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The
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

VOLUME LIV., MDCCCLXXXIX.

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THE SPIRIT OF MISSIONS

EDITED BY THE BOARD OF MISSIONS

Protestant Episcopal Church

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**The Domestic and Foreign Missionary Society of the Protestant
Episcopal Church in the United States of America,**

COMPOSED OF ALL MEMBERS OF THE CHURCH,

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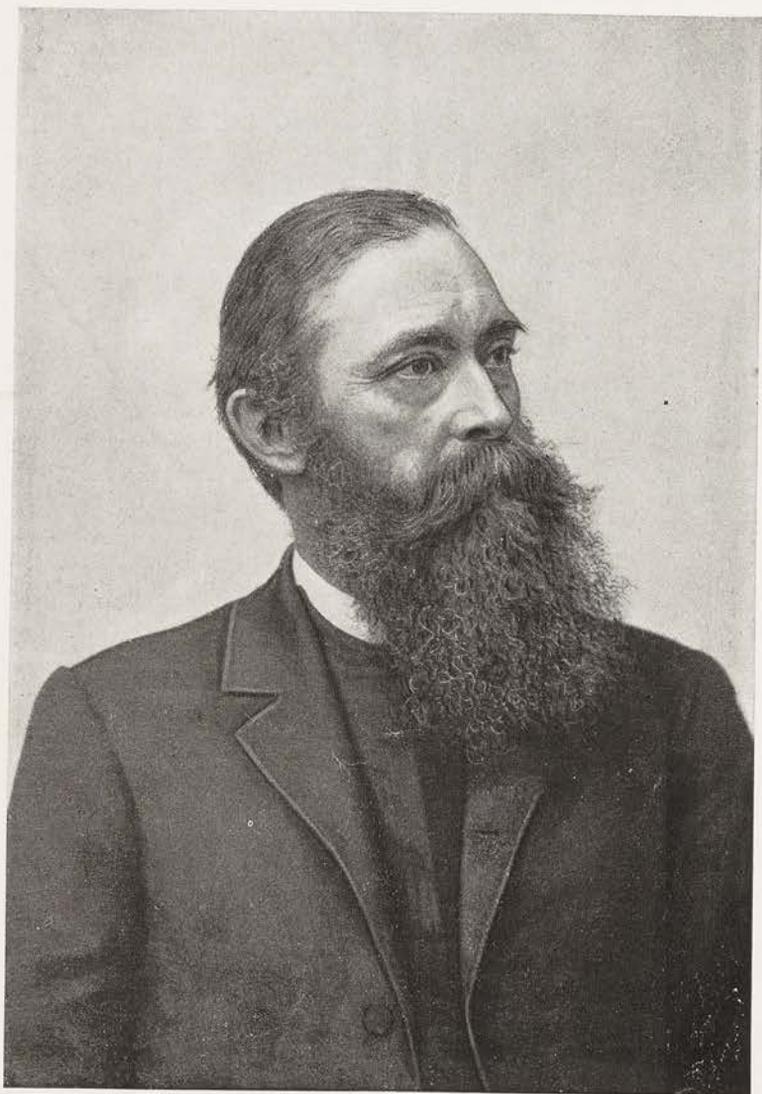
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THE REV. J. MILLS KENDRICK, D.D.,
Bishop-elect of New Mexico and Arizona.

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JANUARY, A. D. 1889.

No. 1.

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22 BIBLE HOUSE, NEW YORK.

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

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, DECEMBER 11TH, 1888.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Niles, Whitaker and Paret; the Rev. Drs. Hoffman, McVickar, Reese, Davies, Satterlee, Shipman, Swope, Hall and Huntington; and Messrs. Coffin, Stark, Vanderbilt, Low, King, Shoenberger, Mills, Whitlock, Chauncey and Swayne. Of the *ex-officio* members, the Right Rev. Dr. J. A. Paddock was present. A letter was submitted from Mr. John Nicholas Brown accepting his election to membership in the Board. Mr. Brown appeared and took his seat.

— According to the requirement of the By-laws, the Board proceeded to an election of officers and Standing Committees. The Right Rev. Dr. Doane was re-elected Vice-President; the Rev. Dr. William S. Langford was re-elected General Secretary; the Rev. Joshua Kimber was re-elected Associate Secretary,

and Mr. George Bliss was re-elected Treasurer. The Advisory Committee, the six Standing Committees, and the Auditing Committee, were duly elected.

— The Proceedings of the Missionary Council, together with certain reports from Missionary Bishops and recognized auxiliaries, which had been received since the last meeting of the Board, were formally submitted.

— A communication was received from the Rev. Dr. William Tatlock, Secretary of the House of Bishops, dated Washington, D. C., November 15th, 1888, informing the Board that, on that date, the House of Bishops had nominated for the approval of the several Bishops and standing committees, the Rev. Dr. J. Mills Kendrick, of Southern Ohio, as Bishop of the Missionary Jurisdiction of New Mexico and Arizona. In connection with this the General Secretary stated that he had received a letter from the Rev. Dr. Kendrick, saying that he had written to the Presiding Bishop that if the nomination should be ratified he was willing to accept the election. Dr. Tatlock's letter conveyed the further information that the House of Bishops had postponed, until the meeting of the next General Convention, the question of the erection of the Territory of Arizona into a separate jurisdiction, and the question of electing a Bishop for Alaska; both of which questions were raised in the Missionary Council.

— A communication was received from the Rev. Dr. James R. Hubbard, secretary of the Commission for Work among Colored People, expressing the wishes of several of the Bishops with regard to the method of the payment of missionaries among the colored people in their respective jurisdictions.

— On behalf of the said Commission, the Right Rev. Dr. Paret made a statement with regard to the question of establishing a theological hall in connection with Howard University, which proposition had been favorably received by the Missionary Council, and said that the Commission has been offered most advantageous terms; whereupon the Board, by resolution, expressed its appreciation of the kindly and Christian proposition made by the authorities of the institution mentioned, and appointed a special committee of five to confer with the Commission upon the subject and report to the Board at an early day.

— A communication was received from the Right Rev. Dr. G. F. Popham Blyth, Anglican Bishop in Jerusalem and the East, asking co-operation in his missionary work among the Jews in Palestine. It being understood that a similar communication was under consideration by the Board's auxiliary, the Church Society for Promoting Christianity amongst the Jews, the whole matter was referred to it for determination.

— Communications were considered from fourteen of the Bishops in the Domestic field with respect to missionary work in their jurisdictions, and a similar communication from the standing committee of the Diocese of Fond du Lac, and such action was taken as was necessary.

— Communications were submitted from all the Foreign Bishops and a number of their missionaries. Extracts from several of these letters have appeared or will appear in this magazine. Permission was granted to Dr. W. A. Deas, of Wuchang, to come home for the usual vacation, after seven years' service, by way of the Suez Canal route, with the purpose of visiting hospitals on the continent of Europe and in England. Mr. Henry Hertz willing to remain in the employ of the China mission as the accountant and declining to

act longer as assistant treasurer, the Board formally approved of the Bishop's appointment of the Rev. Yung Kiung Yen, M. A., who has had long experience, as assistant treasurer of the mission. An appropriation, from the proceeds of legacies now in the treasury, of \$800 was made for extensive repairs which have been already undertaken upon the buildings at Wuchang station, and \$500 from the same source was appropriated, to be expended in Nara, Japan, by Mr. Dooman, subject to the sanction of the Bishop, for building purposes and furniture; \$1,000 was also appropriated from the same source for the completion of the church in Tokio which Bishop Williams is erecting with the proceeds of a legacy at his own discretion, and which it appeared was insufficient to finish the building. An appropriation of \$270 was made from the Jane Bohlen Fund for the purchase of books for the African mission.

— The special committee on Alaska made further report, and upon their recommendation \$250 was appropriated for the purchase of a boat for the use of the missionaries on the Yukon river.

— The General Secretary submitted and read a communication from Mr. James M. Brown, dated November 12th last, resigning his membership in the Board for the reason that the pressure of other duties prevented him from attending the meetings, and assuring the Board that his interest in the work would be continued. Whereupon, the following action was taken:

Resolved: That the resignation of Mr. Brown be and is hereby accepted with an expression of sincere regret on the part of the Board, and that the Secretary be directed to place upon the Minutes a record of Mr. Brown's service in behalf of this Society.

MINUTE.

Mr. James M. Brown was elected in February, 1873, as Treasurer of the Foreign Committee *vice* Mr. James S. Aspinwall resigned, in which position he served most efficiently until September, 1885, when the Domestic and Foreign Committees were discontinued. He then sought relief from further official connection with the Board of Managers, but acceded to its urgent request that he should remain as Treasurer, at least for a time. He continued to serve for one year, and was immediately thereafter elected to membership in the Board, in which body he had previously had a seat by virtue of his office.

The Board recognizes that Mr. Brown's interest in the missionary work of the Church is in nowise diminished, but that he feels that he must now be relieved after so many years of service from active co-operation, and give place to one whose responsibilities in business life may not be so great.

MEN WANTED.

THERE is immediate and pressing need of a married clergyman who is competent to undertake the peculiar work of a missionary in Alaska. The Rev. Octavius Parker has resigned because the health of his wife did not permit her to remain in that climate. He will return next summer to rejoin his wife, who is in California. When he comes away the Rev. Mr. Chapman will be quite alone, and whoever is to join him must be ready to sail from San Francisco by the first of May.

The work in Shanghai, China, is also urgently demanding the appointment of two or three additional clergymen. The Bishop's call for such appointments came several months ago, since which time the Rev. Mr. Thomson has returned

to the United States, and because of the failure of Mrs. Locke's health, requiring a change of climate, the Bishop has felt it necessary to remove to Hankow and take up Mr. Locke's important work there. It must be manifest to all that these changes leave our Shanghai station in very great need of reinforcement. This need is especially commended to the members of the graduating classes in the theological seminaries.

EPIPHANY OFFERINGS FOR FOREIGN MISSIONS.

LONG custom has assigned to the Epiphany season the consideration of the needs of our Foreign Missions. The great urgency of that department of missions which relates to the evangelization of heathen nations renders it imperative that the attention of all our people be directed to this work during the season which commemorates the manifestation of our Lord to the Gentiles, that all the ends of the earth may remember themselves and be turned unto the Lord our God. It is hoped that before we enter the Lenten season, opportunity will be given to every congregation to contribute to Foreign Missions. Sunday, January 20th, is designated as the day for collections for Foreign Missions wherever convenient.

COLLECTIONS FOR MISSIONS TO COLORED PEOPLE.

SUNDAY, January 27th, is designated for contributions in support of missions to colored people. The increased appropriation for this branch of mission work makes it necessary that the utmost liberality shall be observed to encourage the work of the Commission.

THIS CENTENNIAL YEAR.

THE General Convention which will meet in New York next October will celebrate one hundred years of fully organized Church life in America. There will certainly be many causes for congratulation in reviewing the past, many reasons why we should praise God for His great goodness through all those years and for the remarkable progress which the Church has made. If, however, we would make the occasion one of full joy, we should be able to show that during this year some decided steps forward have been taken.

It is nearly a score of years since a single diocese has been organized out of any of our Domestic missionary jurisdictions. Nebraska was made a diocese in 1868; but it did not assume any part of the support of its Bishop until 1883. Arkansas has been a diocese since 1871; but it has never contributed anything toward the support of the Bishop who serves it. The inquiry is being made whether missionary jurisdictions should be permitted to continue for an indefinite period with imperfect organization, dependent upon the general Church for the support of their Bishops. There can be no doubt that the development of missionary jurisdictions into dioceses has not been so rapid as was anticipated. Where is the fault? Has there been lack of effort toward self-support within their boundaries, or have they been too feebly nurtured by the Church at large to help them forward to the position of duly equipped, self-sustaining, independent dioceses? It has been declared that there was a willing acquies-

cence on the part of the jurisdictions in a state of dependence, and that the assured support of their Bishops by the general Church was such an agreeable reliance that they were indisposed to assume any share of the Bishop's support or to make any effort looking to that end.

We sincerely hope that there is no good ground for this thought; but if there be then the excuse for such a state of things should be removed by some adequate change which will tend to stimulate toward self-support. The gift of Mr. Harold Brown was designed to supply such a stimulus, and to give real encouragement and substantial help in the development of the missionary jurisdictions. By the terms of that gift any missionary jurisdiction which shall raise within itself a sum of \$5,000 or more, toward the endowment of its Episcopate, shall be entitled to receive from the principal of that gift a sum equal to that which it has raised, up to \$10,000.

OREGON AND COLORADO.

COLORADO has already organized itself into a diocese, and has given notice that it will apply for recognition at the next General Convention. Oregon is also looking forward to recognition as a diocese at the same time. Whether any other of the missionary jurisdictions are ready to follow in this direction we are not advised. We feel confident that nothing will give so much satisfaction to the general Church, or will so strongly help the missionary interest as this determination on the part of the older missionary jurisdictions to break their bands and set up for themselves, thus leading the way for the others to follow. The Bishops of Oregon and Colorado are both doing their very utmost to raise a sufficient endowment to insure the support of the Episcopate in each case. We hope that they will each secure enough within their jurisdictions to claim up to the full limit of \$10,000 from the Harold Brown Fund, and that other help will be given to them from without to complete the endowment.

THE PROBLEM OF THE NEGRO RACE.

BEFORE we can do very much in solving the serious problem which is presented by the eight millions of colored people in our land, there are certain questions which we must have clearly settled in our own minds. In the first place, we must believe that the colored man is worth saving; that his soul is just as precious as the soul of the white man; that it cost as much to redeem him, and that he is capable of taking just as high a place in the Heavenly Kingdom. So long as we suffer these facts to be obscured by any question of social relations, we shall fail to enter upon the work of ministering to the colored people in such a way as to deserve success.

When we have cleared the way, and have truly entered upon the work in a manner worthy of our Christianity, we may not doubt that blessed results will follow. We cannot afford to palter with this question. While we hesitate, the difficulties in our way will increase, and this large portion of our population, which, by wise, generous and Christian treatment according to their needs, might be made an element of strength to the nation, will become more and

more an element of weakness and of danger in the body politic, and will be estranged from the Church.

The Commission on Work among the Colored People are, we believe, fully aware of the great difficulties in the way, and earnestly desire to overcome them. They ought to be backed up by a strong and enlightened sentiment in all parts of the Church, and their efforts should meet with a ready response in ample means for the prosecution of the work which has been placed in their hands.

AN AUGMENTATION FUND.

THE *Churchman* has recently called attention to the very meagre support provided for some of the clergy in the Diocese of East Carolina, where one clergyman, who serves four congregations, pays his own house-rent and maintains his family on \$400 a year. Other cases are cited, and the *Churchman* says: "We cannot withhold our tribute of admiration, at least, from those eight men who serve eighteen congregations of the Church without complaint on an average daily wages—we can hardly call it salary—of eighty-eight cents and two mills."

This condition of facts is not confined to one part of the Church. There are cases of hardship among the clergy who are doing faithful work North, South, East and West. The Church ought not to be content that any one of its clergy should receive less than \$1,000 a year. That should be clearly set forth as the minimum.

Until that standard is generally accepted contributions will be received by this Society for an augmentation fund, the purpose of which shall be to supplement the stipends of the poorly paid among the missionaries of the Church.

CHINA AND THE UNITED STATES.

A REMARKABLE proclamation was issued by the Chinese government, at Shanghai, in November, 1886, in regard to the work of missionaries in that country. The general purport of the proclamation was to warn the Chinese against interfering in any way with the work, persons, or property of the missionaries, and assuring the people that the missionaries will have the countenance and protection of the government in their labors, and that such of the subjects of China as wish to become converts to Christianity may lawfully do so. The people were urged to consider the missionaries living among them as their guests and to treat them with kindness and courtesy.

This proclamation was issued in pursuance of instructions sent to all the provincial governors in China. It was hailed at the time as one of the most momentous events of the century in relation to Christianity, and as giving promise of the greatest fruits in evangelizing the hundreds of millions of that populous empire. All the doors were freely thrown open to the influences of Christianity. In view of that magnanimous act on the part of the Chinese government, the Chinese people were entitled to fair and hospitable treatment in every Christian land. It is humiliating to know that this country of boasted liberty has in the most offensive manner set at defiance the laws of Christian courtesy by adopting a statute which shuts the doors against any Chinaman

who may desire to come to the United States. Those who were on the way when the law was passed, and even those who were returning to look after their property interests here, have had the door slammed in their faces.

In an economical view this law will prove detrimental to us by shutting off trade with China, but in a Christian view it is simply intolerable. Retaliation, on the part of China, would not surprise any one; for it is as competent for China to prohibit Americans from landing in China as for America to exclude Chinamen from the United States. Steps ought to be taken to repeal this unjust statute and to vindicate our national honor in the sight of the world, of the wronged nation, and of our own people.

FIFTY YEARS' GROWTH.

THE growth of the last fifty years in comparison with the growth of the fifty years preceding, is certainly very remarkable. At the end of the first half-century the number of our clergy was less than 1,000, and the number of our communicants reported 36,416. Now the clergy number about 4,000, and the communicants, according to the latest report, have grown in number to 460,000.

The total of offerings for this Society for the fifteen months preceding the General Convention of 1835 was \$37,000. The receipts of our missionary treasury for the last fiscal year for all purposes were \$590,000. These indications of growth are most striking; yet when we look out upon our country, with its very great expansion of territory, its rapid increase of population, and its magnificent material development, we may well inquire whether the Church is to-day fully alive to its duty and responsibility, whether it is addressing itself with sufficient earnestness to the great problems which lie immediately before us, and whether it is as vigorous as it might be in dealing with the life of our country to-day. On the one hand we may draw encouragement from the disposition which is manifested by the laity to engage in various forms of Church work, while on the other there is presented the grave fact that but few of the great number who are being graduated from institutions of learning are offering themselves as candidates for Holy Orders.

