extremely difficult, and rarely adapted to the conditions of things in Japan. I have prepared for the press, and hope shortly to have published, the first of a series of little books on Christian evidences, each to deal with a limited part of the subject. The subject of the present one is 'Natural Law.' The substance of it was prepared before I went home, but I have found it necessary thoroughly to revise it. This work, if thoroughly done, is extremely slow, and hence there will be no further visible result of my labor than this little pamphlet of fifty or sixty pages. I hope to do considerably more during the coming year, but shall be much hampered by the cutting down in Tokio of my estimate (approved by the Osaka committee) for linguistic teacher. In addition to this, I have made considerable progress in a revision of the Prayer Book translation to be presented to the next synod. I have ventured to undertake this on my own responsi-

bility, because a thorough revision seems to me to be extremely necessary, and I see no prospect of its being undertaken in any other quarter. There is a committee of the synod appointed to revise the translation; but those of its members who wish little or no change have prevented those who wish change from carrying out their designs.

"Taken as a whole, with its founding of new churches, the more than doubling of the number of communicants, the great increase in the faith and liberality of the people, and the laying of foundations of future work, the year has been one of great prosperity, and there is reason for the greatest rejoicing."

### ANNOUNCEMENTS.

*China.*—Intelligence has been received that Dr. Percy Mathews and family arrived at Yokohama by the steamer "Batavia" October 25th, and proceeded the next day on their journey to China, and that Miss Stepha L. Dodson, who sailed from San Francisco September 8th, after a week in Japan, during which time she visited the missions in Tokio and Osaka, arrived at her destination in Shanghai October 8th.

*Japan.*—The Rev. John McKim writes that, after conference with the Bishop and his brother missionaries, it was decided that he should remain in Osaka and not reside at

Nara. Miss May V. McKim teaches in St. Agnes' School daily and gives instruction in English to the Bible women who work under the direction of Miss Mailes. The Bishop has also decided to station Miss Palmer at Osaka. She has already entered upon duty as a teacher in St. Agnes' School. Mr. McKim and family, Miss McKim and Miss Palmer, left Tokio October 2d, arriving at their station the next day.

—The Rev. E. R. Woodman and family and Miss Martha Aldrich arrived at Vancouver October 21st, and sailed by the steamer "Parthia" on the 26th.

### AFRICA.

#### THE WORK AT LOWER BUCHANAN.

THE Rev. J. B. Williams, in reporting, under date of September 26th, his work at Upper and Lower Buchanan for July, August and September, writes: "The Church element at Lower Buchanan is largely made up of the Sierra Leone people. At the last presentation for Confirmation in February four out of the six who were then presented were of the same people. Everything has been done to encourage the natives to join the Church, and I must say that the effort has not altogether proved futile. We do have a few members. One thing I have noticed is that our members do not think it a part of worship to put money into the alms bag, and they seem to think that the most flimsy excuse is sufficient for their absence from Divine worship. It is to be hoped, however, that all this will be improved upon, when they get to appreciate the Church better and become more like her children.

"The most obstinate barriers that the Church has to fight against are ignorance and superstition. I rejoice to think and know that the Church does not foster igno-

rance, but that she encourages her sons to attain to the ripest scholarship in Christendom. Above all, Christianity refines and elevates this scholarship; for what is secular knowledge without the Bible?

"The school was organized on the 5th of August; but Mr. Morgan landed here on the 9th of June. I am glad to say that it has been very successful, inasmuch as the government school has been closed since we opened. Now we have all the children. The fact of our laying our hands upon the children will be an impetus to the Church. In this especial regard the Buchanan Station has been far behind the Cape Palmas district, no permanent day-school being kept here until within a very recent period.

"I venture to say that it is only by our maintaining day-schools that the Church can be built up. 'Train up a child in the way he should go and when he is old he will not depart from it.' The Sunday-school and day-school will be the nucleus of the Church. The school has certainly exceeded my most sanguine expectations. The number enrolled is thirty-one boys and nineteen girls. The average attendance is forty."

## CHINA.

## THE MEDICAL MISSION AT SHANGHAI.

Dr. H. W. BOONE reports to the Bishop for the year 1887-88 as follows: "I beg to submit my report of the medical mission work done at Shanghai and the out-stations in this district during the past year. This department of the work suffered several changes. On the 21st of May, 1887, I went home on leave, returning on the 9th of February, 1888. Dr. Griffith returned home in November. For a season we had no mission doctor in charge of the work. My friend and colleague, Dr. Jamieson, and, later on, Dr. Reid, were kind enough to take charge of the hospital, pending my return, and, with the Rev. Mr. Woo acting as chaplain and general manager, daily work was continued at the hospital. We owe much to the energy and devotion of these gentlemen in keeping up the medical work.

"During the past twelve months the number of out-patients treated at St. Luke's Hospital was:

New Patients .....	5,476
Old Patients.....	10,918
Patients in the Wards.....	501
Total treated at Hospital.....	16,895
Treated at Out-stations...	4,384
Grand total.....	21,279

"The patients at the out-stations were under the care of the Rev. H. N. Woo, the Rev. Z. S. Yen, and their assistants. Numbers obtain relief at these country stations and the spread of vaccination at these out-stations is of incalculable advantage to the Chinese.

## "MEDICAL SCHOOL.

"There are seven students studying medicine at present. One, the senior, graduates this year. Last year the Rev. Y. K. Yen gave lectures and instruction in physiology; the Rev. S. C. Partridge gave lectures with laboratory work, in chemistry; and Drs. Griffith and Boone taught the medical and surgical branches. The school lost a valuable worker when Mr. Partridge moved to Wuchang. Dr. Griffith returned home, and at present we have the Rev. Y. K. Yen, who is doing invaluable service in teaching physiology. Lung Sien Sang teaches the medical studies, and I train the students in surgery, surgical anatomy, pharmacy and obstetrics. We all feel the need of more help, and we hope that the Board

will send out from home a doctor well qualified for work and teaching in this field.

## "TRAINING-SCHOOL FOR NURSES.

"We have one man and one woman undergoing a regular training in this department, and it is our earnest wish to get others. It is harder to get students for this than for the medical class. The few students we have had were carefully selected after many trials. They have done well and given satisfaction.

## "RELIGIOUS WORK.

"The religious work in the hospital has been under the special charge of the Rev. Mr. Woo and several of the Chinese Deacons, who have labored faithfully. Mr. Woo has lately returned to Kia Ding to assume charge of the work in that district. The Rev. Y. K. Yen is in charge of the parish in which St. Luke's Hospital stands, and he will have the care of the work done in the hospital.

"Only last week, when conversing with the director of one of the largest Protestant missions in China, he said to me, 'I have just received a letter from one of our ministers in a province several hundred miles from here. He reports that in one town visited by him, a Chinese gentleman of the higher literary class came out to welcome him, invited him to his house, and called his friends and neighbors in to hear the Gospel preached. This man said, "Some years ago I was ill, a stranger in Shanghai; I went to the hospital and was cured. There I first heard the Gospel, and I have never forgotten the care and the kind treatment which were freely given to me." This man was eager to learn more, he was baptized, and he has labored for the conversion of others.'

"This is not the first time that I have heard of patients carrying away with them the blessed Word to bear fruit in due season. We have our times of anxious work without much apparent reward; but it is God that giveth the increase, and in His own due time."

## THE WUCHANG MEDICAL WORK.

Dr. W. A. DEAS, in his report to Bishop Boone of the medical work at Wuchang for the year 1887-88, says: "The work has continued without interruption. Neither the hospital nor the dispensary has been closed except for a few days at the annual

Chinese feasts. Below are given the number of in-patients and out-patients; and as soon as possible a classified list of diseases treated and operations performed will be forwarded:

Number of Out-patients, Male, New Cases.....	5,992
“ “ Female, “ .....	1,378
“ “ Children, “ .....	1,106
“ In-patients, Male, “ .....	464
“ “ Female, “ .....	31
“ “ Children, “ .....	6

Total Number New Cases..... 8,977  
Out-patients making one or more visits..... 22,494

Total Attendance for Year..... 31,471

“All classes of the citizens of Wuchang, as well as the country people many miles distant, and strangers from other provinces, have sought medical aid, and the work has been carried on quietly without disturbance of any kind.