The attention of the Church has been often directed to the fewness of those who are seeking the Ministry; but it behooves those who have the responsibility for the training of youth to use all diligence in setting before them the sacred calling as worthy of the best heart and brain and strength of the rising generation.

A CHILD'S BEQUEST.

AMONG the contributions which the Treasurer acknowledged last month was a sum of sixty dollars for the education of a heathen girl in Japan. This gift from Lettie St. Clair Stras, of Virginia, a little girl of five summers, consisted of her savings up to the time of her death in the early part of July last. It was her expressed desire that the money should be used to teach some heathen girl of the love of Christ. Who can estimate the value of such treasure from the heart of an innocent child, whose last wish was that all she had received might be given to tell the sweet story that made her glad? Such an act of simple faith is instructive as it contrasts with the parsimony of some older

Christians, who cling to their earthly treasures while souls are left in the gloom of ignorance. He who took a little child and set him in the midst of His disciples, and said "Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven," will bless this child's gift on its errand of mercy, and, perchance, teach a lesson through it to Christians at home. May we not hope that the influence which has gone out to a distant land will be felt in ever-widening circles of blessing, and live on in the coming years as a memorial of one whose brief day on earth was closed by such a precious offering of faith?

MISLEADING FIGURES.

THAT Foreign Missions have reached a position in which they command attention from the secular press is of itself a proof of their importance in the eyes of the world. The great British quarterlies have devoted space to the discussion of missions by statesmen, travellers and others, which proves that they have become matters of general public interest. The London *Public Opinion* contains an article from the pen of Canon Bardsley in reply to the recent reckless attack by Canon Taylor, which shows how figures may be made to convey a very false impression. He says:

Canon Taylor's figures remind me of the well-known saying that "there is nothing so deceptive as figures except facts." He says that last year in Ceylon the society, with 424 agents, spent £11,000 in making 190 adult converts; but he omits to tell his readers that in connection with the Ceylon mission there are, including catechumens, over 6,500 Christians, over 2,000 communicants, and 14,000 scholars. In China he says that the society, with 247 agents, spent last year £14,875 in making 167 converts; but he forgets to inform his readers that there are more than 8,000 native Christians and catechumens, including 2,600 communicants. In northern India (Bengal, Bombay, and the Northwest Provinces), he says that the society, with 715 agents, made, last year, 173 converts at a cost of £34,186; but he did not think it necessary to tell his readers that there are nearly 16,000 native Christians and catechumens, 4,580 communicants, 266 schools, and over 13,000 scholars. In the missions to Egypt, Persia, Palestine, and Arabia, the society employs 119 agents, and has spent, he says, £23,545 in the last two years—that is, about £12,000 a year—and the converts are *nil*; but again, for some reason, Canon Taylor withholds the fact that there are nearly 1,700 Christians and catechumens, 543 communicants, and 2,526 scholars. While I am far from intending to suggest that Canon Taylor withheld the figures which I have supplied with the intention of misleading his readers, there can be no doubt that many of them have received most erroneous impressions, namely, that the money so spent had been laid out solely for the purpose of making new converts, whereas the supplementary figures which I have furnished will show that this money was largely employed in preserving to the Christians made in previous years the means of grace, and in defraying the expenses connected with the numerous churches, schools, and other institutions.

BRIEF MENTION.

THE Church Students' Missionary Association for the United States and Canada will hold its second annual convention at the General Theological Seminary, Chelsea Square, New York city, beginning on Friday January 11th., at 3 o'clock P.M., and continuing through Saturday, January 12th. The object of this association is first to gain and disseminate information concerning missions and missionary work; secondly, to arouse and stimulate interest in such work; and thirdly, to further this work by intercessory prayer.

We wish the most abundant success to this important movement. It should receive every possible encouragement from clergy and laity.

WE have mailed to each of the clergy a Church Calendar for 1889, which will be found convenient for constant use in the vestry. It will also serve to keep the missionary work fresh in memory throughout the year. Should all who receive the Calendar use diligence to interest and instruct the people in missions and to gather their offerings, every congregation could be reported to the Centennial Convention, next October, as contributors to the Board of Missions.

INTELLIGENCE has recently been received from Bishop Thompson, of Mississippi, that the Rev. Benjamin Halstead, "one of our most venerable and useful missionaries, a faithful man and true," died at Lexington, Mississippi, on the 13th of September last, aged seventy-nine years. News has also been received of the lamented death, at Columbia, South Carolina, on the 20th of December, of the Rev. Benjamin B. Babbitt, in the sixty-second year of his age. Mr. Babbitt did good missionary work for many years among colored people in South Carolina.

THE second number of the *Chinese Churchman*, published quarterly at Wuchang, China, in the interest of our mission, is before us, and contains items of interest historical and personal. It will be sent free to any person interested in Foreign Missions who will make application for it to the rector of the Bishop Boone Memorial School, Wuchang, China. The way to cultivate the missionary spirit is to study some one point and become familiar with the work and the workers. Then the interest will widen and deepen.

THE report of the world's conference on Foreign Missions which was held in London in June last, has been published in two handsome volumes, with a copious index, making together about 1,200 pages of most interesting facts and suggestions from the mission fields of the world. They constitute an encyclopedia of missions which must prove of inestimable value to the student. F. H. Revell, 12 Bible House, New York, will send the two volumes post-paid to any address upon receipt of two dollars.

It is reported that Mr. George H. Vanderbilt has purchased 1,000 acres of land in the vicinity of Asheville, North Carolina, with a view to establishing there a large industrial institute, where poor white children will be taught mechanical arts. This is the same kind of beneficence which Mr. Williamson, of Philadelphia, is planning with his magnificent gift. Truly this is an age of large and wise benefactions, and those who use their wealth for the uplifting of mankind are doing God's work in the world. Each one, according to his ability, should emulate these examples of generous stewardship.

CALVARY CHURCH, New York, has added to its many good works and services a missionary service, to be held in place of the regular afternoon service on the fourth Sunday in each month, to encourage prayer for missions and to impart information upon that subject.

GRACE CHURCH, Toledo, Ohio, has begun to hold occasional missionary sociables two weeks before the end of each quarter, when the collectors gather the systematic offerings for missions. The object is to give information and to stir up the interest of the people.

THE *Missionary Herald* says: "Among the callers at the treasurer's office recently was a lady ninety-four years of age, who began her contributions to the American Board

in 1818 by bringing an offering of twenty-five cents. Now for seventy years she has called annually, increasing her gifts as she has been able. Her quick step and cheerful face make one think how true it is that 'godliness prolongeth days.'

MRS. REBECCA E. ROBERTSON, wife of the late Gilbert E. Robertson, of New York, has left \$200,000 for the establishment of a summer resort, near New York, for the benefit of poor mothers and their children. Mrs. Robertson was a member of the Church of the Heavenly Rest.

WITH OUR CORRESPONDENTS.

BISHOP MORRIS, of Oregon, writes that he has received a letter from a layman of Philadelphia in which his correspondent says: "I have frequently thought what a glorious thing it would be, if all the Missionary Bishoprics could be endowed, but not being in a position to make any proposition, was waiting until I could do so. I was much gratified to see in *THE SPIRIT OF MISSIONS*, your appeal for the endowment of Oregon and the resultant erection of a diocese. If \$500, payable within a year, will aid you in your noble purpose, you can consider it a subscription."

THE Rev. Mr. Partridge, writing from Wuchang, China, calls attention to the translation into the Chinese by the Rev. E. H. Thomson of the Table of Lessons set forth by our General Convention. He says: "It has taken a great deal of time and trouble, and is a work which will be of the greatest service to us in every way. . . . I write these lines out of respect and affection for Mr. Thomson and in grateful recognition of his work."

A CLERGYMAN in Michigan writes: "Do you wish me in the coming ecclesiastical year to take an offering for missions, or are our remittances too small? We cannot send much; but we are willing to do a very little." Most certainly send an offering be it little or much. We are more than anxious to receive an offering from every congregation, and no sum can be despised. Especially in this centennial year let the report be complete, without one missing congregation.

A CLERGYMAN in Wisconsin, in sending the names of five subscribers to *THE SPIRIT OF MISSIONS*, says: "I will do all I can to circulate so inestimable an aid to the sacred cause of missions."

THE wife of a clergyman in Tennessee, in sending the names of six subscribers, writes: "In my husband's former parish I found after circulating *THE SPIRIT OF MISSIONS* the interest in missions and the work of the Woman's Auxiliary there was almost doubled."

THE NEW MISSION HOUSE IN PARIS.

THE zealous friends of Foreign Missions among the French Protestants have built a beautiful mission house in Paris at a cost of 242,000 francs. It is, however, more than the centre of the administrative machinery of their Foreign Missions. It is also an institution in which missionaries may obtain a training afforded by no other educational establishment. Apart from useful information upon the countries and people they are to evangelize, they are trained in different

kinds of manual labor, a knowledge of which will be of great service to them in the fields to which they will be sent, principally Africa and Polynesia. The basement of the house is a real workshop.

It is not in the power of the modern missionary to work miracles; but it is in his power to confer great benefits upon uncivilized races, and to excite their astonishment and make his presence among them desirable, by a knowledge of house-building,

boat-building, furniture-making, farming, gardening, etc. There is often a rivalry among villages as to which of them shall have as guest the missionary who not only brings with him carpenters' tools and agricultural and other implements, but also knows well how to use them. Even the worst of cannibals value the residence among them of such a man. He is looked upon as a very superior being, and it is easy for him to gather a congregation, to which he can talk of things much higher than these. John Williams was such a man, and his fame spread far and wide in Polynesia. Mr. Mackay of Uganda is such a man, and he is spoken of in large districts in central Africa, where the name of no other missionary is mentioned. He was permitted to remain in Uganda when all other missionaries were banished, as he was so useful to both king and people.

Missions in such regions, too, can be carried on more economically, and with less loss of health and life of the missionaries when such knowledge and skill are possessed by them. We have just been reading about the late Mrs. Stenson, the wife of the Rev. E. W. Stenson, the first settled missionary of the Church of England in Basutoland. For the first eighteen months husband and wife lived in a tiny hut, and afterward in a single room, and no wonder if both of them had succumbed when so living in a climate where the temperature is frequently over one hundred degrees.

Then, how important it is to train the natives, and especially the converts, in industrial pursuits, and to teach them that mechanic art which the Saviour himself learned, and also improved methods of agriculture.

In a sketch of the work of the Rev. John Jones on the island of Masé, one of the Loyalty group in the South Pacific, it is stated that the natives of the island were ferocious cannibals, whose dwellings were miserable huts, and a more rude or barbarous race could scarcely be conceived. "On going there Mr. Jones at once constituted himself the friend and helper as well as the religious teacher of the people, while they were interested and attracted by the new way of living, and the various conveniences of civilization introduced by the missionary. They saw the missionary build for himself a better house than they had ever seen before; under his superintendence some of them had assisted him in the building of it, and soon they desired 'improved dwellings' for themselves, and set to work to rear them. The door and the window, and the lock and the key were indeed to them works of art; but with the help of the missionary, who supplied them with the latter and directed them in the construction of the former, they soon attained to respectable cottage homes. The mission station was the centre of all operations."

Three thousand out of the 4,000 people on the island are now Christians, and they are well clothed and comfortably housed, and are remarkable for their industry and thrift. By this industry they are not only able to support all their churches, schools, and other institutions, but also to send a goodly sum to the society in London.

Yes, it is important that missionaries to a rude and barbarous people should be able to do as Mr. Jones has done, and the French Protestants are right in requiring that their missionaries to Polynesia and south central Africa should have training in manual labor.

THE NUMBER OF BUDDHISTS IN THE WORLD.

EDWIN ARNOLD in his "Light of Asia," states that the number of Buddhists in the world is 470,000,000. James Freeman Clarke, in his "Ten Great Religions," gives the number as 300,000,000. Sir Monier Williams, professor of Sanscrit at Oxford, says that in his opinion 100,000,000 would be a large estimate. Dr. A. P. Happer, of Canton, has published a pamphlet in which he gives his reasons for fixing the number at 72,000,000, or about 400,000,000 less than

Sir Edwin Arnold. A remarkable discrepancy!

The fact is that it is simply impossible to ascertain with any degree of accuracy what the whole number of Buddhists is. If these religionists were confined to Ceylon, Burmah, Siam and Thibet, which are strictly Buddhist countries, the task would be easy; but China and Japan contain a vast number of temples and priests of this false religion, and there are multitudes

of worshippers; and yet, as regards China especially, no census, however carefully made, could report the number of Buddhists. In this empire of 400,000,000, no one is called a Buddhist or a Taouist except he be a priest, and if you ask a lay Chinaman what religion he is of, he will at once reply that he is a Confucianist, even though most of his worshipping is done in a Buddhist or Taouist temple. Authorities on Chinese topics agree in declaring that a Chinaman has three religions, and that he will, as the whim takes him, worship in a Confucian, a Buddhist or a Taouist temple, and that he will at weddings and funerals, and on other occasions call in the services of the priests of any one or all three of these systems. "Religions are many, reason is one; we are all brothers," is his motto, at least to his fellow-countrymen, and religious census-taking in China is an impossibility. Attempts have been made to compute the number of Chinese who are more Buddhist than they are Taouist or Confucianist, but

they have only been guess work. That the people of an empire which contains about one-fourth of the human race are all Confucianists, all Buddhists, and all Taouists, is the cause of the great discrepancy in the statements concerning the whole number of the followers of the Hindu ascetic generally called Buddha. Some writers include all the Chinese in their estimates; others only a part of them; while a third class of writers exclude them altogether.

One reason of the curious state of things in China is that Buddhist propagandists in that country have, for the purpose of getting worshippers in their temples and cash in their pockets, placed some Taouist divinities in their temples among their Buddhist ones, and Taouist priests have reciprocated by the setting-up of Buddhist idols among their own, while both of these religionists have in their temples ancestral tablets, and encourage the worship of ancestors, which is a main feature of Confucianism.

THE GROWTH OF MEDICAL MISSIONS.

"ALL genuine missionary work must be in the highest sense a healing work." So writes that vigorous missionary pioneer, Mackay, from that newest martyr-land of missions, Uganda. As certainly as sin disintegrates soul and body, and these are most strictly conjoined, so certainly also must a complete redemption extend itself over the whole personal life, and therefore finally over the body. Therefore, forgiveness of sins, or preaching of the Gospel, and bodily healing, are only two sides of the same comprehensive salvation, brought nigh to man in Christ, although its realization in the two spheres may be widely divergent in time. Therefore we see Christ not merely Himself preaching and healing as He goes around, but also sending forth the disciples "to preach the Kingdom of God and to heal the sick," giving, on the one hand, especial power to the Twelve "to heal all manner of sickness and all manner of disease," and, on the other hand, commissioning the Seventy (Luke x., 9) to heal the sick and to announce that the Kingdom of God was at hand, here even giving the commission of healing the precedence. Nor is this power of healing given merely as a sign confirmatory of their

mission, but as a manifestation of "the universal compassion of the Gospel," which brings help for every harm.

Though there have been now and then sporadic instances of medical skill applied by the English to missionary ends, it was the practical Americans who first gave this impulse a definite form, the first regularly trained and designated medical missionary having been Dr. Peter Parker, sent out by the American Board in 1834 to Canton. In a few years the London Society sent Benjamin Hobson after him, inaugurating the principle in Europe.

Considering that, independently of medical missions in Christian lands, there are to-day, of regularly graduated Protestant physicians, male and female, in Africa and Madagascar, 37; in China, Formosa and Corea, some 86 or 88; in India and Burmah, at least 76; in Siam, 3; in Japan, 14; in the Pacific, 6; in Mohammedan countries, some 40; and that, moreover, in Turkey, India, China and elsewhere, there are dozens of deaconesses and nurses, with no mean measure of medical knowledge, we may declare that this growth is already world-embracing.

—*Rev. Dr. Christlieb.*

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.....*

THE JURISDICTION OF NORTH DAKOTA IN 1887-88.*

I AM compelled to begin this report, as last year, with the announcement to the friends of our work, that another bitter disappointment has come to North Dakota. Early frosts destroyed much of the wheat planted this year. This is our main dependence. Hence to many it is an almost utter blight of income. Bravely for three or four years past have the people waited undismayed and undeterred, while short crops and low prices have prevailed. Now, with some—cool-headed, patient, thrifty though they be—there is a settled despair. Some have deserted our ranks in the hope of better success elsewhere.

Of course such experiences are a check to large growth in Church work. Retrenchment, when disaster comes, begins generally at the Church. That luxury is the first, as a rule, to be dispensed with, and so, where churches are needed there is inability to build them. Our people have an American temper, and aim to be as far as possible independent of outside aid. It has been my comfort in all my work thus far in this jurisdiction that the Churchmen and other Christians among us strive to do generously and manfully toward the support of their clergy and the rearing of their churches. I could tell many a story of sacrifice for Christ's sake among these frontier people that would amaze the world.

Notwithstanding our drawbacks, however, the work is making solid progress.

Trinity Church, Lisbon, a beautiful Gothic structure, with rich stained-glass windows and capable of seating about 150 people, has been completed and consecrated during

* This report—the fifth annual report of the Missionary Bishop of North Dakota—was received too late for publication with the Annual Report of the Board of Managers for 1887-88.

the past year. It is built of prairie bowlders, and like the other churches to which I have referred in former reports, is very picturesque because of the striking variety of color in its walls. The members of the parish raised upward of two-thirds of the cost of the building. Every window in it is a memorial, the gift of some one or another of the congregation or their immediate friends.

At Bathgate a frame church has been erected within the last few months. It is tasteful and commodious. The people here, as elsewhere, gave liberally toward the rearing of their church. Their means are limited; but for outside help they could not possibly have built it; but they did their full share in the work. Their aim has been to build without debt. I trust that at the time of its completion every dollar will be forthcoming. We have departed from our custom of erecting edifices of stone in this instance because of the limited financial power of the people.

Nearly a year ago the Church of the Resurrection, on the Turtle Mountain Reservation, was erected. It is a tasteful frame building of Gothic architecture. It is for the use of the Chippeway Indians resident there. Friends at the East paid the cost. Of course the poor red men could do nothing. They have no money. They rarely have food enough to satisfy their hunger. They are simply a neglected, wronged, robbed band of Indians. They ought to have material as well as spiritual help. Their religious life, however, I am glad to say, is not dependent upon the receipt of loaves and fishes. They have shown a devotion and faithfulness which is beautiful and amazing. The work is carried on by Mr. Wellington Salt, a layman of the Chippeway

race. He teaches a number of the children daily in the church building. On Sundays services are held there. Many of these poor people travel long distances on foot to join in the worship of the Church. At intervals the Rev. J. J. Enmegahbowh has visited them and held services there. It is a cause for great rejoicing among us that these poor people have now what they have so long yearned for, a school where their little ones may learn the rudiments of the white man's knowledge, and a church where they can worship the Saviour whose love they kept for so many years warm in their hearts while isolated from white men and church and missionary and every Christian influence. For the support of the work I am dependent upon the offerings of friends of the Indian at the East. The Board is unable to make any provision for our needs. Funds have been raised to erect a proper home for the missionary. The work is to be begun as soon as circumstances will permit.

Last winter brought to the clergy of this jurisdiction much self-denial and exposure in their work. The season was a prolonged and intensely cold one. The missionaries found it very frequently a difficult thing to reach their stations. Several of them were severely frost-bitten more than once. The Bishop met the same fate two or three times. There were many occasions when the work of these devoted men was done at great peril. There were times when the mercury stood at 40° and more below zero. The clergy exposed to such a temperature while travelling in sleighs or walking over the prairie, especially when blizzards blew, were in imminent danger of their lives. God in mercy spared them all to us, however, even in that worst storm which brought death in so many portions of the West; but the suffering which some of our noble band of workers endured was great.

The work which falls to the Bishop to do is of a very missionary character. He is holding services from time to time at many points where it is impossible to support a missionary. A knot of people here, there and elsewhere, claiming the Church as their mother, ask his ministrations. And blessed work indeed it is to go to these little groups, scattered over the prairie or dwelling in little hamlets, and baptize their little ones and join with them in worship and tell

them anew the sweet story of the Cross, and gather with them around the Lord's own altar. It is touching to see the tearful faces of many as in some little shanty or modest frame dwelling or miniature school-house, they rise from their knees after being near to their dear Lord in His blessed Sacrament of His body and blood, seemingly comforted mightily. There is no pomp of worship; but there are true hearts and the Divine Presence, and newly-consecrated lives.

The special need of this time in North Dakota is a school for girls. This is a subject that has been on my heart for the last three years. Although it has been presented and urged in my last two annual reports very little aid has come. I know that the institutions of other missionary jurisdictions of this character have needed, and ought to have much help. They are each doing splendid work for the Church. I thank God for the comfort that some of these Church schools have been to me. I mean those of the western dioceses. Many a graduate of these institutions has been the life of the Church in the community where she may have settled. A great deal of the strength to be found in parishes and missions in the far West and Northwest is due to the devotion of good women who have received training in our noble Church schools. Numbers of people all through this jurisdiction are calling out for the training for their daughters and their sons which only such institutions can give. We have none. I think it is no unreasonable request to the East to help us in this matter. As a distinct jurisdiction we are only five years old. The people of the town where such a school is established will gladly do their share. We need for the purpose about \$25,000. I have a lot in the chief city of Dakota, namely, Fargo, 300 by 280 feet—equal to an entire block—which may be devoted to this object. The donors are willing that it should be so used. Already \$2,500 is in hand also for this purpose, if a sufficient sum to complete the work can be raised. It will be a comfort indeed and a splendid aid to the work of this missionary district if this appeal falls not on deaf ears. I know of no more fitting way to commemorate the life of some departed child of God, than to rear such an institution where the King's daughters may be trained in His nurture. I commend it to the consecrated wealth of some

member of our Fold who would honor the memory of some sainted one now asleep in Jesus.

We need, also, rectories at three different towns in this jurisdiction. Buildings suitable for a clergyman's home can be erected at an expense of \$1,200 each. Our missionaries would be more useful and better able to do their work had they each such an

abode for their families. I trust the day is not long distant when some of our friends will be moved to provide a rectory at each of these different stations. They would be blessings, indeed, to the men of God, who are toiling amid much privation and discomfort to do the Master's will and the Master's work.

WILLIAM D. WALKER,
Missionary Bishop of North Dakota.

A NEW FIELD FOR CHURCH WORK IN COLORADO.

I DESIRE to tell your readers something about an entirely new mission field within the limits of the vast area of the Missionary Jurisdiction of Colorado. It is in Routt and Garfield counties. They comprise an area of some 14,000 square miles in the northwestern part of the state. We have gained two centres of Church work, both in the latter county. These are Glenwood Springs and Meeker. Glenwood by the Denver and Rio Grande railroad, is 350 miles from Denver. It has grown up in the last three years to a place of 2,500 people. The springs here are becoming famous. A large stone bath-house is being erected, which, it is understood, will cost over \$100,000. The hotel accommodations are already good, and a new hotel of great size and cost is to be built next summer especially for tourists and invalids. There is a very substantial air about the place, many of the buildings being of brick and some of stone, and there is no doubt of its permanency. On my way to Meeker, the Rev. J. A. Antrim, of Leadville, being with me, we held service at Glenwood, and started a subscription for a church. I headed the subscription with \$500, trusting that some good friend of missions would enable me to redeem the pledge. Mr. Antrim remained the next day and succeeded, by personal solicitations, in bringing up the amount subscribed to about \$2,500. He will soon make another visit, and secure lots, which will have to be purchased, and make arrangements for building.

Mr. Antrim is well known for his success in raising money. Lately he secured over \$2,000 in Buena Vista, with \$500 promised by me, and the new church there is already under roof, and is to be finished by Christmas. I reported four churches built last year. The one at Cascade and that at Buena Vista make six. Five hundred dollars for

each of these is \$3,000, which is a good deal more than I have received, though not too much to expect for such an object. The property thereby secured to the Church is worth at least \$15,000, and each church built is a centre of work and influence, the value of which cannot be estimated. During the past week, at Glenwood Springs, fifty dollars a month has been pledged for services two Sundays a month to be supplied from Aspen. As soon as the church is completed there will be needed a resident minister at Glenwood, who should extend his services to Newcastle, twelve miles down the Grand river, and to Carbondale, ten miles above. Altogether this is one of the best points now open to us.

I was to tell you, however, especially about Meeker. Taking the stage at Newcastle at seven in the morning, I found myself at Meeker in the evening of Saturday last. The road was bad, a foot of snow having fallen on the "divide," and as far north as to the White river. I found the Rev. A. L. Williams and his wife as pleasantly situated as could be expected, in one of the log houses of the old United States cantonment. The houses of the village are nearly all of logs built for a temporary army post. I was most happily surprised on Sunday morning to find the old log hospital building fitted up with nice church-like chancel furniture and arrangements for a large choir, and the place completely filled with people, mostly men. The choir of a dozen voices was as good as any in Colorado except at the cathedral. A class of nine was presented for Confirmation. Sixteen received Holy Communion.

The place is as yet small, containing three or four hundred people; but the valley (White river) above and below is becoming well settled. Mr. Williams' influence extends to about 1,500 people, who constitute

his "mission." These people have been living without any religious privileges whatever. Most of them are engaged in the "cattle business." Many are typical "cow-boys," with their peculiar qualities of good and evil. The stock interests hereabout are rapidly giving place to agricultural interests. There are said to be over 50,000 acres of the finest arable land in the vicinity of the town. It is also the centre of a coal district, which probably surpasses in value that of Newcastle or Trinidad or Cañon City. The abundant coal deposits, to say nothing of other resources, will certainly secure one or more railways in the near future.

The towns already coming into notice in Routt county are Hahn's Peak, Yampa, Hayden, Steamboat Springs, the last three on the Bear (or Yampa) river. These points are rapidly growing. We ought now to have a missionary for these places. There are Churchmen known to us in these parts who would gladly contribute for the support of services.

To give you an idea of the remoteness of these places from Denver, it takes three days for letters to reach Meeker, although there is a daily mail. It takes more than a week for letters once a week to reach Hahn's Peak, the county town. It is as far off practically as any town in Florida or Texas is from Portland, Maine, and yet this remote and little known country is rapidly coming into prominence. Its valleys are among the finest and most productive, with irrigation, in the state. Its pasturage is unsurpassed in the West. It has resources for the support of a large population, which will grow rapidly with the coming of railways and facilities of travel and transportation. It is the time now for the Church to be on the ground, establishing centres of Church life and preparing for the future.

The way in which Mr. Williams happened to be sent to Meeker was on this wise, and it illustrates the prestige of the Church and the favorable feelings with which it is regarded by the people generally. Last May, the question of securing a minister of some

sort began to be agitated. There was but one Churchman in the town. Almost every denomination in the land (and even Mormons) was represented, the Baptists of various kinds seeming to predominate. After much consideration it was resolved to make application to the Bishop of Colorado to send them "a minister of the Gospel." With the application came a list of subscribers, pledging \$700 a year. The majority held, and the minority finally concurred, that the Bishop would send them a better man than they could otherwise secure. He would be educated. He would be a gentleman. He would be broad and tolerant and non-sectarian. All would unite in supporting him and attending his services.

The results thus far have more than justified the preference of the people of Meeker for the Church. We are gaining a hold upon the people in this new district which will be permanent. Whether the great town to be built up on the White river be where Meeker now is, or elsewhere, will make little difference if we have the people with us. The spiritual is more important than the temporal building. Still we must doubtless have a church at Meeker. It should be built in the spring. The place and vicinity are historic. It was near here that Mr. Mullen, the Indian agent, and all the men employed about the agency were murdered by the Indians with the picks and spades and farming utensils that were put into their hands to teach them the industries of civilization. It was not far from here that Col. Thornburgh and all his command were ambushed and killed. It was here that less than two years ago, the treaty was made between chief Colorow and the Governor of Colorado, that the Indians should all retire to their reservation in Utah, and no more be seen in these parts. It would be a happy thought should it occur to some one to build a memorial church to those who fell here in the interests of Indian civilization.

JOHN F. SPALDING,
Missionary Bishop of Colorado.

THE Rev. Arthur B. Howard writes of his work at Phillipsburg, Montana, as follows: "On Sunday, October 14th last, we laid the corner-stone of our chapel here, and, although we have met with some delays, the

work is going on at present, and we hope to hold a service in it on the Sunday before Christmas. The building is of wood, and has a seating capacity of between 125 and 150. It will cost when finished about \$1,400."

MISSIONARY INTELLIGENCE.

CALIFORNIA.—The Rev. Hamilton Lee, missionary, reports: "The work generally is in a satisfactory condition; but at Hayward's and Walnut Creek it is particularly promising. At Hayward's the congregations are increasing, and fresh interest is being manifested. The church has been consecrated, a balance of \$400 indebtedness on the cost of erection having been assumed by members of the mission. At Walnut Creek we are now erecting a church edifice, which will seat seventy-five persons and cost about \$1,500."

EASTON.—The Rev. George F. Beaven, missionary at Hillsborough and Greensborough, in his last quarterly report, says: "Thirty-one years ago last October, I came to this parish (St. John's) and county, where I found one church building—the one in this place (Hillsborough)—and only three communicants in the whole county. Now there are two church buildings in the parish and four in the county. I labored for years as I could in different parts of the county, and for nearly thirty-one at this place and at Greensborough, ten miles distant from Hillsborough. The prospect at the beginning was most discouraging. All the people were strangers to the Church and opposing it with a prejudice which was the growth of several generations. During these thirty-one years there have been added by baptism 474; 119 have been confirmed; the marriages have been 112; the burials 234. The money given within the parish and county during these thirty-one years for the support of the rector and missionary has been \$6,584.57; contributed for other purposes, \$999.73."

OREGON.—The Rev. J. N. T. Goss, missionary of the Society residing at Baker City, in describing, in his last report, the mission of which he is in charge, says: "To give you an idea of my missionary field—Grant and Baker counties. The former contains 18,000 square miles, and is nearly as large as the State of Maine. The latter since Malheur was taken off, only contains 3,500 square miles; but is now three times as large as Rhode Island, and is nearly as large as Connecticut. There are Church people all over this vast territory, many of whom seldom if ever see a clergyman. What we would like, what we need, if the Church's

work is to be properly done, is some means of getting to these stray sheep in the wilderness. If I had only a horse and saddle I could do much; but a pair of horses and a wagon of some kind would be better."

SOUTH DAKOTA.—Gen. Armstrong, superintendent of the Hampton Institute in Virginia, made a tour of certain Indian reservations last summer, and thus reports in the *Southwestern Workman*, the monthly paper published by the school, some of his observations at the Cheyenne River Agency: "Church service in the Dakota language, in one of Bishop Hare's chapels, was pleasant, as sincere worship always is, no matter in what tongue offered. The chapel is crowded to excess on the two Sundays in every month next to the ration days, which are every other Saturday and Monday.

"Then a visit to St. John's William Welsh Memorial School, where I was impressed, as all are, with the soundness and success of the work carried on for eleven years under Mr. and Mrs. Kinney, who, in all that time, have had only four months' vacation. Forty-one girls, from six to twenty years of age, are thoroughly trained in household duties and English studies; kept in hand till quite proficient, sometimes seven or more years, and then are ripe for usefulness. Personal influence is the power of this school, and the quality of it is rare. The vernacular is strictly excluded; pupils who enter in September are required after Christmas to speak English only, and in two years they get a fair command of it. During the two months' summer vacation, the pupils leave, but return promptly, having done much good in their homes and received little or no harm. All the work is done by the girls under Mrs. Kinney's direction.

"Bishop Hare has devoted \$10,000 to a richly deserved and much needed new building for this school, which is near completion. It is admirably planned, of commanding appearance, and will make a strong impression indirectly on all this region as well as directly on the pupils. Not only the character of the teachers but their unbroken series of years here, has made this school a power in Indian life. This is the advantage of missionary work. Its teachers, as a rule, hold on and get a 'grip' and an experience of untold value."

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.*

AN OLD CHINESE CHRISTIAN.

THE Rev. Mr. Pott writes from Shanghai: "Mrs. Pott and I have recently been visiting a poor old woman in one of the adjoining villages. She is called by all those who know her Lau-Je Boo-boo (Old Woman Je). She is one of our old Christians, some sixty-seven years of age, and in many ways has proved her sincerity and firmness. She lives about a mile from the church, across the little river that runs around our grounds, and Sunday after Sunday, both in winter and summer, she has walked all the distance to and from church, rarely missing a day.

"Lately the old woman has been very sick, so sick that we despaired of her life; but now, we are glad to be able to say, she is again on the road to health. On hearing how sick she was, we took some things to her, and made arrangements for our native doctor to visit her. We found her with a high fever; but she knew us, and was able to talk a little with us. Upon her bed, under her pillow, were her Prayer Book and Testament and a little tortoise-shell cross that Mrs. Pott had given her to wear about her neck. We prayed and talked with her, and although she still held firmly on to life, yet she did not seem afraid to undergo the great change.

"We were fearful lest as soon as she was dead her relations would resort to all their heathen practices before we could arrive and

stop them; but they all assured us that she herself had made them promise that they would do nothing whatever of a heathenish character. So we visited her as often as we could, and prayed at her bedside, she herself joining with us in saying the Creed and Lord's Prayer, the only two portions of the service that she can repeat. At last the improvement came and she began to amend and start on the upward grade. One day we found that, according to Chinese custom, she had already prepared her grave-clothes and her coffin. The coffin stood in the room adjoining her bed-room, and there at one end was carved a little cross, the symbol of her faith. She had given her cross to the carpenter, and had told him to follow it as a pattern and cut one similar to it upon the end of her coffin.

"Now she is sitting up, gaining strength, and very thankful to God, I believe, for His mercies to her. A heathen household surrounds her, and many of its members laugh at her sometimes, but she heeds them not. With most implicit faith, she follows the directions of my wife, believes all that Mrs. Pott preaches to her, and listens to her words as if they were words of authority. The people of the village in which she lives attribute her getting well entirely to our prayers. Who knows but she may be the instrument of bringing others to Christ?"

ANNOUNCEMENTS.

Africa.—Mr. Alfred Johnson, missionary teacher, on leave of absence granted by the Bishop under physician's certificate of disability, left Cape Palmas, October 16th, and Monrovia by steamer October 20th. He reached Hamburg after a voyage of three

weeks' duration. He sailed thence by the steamer "Polynesia," November 9th, and reached New York on the 27th, since which time he has been under treatment at St. Luke's Hospital. He is now convalescent.

China.—The address of the Right Rev. S. I. J. Schereschewsky and family has been changed from Geneva, New York, to Clifton Springs, New York.

—Mrs. W. J. Boone and her son Elliott, who sailed from San Francisco, by steamer "Gaelic," September 29th, arrived safely at Shanghai, October 29th. Bishop Boone met them in Japan. During his nine days' absence he had time for a country trip, which he says gave him an insight into missionary work in that country and also a view of "the mountain scenery which makes Japan such a fairy land." The Bishop says he was much invigorated by his vacation.