“A few months since the new deed of the site we now occupy in the city was put into the hands of Mr. Franklin, the American consul at Hankow, and was by him forwarded through the usual channels, with the request that the official stamp and seal might be affixed, and the deed returned to us. After some delay, an answer to this despatch was received. The officials refuse at present to stamp the deed on the most frivolous pretences. They say that the neighbors object; that the original owner of the land committed a crime in selling to

a foreigner without first getting the consent of the neighboring official; that the situation is too near the triennial examination hall, and also to a granary some little distance from a hospital, and lastly, that the ‘luck’ of these neighboring buildings as well as the whole neighborhood will be destroyed by the presence of the foreigner. They seem to forget that we have been in occupation of these premises more than two-and-a-half years without injury to the city; and that the time for finding out difficulties and urging objections should have been when the land was first purchased. They seem to forget, too, that by the terms of the American treaty with China, Article No. 12, the foreigners and natives are allowed to make their own bargain; nor, according to that document, does the Chinaman commit a crime in selling to a foreigner. As a matter of fact, the officials have not urged one plausible reason why the deed should not be stamped. The American consul is still in correspondence with them, and I trust the result may be that they will give way and sign the deed.

“In my last report I mentioned that we were temporarily occupying the Chinese buildings bought with the site, and are using them as dispensary and hospital wards. We need new buildings and larger accommodations for our patients.”

## JAPAN.

### MRS. PAGE'S MUSIC-TEACHING.

MRS. HENRY D. PAGE reports to Bishop Williams for the last mission year, as follows: “My mission work for the past year has been confined entirely to St. Agnes' School. In September I began by taking a singing-class composed of all of the pupils, a conversation-class, numbering fourteen of the most advanced in English, and five organ pupils. The singing-class I had three times a week, and the conversation-class three times. The organ pupils had two lessons a week. In the winter I took three additional pupils for the organ, and in the spring one other, making in all nine organ pupils. Two of my pupils have alternated in playing for service at St. Timothy's, and in another year, if the lessons are continued, six others ought to be ready to furnish the organ music for the public services. The pupils have been diligent, and my school work has given me much pleasure.”

### MISS MAILES AND HER BIBLE-WOMEN.

MISS MARY MAILES, in writing of the work of herself and her Bible-women, says that it has grown very greatly and is most encouraging. During the last year the number of classes instructed was 396, and the total attendance was 6,582. The largest attendance at one time was 600. Six hundred and seventy-four visits were made to 1,805 persons. Miss Mailes says: “Last year I spent most of my time at the out-stations. The work there is very bright, and the Christians are earnest. While at Takada I addressed the first evening a congregation of 300. I spoke of the love of God in giving His Son to be our Saviour. I noticed a young man who seemed deeply impressed by what I said. After the service I talked with him. Since that he has become a Christian, and has been the means of converting his family.” He is now leading the converts in building a church.

## MISCELLANY.

### TOPICS FOR PRAYER.

- I. For our own country; that its urgent spiritual needs may call forth prompt and earnest help in ministering the Gospel of Salvation.
- II. That they whose hearts are interested in behalf of missions may provide liberal things as God has given them power.

### THE BETHLEHEM STAR.

Oh! Earth, from Eden gone astray  
This twice two thousand years,  
Fair shines for thee that beacon ray  
Foretold of bards and seers,  
To show thy weary hosts the way  
From trouble, toil and tears.

It glows o'er Bethlehem's house of bread,  
Where life's own Bread we break,  
To which our faltering steps are led,  
Where vow and gift we make,  
Where evermore our hearts are fed  
Who ask, "For Jesus' sake!"

There pillowed on His mother's breast,  
The Hope of ages lies!  
His love shall give the nations rest;  
The simple and the wise,  
Adoring humbly, all are blest  
With blessing from the skies.

Oh! Babe Divine, the waiting earth,  
Bends lowly at Thy feet,  
It learns a song of joy and mirth,  
Which countless throngs repeat,  
And holy angels chant Thy birth  
In *Glorias* full and sweet.

We bring Thee gold, we bring Thee myrrh,  
And fragrant spices, fain—  
Each rapt and loving worshipper—  
To own Thy gentle reign;  
While Heaven itself is glad with her  
Who bore Thee pure of stain.

And ever as the Christmas bells,  
In happy tumult ring;  
Between their long and thrilling swells,  
We hear the ransomed sing  
The never-ending praise that tells  
The triumph of the King.

For aye the kindling peaks of dawn,  
Give challenge to the night;  
The star that over Bethlehem shone,  
Sends far its signal light.  
Immanuel come! and take the throne,  
Till all the day grows bright!  
—Margaret E. Sangster, in *Christian  
Intelligencer*.

### A TRUE MISSIONARY.

A MISSIONARY is an ambassador for Christ to the heathen—or to any non-Christian people. It is of necessity, therefore, that he be a true Christian—an anointed man, one called of God to the ministry of the Gospel, and sent forth by Him. The Church cannot create such laborers; only He who made the world can make a true missionary. No training can manufacture him; no human ordination can fit him for his work. The best musical education cannot make a musician of one who has no ear, nor the ablest instruction an artist of one who has no taste. It is clear that we cannot create even genius, how much less grace. A true missionary, like a true minister, is a supernatural gift to the Church and to the world from the ascended Saviour. He ascended up far above all heavens, and gave Apostles, Prophets, Evangelists, Pastors and Teachers. He alone gave them then, He alone can give them now. In considering the application of a candidate, therefore, the question to be settled is not, Can he be made into a missionary? but, Has God called him to be such? Have the necessary qualifications been bestowed? Only where this is the case can the training be of any use.

If a man or a woman is to become a true and useful missionary, there must first be not only genuine conversion and sincere personal piety, but whole-hearted self-consecration to the work of God, and a call to His holy service; including a strong inward sense of vocation, together with providential indications and adaptations. There must be mental and physical fitness for foreign service, and above all *the spirit of Christ*, for no matter what other qualifica-

tions a man may have, he will never be a missionary unless he is filled with Christ-like compassion for the lost, and with a burning desire to seek and save them. This should be the ruling feature of his character. With this almost any special talents may be utilized in missionary service; without it, even the most brilliant are useless. If the heart be intensely set on the salvation of the perishing, love will teach ingenuity, and lead to painstaking and perseverance. Love will overcome all obstacles, and accomplish its object. The love of souls, the longing for salvation, is one of the leading qualifications that should be looked for.—*Rev. H. Graham Guinness.*

#### MACEDONIAN GIVING.

IN a paper read at the Manchester Church Congress, the Bishop of Wakefield said: "I should like to commend to my hearers the Macedonian method of almsgiving. It was peculiar—exceedingly unlike the methods which most prevail among the English Christians in the nineteenth century. The Macedonian Christians were very poor, but 'their deep poverty abounded unto the riches of their liberality. For to their power—yea, and beyond their power—they were willing of themselves.' No persuasion was needed, no begging on the Apostle's part. The begging was all on the other side, for they prayed him with much entreaty to receive their gift. That is remarkable. I do not meet with many, either rich or poor, importunately pressing their gifts upon us in these days. But that was not all. They gave more and more noble gifts than St. Paul had dared to hope. They gave him, indeed, the generous offering, which by regular and systematic almsgiving they had got ready, for the relief of their yet poorer brethren in Judæa. But that was a little gift compared with another which they gave. 'This they did,' says the Apostle, 'not as we hoped.' He had hoped much. He had formed high expectations. He had looked for more than common generosity. But they surpassed all. For 'they first gave their own selves to the Lord.' They had offered and presented themselves, their 'souls and bodies' to be a reasonable, holy, and lively sacrifice unto the Lord, and this greater gift sanctified and ennobled the less. He that has given himself to the Lord will not need many counsels and ex-

hortations in the matter of almsgiving. With himself he has dedicated to the Lord all that he has. He only asks, 'Lord, what wilt Thou have me to do?' And his alms flow forth in loving and generous liberality. This is the Macedonian method."