—The Rev. A. H. Locke and wife are on the way to this country for a season of rest after five years of service in the field. Mrs. Locke's health has become impaired and, in the judgment of her physician, it was necessary that she should leave China for a time. Information has been received that they were to leave Shanghai by the

Suez Canal route on the 16th of November.

—Dr. Percy Mathews and family, who sailed from Vancouver by the steamer "Batavia," October 5th, arrived safely at Shanghai, their destination, October 31st, after a stormy passage.

Japan.—The Rev. E. R. Woodman and family and Miss Aldrich, who sailed from Vancouver by the steamer "Parthia," reached Yokohama November 13th. The children were taken down with the measles on the voyage, and in consequence of this the whole of Mr. Woodman's family were quarantined upon arrival. On the 26th of November they proceeded to Tokio, at which point Mr. Woodman will be stationed.

—The Rev. J. M. Francis and wife, under appointment to Japan, left their home at Whitewater, Wisconsin, December 25th, expecting to make a brief visit to relatives upon the Pacific coast, and to sail by the Pacific Mail steamer "City of Peking," for Yokohama, January 15th.

AFRICA.

THE REV. MR. FAIR'S MISSION AT SHILOH.

It is well known that the Rev. William Allan Fair, assisted by Mrs. Fair, is conducting at Bassa independently and not as a missionary of this Society, but under Bishop Ferguson's jurisdiction, a farm and school called Shiloh. Mr. Fair writes of the prosperity of his enterprise in a letter dated August 29th last, of which we give the greater part as follows: "We are gradually improving the condition of our farm, as may be seen by the quantity of coffee gathered—2,200 pounds—almost double that of the previous year. By replacing trees and planting anew, we have increased the number by 1,000. Through the kindness of a lady a sample of our coffee was brought to the notice of Mr. Park, of the firm of Park & Tilford, of New York, which resulted in their sending us an order for our whole crop. On the third inst. we shipped to them 2,000 pounds.

"You will be pleased to hear that we have succeeded in paying all that was due on our farm, the proceeds of our own earnings, besides supporting ourselves, since our return in 1884.

"There are fourteen children connected with our mission, twelve of whom are now with us. They have made as much progress

as could be expected, considering the average time they stay with us, not more than six months. We have had the usual amount of running away. On the first of this month a man and woman each brought a small boy. It was their wish that they should stay for years. I said; 'But you must see that they *do* stay.' The man replied: 'It is entirely with themselves.' On the third instant, while I was away attending to the shipping of the coffee, they both ran off. The complaint was that they were required to work. Some days after the man was passing, and I urged him to bring his boy back. He said it would be no use to try. 'You have too much work, and we natives don't like work. But,' said he to please me, 'I will try to get another boy for you.'

"This is not surprising under the circumstances, no effort having been previously made in the part of the country where we live, for the education of the heathen. Much cannot be expected from parents or children. It is only after fifty years of hard labor that we begin to see the natives of Cape Palmas hungering for education. Nevertheless it is, to say the least, very trying, and, at times, very discouraging. If we were to attempt to keep on, simply by the encouragement of what we see of mental,

moral, or spiritual improvement, I think we would be strongly inclined to give up. But we try to work by faith. The precious promise of final success if we faint not, and the strength supplied according to our need enable us to persevere.

"I must not fail to tell you of an encouraging incident which occurred about ten days ago. One of our little boys had been asking his native guardian to let him go and stay at home. The man came and told us what the boy wanted him to do. Said he, in the presence of the boy, 'I am not willing. My mother, when I was a little boy like you, sent me word that she was sick, and that I must leave the family where I was staying. When I reached home, I found that my mother had told me a lie to have me near her. I liked home well, and would go away no more. By that, my mother did me a great harm. I cannot read, write or count. If my mother were alive, it would make her sorry to see the set-back she gave me. You may not like what I do

now for you; but I am sure you will when you are a man.' There have been seven infant baptisms. The total of contributions from all sources, with the exception of two boxes of clothing, is \$466.56, more than double that of last year, all but fifteen dollars having passed through the hands of our kind friend, the Treasurer of the Board, and the receipt of it having been acknowledged from time to time in *THE SPIRIT OF MISSIONS*. Accept our thanks for the same. Some of the dear friends who have thus encouraged us are known to us, and some are not; but to Him to whom they are all known, we pray that He will be pleased to reward them fourfold for their kind and substantial remembrance of us."

BAPTISMS AT CLAY-ASHLAND.

UNDER date of November 5th the Rev. J. W. Blackledge informs us that he had baptized nineteen of the pupils of the Thompson Memorial School, who are now being instructed preparatory to Confirmation.

CHINA.

NEW MAPS NEEDED.

THE Rev. F. L. H. Pott, in his last letter, writes: "In regard to St. John's—we are in great need of a good set of wall maps for geographical and historical study, those we have being old and not very complete. If any one wishes to know of a proper gift, will you kindly mention this?" In giving this request publicity, we would add that we should be very glad to forward such maps to their destination.

THE NEW CHURCH AT WUCHANG.

THE Rev. Mr. Partridge writes, under date of October 17th last, of the preparation for building the new church at Wuchang. The old building had been removed and entirely new materials contracted for. What little was good in the old materials had been put to other uses. Mr. Partridge says: "We have the most reliable builder in the place, and we hope to secure solidity and honest work. The trenches for the concrete foundation are now being dug, and the builder guarantees it for a hundred years! We look forward, God willing, to holding our first service in the new church on Whitsun-day, 1889."

The contract for the church has been

given out at a cost of about \$4,000. This erects the building and roofs it, and does not include any furnishing. The furniture of the old church will be used for the present. Kind friends in the United States have sent to Mr. Partridge an altar desk, baptismal bowl, and an alms-basin, and other gifts have been ordered in England, for all of which he expresses hearty thanks.

THE FIRST CHINESE RAILROAD.

THE Rev. S. C. Partridge writes from Wuchang under date of November 4th, 1888, as follows: "At last the day so long looked forward to has come, and our first Chinese railroad has been officially opened. We once had a little road managed by the foreigners at Shanghai, but this is the first ever built, owned and controlled by the Chinese themselves. Now that the iron horse has planted his metallic hoof firmly on our soil his onward march of triumph is but a question of a very few years. Already property is advancing in value at Hankow in anticipation of his ultimate arrival. While all these tokens of foreign civilization help to break down the walls of conservatism, which so long have held these people aloof from the

rest of humanity and are in this sense secondary helps to extending the Kingdom of Christ, yet they are only secondary at best, and do not themselves necessarily introduce any of the teachings of our holy religion.

"When steamboats and the telegraph came to China many supposed that they would bring Christianity with them, and that they would be the means, directly or indirectly, of making a large number of converts, but experience has proved it to be far otherwise. Not long ago I took a trip down the Yang-tse on a steamer commanded by a Chinese captain. He had every token of foreign civilization about his vessel, but at the same time his shrine of idols in the main saloon! A more striking illustration than this, however, of how people can adopt our modern ways and leave our religion out was given last year in Shanghai, when at a great idolatrous feast the entire temple was illuminated by the electric arc and people worshipped their gods of wood and stone by light furnished from American dynamos run by foreign engineers! Certainly, then, in China Christianity and civilization are not synonymous terms. I take pleasure in enclosing an account of our Chinese railroad."

The enclosure referred to is a clipping from the *North-China Daily News*, from which we make the following extract: "This railway [the China, Tientsin and Kaiping], the first built by the Chinese Government, and as yet the only one, was opened last week [October 1st, 1888] by H. E. Li Hung-chang; this was the official opening, but the line has been worked for a considerable time on its Tang-shan branch and within the last month or two regular trains have been running upon both the Tientsin and Tang-shan branches.

"The whole mileage is eighty-six and one-half miles, with ten miles of siding or twenty-eight miles from Tientsin to Tongku which lies on the bank of the Peiho opposite Taku, and fifty-eight and one-half miles from Tongku to Tang-shan near the city of Kaiping where the Chinese Mining and Engineering Company have their works, kilns and pits. It is difficult as yet to judge accurately the work of construction; after a year's steady working the line will speak for itself, but so far as the work can be judged at present, it is of a thoroughly reliable and satisfactory character.

"The Tang-shan branch has been completed for some time and a large amount of very heavy traffic has been carried on it already; this road is therefore very compact and runs as steadily and easily in most parts as some of the best lines at home.

"The Tientsin branch feels new as yet and the ballast of roadstone has not yet firmly settled; the work on this branch was rather hurriedly completed so as to be in readiness for the viceroy's projected visit; consequently it does not run by any means as smoothly as the Tang-shan branch.

"The permanent way is well ballasted with broken roadstone such as is used for macadamized roads; the rails are bull-headed flange fastened with clawspikes to sleepers; these last are not creosoted as is the case at home; it is found that the wood stands as well in its natural state as creosoted timber would; the life of a sleeper here being quite equal to that of those used on home lines; the joints of the rails are made with the ordinary English flange fish-plates, bolts and washers, there is very little tendency to slacken as the nuts and washers readily 'rust' to their places and hold very firmly.

"The points are worked with the simple old-fashioned hand switch, a complicated system of interlocking being quite unnecessary and indeed quite unsuited for use by Chinese employés; the signalling is equally primitive, a red and a white hand flag completing the equipment of the signalman who stands outside his hut and waves his signal in just the same style as those old peasants whom we see at the little level-crossing cottages of the railways in the south of France. At important stations or sharp bends the signal flag is hoisted upon a high flag staff. The greater part of the line is single with loops at the stations; each piece of single line being worked with a train staff.

"The bridge work is especially worthy of comment and praise; near Chun-hang-chang is a very fine iron girder bridge, splendidly fitted together and so constructed that it can at any time be widened so as to admit of a double line of rails. Another equally good piece of work is the girder and swing bridge across the Peh-tang river, a stream considerably wider than that at Chun-hang-chang; these two bridges were erected respectively by Mr. Vowls and Mr. Ricketts acting under the engineer-in-chief Mr.

Kinder, and are at once an ornament to the line and a credit to the engineers.

"The trains are rather strongly made up, carrying both passengers and goods at the same time; immediately behind the engine is a long second class car partitioned down the middle and having sitting accommodation along the sides of the car and on either side of the partition; in these cars the ordinary Chinese tradesman travels. Next comes a long open truck doing duty as a kind of third class, having plank seats all round and piled up in the middle with baggage, fruit, fish and merchandise of all sorts; the Chinese laborers travel in this

'carriage' which is also supplied with plenty of tarpaulin to protect both passengers and freight in case of rain. Next comes the first-class car built after the model of the American cars; those on the Tientsin branch are very fine and comfortable, but those on the Tang-shan line are only temporarily in use and might well be improved and provided like the Tientsin cars with lavatory and private coupés; behind the first-class cars come baggage wagons and trucks *ad lib.* All the carriages and trucks are connected by American spring buffers and claw couplers and the whole makes a long and more or less imposing train."

JAPAN.

LATE NEWS FROM MR. M'KIM.

THE Rev. John McKim writes from Osaka, on the 20th of October, that it has been determined that he shall remain at work in Osaka, and not reside at Nara as it had been proposed. On this point Mr. McKim says: "Mr. Dooman is doing good work at Nara. He has a school of more than 120 pupils drawn from the best families in the adjacent country. He seems to have now their respect and affection. With the help of competent Japanese teachers he feels able to conduct the school without other foreign assistance."

Mr. McKim proceeds to say: "Last week Mr. Page and I visited six of our out-stations in Yamato—Nara, Tawaramoto, Otogi-Mura, Kutara-Mura, Yagi and Takota. I baptized nine at Tawaramoto, nine at Kutara, five at Yagi and two at Takota. The catechists, four in number, are earnest, devout and energetic men, who are doing faithful and successful work in building up the Church. We had crowded congregations everywhere, and were heard patiently and attentively, Takota excepted. At this place fifty or more 'lewd fellows of the baser sort' crowded around the doors and did their utmost by shouts and threats to break up the meeting. The police were obliged to come to our assistance and disperse these rowdies. The days of persecution are not entirely over. One of those baptized at Kutara had been forcibly driven from his village, because he had professed his belief in Christ. In an adjoining village the local authorities

have threatened to impose a fine of ten dollars upon any one listening to Christian preaching.

"In spite of this opposition on the part of a few, we are besieged from all sides with requests for instruction; there are *eighteen* villages within a radius of ten miles of Takota that have asked our catechists to come and teach them. I think if we are able to supply evangelists to these places, that in ten years from now, by God's blessing, there will not be a village of 500 people in the whole province without a Christian church.

"While at Takota we laid the cornerstone of the new church. The converts are to pay about one-half of the cost of this church; the balance is to be paid by kind friends in America, who have given 'specials' for this purpose. The people will pay the full salary of their catechist as soon as the church is finished.

"The church at Nara, which was more than two-thirds paid for by the native converts, is a neat, churchly structure. The people pay the whole of the catechist's salary.

"I should be most thankful for special offerings for church-building. It is a great encouragement for our people, when urging them to build, to be able to promise them a certain proportion of the cost. There are four other stations which I think would make an effort to build if they could be promised assistance. It would never do for them to build on money borrowed here, for

the rates of interest are so exorbitant that the debt would be an incubus upon them for years.

"Mr. Page goes to Tokio early next month. His work here has been very fruitful. He is much beloved by the Japanese, who regret very much his departure. The scarcity of workers is a constant cause of anxiety to us. In addition to the many calls from Yamato, the interest in Kishiu is increasing. Our catechists are few and with but a limited knowledge of definite Christian teaching. They do very well in teaching the elementary principles of the faith, but can go no further. Our people therefore remain babes, and are fed constantly on a milk diet.

"What we are to do for native pastors I cannot tell. There is but one man in our theological school who can be ordained within two years, and there are nearly a dozen congregations now that would more than pay half the support of a native clergyman."

A TOUR TO THE NORTHWARD.

THE REV. T. S. Tyng writes, November 2d, from Osaka: "I have just returned from a journey to the north, undertaken with a view of beginning work in that region. To begin with the geography, the region where the new work has been started is the province of Yechizen, in which the point of importance most easily accessible from Osaka is Tsuruga, the terminus of the railroad from this place, and the chief port upon the coast to the north of us. Twenty-seven miles east of Tsuruga is Takebu, with a population of perhaps 10,000 or 12,000, and twelve miles still further east is Fukui, the seat of government of the province, with 40,000 inhabitants. These last two were the objective points of my journey. Some ten days before I had sent on Mr. Hiraoka, who has completed a year's study in the theological school here and is to be the catechist in charge of the new field, to inspect and report upon it, and make arrangements for beginning work if the opening seemed favorable. He was accompanied by Mr. Naide, lately in charge of the church at Gojo, in Yamato, and Mr. Takahashi, in charge of St. Timothy's Church in Osaka, who had visited the same places for me more than two years ago. They wrote me most encouraging accounts of the outlook. In

Fukui they had met a judge of the provincial court, who had for some time been reading the Bible daily, but had found himself unable to understand clearly unless 'some one should guide him.' He gathered together at his own house some twenty-four of the judges and officers of the court to hear what our young men had to say. Nothing, of course, but genuine interest in the subject of which they spoke would have led men of this standing to come together to listen to the teaching of young men of twenty-two or twenty-three, whose names even they had never heard before. Naturally, therefore, I pressed on to visit the place as soon as possible.

"On the way I took occasion to go with Mr. Page to visit another station, Obama, thirty-two miles west of Tsuruga, on the same coast, where work has been carried on for more than a year, and where are some twenty Christians. This was Mr. Page's last visit before returning to Tokio, and I accompanied him because Mr. McKim was desirous that I should take over the charge of Obama as part of my work in the north.

"We left Osaka at five in the afternoon, took steamer on Lake Biwa about eight and about twelve were landed at Imazu, near the upper end of the lake, and twenty-two miles from Obama. This is a town of perhaps 3,500 people. There are two communicants of the Church living there, an official and his wife, and some people who are anxious to be taught. Mr. Page has preached here before, and arranged to do so again on his return from Obama. In the morning, being unable to get *jinrikishas*, we walked eleven miles to Kumogawa, whence we took *jinrikishas* on to Obama, where we found that on account of the lateness of our arrival the people had nearly given us up. However, they posted up notices of the evening's preaching at once, and we had a congregation of about fifty, with a good many more standing about the door, all of whom seemed to listen very attentively.

"The next morning I started at half-past six, wishing to be in time to preach at Takebu in the evening, and having fifty-nine miles to travel by *jinrikisha* in order to get there. From Obama to Tsuruga the road is one that would be thought unusually beautiful in almost any country but Japan, but I am obliged to confess that I dozed through some of the prettiest parts of it.

From Tsuruga onwards, however, all drowsiness vanished, for here I came to what is by all odds the most beautiful road that I have ever travelled over. For some eighteen miles it winds along the steep sides of the mountains that form the shore of Tsuruga bay, which is not so much one bay as a succession of bays which open out one beyond the other, separated by headlands which jut out from the mountains on either side. Beyond all stretches the Japan sea, open water to the coasts of Siberia. The road, cut boldly into the side of the mountains, with its long, steady, gentle ascents and descents, reminds one of the carriage roads over the passes of the Alps, and is a work of engineering that would be creditable in any country. My afternoon's ride over this road, with its constantly varying views of that wonderful combination of mountain and bay and sea, was quite enough to compensate for a very great many of such inconveniences and deprivations as attend upon life and labor here in Japan.

"Arrived at Takebu, after thirteen hours on the road, I found, somewhat to my relief, that the preaching would not begin until the following night. When that time came we found, in spite of rain, an audience of 120 or 130 to hear us at the theatre. It was evident from their appearance that they were among the most intelligent people of the place, and they listened with a great deal of attention to addresses, which, as far as my Japanese helpers were concerned, were well worth listening to. The second night the audience was larger, and equally attentive. How the work will develop further we can not yet say. Some people of large influence in the place are disposed to help us, but for the most part privately, because they 'fear the people.' Yechizen is the chief remaining stronghold of Buddhism in Japan. That religion is decaying rapidly indeed, and the money raised by the priests in this region is said to have fallen off one-half in the last two or three years; but it is still strong enough to make men who are anxious for popularity careful how they openly oppose it.

"At Fukui we had preaching for two nights in a large vacant house, being unable to get the theatre. It was crowded to overflowing by intelligent and attentive listeners, who were, I think, much impressed by

what they heard. I cannot forbear mentioning here Mr. Naide's address on the second evening. His main argument was directed to showing the substantial truth of the Gospel narrative from the absurdity of supposing that the men who wrote the Gospels could have invented such a character as that of Jesus Christ. The speech was thoroughly adapted to the audience, was illustrated by comparisons of Christ with Shaka and Confucius, and was as fine a specimen of strong and impressive argument as I have ever heard. It is a perpetual delight to me to hear these young men speaking with a power which I not only could not imitate in their language, but could not equal in my own. We certainly have reason to thank God most fervently for our native workers, and to pray that their number may be more and more largely increased.

"Arrangements have been made to open a preaching-place at once in Fukui, the judge whom I mentioned becoming responsible for the rent. Mr. Hiraoka will spend five days of each week here, and two at Takebu. The Congregationalists have been working ten years in Fukui; but having in the earlier days found it a hard place, do not seem to have pushed the work. There are some twenty Christians; but the existence of the work seemed scarcely known in the town. They have just built a little church, however, and have a new man in charge, and their work seems likely to start anew. Our work, I believe, will help them, and their presence will help us. The two nights we preached there they gave up their own services and attended ours.

"This new work brings us in connection with a field of great extent and importance. Between Osaka, the second city in the empire, and Tsuruga, we pass through Kioto, the third in size. By branching off southwest at Nagahama, near the upper end of lake Biwa, a few hours by rail would bring us to Nagoya, next in size to Kioto, and the centre of a very prosperous and populous region. Then to the north, besides the towns along the line of seventy miles between Obama and Fukui, there are others on either side, notably Kanazawa, fifty-seven miles beyond Fukui, a city next in size, I believe, to Nagoya. May God help us to make good use of our opportunities!"

MISCELLANY.

TOPICS FOR PRAYER.

- I. For the blessing of Almighty God upon all missions and missionaries at home and abroad throughout this year.
- II. For the kindling of interest in missions among all the people of the congregations; that there may be larger charity and more abundant gifts.

A HYMN OF THE PAN-ANGLICAN CHURCH.*

THE Lord is on our side,
Let all the earth give ear!
Whatever may the Church betide,
The Lord doth still with her abide;
And every foe shall fear.
The Lord, whate'er betide,
The Lord is on our side.
Those who are strong to hate,
Those who design her fall,
We fear them not: their proud estate,
Their rancorous malice shall abate;
Our God doth govern all.
The Lord is with us here,
The Lord, our God, is near.
The Church shall know no dread,
The Church doth own His Name,
And hallow Him, who is her Head;
In Him she trusts, by Him is led,
To whom, a Bride, she came;
Whatever may betide,
Her Lord is on her side.
Lo! children by her stand,
From East and West they meet,
From South and North, at her right hand
Daughters and sons from every land
Their ancient Mother greet.
The Lord is with us here,
The Lord, our God, is near.
They who in darkness lay,
'Mid terror, death, and pain,
Have seen the heavenly light of day,
Have watched the shadows flee away,
For Christ, our God, doth reign.
The Lord, whate'er betide,
The Lord is on our side.
His banner is unfurled,
He bringeth perfect peace;
In wisdom doth He rule the world,

* Rendered from the triumphant Greek Chant, ὄρι μεθ' ἡμῶν ὁ Θεός.

Beneath His feet is Satan hurled,
And sin and error cease.
The Lord is with us here,
The Lord, our God, is near.
He hath the victory won,
Our King for evermore!
O God the Father! God the Son!
O God the Spirit! Three in One!
We worship and adore.
No foe can here abide,
For Thou art on our side.

—R. M. M., in *Church Work: Mission Life* (London).

AN INDEX OF SPIRITUAL LIFE.

ON the general subject of missions, it has been remarked—and who can question the assertion?—that missionary effort is the surest index of spiritual life. “If we could look into a man’s soul, as God does, we should be able both to ascertain the existence and measure the degree of that man’s love to God by observing his interest in the souls of others.” Truly such a test as this must always be a very humbling one. The most self-denying and zealous, applying it to themselves, would be the first to exclaim, “Unprofitable servants!” “When I come to die,” said one who had spent and been spent in his Master’s service, “I shall have my greatest joy and my greatest grief: my greatest joy because He has done so much for me, and my greatest grief because I have done so little for Him.” This humility is always becoming; but if it be genuine spiritual humility, it will issue in increased Christian activity and self-denial. What Christ did for us, is a lesson to be learned more and more perfectly, and as we attain it, the love of God being shed abroad in our hearts by the Holy Spirit, our love will grow apace with our humility. We shall live to Him who died for us; and thus “crown Him Lord of all.”

So loving and so serving, our missionary effort will not only be the truest index of spiritual life, but of spiritual enjoyment also. Self-denial, as it becomes *Christian* self-denial, realizes the fulfilment of that word, “It is more blessed to give than to receive.” We get in fact what we give.

“Every successive year, every successive

week," writes Henry Martyn, as he pursues his self-denying course, "is happier than the former."

"I am happy beyond the poor compass of language to tell," writes Mr. Williams, when his self-denying missionary labors were about to terminate in a martyr's death.—*English Church Paper.*

GIVE ALL A CHANCE TO HEAR.

THE Rev. J. Heywood Horsburgh, a missionary of the Church of England in China, writes in the following forcible manner concerning the state of things in that great field: "This morning I climbed a hill and looked down upon the city—a *heathen city!* Yes, here at the close of the nineteenth century of the Christian era, is a city, a beautiful, busy city, thronging with civilized, intelligent people, knowing precisely as much today of the one true God as the Britons did in the days of Boadicea; as full of knowledge respecting Jesus their Saviour as the paper upon which this is written—precisely. And so we must leave them. And so, I suppose, they will continue to be left, unless you at home have something to say.

"But why am I writing thus, as if there was something exceptional about Kweichow? It is but *one of the thousands* of cities in the world of which the same may be said in all truth. Of course England can't do more; she already supports many missionaries in China. It is true England has her thousands of ministers (how many thousands is it? twenty thousand or so in the Church of England, and then all those in the other denominations) and her tens and tens of thousands of workers. It is true that in every one of her large cities she has hundreds of ministers, and who shall say how many hundred workers; with a church, chapel, mission room, or *something*, in almost every street; and that, even in each of her smaller towns, she has quite a nice little collection both of ministers and of workers. And though it is true that if in China's large cities, and in her thickly populated towns, there could be but *one* minister, just *one* disciple of Jesus Christ, our poor brothers and sisters there, whose souls are as precious as our own, might then, perhaps, at least have *just the chance* of hearing there is a God who loves them—yet we must look at things soberly, we *must* remember there are heathen at

home, and 'charity begins at home.' No, with her twenty millions of Christians, seeing that some of them are virtually heathen, it would be unreasonable to suppose England can spare more than an occasional odd worker or two for the *three or four hundred millions of genuine heathens* in China. Yet somehow it seems a pity.

"It is right for God's servants to seek to persuade those who have heard (who have heard over and over again, perhaps) not to neglect God's salvation, but it is *not* right if this is made the excuse for leaving undone the still more important duty of seeing that all shall at least have the chance of hearing."

OUR INFLUENCE.

THE fact that no man can evade the responsibility of living either for good or for evil in this world, was strikingly set forth by Dr. Chalmers in the following weighty paragraph: "Every man is a missionary now and for ever, for good or for evil, whether he intends it or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but being dead or alive, *every man speaks.*"

PUEBLOS OF NEW MEXICO.

PUEBLOS are villages inhabited by Indians. These people are doubtless the fragments of one or more powerful tribes. The differences in their language suggest that they are not all from the same source.

There are nineteen of these villages, and in them are 7,762 Indians, of which number 2,149 are children of school age. Surely here is a fruitful field for usefulness.

The men are nearly all farmers, and though living in the towns, cultivate lands many miles from their homes. They know and practise the arts of agriculture by irrigation, without which but little grain can be raised in the country they inhabit. Many of them have adopted the better methods of their white neighbors. A few have improved implements; but the wooden plough and the wooden-wheeled cart are frequently seen.

The sickle and the threshing-floor still retain their places.

They are very superstitious. The heathen dances are still kept up in most of the pueblos. They attribute good weather and abundant crops to the god who is thus worshipped. As they live near each other, and have but little to do in the winter months, they spend a large part of their time in these religious festivities. As their agent remarked once, "sometimes during the summer, when the rain does not come, they abandon their fields and stock and remain in the pueblo to indulge in the dance. The consequence is a loss of crop and stock."—*Rev. Dr. C. T. Kirkwood.*

REMARKABLE VALEDICTORY MEETINGS.

VERY recently there have been exceedingly interesting valedictory dismissal meetings in London, and certain provincial centres, on account of some forty missionaries going out under the Church Missionary Society to various parts of the world. Everywhere there were large and in some places overflowing meetings. They have proved a remarkable success, and a deep impression has evidently been made.

A special feature of interest at the largest of these gatherings, that at St. James' Hall, London, was the presence and the touching words of a trio of veteran missionary Bishops. Bishop Stuart, of Waiapu, New Zealand, impressively contrasted the spacious hall, filled with sympathizing friends with the queer old school-room in which he and T. Valpy French, afterward the Bishop of Lahore, were taken leave of when they first went forth together in 1850. Bishop Crowther, the oldest of the three, in a speech of extraordinary vigor, told some of his inimitable stories, and exhorted the younger brethren and sisters going forth that day to take "the love of Christ in their hearts, and the Word of God in their hands."

Perhaps the highest point of the meeting was reached when, to quote the words of one who was present, "the saintly old Bishop Sargent, of Tinnevely, stood up to speak for his allotted ten minutes. He looked ill, and leaned heavily upon his stick as he stood; but his aged, refined, gentle face was lighted within with the very radiance

of Heaven. He laid his hand affectionately on the shoulder of Dr. Crowther, our good old Bishop of the Niger, who sat next to him, and said, 'If you want to know what missions have done for Africa, our friend here will say to you, "Look at me. But for your mission, I should to this day have been a miserable slave;" 'and I, too, say,' and he drew himself up with a smile, 'if you want to know what missions do for India, you may look at me. The arrow sometimes finds another mark than the one intended, and the words spoken to natives sometimes reach the English.' He then went on to tell how, as a child of nine years old, he had unexpectedly, among a group of natives in an obscure school-house, fallen in with Bishop Heber; how, struck with his noble bearing and beautiful kindness, he had remained to listen; and how, when the Bishop laid his hand on his head and asked his name and age, his whole heart was won. That touch followed him though life, determining his career, and resulting in a heart's devotion."

MORE FIELD-WORK NEEDED.

THE Rev. Dr. Ashmore, a missionary of many years' experience in the Foreign field, says that while the teaching arm of the service abroad may be none too strong, the preaching arm is too weak. Schools are necessary, but so are outside preaching and roadside talks. Too little of this field-work is done at present, and the heathen need "somebody to keep on confronting them as Elijah confronted the priests of Baal; to preach in the streets of the city, as Jonah preached in the streets of Nineveh; to tell them of the wrath to come, as John told men in the wilderness of Judea." The grown-up men and women of heathendom can be dealt with at once and they ought to be dealt with, and he says that he has never seen more effective work done than in outside preaching and roadside conversations. He has seen frivolous priests reel, and the truth come home to many who were present, and who would not attend the services in the churches. He further says that if missionaries do not do this field-work, then neither will the pupils in their schools ever do it, for a fountain never rises higher than its source.

CHRIST THE POOR-GIVER.

WE are indebted to one of our most distinguished clergymen for the following: "The verses below, which are evidently the breathings of a spirit both singularly poetical and spiritual, were given to a near relative by the Rev. J. W. Chapman, on the eve of his departure for his mission in Alaska. Although not intended for publication, but simply given as a personal memento, they will be gladly welcomed by the many readers of *THE SPIRIT OF MISSIONS*, who were interested in the cheery letters of Mr. Chapman, which were printed in the October number."

Lo, Thy sons beset Thee, Lord,
 Poor, we wait upon Thy word:
 And Thou sayest, Give.
 Stretch we out our empty hands,
 Yet a gift Thy love demands.
 Can Thy dead men live?

Ah, Thou too, dear Lord, wast poor;
 This way Thou didst go before:
 Wore the thorny crown;
 From Thy head, and hands, and side,
 And Thy feet, O Crucified!
 Flowed our riches down.

Gladly, then, we give to Thee
 Portion of our poverty,
 Thou wilt do the rest!
 By Thine alchemy divine
 Water is transformed to wine!
 Do we Thy behest.

WORK AMONG THE LUTHERAN IMMIGRANTS.

A CORRESPONDENT of the *Independent* contributes a valuable article on "Religious Work Among the Immigrants." The following on the zeal manifested by the Lutherans in our country in caring for the temporal and spiritual interests of the emigrants from Lutheran countries, and the important results of their efforts, is taken from it: "The masses arriving from the Scandinavian countries—Denmark, Norway and Sweden, as also from Iceland and Finland—are Lutheran almost to a man. Of the Germans nearly two-thirds are adherents of the same faith, as are also many of the Bohemians, the Slavonians, and others from central Europe. While these people have in almost countless thousands, during the past three decades, been pouring into the great Northwest, it is a fair statement, that the growth

of the church work among them has been in just proportion to the increase of immigration.

"The work among the immigrants is thoroughly organized and systematized, and would be even more efficient if all the synods would co-operate. The church begins to care for the immigrant while yet in Europe. Lists of Lutheran pastors and congregations in America have been scattered over all Germany and Scandinavia, directing the stranger where he can find a church home. In Hamburg, Bremen and other ports, harbor missionaries supply information and aid. In New York city there are three church immigrant houses, inviting the stranger and supplying him with a resting place and with good advice. These immigrant houses have been instruments of great good. Last year that of the General Council harbored nearly 12,000 persons, and started them on their westward course. Since its establishment, upward of 150,000 persons have enjoyed the church's welcome there. Similar houses exist also for the Scandinavians, and even for the Finns."

CHRISTMAS EVE IN NEW MEXICO.

As the manner of celebrating Christmas by the Mexican people is very different from that of the people at the East, perhaps a description of it may be interesting to you.

For nine nights before Christmas, fires are built in front of most of the houses in town. Each night a procession of men marches through the streets, the leaders carrying an image which they call *Niño Dios* (the Child-God). The people sing, as the procession moves along, a song about St. Mary asking lodging for her child.

I will simply describe the celebration of the last night, or Christmas Eve, as I saw it. A procession, composed for the most part of women, came through the street carrying lanterns and a cradle over which was an arch of artificial flowers. In this cradle lay the *Niño Dios*. As the procession stopped in front of a house, a woman came out bringing coals of fire on a shovel. She knelt down in front of the idol and offered incense and then went back to the house. The procession then came up to the door and chanted a hymn asking for lodging for the *Niño Dios*. From within came the response that the house was full, and there was no room for

the child. The procession moved on to the next house, and did the same as at the first, and again admittance was refused. Then they went to another house which they were allowed to enter with the image. This was placed upon an altar which had been erected for the purpose; and then they all knelt down and worshipped it.

After this I went to the chapel, where another part of the people were holding services. Upon the altar in the chapel were images of Joseph and Mary bending over the image of a child in a cradle. The people were singing praises to Joseph and Mary. About ten o'clock a stalwart Mexican in full Comanche dress entered, and taking his bow and arrow from his back, threatened to shoot the image of the child. A young lady knelt down in front of the image, while the leader of the singers explained to the Comanche that the child was the King of kings and Lord of lords, and that angels and archangels did Him reverence. The Comanche then kissed the image of the child and left.—*Rev. W. C. Montgomery, San Mateo, New Mexico.*

JAPANESE CHRISTIANITY.

THE Rev. Mr. Ballagh, a missionary in Japan, is now on a temporary visit to the United States. In speaking recently of the character of Christians in Japan, the spiritual tone of their religious services, and the earnestness of their character, he confessed to a feeling of great spiritual loss which he had experienced in returning to this country. To use his own expression, it seemed to him as if he "had entered into a tunnel whose darkness and chill were in sharp contrast to the sunlight and spiritual warmth" to which he had been accustomed among the native Christians of Japan.

UNITARIANISM IN JAPAN.

A SHADOW is thrown on the prospects of mission work in Japan by difficulties brought from without. One of these is thus referred to by the Rev. A. Lloyd, a missionary of the Society for the Propagation of the Gospel: "In addition to other temptations, a Unitarian from America has been lecturing and disseminating tracts among the boys under Mr. Fukuzawa's wing. Unitarianism is so wonderfully like Confucianism that it seems

as if it would prove wonderfully attractive to the Japanese. In the loose phraseology of the day they will be able to call themselves Christians, and enjoy all the consideration of a Christian nation, without any change of heart or opinion or anything else. Just what would suit them!"

FRAGMENTS.

— The number of Christian converts in China has more than doubled during the last ten years.

— At Tokio, the great capital of Japan, there are now no less than 500 conversions to Christianity in a single month.

— Of the thirty-nine workers of the American Missionary Association among the Chinese in California, fourteen are Chinamen, who have been converted in the schools of that association.