#### "ASK AND YE SHALL RECEIVE."

IN 1854 a war broke out between Ibadan and Efon. Until that time Ogunyomi was a happy child, living at home with her father, mother, and two brothers in the town of Efon. When the war began the father went to join the army and was never heard of again. His town was taken, the houses burnt, and all the men and boys killed. Ogunyomi and her mother escaped into the bush, where they wandered about for some days with nothing to eat but roots and leaves. They were afraid to speak above a whisper. At length they sank down exhausted under a tree. Suddenly two men sprang out upon them and, notwithstanding their entreaties, carried them off in different directions.

Ogunyomi, who was only seven years old, was taken to Ibadan, and put up for sale in the market. A Christian man (who had once been a slave) saw and pitied her, but he was too poor to buy her himself. He spoke kindly to the child and then hastened to Mr. Hinderer, the missionary, and told him the sad tale. Mr. Hinderer gave him money, and Ogunyomi was placed with the other children who lived in the mission house. She soon became happy, and took great pleasure in singing as well as learning to read and work. But after a time she grew sad, and her laugh was no longer heard. "What is the matter?" asked Mrs. Hinderer. "Has anybody been unkind to you?" "Oh no," she said. "Then what makes you sad?" The child burst into tears and sobbed out, "My mother, my mother!" Mrs. Hinderer tried to comfort her, and promised to make inquiries, but nothing could be heard of her. Then Mrs. Hinderer said to Ogunyomi, "You have learned to pray to God; ask Him if it be His will to restore your mother to you; we cannot find her, but God knows where she is." So Ogunyomi added to her prayers the words, "O God, give me back my mother." Months passed away, and one morning the little girls from the mission house went to draw water, as usual, from the brook. They were laugh-

ing and playing, and a woman passing by stopped to watch them. All at once she put down the basket she carried on her head and looked at one of the children. Then, in a trembling voice, she called, "Ogunyomi!" The child stood still, then threw herself into her arms, crying "My mother, my mother!" The joyful news of the answer to Ogunyomi's prayer was carried to the mission house, and after a time, the woman was ransomed and employed as cook for the children. There she remained for eleven years, at the end of which she died a Christian. — *Church Missionary Gleaner*.

#### WHO GIVE MOST TO HOME MISSIONS.

In this work of Home Missions the largest contributors are the missionaries themselves, who, with small and uncertain pay, are giving their lives to the battle on the frontier.

Addressing his students not long ago, Mr. Spurgeon told a good story to illustrate the fact of preachers being themselves the principal donors: "When I was in Arran, quite recently, I heard of a minister who preached in a certain church, and, at the close of the service, was strongly urged to promise for a future supply, the collection after his sermon having been unusually large. 'Dear me,' said the minister with becoming pride, 'what might your ordinary collection amount to?' 'Last Sunday it was twopence-half-penny.' 'What is it to-day then?' asked the minister, expecting to hear a large sum. 'Eightpence-half-penny,' was the reply. 'Woe is me,' said the minister within himself, 'for I gave the saxeppence myself.'"

If matters were investigated it might be found that in God's eyes the principal donors to missions are not the so-called princely givers, who out of their abundance bestow thousands of dollars, but those who on the frontier work for a mere pittance, denying themselves every luxury and many comforts, and often giving no inconsiderable sums of money besides to push forward the work of evangelization. — *Missionary Review*.

#### AN INTERESTING CASE.

AN exceedingly interesting instance of how mission work among Asiatic immigrants on the Pacific slope and elsewhere in our country is being greatly blessed, and is telling in many directions, is seen in the case of the

Japanese convert and evangelist, Mr. Miyama, of San Francisco, who has gone from his labors among his countrymen in that city to carry on evangelistic work among the many Japanese in the Sandwich islands. While there he has been the guest of Mr. Taro Ando, the Japanese consul-general, and already among his converts are not only the consul and his wife, but also several *attaches* of the consulate, and some domestic servants of the family.

#### WHAT HAS COME TO PASS IN UTAH.

WHEN Sanballat and Tobiah saw the Jews building the walls of Jerusalem, they mocked them, saying, "What do these feeble Jews? If a fox go up, he shall even break down their stone wall."

But good Nehemiah kept on praying, and the feeble Jews went on building, each one with a weapon in one hand or a sword at his side; "for the people had a mind to work."

So the Mormon leaders scoffed at our missionaries and teachers in Utah. But a braver and more consecrated band of missionary workers it would be difficult to find than the missionaries and teachers in Utah. They went on with their work, preaching the Gospel, till they now can get a good hearing in all parts of the territory, and teaching school and doing missionary work so successfully that no girl they have ever taught has become a polygamous wife, and every boy they have taught is ashamed of and disgusted with the whole system.

They taught and preached and prayed by day and wrote letters at night; they stirred up their sisters and mothers in the East, and they in turn stirred up brothers and fathers; the press became enlisted; mammoth petitions poured into Congress; the President spoke; the government spoke and acted as well; more than 30,000 polygamists have been disfranchised; hundreds have been tried, convicted and sent to prison; many more are under indictment, and many are hidden away securely or have fled to parts unknown.

God has also interposed. Where are the bold leaders of a few years ago, whose voices were loud with ribaldry, vituperation, blasphemy and defiance of the government? Brigham Young is dead. John Taylor is

dead. Heber Kimball is dead. All the old powerful leaders are dead. The Mormons are substantially without a head.—*Church at Home and Abroad.*

### A PEOPLE NOT TO BE DESPISED.

THE Chinese have not only proved their ability to do more than hold their own in the sharp labor competition of the world; but they are showing that they are not to be despised in some other respects also. A missionary at Canton writes: "Why is it that in their own country they are gradually working the trade with foreign nations into their own hands? Why do foreign firms in China need to have a silent Chinese partner in order to be successful? Why are the banks of Japan managed by Chinese? Why are they the leading business men in Siam? Why is it that nine-tenths of the trade of Singapore is in the hands of Chinese merchants? Why is all this if not because the Chinese are everywhere able to hold their own in the close competition of trade?"

"And have not Chinese students, with the disadvantage of gaining their knowledge through a foreign language, carried off prizes and literary honors in American colleges? There is in China more than one Chinese lawyer well able to plead in the English language in English courts. There are Chinese diplomatists able to carry on negotiations in English or German or French. And now that by imperial authority western learning is to be introduced into China, who shall say that the time is not hastening on when the students of that great empire will hold their own in scholarly attainment?"

"It requires no prophet's eye to see that China is destined to be one of the leading nations of the world; and this strongly emphasizes the duty of the Christian Church to hasten the work of giving her the Gospel."

### STAGNATION IN AFRICA DISAPPEARING.

WHEN the late Bishop Steere began his work at Zanzibar and east central Africa, he had but one English clergyman and five native Christian young men as fellow-helpers. When he died eighteen years afterward, he left behind him thirty-four European helpers, as well as a large force of native Christians, to carry on the work. His recently

published memoir contains the following statement of the mission outlook in central Africa: "In Africa we are fighting against time. On all sides we are met by signs that the stagnation of Africa is past. The various trading, exploring, and missionary expeditions that have penetrated into all parts of central Africa, have opened the eyes of the natives to their ignorance, backwardness, and weakness. Even the very antagonism of the Mohammedans to Christianity has done good in its way by arousing the natives out of their lethargic state with regard to religion, and making them inquire into the differences between Christianity and Islam. The whole future of central Africa is trembling in the balance. The Africans will not remain as they are; they are asking for a religion, and they will have one. They are calling to England for teachers, even begging for men to teach them the faith of Christ. The false faith of Islam is at their door, they have not yet accepted it; but if, through lack of men with the apostolic spirit, the English Church is unable to answer their appeal for missionaries, they have no alternative, they must accept Islam, and in all probability be lost to Christianity, civilization, and freedom forever. For, as so unbiassed a witness as Mr. Palgrave wrote, in the *Cornhill Magazine* for August, 1878, 'Sooner or later the nation that casts in its lot with Islam is stricken as by a blight; its freshness, its plasticity, disappear first, then its reparative and reproductive power, and it petrifies or perishes.'"