— Chief Annosothkah, of the Mohawk tribe of Indians in Canada, is making a tour of Great Britain, delivering addresses in support of the missions of the Colonial and Continental Church Society.

— A few Japanese gentlemen, including two of the highest officials in the government, have subscribed \$31,000 toward the enlargement of the college of the American Board at Kioto, so as to make it a Christian university.

— The Rev. R. Clark, a missionary in India, writes: "India is beginning to think in English, and you may send us as many English-speaking lay evangelists and clerical or lay missionaries as you can, who will have no need whatever, necessarily, to learn a word of any vernacular, unless they wish to do so."

— Ecuador is the only country in South America in which none but Roman Catholics are permitted by the government to engage in evangelization. The custom-house is watched by Jesuits to prevent the entrance of Bibles and other prohibited books, and persons who do not confess to the Romish priests are stoned.

— The Bishop Boone Memorial Society, of Sewanee, Tennessee, has contributed during the six years of its existence, \$1,000 for Domestic and Foreign Missions, is sustaining one large colored and four large white missions near Sewanee, and, besides minor labors of love, is supporting a Japanese candidate for Holy Orders in Japan.

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.

TO DIOCESAN OFFICERS.

THE January meeting of diocesan officers with the Secretary of the Auxiliary will be held in Room 21 Bible House, on Thursday, the 24th, at 10.30 A.M. All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

TO PARISH SECRETARIES.

QUESTIONS are often asked of the Secretary of the Auxiliary as to the system followed in valuing the missionary boxes sent. Such inquiry as she has made has shown her that no one system is generally followed. She would be greatly obliged if parish secretaries would bring this matter to the notice of the parish branches, and obtain their opinion as to the advisability of having some general plan, and would then suggest to her such plan as may seem best to them.

A JUNIOR AUXILIARY IN WESTERN NEW YORK.

WE hear as follows from the chairman of a committee on children's work:

It is almost impossible to tell you what was done at the annual meeting. We decided that the Sunday-schools of parish and missions should be organized into mission bands, the rector always appointing at the head an older person fond of children, appreciating the importance of interesting them, prayerful and enthusiastic. The other officers should be chosen among the young people of the society.

The meetings should be held once a month, or once in two weeks if the children are between six and fifteen, and should be held after school hours, in the middle of the week. Saturday is the children's play-day, and we want them to love their meetings and look upon them with pleasure, and grow up with a real appreciation of the work and a delight in it. So they should not come on the day which is their one play-day in the week.

The meeting should last one hour only, and there should be fifteen minutes given to devotional exercises—prayer, the hearing of a missionary text and singing of a hymn. Every other meeting the missionary catechism should be taught and a knowledge given of the field where they are working, and of the whole field, as the months go on, so they may grow up intelligent men and women on this subject. Then, at the other meeting, there can be a story read or told.

All the children should come together for the devotional exercises, and then the younger ones be taken by one lady, and the older ones by another, as it seems impossible to interest all in the same way.

Every parish will have to organize in its own way. I discovered this in talking with the different ladies. Sometimes one class can start the movement, and bring in as many as possible. Sometimes the infant room is the best place in which to begin. Our own parish has just organized another society called the "Gleaners," between the ages of six

and fifteen; and after that age they are members of the Missionary Helpers, which is the society I am so interested in. It seems as if there must be three societies, the ladies, the young ladies and the children. In St. Mark's it has seemed best to have the three. There have been several societies formed since the annual meeting, and a great deal of enthusiasm is manifested in the subject. The annual meeting of the young society should be at the same time as that of the ladies, the head of each society representing them in the Auxiliary.

One great effort must be made, and that is to undo the idea that what missionary societies want is money only. If the children can be taught very early that they can give their work, their prayers, in the Master's service, when they grow up there will be no need to ask for money, for it will come from earnest, loving hearts that have been educated in Christian giving.

It is perfectly wonderful to see even in a few months what a children's society will do for a church. In St. Mark's the Sunday-school grows in strength, the ladies' society in numbers, and at our last meeting of the Earnest Helpers there were forty children. They had their presents all done up and marked for Hope School.

Every one who has made a beginning gives the same report. The children are carried away with the work and only beg for more to do.

COUNTY ASSOCIATIONS.

WE print, with much pleasure, this month, a paper written by the President of the New York Committee on Work for Foreign Missionaries. It was prepared by her for the officers' meeting held in Washington, in November, but was not presented at that time. We hope that it may be read by every diocesan officer, and many other members of the Auxiliary, and that its useful lessons may be well considered and bring forth much fruit.

DEAR FRIENDS:—I have been asked to give a little account concerning the way in which the Committee on Work for Foreign Missionaries in the Diocese of New York has tried to do its work; and the particular point which I am to emphasize is the organization of county associations.

To the delegates present from the Diocese of Connecticut, the scheme has nothing original; indeed, it is much like their own, there being simply a little difference in name and division of territory. With them, archdeaconry stands for county, and is simply something on a larger scale, including several counties in one archdeaconry. Again, as a preliminary, I would mention, that while the Foreign work is made prominent, because that is the work given to our committee, yet, with scarcely an exception, the organization actually accomplished has included all other departments belonging to the Board of Missions, and, therefore, if of any interest at all, is equally interesting to all.

Thus far as prelude, and now for the practical part.

An experience of three years as Foreign secretary of a well organized woman's missionary association in a country parish, had shown me how much could be done by system and perseverance as applied to a single parish; and for some years after accepting the oversight of work in the diocese I saw nothing beyond the parish system, and worked simply on that line. The work consisted in writing to ladies whom I happened to know in certain towns, and inciting them to efforts in behalf of the Auxiliary, and begging that they would exert themselves to call a preliminary meeting, with the consent of their rector, offering myself to come and assist in organizing, and also to bring with me some good speaker who would rouse enthusiasm and interest, and thus pave the way for organization.

It was very difficult in those days to get started. Many of the clergy had scarcely heard of the Woman's Auxiliary, or, if they had, it was to them only a name and not a

power; and I found that my efforts were looked upon as being done for some sort of private charity or interest. Consequently, there was always the necessity of explaining this then new departure of the Board; viz., that the women were entering upon a well-defined crusade under the Board of Missions for the great work of bringing the Gospel to those at home who had never heeded it, to those abroad who had never heard it.

But this working to bring in a single parish here and there and anywhere, when permission could be obtained from the rector, was a tedious process, and the years were going by, and very little seemed to be accomplished.

Then another idea was started, Why not seek to bring in more than one church at a time?

A certain very small county seemed a good place to try this mode of operation, but a difficulty stood in the way. To go at once to the rectors there was hazardous, for if they refused, one could not go afterward to their parishioners, and so the work would be blocked in the beginning. But how go to the parishioners when I knew none amongst them? In this case how should I begin? But the way opened in this wise. Visiting one of my neighbors, she said, I want to introduce Mrs. B—, from such a county. The opportunity was seized, and the entering wedge was driven. I soon had an invitation to the county, visited ladies in the different congregations, but was assured by one individual that it was useless to attempt to work the churches together, that the jealousies, etc., were such that it could never be done. However, it was allowed if I could get a certain lady to be president of the association, matters might be adjusted. That lady was interested, and after several visits, and special calls upon the clergy, a meeting was appointed for October, in one of the Sunday-school rooms, and a good speaker was promised.

Care was taken to have notices given in the churches the Sunday before, and private letters were written to those who were influential in the respective congregations, and from first to last, all was committed unto Him who is faithful to them that trust in Him: and at the time appointed the meeting took place. It was so ordered that the Bishop asked to preach was one who was a great favorite in the county, though this was not known till after he had accepted, and people were interested at once to come to hear him. How fortunate it was that he was chosen! I mention it to show how God works for us in all these secondary matters, when we are endeavoring to do His will.

I can see before me now the crowded school-room, the clergy on the platform, the good Bishop so full of enthusiasm himself, that he infected every one else; and how, at the close, upon invitation, ladies from different parishes came forward, willing and glad to promise support from their churches, and promising to come to a business meeting appointed for the following week, when a constitution was to be presented.

And what was the outcome of it all? A thoroughly systematic work, which has gone on from that time to this, the system of gathering in, I think by visitation, the pledges of the different ladies, and meetings at stated times in behalf of the work.

After this followed a second association. In a certain large town containing three parishes, not one of them contributed for any department to the Woman's Auxiliary. It seemed truly astonishing. The same difficulty confronted me. The place was a long distance by rail from home, and I seemed to know no one. But again the door opened. On the same railroad, and not very far off, lived a missionary friend, that is, a friend whom I had made through the work. She said, "I have relations in that town; we will go and talk with them. Only they are not Church people." We went and were warmly received, and found out who were the right ladies to go to see, and then we called on the principal rector. He was polite, but discouraging. He evidently had no faith in the movement, but when asked if he would allow the use of his school-room, said, "Why, I will give you the church!" And so it was arranged. Again a Bishop responded to our invitation, and again the choice was a happy one. After the address in church, the ladies were invited to the school-room, and at once organized for the Auxiliary.

So far, so good, but after all here were only a few churches coming in at one time. Instead of this, why not make all this visiting, letter writing, notices, etc., to be used for a larger area; instead of a few churches, aim higher, take in all in a large county? This, then, was the next step; and here came in a feature which till then had not seemed necessary, viz., the luncheon, bringing in its train the useful social element. To rise to the level of a large county association, people must be willing to come from a distance. Coming from a distance, and dependent upon a railroad time-table, it must be an all-day affair; and while the luncheon made more work to be planned for and arranged, yet the compensation was great in the pleasurable intercourse that was thus afforded, which doubtless attracted many who would otherwise have stayed at home, thus losing the object of the address as influencing them to the work.

The last effort in organizing a new county was undertaken last winter. The county was Westchester, bordering on New York, and, I may add, centring there, as the three great railroads which leave the Grand Central Depot run through it, one on each side by the North and East Rivers, and the third in the centre, so that every town is pretty well reached by the iron horse.

Letters were written to every rector, and each letter enclosed two others which the rector was requested to hand to two ladies of his parish. All three letters suggested the plan of the county association, and stated its approval by the archdeacon who had then just been appointed by the Bishop. It was asked that ladies should come from every parish, as delegates, to a primary meeting to be held at the president's residence in New York, and there the plan should be talked over. In the meanwhile several prominent county ladies, who resided during winter in the city, were consulted and asked if they would attend. Some seemed to feel doubtful of the success of the measure, but still were willing to attend, and thus when the day came, which was appointed for the Epiphany season, the attendance was very good, and, best of all, it brought representatives from ten new parishes.

It was a treat to many of these delegates to listen to a discourse from one of the city rectors lately from England, the spirituality and earnestness of whose appeal seemed to touch and prepare all hearts for the business that followed.

Those parishes already working told, at the request of the chairman, how they worked and what was their success, and this seemed to interest the new comers, so that when the vote was taken whether or not the county association should be formed, it was unanimously in the affirmative, and the outline of a constitution was accepted with little discussion. One feature of it seemed to meet with special approbation. In appointing managers for the county, their locality was named with a view to the facilities of railroad locomotion amongst their respective parishes. Thus it was arranged that there should be three managers, one living on each of the great railroads, and to each was given all the parishes in the county touched by her particular road. And when it was decided to hold an annual meeting in the county, it was also arranged that that meeting should be held each year alternately on the three roads, and that each manager should preside in turn on her own special road.

The first meeting was appointed on the road belonging to the senior manager, a lady who had had long experience in the work of the Auxiliary, and it was to be held in the parish which had worked the longest for the Auxiliary, and one also which on account of age and position was well suited for the honor.

The result of that first meeting, held last June, was a resolution by the delegates, that the county should support a lady missionary in Japan; and the missionary, chosen at the special request of Bishop Williams, has just gone out to her field, to open a school for girls of the higher rank, in Tokio.

APPROPRIATIONS FOR DOMESTIC MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, beginning September 1st, 1888, and ending September 1st, 1889:

MISSIONARY JURISDICTIONS.	FOR WORK AMONG WHITE PEOPLE, ANNUAL RATE.	FOR WORK AMONG INDIANS, ANNUAL RATE.
Alaska.....		\$ 2,000
Colorado.....	\$6,000, including Bishop's salary,	\$3,000
Indian Territory.....	3,000, the Bishop's salary	1,500
Montana.....	6,000, including Bishop's salary,	\$3,000
Nevada and Utah.....	5,500, including Bishop's salary,	\$3,000
New Mexico and Arizona.....	5,500, including Bishop's salary,	\$3,000
Northern California.....	4,500, including Bishop's salary,	\$3,000
North Dakota.....	5,000, including Bishop's salary,	\$3,000
Northern Texas.....	6,000, including Bishop's salary,	\$3,000
Oregon.....	6,000, including Bishop's salary,	\$3,000
South Dakota.....	4,700, including half Bishop's salary,	\$1,500
Washington Territory....	5,500, including Bishop's salary,	\$3,000
Western Texas.....	6,000, including Bishop's salary,	\$3,000
Wyoming and Idaho.....	5,000, including Bishop's salary,	\$3,000
		29,800 (includ- ing half Bishop's salary, \$1,500.)
		800

DIOCESES.	FOR WORK AMONG WHITE PEOPLE, ANNUAL RATE.	FOR WORK AMONG IN- DIANS, ANNUAL RATE.	APPROPRIATED BY THE COMMISSION ON WORK AMONG COLORED PEOP- LE, ANNUAL RATE.
Alabama.....	\$ 500		\$1,000
Arkansas.....	1,500		
California.....	1,500		
East Carolina.....	800		2,000
Easton.....	1,000		
Florida.....	1,800		1,800
Fond du Lac.....	1,500	\$ 500	
Georgia.....	500		2,800
Indiana.....	1,700		
Iowa.....	3,000		
Kansas.....	3,000		300
Kentucky.....	1,000		900
Louisiana.....	500		1,400
Maine.....	2,400		
Maryland.....			1,350
Milwaukee.....	1,000		
Minnesota.....	3,000	4,355	
Mississippi.....	1,600		1,200
Missouri.....	1,000		800
Nebraska.....	3,000		200
New Hampshire.....	2,000		
New York.....	3,000*		
North Carolina.....	1,000		4,500
Quincy.....	1,000		
South Carolina.....	1,000		2,800

* Emigrant Chaplaincy.

DIOCESES.	FOR WORK AMONG WHITE PEOPLE, ANNUAL RATE.	FOR WORK AMONG IN- DIANS, ANNUAL RATE.	APPROPRIATED BY THE COMMISSION ON WORK AMONG COLORED PEO- PLE, ANNUAL RATE.
Springfield.....	2,000		500
Ohio.....	400†		
Tennessee.....	1,300		1,700
Texas.....	1,000		500
Virginia.....	400†	300	7,800 ‡
West Virginia.....	500		400
Western Michigan.....	1,300		
	\$113,900	\$39,255	\$31,950

SUMMARY.

For Missions to White People.....	\$113,900
For Missions to Indians.....	39,255
For Missions to Colored People.....	31,950
For Central Expenses.....	3,000
	34,950
To which add:	
For Chinese Missionary to the Chinese in California.....	500
Official Travelling Expenses of Missionary Bishops within their re- spective jurisdictions, up to \$300 for each.....	3,900
Reserved for Central Expenses and for the cost of making the work known to the Church, say.....	16,500
	\$209,005

† For deaf-mute missionaries in the West and South respectively.

‡ Of which \$1,000 for the Bishop Payne Divinity School, at Petersburg.

APPROPRIATIONS FOR FOREIGN MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, beginning September 1st, 1888, and ending September 1st, 1889:

For the Mission School in Greece, annual rate.....	2,300 00
For the Mission in Africa, ".....	24,731 00
For the Mission in China, ".....	45,929 50
For the Mission in Japan, ".....	48,433 60
For Missions in the Haitien Church, ".....	7,780 00
For support and travelling expenses of the Rev. Mr. Gordon, in Mexico, to close of his engagement.....	1,100 00
For aid to disabled Missionaries and the widows and orphans of Mission- aries, annual rate.....	4,062 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say.....	16,500 00
	\$150,836 10

Excess of resources over appropriations, September 1st, 1888, \$839.19.

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 Auxillary.

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

ALABAMA—\$4.90

Birmingham—Advent, Domestic, \$2.10; Foreign, \$2.80..... 4 90

ALBANY—\$413.71

Albany—Holy Innocents', Colored..... 10 00
Ballston Spa—Christ Church, General..... 24 55
Colton—Zion, Domestic..... 33
Cooperstown—Christ Church, Indian, \$6.84; Colored, \$6.83..... 13 67
Franklin—St. Paul's, Foreign, \$1; S. S., Colored, \$1..... 2 00
Glens Falls—Church of the Messiah, Domestic, \$14.37; Foreign, \$16.38..... 30 75
Hoosick Falls—St. Mark's, Domestic, \$12.28; Foreign, \$6.17..... 18 45
Potsdam—Trinity Church, Indian, \$44.44; Miss Lavinia Clarkson, for "T. Streetfeild Clarkson" scholarship, In Memoriam, \$60; "Levinus Clarkson" scholarship, In Memoriam, St. Paul's School, South Dakota, \$60..... 164 44
Richfield Springs—St. John's, Domestic..... 13 20
Salem—St. Paul's, Domestic and Foreign..... 36 32
Miscellaneous—Wo. Aux., Colored..... 50 00
 Wo. Aux., for salary of woman worker in Utah..... 50 00

ARKANSAS—\$15.00

Mariana—St. Andrew's, Domestic..... 15 00

CALIFORNIA—\$140.90

Los Angeles—Christ Church, "A Member," Sp. for Bishop Ferguson, Africa..... 10 00
San Francisco—Grace, Domestic..... 30 90
 Trinity Church S. S., Domestic, \$50; Foreign, \$50..... 100 00

CENTRAL NEW YORK—\$148.25

Clinton—St. James', Sp. for Bishop Weed, Florida..... 9 75
Oswego—"Anonymous," Africa..... 87 50
Sherburne—Christ Church, Colored..... 15 25
Waterloo—St. Paul's, Wo. Aux., for Bishop Brewer's work..... 30 50
Waterville—Wo. Aux., for Bishop's Leonard's work, Utah..... 5 25

CENTRAL PENNSYLVANIA—\$51.12

Bethlehem—Trinity Church, General..... 49 12
Minersville—St. Paul's, Domestic..... 2 00

CHICAGO—\$180.00

Chicago—Grace, "Seven Little Workers," Wo. Aux., for "Hibbard" scholarship, Cape Mount School, \$25; Sisters of Bethany, General, \$25..... 50 00
 "L." for "Bowman" scholarship, St. Margaret's School, Osaka, Japan, \$40; Sp. for scholarship in Utah, \$40..... 80 00
 Wo. Aux., for "McLaren" scholarship, St. Mary's School, South Dakota..... 30 00
Oak Park—Grace, Wo. Aux., for "Harriet Gustorf" scholarship, St. Mary's Hall, Shanghai, China..... 20 00

CONNECTICUT—\$602.00

Ansonia—Christ Church S. S., for "Ansonia" scholarship, St. Paul's School, South Dakota..... 60 00
Fair Haven—St. James', Colored..... 15 00
Hartford—Christ Church, "A Member," Domestic, \$250; Indian, \$50; Colored, \$100; Foreign, \$100..... 500 00
Meriden—St. Andrew's, for Bishop Holly's work, Haiti..... 5 00
New Haven—Ladies' Church Missionary Association, Wo. Aux., Sp. for Christmas gifts for St. Margaret's School, Tokio, Japan..... 2 00
Parkville—Grace Chapel S. S., Sp. for a child in St. Mary's Orphanage, Shanghai, China..... 20 00

DELAWARE—\$7.42

Wilmington—Immanuel Parish, "Willing Workers," for St. Agnes' School, Osaka, Japan..... 7 42

EAST CAROLINA—\$4.33

Fayetteville—St. John's, "A Communicant," General..... 1 00
Hamilton—St. Martin's, Foreign..... 3 33

GEORGIA—\$25.00

Macon—Christ Church, Ministering Children's League, for scholarship in Bishop Boone Memorial School, Wuchang, China..... 25 00

INDIANA—\$8.50

Hammond—The dying request of Mary Louise Wall, eldest daughter of Rev. R.

C. Wall, General.....	5 50	Boston (Roxbury)—St. James', "A Member," Wo. Aux., Sp. for scholarship in Utah, \$20; General, \$5.39.....	25 39
North Liberty—St. Philip's, Domestic.....	3 00	(Roxbury)—St. John's, "A Member," Wo. Aux., for "Lucy L. Chickering" scholarship, Cape Mount School, Africa.....	25 00
IOWA—\$11.77			
Burlington—Christ Church S. S., "M. C. L.," through Wo. Aux., Colored.....	1 77	St. John the Evangelist, "A Member," Sp. for Rev. S. C. Partridge, China.....	10 00
Janesville—S. M. Taylor, Domestic.....	10 00	St. Paul's, "A Member," Wo. Aux., Sp. for scholarship in Utah.....	20 00
KANSAS—\$6.00			
Salina—Christ Church, "L.," General, \$4; Sp. for Bishop Holly, \$1; Sp. for yellow fever sufferers, Jacksonville, Florida, \$1.....	6 00	Trinity Church, "A Member," Wo. Aux., Sp. for missionary in Montana.....	1 00
KENTUCKY—\$225.00			
Lexington—"E. A. D.," General.....	200 00	Miss T. M. Mason, for salary of teacher, Japan.....	5 00
Louisville—Charles H. Pettet, for "W. F. Pettet" scholarship, Cape Mount School, Africa.....	25 00	Cambridge—St. Peter's, Foreign.....	5 04
LONG ISLAND—\$254.15			
Brooklyn—Holy Trinity Church, Sp. for Rev. T. W. Cain, church building, Galveston, Texas.....	107 25	Clinton—Church of the Good Shepherd S. S., Foreign.....	4 56
St. Matthew's, General.....	6 80	Hanover—St. Andrew's S. S., General.....	12 57
St. Paul's, Boys' Missionary Guild, Wo. Aux., Sp. for Rev. G. B. Morgan's work, White Earth Reservation, Minnesota.....	50 00	Holyoke—St. Paul's, Domestic.....	14 88
Mrs. J. Cole, Sp. for salary of Miss Skellie, Micadale, N. C.....	25 00	Longwood—Church of Our Saviour, Domestic, \$149.45; Foreign, \$50.....	199 45
Farmingdale—St. Thomas', Foreign.....	1 50	Lynn—St. Stephen's, Indian, \$16.32; Colored, \$43.27; Foreign, \$14.57.....	74 16
Great Neck—Hon. John A. King, Sp. for personal benefit of Rev. E. H. Thomson.....	50 00	New Bedford—Grace, Wo. Aux., Sp. for missionary in Montana, \$10; Sp. for Sister Eliza's support, \$5.....	15 00
Huntington—St. John's, General.....	11 10	Newton—St. Paul's, "Friends," Wo. Aux., Sp. for missionary in Montana.....	3 70
Rockaway—Trinity Church, "A Member," Sp. for Bishop Holly.....	2 50	Waltham—Ascension, Sp. for Bishop Talbot, \$2; Dakota League, for Indian work, South Dakota, \$3.....	7 00
LOUISIANA—\$7.00			
New Orleans—Mt. Olivet Church, "The Helpers," General.....	6 00	Christ Church, Domestic.....	15 00
St. Paul's, "Y. F. Y.," Foreign.....	1 00	Miscellaneous—Wo. Aux., Sp. for personal use of Bishop Holly.....	5 00
MAINE—\$1.10			
Biddeford—Christ Church, Domestic.....	1 10	MICHIGAN—\$163.08	
MARYLAND—\$871.10			
Allegany Co. (Cumberland)—Emmanuel Church, Colored.....	13 78	Algonac—St. Andrew's, Wo. Aux., for Miss Riddick's salary, Japan.....	5 00
Baltimore—Christ Church, Wo. Aux., Sp. for Rt. Rev. C. M. Williams, D.D., Japan Emmanuel Church, Domestic, \$146.21; Colored, \$91.77; Wo. Aux., Domestic, \$70.50; Foreign, \$34.....	341 48	Bay City—Trinity Church, Wo. Aux., for Mrs. Jennings' salary.....	10 00
Church of the Messiah, Missionary Society, for Rev. O. Parker's work, Alaska.....	5 00	Detroit—Emmanuel Church, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00
Mt. Calvary Church, Domestic, \$6.25; North Dakota, \$26.57; Colored, \$3.45; Foreign, \$3.52; Sp. for Bishop Walker, \$25; Sp. for Mrs. Graves, Wuchang, China, \$6.....	70 79	St. James', Wo. Aux., Sp. for Armitage Orphanage, San Mateo, California.....	5 00
St. Mary's Chapel, Colored, \$4 80; Sp. for Rev. C. M. C. Mason, St. Louis, \$5.....	9 80	St. John's, Wo. Aux., for Miss Riddick's salary, Japan, \$50; Sp. for Foreign Missionaries' Insurance Fund, \$7.50; Sp. for "Reno" scholarship, \$1.20; Sp. for Armitage Orphanage, San Mateo, California, \$14; Sewing-school, for Bishop Talbot's work, \$5.53.....	78 23
St. Paul's Chapel S. S., for Niobrara Indian Mission.....	4 00	St. Peter's, Wo. Aux., for Mrs. Jennings' salary, \$1.25; Sp. for "Reno" scholarship, \$2.....	3 25
District of Columbia (Washington)—St. Andrew's, "A Member," Sp. for Rev. P. Moort's work.....	1 00	Dexter—St. James', Sp. for St. Augustine's Mission, Galveston, Texas.....	1 00
Offerings at Missionary Council in Church of Epiphany, General, \$313.25; Sp. for Bishop Weed's work, \$57.....	370 25	Flint—St. Paul's, Wo. Aux., for Miss Riddick's salary, Japan, \$10; Mrs. Jennings' salary, \$15; Sp. for Mrs. H. R. Howard, Tullahoma, Tenn., \$5.....	30 00
Prince George's Co.—St. Thomas', Indian, \$10; Japan, \$10.....	20 00	Grosse Isle—Wo. Aux., for Mrs. Jennings' salary, \$4; Bishop Talbot's work, \$2; Sp. for "Reno" scholarship, \$4.....	10 00
MASSACHUSETTS—\$443.25			
Auburndale—Church of the Messiah, Wo. Aux., Sp. for personal use of Bishop Holly.....	50	Lansing—St. Paul's, Wo. Aux., Sp. for "Reno" scholarship.....	7 50
MILWAUKEE—\$45.22			
		Lapeer—Grace, Domestic and Foreign.....	2 10
		West Bay City—St. John's, Wo. Aux., for Miss Riddick's salary, Japan.....	3 00
		Miscellaneous—Wo. Aux., Sp. for Rev. C. H. Thompson's church, New Orleans.....	3 00
		Delavan—Christ Church, Domestic, \$18.46; Foreign, \$26.76.....	45 22
MINNESOTA—\$155.00			
		Minneapolis—St. Andrew's, General.....	5 00
		Miscellaneous—Wo. Aux., for Sister Mary's salary (Colored), Mobile, Ala., \$100; General, \$50.....	150 00
MISSOURI—\$30.00			
		St. Louis—Trinity Church, "A Member,"	

Domestic, \$5; Foreign, \$5	10 00	St. Bartholomew's, Cornelius Vanderbilt, Sp. for personal benefit of Rev. E. H. Thomson	100 00
Rt. Rev. D. S. Tuttle, D.D., Domestic and Foreign	20 00	St. Clement's, Domestic	132 00
NEBRASKA—\$4.00		St. John the Evangelist, in Memoriam Bishop Wainwright, Foreign	21 00
<i>Omaha</i> —St. John's, Domestic and Foreign ..	4 00	St. Thomas', J. H. Shoenberger, Sp. for personal benefit of Rev. E. H. Thomson, \$100; Wo. Aux., for Mrs. Brierley's salary, Africa, \$10; Young Ladies' Foreign Missionary Society, "St. Thomas' Fund," for Miss Mailes' Bible Readers, Japan, \$50; Sp. for Bishop Ferguson, \$15 Trinity Church, Rev. E. A. Hoffman, D.D., Sp. for personal benefit of Rev. E. H. Thomson	175 00
NEWARK—\$169.66		J. J. Astor, Sp. for work in North Dakota	2,500 00
<i>Newton</i> —Christ Church, Missionary Box, General	1 00	"X." Domestic and Foreign, \$50; Indian, \$12.50; Colored, \$12.50	75 00
<i>Orange</i> —St. Mark's, Domestic and Foreign "M. K. A. S.," Wo. Aux., Indian	143 66	J. R. Davenport, Domestic	50 00
<i>Summit</i> —Calvary, Mrs. J. H. Stevens' Bible and Prayer Book Class, Sp. for Rev. Y. M. Neesan, for Persian school ..	15 00	Mrs. R. B. Duane, for "Howard Duane" scholarship, St. Paul's School, Tokio, Japan	20 00
	10 00	Juliet C. Smith, for "Bishop Clarkson" scholarship, Cape Mount, Africa	12 50
NEW HAMPSHIRE—\$79.35		"Epiphany Scholarship Ten," Sp. to purchase articles for Girls' Department, Cape Mount School, Africa	10 00
<i>Claremont</i> —Trinity Church, Domestic, \$24.70; Indian, \$16.61; Colored, \$15.35; Foreign, \$22.69	79 35	Wo. Aux., for Miss Williamson's salary, Japan, \$5; Hoffman Institute Building Fund, \$5	10 00
NEW JERSEY—\$223.17		H. W. John's Manufacturing Co., Sp. for Rev. A. Battiste, Port-au-Prince, Haiti ..	5 91
<i>Elizabeth</i> —Christ Church, Colored	20 00	Charles Miles, Foreign	5 00
St. John's, Domestic, \$35.65; Colored, \$6..	41 65	"V. C. M.," Sp. for Rev. P. P. Allston's Colored work, Charlotte, N. C., \$2.60; Sp. for Rev. J. G. Bryant, Aquasco, Md., \$2.50	5 00
Trinity Church S. S., for "Amelia Hamilton McAllister" scholarship, St. Mary's School, China	10 00	Missionary Box, General	90
Mrs. P. T. Norton, Colored	5 00	"M. T. E.," Sp. for Augmentation Fund ..	25
<i>Fair Haven</i> —Holy Communion S. S., Sp. for St. Augustine's colored mission, Galveston, Texas	18 00	<i>Poughkeepsie</i> —Wo. Aux., Sp. for Mrs. Hanford	58 00
<i>Freehold</i> —St. Peter's, Wo. Aux., Foreign ..	3 90	"H.," Wo. Aux., Indian	1 30
<i>Little Silver</i> —St. John's Chapel S. S., Sp. for St. Augustine's colored mission, Galveston, Texas	22 00	"Miss A. E. C.," General	35
<i>Moorestown</i> —Trinity Church, \$5; "A Member," in memory of "S. C. T.," \$30; Sp. for Bishop Weed and distressed clergy at Jacksonville, Florida	25 00	<i>Richmond</i> —St. Andrew's, Wo. Aux., for Hoffman Institute Building Fund, \$8.60; Miss Williamson's salary, Japan, \$8.60 ..	17 20
<i>New Brunswick</i> —Margaret H. Vanderveer, Domestic and Foreign	10 00	<i>South Middletown</i> —Grace, Domestic	20 17
<i>Plainfield</i> —Wo. Aux., Indian	27 62	<i>West Brighton</i> —Ascension, Wo. Aux., for Hoffman Institute Building Fund, \$23.50; Miss Williamson's salary, Japan, \$23.50	47 00
<i>Rumson Neck</i> —St. George's, Domestic, \$20; Foreign, \$20	40 00	<i>Yonkers</i> —St. Paul's, Domestic	68 00
NEW YORK—\$5,585.69		NORTH CAROLINA—\$2.00	
<i>Clifton</i> —St. John's, Wo. Aux., Hoffman Institute Building Fund, \$49; Miss Williamson's salary, Japan, \$49	98 00	<i>Franklin</i> —St. John's, Domestic	2 00
<i>New Brighton</i> —Christ Church, Wo. Aux., Hoffman Institute Building Fund, \$19.12; Miss Williamson's salary, Japan, \$19.13	38 25	OHIO—\$27.33	
<i>New York</i> —Calvary, "A Member," Domestic, \$250; Indian, \$50; Colored, \$100; Foreign, \$100	500 00	<i>Norwalk</i> —St. Paul's, Sp. to furnish church at Wahpeton, Dakota	10 00
Calvary Chapel, "A Member," Foreign, \$50; Foreign Missionary Association, Sp. for Girls' Graded School, Monrovia, \$35.40; S. S., Wo. Aux., for "W. D. Walker" scholarship, St. Paul's School, South Dakota, \$60; General, \$76.19; Sp. for scholarship in Utah, \$40	261 59	<i>Oberlin</i> —Christ Church, Foreign	2 33
Grace, Sp. for Bishop Johnstone ("In Memory of Harriet King Wilkes," \$100; "An Englishman's Mite," \$8), \$108; Wo. Aux., for Miss Williamson's salary, Japan, \$350; scholarship in Haiti, \$115..	573 00	<i>Youngstown</i> —St. John's, Domestic	25 00
Grace Chapel S. S., for salary of Rev. J. M. McBride, South Dakota	75 00	PENNSYLVANIA—\$2,421.28	
Holy Apostles', Wo. Aux., for Miss Williamson's salary, Japan, \$32.72; rebuilding church at Wuchang, China, \$25; Sp. for Foreign Missionaries' Insurance Fund, \$5	63 72	<i>Downington</i> —St. James' (of which S. S. Infant Class, \$9) through Indian Hope Association, Indian	12 00
Holy Communion, "C. W. O.," Domestic, \$200; Foreign, \$50; "L. H. O.," Domestic, \$200; Foreign, \$50	500 00	<i>Jenkintown</i> —Church of Our Saviour, Domestic, \$23.25; Foreign, \$23.25	46 50
Intercession, Colored	26 55	<i>Philadelphia</i> —Ascension, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund ..	2 00
(<i>Harlem</i>)—St. Andrew's S. S., Wo. Aux., Sp. for Mrs. Hanford	15 00	Calvary Monumental, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund ..	2 00
		(<i>Germanstown</i>)—Calvary, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund	2 00
		Christ Church Chapel, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund ..	2 00
		(<i>Germanstown</i>)—Christ Church, Foreign, \$126.38; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2	128 38
		Covenant, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund	2 00
		Episcopal Hospital Mission, Indian Hope Association, for "Alonzo Potter" schol-	

arship, St. Paul's School, South Dakota, \$30; "Vaughan" scholarship, \$30; "M. A. DeW. Howe" scholarship, St. John's School, South Dakota, \$30; 90 00
 Grace, Foreign, \$100; Woman's Missionary Society, for Japan, \$27.80; 127 80
 (Mt. Airy)—Grace S. S., for "Rev. S. C. Hill" scholarship, Cape Mount School, Africa, 25 00
 Holy Trinity Church, Lemuel Coffin, Sp. for personal benefit of Rev. E. H. Thomson, \$100; Young Men's Bible Class through Indian Hope Association, for "Clayton" scholarship, St. John's School, South Dakota, \$30; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2 132 00
 Church of the Mediator, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, 4 00
 St. James', Domestic, \$100; Foreign, \$100; Rev. W. F. Nichols, Sp. for personal benefit of Rev. E. H. Thomson, \$15; Indian Hope Association, Indian, \$100; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$4 319 00
 St. Luke's, through Indian Hope Association, Indian, 75 00
 (Germantown)—St. Luke's, through Indian Hope Association, Indian, 31 25
 St. Mark's, through Indian Hope Association, Indian, 1 00
 (Frankford)—St. Mark's, Domestic, \$32.75; Indian Hope Association, Indian, \$30; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$1 63 75
 (Chestnut Hill)—St. Paul's, through Indian Hope Association, Indian, 32 00
 (Germantown)—St. Peter's, Domestic, \$311; Indian, \$60.60; Rev. T. F. Davies, D.D., Sp. for personal benefit of Rev. E. H. Thomson, \$10 281 60
 St. Stephen's, Colored, 163 00
 Church of the Saviour, through Indian Hope Association, Indian, 15 00
 (Mt. Airy)—"H. B. P.," General, 11 00
 "Ivy Cottage," for salary of missionary to Japan, 750 00