### HOW TO WIN CHRISTIAN TRIUMPHS.

If we who are here to-day, men of all varieties of opinions, were required to indicate the eternal foundation, the central citadel of our faith, we should surely point not to the dogmatic systems which endeavor to translate its mysteries to our thought, not to the venerable confessions which have compressed for simple souls its fundamental truths into the narrow limits of ecclesiastical symbols, not even to that inspired teaching of Apostles which accommodated its central affirmations to the peculiar needs and capacity of the first century; but rather to the Person, the character, the acts, and the teaching of our Divine Master. Yes, Christ is Christianity. We must seek our faith to-day where St. Peter and St. John

found theirs, and we must teach it, not as they did, with reference to the sins and errors, the needs and capacity of primitive believers, but with reference to the difficulties and dangers, the thoughts, hopes and struggles of this living, changing and most critical age.

If we will but take up the task which God's providence is committing to us with a faith strengthened by what it has surrendered, and a love kindled to enthusiastic effort by open, close and constant communion with the Lord Jesus, I believe that it may be given to the Church to-day to make Christ loved as He never was in the so-called ages of faith, and to win triumphs of redeeming grace such as no generation has witnessed since Apostles taught and labored upon the earth.—*Bishop of Manchester at Church Congress.*

#### HOW RICH MAY A CHRISTIAN BECOME?

How rich is it right for a disciple of the Lord Jesus Christ to become? What amount of wealth is it consistent for him to accumulate? Doubtless it would be difficult to prescribe any definite limits. What might be right and proper for one person might not be so for another. A Christian in business may be allowed to accumulate and to retain so much as may be needful to carry on his business to the best advantage, always making it his supreme aim to acquire means for doing a greater amount of good. But beyond this, accumulation is questionable. It is questionable whether in these days it is right and proper for a Christian to accumulate millions of unused money. The demands for that money are great and urgent. The calls for it are many and loud. The treasury of the Lord is but scantily filled, whilst it should be full to overflowing. Millions are needed where but thousands and hundreds are supplied. During all the years that those millions, to which we have alluded, have been treasured up, they might have been going about doing good. The loss that has thus been sustained can never be known in this world. Had they been cast into the treasury of the Lord how many missionaries, both Home and Foreign, might have been sent forth into the broad and needy fields of the world, and how many benevolent causes might have been aided!

It becomes those Christians that have in their possession treasured wealth seriously to inquire whether the Lord has not present need of it.—*Home Missionary.*

#### FRAGMENTS.

— Of the 6,000,000 women in Brazil, only half a million can read.

— It is proposed to hold another general missionary conference at Shanghai in 1890.

— It is estimated that only ten per cent. of the men in China can read, and less than one per cent. of the women.

— Three hundred and sixty such commonwealths as Connecticut lie west of the Mississippi, and more than thirty-five times the area of all New England.

— Bishop Blyth writes from Palestine: "There never was a time when the Jews listened with such attention to the claims of Christianity as they do now."

— Within the last two years and a half seventeen churches have been built, or are in process of building in Nebraska, besides eight rectories and one guild-house.

— There are still two provinces in China without a resident missionary, and six provinces with only one station in each. The aggregate population of these eight provinces is 100,000,000.

— There is a movement in favor of a memorial to Bishop Morgan, the first translator of the Bible into the Welsh language; but the Welsh Bible is the best monument he can have, and one that will outlast any other.

— Mrs. Charles Turner, of Liverpool, has placed at the disposal of the Archbishop of York the sum of \$100,000, for aiding the clergy of the diocese who are unable to discharge their duties through age or physical infirmity. She had previously placed a like sum at the disposal of the Bishop of Liverpool.

— Lady Frederick Cavendish, the widow of the Lord Cavendish who was murdered in Phoenix park, Dublin, has sailed from London to South Africa, where she intends to help her brother, the Rev. A. V. Lyttleton, in his work among the gold diggers. She had given \$50,000 to the Bristol Bishopric fund.

# 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.

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## TO DIOCESAN OFFICERS.

THE December meeting of diocesan officers with the Secretary of the Auxiliary will be held on Thursday, the 27th, in Room 21, Bible House, at 10.30 A.M. All diocesan officers are cordially invited to be present.

JULIA C. EMERY,  
*Secretary.*

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## THE NOVEMBER MEETING.

As the Missionary Council met in Washington on Tuesday and Wednesday, November 13th and 14th, the meeting of Auxiliary officers for that month was held in the same place, on Thursday, the 15th.

The Holy Communion was celebrated in the Church of The Epiphany at 10 A.M., the Rev. E. M. Mott, assistant minister of the parish, being celebrant, and the Rev. W. S. Langford, D.D., and the Rev. J. Kimber, Secretaries of the Board, and the Rev. J. R. Hubard, D.D., Secretary of the Commission for Work among Colored People, assisting.

An address was made by the Rev. Dr. Langford on the words, "Ye serve the Lord Christ."

At the conclusion of the service the meeting was called to order in the Sunday-school room of the church.

Upon calling the roll the Secretary and Honorary Secretary answered to their names, and the Diocesan Branches of Central Pennsylvania, Delaware, Iowa, Maryland, the District of Columbia, Massachusetts, New York and Pennsylvania were found to be represented by officers.

Visiting members from several of these dioceses and from Connecticut, Newark, Springfield, Virginia and Western New York were also present.

After the reading of the Minutes of the meeting held in Philadelphia, October 27th, 1887, the Rev. Dr. Hubard gave a statement regarding the work of the Commission for Colored People, asking the sympathy and co-operation of the Auxiliary, and was followed by the Rev. Paulus Moort, of Trinity Church, Monrovia, speaking in behalf of mission work in west Africa.

## SALARY AND INSURANCE FUNDS.

After recess for luncheon, provided by the hospitality of the District Branch, the meeting reassembled at 2.30, when leaflets giving lists of women serving as missionaries in the different mission fields, with their salaries and names of such Auxiliary branches as are supporting individuals among them, were distributed; also leaflets giving the list of Foreign missionaries receiving benefit of the insurance fund and the branches insuring particular missionaries.

## WOMAN'S WORK.

The attention of those present was called especially to these leaflets, and they were requested to present them to their different branches, and to press upon them the importance of sharing in these two departments of Auxiliary work.

## UNITED WORK.

It was suggested that each year of the Auxiliary might well be marked by some one special offering in which all branches might share; and it was proposed that this year the means to build Christ Church Mission House at Anvik, Alaska, should be raised, and sent in the spring to Mr. Chapman, for that purpose.

## INCREASE OF BRANCHES.

Attention was called to the appendix to the annual report, giving, with the list of officers, the number of parishes and missions in each diocese and the number of those reported as sharing, during the year, in Auxiliary work. A letter from a diocesan officer of Connecticut was read, giving suggestions in regard to increasing the number of parish branches, and the President of the New York Committee on Work for Foreign Missionaries stated some of her experiences in this matter.

## JUNIOR BRANCHES OF THE AUXILIARY.

The plan of inaugurating in each parish a junior branch of the Auxiliary was brought prominently forward; the idea being that each parish should be organized with three societies engaged in Auxiliary work—one for the older women, one for the young girls, and one for children.

The report of the chairman of a committee on children's work appointed in the Western New York Branch, was read, and missionary clocks and catechisms, issued in that diocese, were distributed, and the President of St. Mark's Friendly League, explained the organization and workings of that society.

## CORRESPONDENCE.

The Honorary Secretary of the Auxiliary introduced the subject of correspondence between individual members of the Auxiliary and workers in feeble mission stations whose names might be suggested by their Bishops. By such correspondence those experienced in Church life and work might counsel and encourage others having little or no experience, and through its means help of many kinds might frequently be given.

With the singing of the 126th hymn the meeting adjourned.

## JUNIOR BRANCHES OF THE AUXILIARY.

It will be seen that, at the officers' meeting in Washington, as well as in the last report of the Auxiliary, special attention has been called to the formation of young girls and children into junior branches of the Auxiliary. We will print this month the account of two such branches formed in one of our parishes, and shall be glad to hear from any members of the Auxiliary (officers or others) interested in the subject, who may have suggestions to give or inquiries to make.

The Secretary of the Southern Ohio Branch writes:

My own societies, "Our Girls" and "The Little Missionaries," were organized some

time since; the first in June, 1880, the other in August, 1881. "Our Girls," as you know, have met every Monday evening since their organization. I gathered them together, believing there were young girls who would gladly do some Church work, if the way were only opened to them. Indeed, I did not know whether such small societies would be welcomed and enrolled in the ranks of the Auxiliary. The girls showed so much interest that, the following year, I determined to see what could be done with children. My plan was to call together the little girls of my infant class and see if anything could be done Saturday mornings. I gave notice of the meeting in Sunday-school, and on the following Saturday morning, when I went prepared to set my little girls to work, I found *forty boys and fifty-five girls*. The name I had chosen, "Little Women," was changed to "Little Missionaries," and their interest never flags. Many of those who began as little missionaries are soon to join "Our Girls," while the boys of those earlier meetings have organized a "Junior Brotherhood," meeting me on Wednesday afternoons. They have the prayers and rules belonging to the St. Andrew's Brotherhood, and on Saturday mornings direct the work of the younger boys who are constantly coming into the missionary society. Tiny girls and boys of four years string beads for the older children, so that all our dolls go forth with necklaces and bracelets of beads.

These societies have been so successful that many other parishes in our diocese have asked me to help them in organizing similar societies. I cannot say that I have any rule which I follow. I try to tell the girls or little children, as the case may be, how much there is to be done, and that some of the work cannot be done by "grown-ups," that little boys and girls know better what they would like on Christmas-trees, and the things *they* fancy are just what other little boys and girls like also. The young girls' societies sometimes clothe a child in the missionary's family for whom the older missionary society is working; or else send a box to some Indian or Freedman school, or to a hospital.

You know my "Little Missionaries" are divided into sixteen sections, which represent our sixteen missionary jurisdictions. It would be difficult to puzzle even the tiny little ones, as to the names of our Missionary Bishops, and we have outlined maps showing each missionary field, a cross marked wherever we have church, mission-station, hospital or school.

Now, if you should say to any one that I have two societies which I have kept up eight years, they may question you as to the length of my purse. The fact is, my wealth lies in my neighbors' *rag-bags*. I have several friends who send me these bags every spring and fall. Knowing I make use of all I can get, they slip in all scraps of dresses, old-fashioned skirts or overskirts, waists, half-worn underclothes, etc. I empty these things out upon a sheet. If there are pieces large enough for a dress, apron, waist, sacque or hood, I put them in the basket for "Our Girls." Sometimes I can get pretty combination dresses by putting two materials together. Pieces of silk or ribbon are for the linings of the hoods, narrower ribbons for the strings; all buttons from underclothing or old waists go into the button box.

Smaller pieces of any material, odd bits of lace and ends of ribbon fall to the share of the "Little Missionaries," and are made up into dolls' dresses, pin-cushions or marble bags. When all material is cut to the best advantage, the odd bits are cut for rag carpeting which the *boys* sew, and the ends which cannot be used go to the ragman, and all money thus gained is laid aside to pay for the weaving of the carpet. I forgot to say that the underclothing for the dolls is almost always made of the tucking at the bottom of skirts that have come in my parcels of rags. Buttons we never have to buy. We always have lots of pearl and fancy buttons.

I have never found the slightest difficulty in interesting the children or girls; indeed, I think they show more real missionary spirit than the older people. I cannot see why the children should not be taught that it is their duty to do all they can, and it seems to me that it is *our* duty to teach them the way. We receive the child into the Church at

its Baptism. It seems to me this is a responsibility we all share, and if we do not make Church work interesting to *youthful* minds, we cannot wonder at the apathy so often seen in riper years.

### THE YOUNG CHRISTIAN SOLDIER.

HAVING introduced so prominently, this month, the subject of children's work, we would suggest to all members of the Auxiliary, having junior branches in their care, or who wish to organize such, that they take for their own use and help in this matter a copy of THE YOUNG CHRISTIAN SOLDIER.

This paper is issued from the Mission Rooms, weekly, the subscription for a single copy for the year being eighty cents. It is the authorized channel of communication between missionary workers and the children of the Church, and beside the missionary information which it conveys, it gives many suggestions regarding methods by which children may be interested and their services gained for missions.

The year begins with Advent; and with the first number for 1888-'89 is begun a series of "Bible Readings for Children's Missionary Societies" which we hope will be widely used. Also, under the head of "Our Scrap-book" will be found suggestions that might well be followed out by officers of all branches of the Auxiliary, whether of older or younger members.

The editors will be very happy to receive from both missionary workers and missionary helpers any communications that may add to the missionary interest and value of the paper.

### CHINA.

#### A CHRISTMAS BOX FOR CHINA, AND THE GIRLS OF THE JANE BOHLEN SCHOOL.

MRS. GRAVES writes from Wuchang, October 3d: "I have been very remiss in that I have not sooner written to acknowledge the arrival of the box from our little friends of the 'Twenty Minutes Society.' It came in August just after our return from the bungalow. We opened it, took a look, and then nailed it up again and put it away for Christmas. Everything was wisely chosen and we agreed that it was the best selection for China we had ever seen.

"I have long thought it would be better to have no coolie about the girls' school, partly because it is better for the girls to do all their own work now, as they certainly must when they go to their own homes. I talked it over with the matron and she was of my opinion, so we decided to hire a man to carry water, and call in a man for a day's cleaning when needed, and let the larger girls mop the floors.

"When the girls came together after the

summer vacation, I told them our plan and the reasons for it, and noticed some black looks which I expected would soon disappear when they saw we were in earnest; for I was asking them to do no more than the girls had done cheerfully and easily in the old days when Miss Roberts had charge of the school.

"The next morning the matron sent for me, saying that all the girls had refused to do any mopping. I went over, and Mr. Graves with me, and again explained our reasons and told them they must obey in this matter. Four of them had to be sent before the others decided to yield. Then they yielded gracefully, and all has gone on happily since.

"I afterwards learned that the cook, who had three daughters in school, had planned the rebellion, and was angry with the matron because she would not encourage it. I was sorry enough to lose my four girls. I have one new one and hope the old number will soon be made up."

## ACKNOWLEDGMENTS.

### OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

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

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

The Treasurer acknowledges the receipt of the following sums from October 1st, to November 1st, 1888.