PITTSBURGH—\$359.15

Allegheny—Emmanuel Church, General, 8 25
 Erie—St. Paul's, General, 2 08
 Franklin—St. John's S. S., Indian, \$4.69; Colored, \$1 5 69
 Pittsburgh—Calvary, Wo. Aux., Sp. for Miss Skellie's salary, 25 00
 Church of the Good Shepherd, Domestic, \$33.33; Foreign, \$33.33 66 66
 St. Andrew's, Wo. Aux., Sp. for Miss Skellie's salary, \$25; Mrs. F. R. Brunot, for "Cietta Williams" scholarship, \$25; "George McKenzie" scholarship, Cape Mount School, Africa, \$25 75 00
 Trinity Church, Sp. for Bishop Whipple's missionary work 106 47
 Wo. Aux., Sp. for support of Mrs. Laning's two Japanese godchildren, 70 00

QUINCY—\$5.69

Rock Island—Trinity Church, Missionary Guild of St. Paul's, General, 5 69

RHODE ISLAND—\$15.00

Woonsocket—St. James', Domestic, 15 00

SOUTH CAROLINA—\$44.50

Beaufort—"A Friend," Wo. Aux., Indian, 6 00
 Fulton—Mrs. D. A. Richardson, Domestic, \$5; Foreign, \$5 10 00
 Georgetown—Prince George Parish, For-

eign, 8 50
 Laurens—Epiphany, for Japan, 5 00
 Spartanburg—Advent, Wo. Aux., for "Maurice Moore" scholarship, St. Agnes' School, Osaka, Japan, 20 00

SOUTHERN OHIO—\$168.11

Chillicothe—St. Paul's, Wo. Aux., Colored, 11 65
 Cincinnati (Walnut Hills)—Advent, Wo. Aux., Domestic, \$44.18; Foreign, \$44.18, 88 36
 St. Paul's, Wo. Aux., Sp. for St. Luke's Hospital, Denver, 3 00
 Circleville—St. Philip's, Wo. Aux., Domestic, \$5; Foreign, \$5.75 10 75
 Columbus—Church of the Good Shepherd, Colored, \$13.03; Wo. Aux., Domestic, \$3.54; Foreign, \$3.53 20 10
 Dayton—Christ Church, Wo. Aux., Sp. for Children's Hospital, Omaha, 2 00
 Delaware—St. Peter's, Wo. Aux., Indian, 25 00
 Portsmouth—All Saints', Wo. Aux., Foreign, 7 25

VERMONT—\$64.42

Burlington—St. Paul's, Domestic, \$12.50; Foreign, \$12.50; Rev. J. T. Bliss, Sp. for Rev. Mr. Cain's church, Galveston, Texas, \$5 30 00
 Bishop Hopkins Hall, Domestic, 1 18
 Cambridge—Holy Apostles', Domestic, 50 cts.; Foreign, 50 cts. 1 00
 East Berkshire—Calvary, Domestic, 31 cts.; Foreign, 31 cts.; S. S., General, \$2.40 3 02
 Fairfax—Christ Church, Domestic, 50 cts.; Foreign, 50 cts. 1 00
 Georgia—Emmanuel Church, Domestic, 50 cts.; Foreign, 50 cts. 1 00
 Jericho—Calvary, Domestic, 50 cts.; Foreign, 50 cts. 1 00
 Milton—Trinity Church, Domestic, 50 cts.; Foreign, 50 cts. 1 00
 Montgomery—Union Church, Domestic, 61 cts.; Foreign, 61 cts. 1 22
 Royalton—St. Paul's, Domestic, \$1.50; Foreign, \$1.50 3 00
 Rutland—Trinity Church, Domestic, \$6.50; Foreign, \$6.50 13 00
 Windsor—St. Paul's, Domestic, \$4; Foreign, \$4 8 00

VIRGINIA—\$275.23

Albemarle Co.—Fredericksville Parish, Charlottesville, Christ Church, Japan, 42 00
 Augusta Co.—Trinity Church, Domestic and Foreign, 25 00
 Chesterfield Co.—Meade Memorial, Domestic, 1 25
 Culpeper Co.—St. Mark's Parish, St. Stephen's, through Piedmont Convocation for salary of Rev. H. D. Page, Japan, 12 83
 St. Paul's, through Piedmont Convocation, for salary of Rev. H. D. Page, Japan, 5 00
 Fairfax Co.—Zion, through Piedmont Convocation, for salary of Rev. H. D. Page, Japan, 5 00
 Pohick and Olivet Churches, through Piedmont Convocation, for salary of Rev. H. D. Page, Japan, 5 00
 Fauquier Co.—St. Stephen's, through Piedmont Convocation, for salary of Rev. H. D. Page, Japan, 5 00
 Whittle Parish, through Piedmont Convocation, for salary of Rev. H. D. Page, Japan, 12 50
 Gloucester Co.—Ware Parish, Foreign, 3 00
 Loudoun Co.—St. Paul's, through Piedmont Convocation, for salary of Rev. H. D. Page, Japan, 4 30
 Norfolk Co.—Elizabeth River Parish, St. Paul's, Indian and Western missions, \$55; Africa and Japan, \$50 105 00
 Trinity Church, Domestic, 39 00

ACKNOWLEDGMENTS.

Pittsylvania Co.—Emmanuel Church, Domestic 4 85
Westmoreland Co.—St. Peter's S. S., Japan 6 00

WESTERN MICHIGAN—\$87.85

Battle Creek—St. Thomas', Wo. Aux., for Mrs. Miles' salary 2 68
Elk Rapids—St. Paul's S. S., General 5 00
Grand Haven—St. John's, for Rev. J. McKim's work, Japan, \$2.24; Wo. Aux., for Mrs. Miles' salary, \$3.20. 5 44
Grand Rapids—St. Mark's, Sp. for support of colored Deacon, Charlestown, W. Va., \$5; S. S., Wo. Aux., for "Bishop Gillespie" scholarship, St. Margaret's School, Japan, \$2.25. 7 25
Hastings—Emmanuel Church, "A Member," Wo. Aux., for Miss Riddick's salary, Japan, \$2; Sp. for E. Z. B. Jones, Africa, \$5. 7 00
Ionia—St. John's, Wo. Aux., for Mrs. Miles' salary, \$1.93; "Bishop Gillespie" scholarship, St. Margaret's School, Japan, \$5. 6 93
Kalamazoo—Miss M. Penfield, Domestic 5 00
Marshall—Trinity Church, General, \$30.55; Wo. Aux., for Mrs. Miles' salary, \$20; Sp. for St. Mary's Orphanage, China, \$3; S. S., for "Bishop Gillespie" scholarship, St. Margaret's School, Japan, \$5 48 55

WESTERN NEW YORK—\$399.57

Buffalo—St. Mary's, Domestic, \$15; Foreign, \$18.15; Sp. for Rev. R. Vilatte's mission, Wisconsin, \$5. 38 15
 St. Paul's, Indian 52 00
Corning—Christ Church S. S., Domestic and Foreign, \$30; Sp. for scholarship in Utah, \$40. 70 00
Le Roy—"X. Y. Z." Foreign 60
Rochester—St. Luke's, Domestic (of which Wo. Aux., \$186) \$218.82; Wo. Aux., Sp. for St. Mary's School, Dallas, \$5; Sp. for Bishop Talbot, \$5. 228 82
Miscellaneous—Wo. Aux., for travelling expenses of Secretary, \$9; express charges on reports, \$1. 10 00

WEST VIRGINIA—\$28.10

Charleston—Alex. W. Quarrier, General 2 50
Shepherdstown—Seminary Hill, Ladies' Missionary Society, Sp. for Rev. H. D. Page, Japan 15 00
 Trinity Church, Foreign 10 60

SOUTH DAKOTA—\$15.00

Mitchell—St. Mary's, Domestic, \$5; Indian, \$2.50; Colored, \$2.50; Foreign, \$5. 15 00

NEW MEXICO AND ARIZONA—\$2.35

New Mexico.
East Las Vegas—St. Paul's, Domestic 2 35

MISCELLANEOUS—\$1,661.48

Interest, Domestic, \$769.91; Foreign, \$845.09; Sp., \$19.54 1,634 54
 "Anonymous," Domestic and Foreign 20 00
 "A Friend," Wo. Aux., Foreign 5 00
 Missionary Box, General 1 44
 Wo. Aux. 50

LEGACIES—\$4,400.00

N. Y., New York—Estate of Miss L. C. Carpenter 2,000 00
Pa., Philadelphia—Estate of Rebecca H. Cooper 1,900 00
N. Y., Waterloo—Estate of Mrs. E. M. Dittmars 500 00

Receipts for November 19,862 73
 Amount previously acknowledged 32,194 95
 Total receipts since September 1st, 1888. 52,057 68

ACKNOWLEDGMENTS.

The Treasurer of the Missionary Enrolment Fund acknowledges the receipt of the following sums to December 1st, 1888.

NOTE.—It should be understood that the following list includes only such money as has been paid over to the General Treasurer, and does not refer to money which may still be in the custody of Diocesan and Parochial Treasurers for the Fund.

ALABAMA—\$39.00		St. Luke's.....	60 00
<i>Decatur</i> —St. Paul's, Rev. Percy Gordon.....	\$5 00	St. Mary's.....	25 00
<i>Talladega</i> —Through Rev. I. S. Smith.....	26 00	Transfiguration.....	5 00
<i>Miscellaneous</i> —Through R. M. Nelson, Treasurer.....	8 00	<i>Garden City</i> —Incarnation Cathedral.....	5 00
ALBANY—\$315.00		LOUISIANA—\$40.00	
<i>Argyle</i> —Mrs. I. A. Crandell.....	5 00	<i>New Orleans</i> —Annunciation, through Wo. Aux.....	5 00
<i>Catskill</i> —"Anonymous".....	5 00	Christ Church, through Wo. Aux.....	20 00
<i>Cooperstown</i> —Christ Church.....	5 00	Trinity Church, through Wo. Aux.....	10 00
<i>Hudson</i> —Mrs. J. M. Punderson.....	5 00	<i>West Feliciana</i> —St. Mary's, through Wo. Aux.....	5 00
<i>Little Falls</i> —Emmanuel Church, "M. B. B." and "H. E. B.".....	5 00	MAINE—\$721.74	
<i>Morris</i> —Mrs. C. A. Littlewood.....	5 00	<i>Miscellaneous</i> —Through C. B. Greenleaf, Treasurer.....	721 74
<i>Potsdam</i> —Trinity Church.....	250 00	MARYLAND—\$240.00	
<i>Falenville</i> —Gloria Dei Mission.....	5 00	<i>Baltimore</i> —Memorial Church, Indian Aid Association, \$15; through Wo. Aux., \$5.....	20 00
<i>Sandy Hill</i> —Zion.....	15 00	St. Michael's and All Angels'.....	5 00
<i>Troy</i> —M. B. Warren.....	5 00	Mrs. E. D. Ridgely, \$5; Miss Dulany, \$5.....	10 00
<i>Miscellaneous</i> —Through Bishop Doane.....	10 00	<i>Baltimore and Howard Co's</i> —(Carroll) Holy Trinity Church.....	10 00
CALIFORNIA—\$10.00		<i>District of Columbia (Washington)</i> —St. Andrew's.....	5 00
<i>San Jose</i> —Trinity Church.....	5 00	Thos. O. Selfredge.....	5 00
<i>Stockton</i> —St. John's.....	5 00	<i>Howard Co.</i> —St. John's.....	115 00
CENTRAL NEW YORK—\$465.66		<i>Howard and Anne Arundel Co's</i> —Trinity Church.....	65 00
<i>Auburn</i> —St. Peter's.....	21 00	<i>Montgomery Co</i> —St. Bartholomew's.....	5 00
<i>Aurora</i> —Wells College.....	5 25	MILWAUKEE—\$40.00	
<i>New Berlin</i> —St. Andrew's.....	250 00	<i>Elkhorn</i> —St. John's.....	5 00
<i>Oswego</i> —Geo. C. McWhorter.....	5 00	<i>Milwaukee</i> —All Saints'.....	5 00
<i>Utica</i> —Grace.....	133 50	St. James'.....	5 00
Trinity Church.....	5 00	St. Paul's.....	5 00
<i>Miscellaneous</i> —Through Geo. J. Gardner, Treasurer.....	45 91	<i>Racine</i> —Ella M. Brown.....	5 00
CHICAGO—\$10.00		<i>Superior</i> —Church of the Redeemer.....	15 00
<i>Englewood</i> —St. Bartholomew's.....	10 00	MASSACHUSETTS—\$45.00	
CONNECTICUT—\$45.00		<i>Boston</i> —Miss A. M. Amory.....	15 00
<i>Danbury</i> —Miss Annie Jones.....	5 00	<i>Chelmsford</i> —Ellen S. Ward.....	5 00
<i>New Haven</i> —Ascension.....	5 00	<i>Newton Lower Falls</i> —St. Mary's.....	5 00
<i>New London</i> —St. James'.....	20 00	<i>Watertown</i> —Church of the Good Shepherd.....	20 00
<i>Norwalk</i> —Through Wo. Aux., "O.," \$10; "M.," \$5.....	15 00	MINNESOTA—\$5.00	
EAST CAROLINA—\$20.00		<i>St. Paul</i> —Mrs. N. B. Whiteman.....	5 00
<i>Edenton</i> —St. Paul's.....	10 00	MISSISSIPPI—\$20.00	
<i>Makeleville</i> —St. John's.....	5 00	<i>Carrollton</i> —W. B. Helm.....	5 00
<i>Wilmington</i> —St. James'.....	5 00	<i>Oxford</i> —St. Peter's.....	5 00
EASTON—\$50.00		<i>Pass Christian</i> —Julia Eckford.....	5 00
<i>Longwood</i> —All Saints'.....	10 00	<i>Port Gibson</i> —St. James'.....	5 00
<i>Miscellaneous</i> —Through Geo. R. Goldsborough, Treasurer.....	40 00	MISSOURI—\$5.00	
FLORIDA—\$5.00		<i>St. Louis</i> —Christ Church.....	5 00
<i>Jacksonville</i> —Church of the Good Shepherd.....	5 00	NEWARK—\$271.30	
GEORGIA—\$20.00		<i>Bergen Point</i> —Trinity Church, through Wo. Aux.....	6 80
<i>Atlanta</i> —St. Philip's.....	5 00	<i>Englewood</i> —St. Paul's.....	225 00
<i>Brunswick</i> —St. Mark's.....	5 00	<i>Jersey City</i> —Miss "F. E. N.".....	5 00
<i>Savannah</i> —Christ Church.....	5 00	<i>Morristown</i> —"R. L.," Wo. Aux.....	5 00
C. Newell.....	5 00	Church of the Redeemer, "Mr. and Mrs. W. P.".....	10 00
IOWA—\$20.00		E. M. Lord.....	5 00
<i>Burlington</i> —Through Ella G. Roads, Treas.....	20 00	<i>Short Hills</i> —Christ Church.....	5 00
LONG ISLAND—\$250.00			
<i>Brooklyn</i> —Holy Trinity Church.....	100 00		
St. Ann's.....	55 00		

NEW HAMPSHIRE—\$43.52

Ashland—St. Mark's.....	10 00
Keene—St. James'.....	10 00
Portsmouth—Charles Emerson Hovey.....	5 00
Wolfboro Junction—St. John the Baptist.....	18 52

NEW JERSEY—\$31.67

Camden—St. Paul's "A Member".....	5 00
Elizabeth—Miss H. White.....	5 00
Hightstown—Trinity Church.....	9 70
Orange—Fannie F. Jarrett.....	5 00
Sand Hills—St. Barnabas'.....	1 97
Union—"A. F. W.".....	5 00

NEW YORK—\$10,332.72

New York—Annunciation.....	5 00
Calvary.....	55 00
Holy Apostles'.....	145 00
Holy Communion, Wo. Aux.....	5 00
Incarnation.....	1,103 00
St. Ann's.....	45 00
St. Bartholomew's.....	15 00
St. George's.....	5 00
St. Luke's.....	5 00
St. Luke's Hospital.....	30 00
St. Thomas'.....	10 00
Transfiguration.....	40 00
Trinity Church.....	665 00
Trinity Chapel.....	2,020 00
St. Chrysostom's.....	5 00
Through Mrs. A. C. Alden.....	35 00
Mrs. Benjamin.....	10 00
Through E. S. Cochran.....	130 00
Dr. Francis Delafield.....	5 00
Mrs. Francis Delafield.....	5 00
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