<b>ALABAMA—\$20.25</b>		<i>Bridgeport</i> —Christ Church, Domestic, \$41.06; Foreign, \$48.49	89 55
<i>Huntsville</i> —Church of the Nativity, Domestic and Foreign	20 25	<i>Guilford</i> —Christ Church, Domestic, \$30; Foreign, \$20	40 00
<b>ALBANY—\$290.31</b>		<i>Hamden</i> —Grace, Domestic	6 00
<i>Albany</i> —All Saints' Cathedral, Wo. Aux., for "All Saints' Cathedral" scholarship, St. Mary's Hall, Shanghai, China	40 00	<i>Hartford</i> —Grace Chapel S. S., Indian, Trinity Church, Domestic, \$25; Indian, \$25; Colored, \$25; Foreign, \$25	100 00
<i>St. Paul's</i> , Domestic	53 75	<i>New Haven</i> —Trinity Church, Foreign	113 09
<i>Granville</i> —Trinity Church, General	4 80	<i>J. J. Crane</i> , m.d., Foreign	150 00
<i>Hudson</i> —Christ Church, Sp. for Church Building Fund at San Buenaventura, Cal., \$35; S. S., Sp. for scholarship in Utah, \$20	55 00	<i>Ladies' Church</i> Missionary Association, Wo. Aux., Sp. for Domestic Contingent Fund	20 00
<i>Johnstown</i> —St. John's, Sp. for Rev. F. R. Graves, China, \$10; Sp. for Rev. B. B. Tyler, Hampton, Va., \$22.30	32 30	<i>Norwalk</i> —"O.," Wo. Aux., Foreign	10 00
<i>Ogdensburg</i> —St. John's, Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China	30 00	<i>Stratford</i> —Christ Church, Domestic	37 00
<i>Potsdam</i> —Elizabeth Clarkson, Sp. for insurance on St. John's Church, Shanghai, China	64 00	<i>Waterbury</i> —St. John's, Domestic	128 47
<i>Troy</i> —St. Barnabas', Foreign	7 08	<i>Miscellaneous</i> —"Anonymous," Sp. for Rev. Messrs. Graves and Partridge's work, China	5 00
<i>Waterford</i> —Grace Church Mission Chapter, Sp. for Rev. F. R. Graves' work, China	3 38	<b>DELAWARE—\$37.43</b>	
<b>CALIFORNIA—\$4.45</b>		<i>Claymont</i> —Wo. Aux., for travelling expenses, General	9 00
<i>Los Angeles</i> —Epiphany, Texas, \$2.35; Africa, \$2.10	4 45	<i>New Castle</i> —Immanuel Church, General	28 43
<b>CENTRAL PENNSYLVANIA—\$21.60</b>		<b>EAST CAROLINA—\$1.00</b>	
<i>Great Bend</i> —Grace, Foreign	6 35	<i>Aurora</i> —C. G. T. Bryan, Foreign	1 00
<i>St. Mark's</i> , Foreign	3 25	<b>EASTON—\$35.61</b>	
<i>Milford</i> —Church of the Good Shepherd S. S., Indian	2 00	<i>Longwood</i> —All Saints' Parish, for work at Wuchang, China, \$10; General, \$5.47	15 47
<i>Stroudsburgh</i> —Girls' Home Mission Circle, for "Bessie" scholarship, St. John's School, South Dakota	10 00	<i>Chestertown</i> —Emmanuel Church, General, \$6.40; "C. R. W.," Domestic, \$1.50; "W. S. W.," Foreign, \$1.30	9 16
<b>CHICAGO—\$95.75</b>		<i>Elkton</i> —Trinity Parish and S. S., General	10 98
<i>Chicago</i> —Church of Our Saviour, Indian	21 75	<b>FOND DU LAC—\$6.21</b>	
<i>Trinity</i> Church, Helping Hands, Wo. Aux., Sp. for Bishop Brewer	50 00	<i>Oneida</i> —Hobart Church, General	6 21
<i>Wo. Aux.</i> , meeting at Church of the Epiphany, Colored	10 00	<b>INDIANA—\$10.25</b>	
<i>Joliet</i> —Christ Church, Wo. Aux., Africa, \$7; General, \$5; "E. A. G.," Domestic, \$1; Foreign, \$1	14 00	<i>La Porte</i> —St. Paul's, Sp. for Bishop Weed	10 25
<b>CONNECTICUT—\$707.81</b>		<b>IOWA—\$23.50</b>	
<i>Ansonia</i> —Christ Church, Wo. Aux., Sp. for Domestic Contingent Fund	2 00	<i>Burlington</i> —Christ Church, Sp. for Bishop Weed, for yellow fever sufferers, \$12.25; Wo. Aux., Alaska, \$5; Sp. for missionary in Plain City, Utah, \$5; S. S., "M. C. L.," Sp. for Christmas gifts for St. Agnes', School, Tokio, \$1	23 25
		<i>Miscellaneous</i> —"M.," Domestic	25

## LONG ISLAND—\$192.06

Brooklyn—Grace, Missionary Boxes, Foreign	34 04
St. Matthew's S. S., Domestic, \$8; Foreign, \$8	16 00
College Point—St. Paul's Chapel, for "Muhlenburg" scholarship, Hope School, South Dakota	20 00
Jamaica—Grace, General	71 96
Port Jefferson—Christ Church, Domestic	4 70
Rockaway—Trinity Church, Foreign	39 71
Setauket—Caroline Church, Domestic	5 65

## LOUISIANA—\$12.10

Newellton—St. Mary's, Domestic	10 10
New Orleans—St. Paul's, "Q. Q. Q.," Foreign	2 00

## MARYLAND—\$404.82

Baltimore—Ascension, Wo. Aux., Domestic, \$10.50; Colored, \$10.50; Foreign, \$10.50	31 50
St. Mark's, Domestic, \$1.15; Foreign, 70 cts.; "A Member," Domestic and Foreign, \$2.50; Sp. for church building, Haiti, \$1.23	5 78
St. Peter's S. S., Sp. for Rev. Mr. Russell's Colored work, Lawrenceville, Va.	25 00
Baltimore Co. (Towson town)—Trinity Church, Domestic and Foreign	73 54
District of Columbia (Washington)—Ascension, Domestic, \$130.95; Foreign, \$128.65	259 00
Harford Co.—Churchville Parish, Foreign	5 00
Howard Co.—Queen Caroline Parish, Christ Church, General	5 00

## MASSACHUSETTS—\$989.11

Beverly—St. Peter's, Foreign	100 00
Boston—Church of the Messiah S. S., for "Bishop Randall" scholarship, Hope School, South Dakota	60 00
St. John the Evangelist, Domestic	115 45
(Charlestown)—St. John's, Missionary Box, Wo. Aux., Sp. for Bishop Holly	10 00
St. Paul's, Mothers' Meeting, Wo. Aux., Sp. for Mrs. Brierley, for a specific use	2 21
Cambridge—St. John's Memorial Chapel, Sp. for Bishop Johnston, \$50; Rev. George Z. Gray, D.D., for Japan, \$5	55 00
Clinton—Church of the Good Shepherd, Domestic	12 27
Falmouth—Mission, Domestic	50 00
Lawrence—Grace, Domestic	30 64
Lenox—Trinity Church, Domestic and Foreign	171 00
Longwood—Church of Our Saviour, "A Member," Sp. for Rev. P. P. Alston's School, Charlotte, N. C.	25 00
Lynn—St. Stephen's, Wo. Aux., for Mrs. Payne's salary, \$10; Africa, \$22.63; "Mary D. Burnham" scholarship, Drury Station, Africa, \$25; Sp. for suits for Cape Mount boys, \$2.37; Sp. for support of Marion Halliday baby, St. Mary's Orphanage, Shanghai, China, \$30	80 00
Newburyport—St. Paul's, Wo. Aux., for "Bishop Bass" scholarship, Hope School, South Dakota	60 00
"Friends," Sp. at discretion of Rev. E. R. Woodman, Japan	23 00
Newton—Grace, "A Member," through Wo. Aux., Sp. for Bishop Holly	1 00
Pittsfield—"E. S. N.," Wo. Aux., for salary of Rev. P. C. Zotom, Indian Territory	20 00
Salem—St. Peter's, "A Member," Wo. Aux., Sp. for Bishop Holly	1 00
Somerville—St. James', Domestic	4 00
Stockbridge—St. Paul's, Colored	42 94
Winchester—Epiphany, Domestic, \$30; Indian, \$22.55; Colored, \$18.20; Foreign, \$30.85	101 60
Worcester—All Saints', Wo. Aux., to complete two scholarships, Cape Mount School, Africa	10 00

Miscellaneous—"A Friend," Wo. Aux., Sp. for Bishop Holly	5 00
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## MICHIGAN—\$335.48

Alpena—Trinity Church, Wo. Aux., for Mrs. Jennings' salary, \$10; Sp. for St. Luke's Hospital, Denver, Col., \$1	14 00
Bay City (West)—St. Barnabas', Wo. Aux., for Mrs. Jennings' salary, \$3; Sp. for "Reno" scholarship, Nevada, \$3	6 00
Detroit—Christ Church, Foreign, \$156.31; Wo. Aux., Sp. for "Reno" scholarship, \$10	168 31
Grace Wo. Aux., Sp. for "Reno" scholarship	5 00
St. George's, Wo. Aux., Sp. for "Reno" scholarship	5 00
St. John's, Wo. Aux., for Mrs. Jennings' salary, \$50; Sp. for "Reno" scholarship, \$60	110 00
St. Paul's, Wo. Aux., Sp. for Bishop Talbot's work	10 00
Henriett—Christ Church, Wo. Aux., for Mrs. Jennings' salary	2 00
Lansing—St. Paul's, Wo. Aux., Sp. for "Reno" scholarship	2 70
Stockbridge—Christ Church, Wo. Aux., for Mrs. Jennings' salary	2 00
Miscellaneous—Collection at Jackson, Wo. Aux., Sp. for "Reno" scholarship	12 47

## MINNESOTA—\$8.35

Fairmount—St. Martin's Parish, Missionary Boxes, General	8 35
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## MISSOURI—\$110.53

Kansas City—Trinity Church S. S., Sp. for Bishop Talbot	65 53
St. Louis—Christ Church Cathedral, Domestic, \$5; Foreign, \$5	10 00
St. George's, Sp. for Bishop Talbot	35 00

## NEBRASKA—\$40.00

Omaha—Brownell Hall, Wo. Aux., for "Brownell Hall" scholarship, Jane Bohlen Memorial School, Wuchang, China	40 00
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## NEWARK—\$254.67

Englewood—St. Paul's, Foreign, \$5; "A Member," Wo. Aux., Sp. for St. Mary's Institute, Dallas, Texas, \$1	6 00
Greenville—Grace, Domestic, \$8.25; Wo. Aux., General, \$1; "A Member," for Miss Ives' stipend, \$1	10 25
Hoboken—St. Paul's, Foreign	25 42
Montclair—St. Luke's, Domestic	100 00
Newark—St. Barnabas', Sp. for Bishop Weed's work, Florida	13 00
Orange—Francis C. Henderson, Sp. for "Alfred Biddle Memorial" scholarship, St. Mary's Orphanage, Shanghai, China	15 00
Miscellaneous—Wo. Aux., for Miss Ives' salary	25 00
Woman's Missionary League, for "Northern New Jersey" scholarship, St. Paul's School, South Dakota	60 00

## NEW HAMPSHIRE—\$99.13

Concord—St. Paul's, Domestic, \$12.55; Foreign, \$9.60	22 15
Dunbarton—St. John the Evangelist, Wo. Aux., Domestic	2 00
Nashua—Church of the Good Shepherd, Wo. Aux., Domestic	1 00
North Conway—Christ Church, General	50 00
Salmon Falls—Christ Church, Foreign	4 95
Wolfboro Junction—St. John the Baptist, Domestic, \$7.61; Foreign, \$11.42	19 03

## NEW JERSEY—\$97.75

Elizabeth—St. John's S. S., for "Rev. A. S.	
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Clark Memorial" scholarship, St. Margaret's School, Japan.....	40 00	Fund, \$2.50; Sp. for Christmas gifts for Hankow, \$2.50.....	5 00
Mrs. Ogden, General.....	1 00	Philadelphia—Advent, Domestic, \$150.48; Foreign, \$100.....	250 48
Princeton—Trinity Church, Woman's Missionary Society, for "Louisa C. Tut-hill" scholarship, Bridgman Memorial School, China.....	40 00	Memorial Church of the Advocate, Domestic and Foreign, \$25; Sp. for Rev. O. H. Murphy's work, Upper Fairmount, Md., \$15.....	40 00
Rahway—St. Paul's Guild, General.....	8 75	Emmanuel Church, "W. B.," Indian, 50 cts.; Africa, 50 cts.....	1 00
Somerville—St. John's, General.....	8 00	Grace, Foreign.....	60 72
<b>NEW YORK—\$1,902.32</b>		(Mt. Airy)—Grace, Domestic.....	69 23
Clifton—St. John's, Sp. for yellow fever sufferers, Florida.....	111 66	(Northern Liberties)—St. John's, Domestic, \$2.50; Foreign, \$2.50.....	5 00
Mamaroneck—St. Thomas' Woman's Missionary Association, Sp. for Bishop Garrett's School, Dallas, Texas.....	17 75	St. John's, Domestic.....	50 00
New York—Christ Church S. S., for "Christ Church" scholarship, St. Mary's School, South Dakota.....	60 00	(West)—St. Mary's, Wo. Aux., Sp. for Bishop Holly.....	16 00
Grace, Sp. for Bishop Gilbert's Indian School, Minnesota.....	100 00	(Chestnut Hill)—St. Paul's, Indian.....	100 00
Intercession, Foreign.....	10 15	St. Stephen's, Domestic.....	157 37
Reconciliation, Colored.....	8 42	(Chestnut Hill)—"A. B.," for Alaska, \$100; Sp. for Rev. H. Forester, for church in Los Animas, Cal., \$50.....	150 00
(Harlem)—St. Andrew's, Wo. Aux., Sp. for Mrs. J. W. Handford.....	25 00	Rev. A. L. Elwyn, Sp. for Bishop Leonard's work.....	5 00
St. Augustine's Chapel, Missionary Guild, Domestic, \$133.53; Foreign, \$133.53.....	267 06	Radnor—St. David's S. S., for Bishop Hare's work among Indian children.....	3 50
St. Clement's, General.....	56 70	Miscellaneous—Foreign Committee, Wo. Aux., for "Bishop Whitaker" scholarship, Cape Mount School, Africa.....	10 25
St. George's S. S., Sp. to complete St. George's School, Cape Mount, Africa.....	100 00		
(Fordham)—St. James', Wo. Aux., Hoffman Institute Building Fund, Africa.....	22 75	<b>PITTSBURGH—\$98.39</b>	
St. Paul's Chapel, Wo. Aux., for "Dr. Haight" scholarship, Duane Hall, China.....	40 00	Brownsville—James L. Bowman, for "Janie Vaughan" scholarship, Bishop Boone Memorial School, Wuchang, China.....	40 00
St. Thomas', Colored.....	506 09	Erie—St. Paul's, Domestic, \$42.99; General, \$4.65; Sp. for Bishop Spalding, Colorado, \$8.75.....	56 39
St. Timothy's, Domestic, \$80; Foreign, \$30.....	110 00	Pittsburgh—"A. L. W.," through Wo. Aux., Sp. for Christmas gifts, Hankow.....	2 00
Wo. Aux., "A Member," Sp. for cornerstone for new Church Mission House.....	100 00		
"Anonymous," Sp. for Bishop Weed.....	100 00	<b>QUINCY—\$9.25</b>	
Peekskill—St. Peter's S. S., for "St. Peter's" scholarship, Orphan Asylum, Cape Palmas, Africa.....	25 00	Rock Island—St. Paul's, Missionary Guild, General.....	9 25
Rye—Christ Church, Woman's Missionary Association, Sp. for Rev. B. B. Babbitt's work, Columbia, South Carolina.....	75 71		
Scarsdale—St. James the Less S. S., General.....	25 25	<b>RHODE ISLAND—\$139.00</b>	
Sing Sing—Trinity Church, General.....	69 05	Newport—Trinity Church, Colored.....	39 00
Yonkers—St. John's, "A Member," Wo. Aux., Sp. for Domestic Contingent Fund.....	1 00	Providence—Epiphany, St. Agatha's Society, through Indian Aid Society, Sp. to furnish room in St. Mary's School, South Dakota.....	15 00
Mrs. W. F. Cochran, for "Christiana Mason Gibson Memorial" scholarship, St. John's School, South Dakota.....	60 00	St. James', Foreign, \$10; Sp. for Bishop Weed's work, Florida, \$15.....	25 00
Miscellaneous—Wo. Aux., for Tokio Institute, Japan.....	10 23	St. John's S. S., for "St. John's S. S." scholarship, St. Mary's School, South Dakota.....	60 00
"Anonymous," Sp. for Bishop Holly.....	50		
<b>NORTH CAROLINA—\$45.46</b>		<b>SOUTH CAROLINA—\$37.60</b>	
Asheville—Trinity Church, Wo. Aux., for "Jarvis Buxton" scholarship, Duane Hall, China.....	20 00	Charleston—Grace, Domestic.....	32 60
Flat Rock—St. John in the Wilderness, Domestic, \$10; Foreign, \$10.13.....	20 13	Cheraw—"A Friend," Indian.....	5 00
Iredell Co.—St. James', General.....	3 94		
Pittsborough—St. James', "Members," General.....	1 39	<b>SOUTHERN OHIO—\$30.00</b>	
<b>OHIO—\$123.76</b>		Cincinnati (College Hill)—Grace S. S., Domestic, \$15; Foreign, \$15.....	30 00
Cleveland—Emmanuel Church, Wo. Aux., for Colored schools in Georgia.....	5 00	<b>TENNESSEE—\$9.75</b>	
St. John's, Wo. Aux., for Colored schools in Georgia, \$10; Sp. for Foreign Insurance Fund, \$20.....	30 00	Memphis—St. Mary's Cathedral, Domestic and Foreign.....	9 75
St. Paul's, for work in Dakota and Montana.....	28 25		
Hudson—Christ Church, Wo. Aux., for Colored schools in Georgia.....	3 50	<b>TEXAS—\$40.00</b>	
Sandusky—Grace, for theological education, St. John's College, China.....	14 86	Miscellaneous—"A Friend," Wo. Aux., Africa, \$10; Japan, \$20; Bishop Holly's work, Haiti, \$10.....	40 00
Toledo—Grace, General.....	7 15		
Miscellaneous—"Anonymous," Wo. Aux., Sp. for Domestic Contingent Fund.....	35 00	<b>VERMONT—\$309.00</b>	
<b>PENNSYLVANIA—\$923.55</b>		Middlebury—Dividend from estate of Eliza H. Platt, Domestic, \$82; Foreign, \$83.....	164 00
Bryn Mawr—Church of the Redeemer Wo. Aux., Sp. for Domestic Contingent		Miscellaneous—Wo. Aux., Sp. for new mission building, Alaska, \$100; Sp. for Bishop Whipple, \$25; Sp. for student	

## ACKNOWLEDGMENTS.

with Rev. T. B. Clarkson, Eastover, S. C., \$20.....	145 00	<b>NEW MEXICO AND ARIZONA—\$5.05</b>	
<b>VIRGINIA—\$284.76</b>		<i>New Mexico.</i>	
<i>Alexandria Co.—St. Paul's, "A Member," Domestic, \$15; Foreign, \$15.....</i>	30 00	<i>East Las Vegas—St. Paul's, Domestic.....</i>	5 05
<i>Amherst Co.—Ascension, General.....</i>	18 00	<b>NORTH DAKOTA—\$2.00</b>	
<i>Clarke Co.—Grace, Foreign.....</i>	14 03	<i>Grand Forks—St. Paul's, Sp. for Bishop Holly .. .</i>	2 00
<i>Henrico Co.—St. Andrew's, Japan.....</i>	5 00	<b>NORTHERN CALIFORNIA—\$5.00</b>	
<i>Moore Memorial Church, Mrs. E. T. D. Myers, Domestic and Foreign.....</i>	12 00	<i>Nevada City—Trinity Church, Domestic....</i>	5 00
<i>Norfolk Co.—St. Luke's, Mexico, \$5; General, \$139.73.....</i>	144 73	<b>SOUTH DAKOTA—\$10.99</b>	
<i>Prince George Co.—Merchants' Hope Church, B. Tenner, Foreign.....</i>	1 00	<i>Pine Ridge—Rev. C. S. Cook, for Bishop Ferguson's work, Africa.....</i>	6 00
<i>Tazewell Co.—Stras Memorial Church, Letitia St. Clair Stras (died July 9th, aged five years) toward education of heathen girl, Japan.....</i>	60 00	<i>Edgar M. Keith, Sp. for yellow fever sufferers, Florida.....</i>	4 99
<b>WESTERN MICHIGAN—\$190.87</b>		<b>WASHINGTON TERRITORY—\$7.50</b>	
<i>Allegan—Church of the Good Shepherd, Missionary Boxes, Wo. Aux., for Mrs. Miles' salary, \$8; S. S., for Bishop Gillespie" scholarship, St. Margaret's School, Tokio, \$5.....</i>	13 00	<i>Whatcom—St. Paul's, Sp. for yellow fever sufferers, Florida.....</i>	7 50
<i>Benton Harbor—Holy Trinity Church, Domestic .. .</i>	2 00	<b>WESTERN TEXAS—\$9.55</b>	
<i>Grand Rapids—St. Mark's, Sp. for yellow fever sufferers, Florida.....</i>	81 70	<i>Gonzales—Church of the Messiah, Elliott Memorial Missionary Society, Foreign..</i>	3 00
<i>Hastings—Emmanuel Church, General, \$6.25; Wo. Aux., for Mrs. Miles' salary, \$15.07; S. S., for "Bishop Gillespie" scholarship, St. Margaret's School, Tokio, \$5; Sp. for support of baby in St. Mary's Orphanage, Shanghai, China, \$5.....</i>	31 32	<i>Luling—Elliott Memorial Missionary Society, General .. .</i>	3 00
<i>Kalamazoo—St. Luke's, Foreign, \$47.35; Wo. Aux., for Mrs. Miles' salary, \$14.50</i>	61 85	<i>San Antonio—St. Luke's, Domestic.....</i>	3 55
<i>Pentwater—St. James' S. S., Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China.....</i>	1 00	<b>WYOMING AND IDAHO—\$5.16</b>	
<b>WESTERN NEW YORK—\$31.25</b>		<i>Idaho.</i>	
<i>Geneva—Trinity Church, Domestic.....</i>	25 00	<i>Emmett—St. Mary's, Domestic.....</i>	5 16
<i>Phelps—St. John's S. S., Sp. for St. Mary's Orphanage, Shanghai, China.....</i>	4 25	<b>FOREIGN—\$40.00</b>	
<i>Rochester—St. Luke's, Wo. Aux., Sp. for Domestic Missionary Lending Library..</i>	2 00	<i>Japan, Tokio—Rev. A. R. Morris, for "Japanese" scholarship, Bishop Boone Memorial School, Wuchang, China.....</i>	40 00
<b>WEST VIRGINIA—\$5.80</b>		<b>MISCELLANEOUS—\$3,617.73</b>	
<i>Parkersburg—Trinity Church, General....</i>	5 80	Interest, Domestic, \$1,447.36; Foreign, \$1,612.64.....	3,060 00
<b>NEVADA AND UTAH—\$25.00</b>		Interest on Union Trust Co. deposits.....	530 73
<i>Utah.</i>		Elberon, Ten Kings' Daughters, Wo. Aux., Sp. for yellow fever sufferers, Florida..	15 00
<i>Salt Lake City—St. Mark's Cathedral S. S., for "Putnam" scholarship, Cape Mount, Africa.....</i>	25 00	Hartford Bridge Co. dividend, Domestic, \$5; Foreign, \$5 .. .	10 00
		"Anonymous," Colored.....	2 00
		<b>LEGACIES—5,000.00</b>	
		<i>Mass., Newton—Estate of Henry Homer Linder.....</i>	5,000 00
		Receipts for October.....	16,706 91
		Amount previously acknowledged.....	15,488 04
		Total receipts since September 1st, 1888..	<u>32,194 95</u>



















