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THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

December, 1910

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*See the Message from the Board of Missions,
page 991*

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CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

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

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THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
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VOL. LXXV.

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No. 12

The Christmas Contrasts

The countless stars, each one a world, look down;
A few sheep huddle on the hillside brown.

Angels, archangels, cherubs, seraphs blaze;
Some simple shepherds listen in amaze.

A maid fulfils what mighty prophets said,
Wan, weak, and lying in a rattle-shed.

Almighty Love upon this earth appears,
But shows Himself through baby smiles and tears.

—Cameron Mann

THE PROGRESS OF THE KINGDOM

ONE of the most striking proofs of the universality of the Christian religion is found in the intimate appeal which Christ makes to the men of every race. We speak of Him, most truly, as the Saviour and Brother of all men, yet we picture Him as peculiarly our own—an Anglo-Saxon Saviour.

*The Desire
of
All Nations*

It may be, therefore, that some will

feel a slight shock as they look at the picture opposite, wherein a Chinese Christian artist has set forth his idea of the Nativity. The distinctly Oriental baby and the quaint, slant-eyed shepherds seem to us incongruous. Yet is there not herein a beautiful lesson, and a new and larger vision of what Christmas means?

In the paintings of the old masters we are already familiar with an interpretation which depicts the Virgin and the

(981)

Child, the shepherds and the wise men, with the physiognomy of the race and clothed in the costume of the artist's age and country. It is a Dutch, or Spanish, or Italian mother that broods, with eyes of love, over her child, and across the canvas, with jingling spurs, clad perhaps in mediæval armor, ride the kingly visitors from the East.

All this would be merely an amusing anachronism did it not set forth, in striking fashion, how Christ and Christmas belong not to one race, or age, or clime, but to all. For He is indeed the Desire of the nations, and seeks to be continuously incarnate in the sacred and secret places—the hearts and homes of all people.

So the picture is true. The Child of Bethlehem is that stolid Chinese baby, just as truly as He is the radiant infant in the arms of the Sistine Madonna.

A Bethlehem in Every Land

Among the great lessons which the missionary motive teaches there is none greater than this—that our Christ is really and intimately the Christ of all men. Strange nations, to whom we go with His message, who never quite understand *us*, can and do understand *Him*. He enters into their lives as deeply as He has entered into ours; they clothe Him with their own ideals; He becomes bone of their bone and flesh of their flesh. He has crossed a barrier which still holds us back; for He is the message—larger than any word of ours, more manifold in His appeal than our circumscribed vision can picture. We can only bow with truer and humbler worship before those things in Him which, though hidden from us, other eyes have seen, and pledge ourselves anew to the great service which seeks to plant a Bethlehem in every land, and to make the Christ-Child the dear Guest of every heart. May the day be hastened when the Desire of all Nations shall come to all the nations of His heart's desire!

ELSEWHERE in this issue appear the records of action taken by the new Board of Missions, elected under the

The New Board

revised canon passed by the last General Convention. Those who study these records will find cause for believing that the reorganization was wise and timely. A leading Church journal goes so far as to say that the putting forth of a statement and policy like that which Bishop Lloyd made to the Board at its first meeting is sufficient justification for the change.

Of course any attempt to judge the value of the new machinery would be altogether premature. Machinery in itself has little value; by it alone the missionary cause cannot be greatly promoted. Yet effective machinery is an important and well-nigh indispensable factor in producing results, and the indications are that we may expect to see the forces of the Church better organized, the responsibility more effectively distributed and the business of the Church's mission conducted with greater efficiency and despatch than has heretofore been possible.

This may be said without in any way reflecting upon the ability and faithfulness of the members of the former Board. They served the Church faithfully and well. But the business had outgrown the methods, and measures had to be devised whereby the Board might be set free from the burden of multiplied details and devote itself chiefly to the larger questions of missionary leadership. This has been effected by committing to the Council of Advice the discharge of some of the routine business, but still more by clothing the President with definite administrative powers which the General Secretary did not possess, and by a representative but compact Executive Committee exercising the functions of the Board under its direction. This Committee is able to meet more frequently and devote more time to details than the Board could possibly do.

The Initial Meetings

The first meetings of these bodies, which took place last month, seemed to show that the machinery would produce the results hoped for. In spite of some predictions to the contrary, with a membership which now covers the whole country, there was a really remarkable attendance at the opening meeting. It was evident also that the new members feel their responsibility for helping the work to go splendidly forward. The contribution made by them, both to the spirit of the gathering and to the shaping of the business transacted, was of great value. The President's far-seeing vision of what the Board of Missions might be to the Church awakened an immediate response, and resulted in the plans for an inspiring forward movement.

The Executive Committee also proved its value to the Church at its first meeting. Important matters originating in the new Board, where general lines of the policy to be followed had been indicated, the Executive Committee was directed to complete and put into effective operation. This was done with a thoroughness and a careful attention to detail such as the larger body could not have given.

It is reasonable to expect that much will be gained from the prompter, and therefore more effective, despatch of business made possible under the new canon.

WHEN, on the afternoon of September 23d, a cable message reached the headquarters of the Church Mission-

"A Nation in a Day" ary Society in London which said, "Mengo cathedral burned, lightning,"

the Christian world was reminded of a work which constitutes one of the unique phenomena of modern missions. This message meant that the great cathedral in the heart of Uganda, built entirely by the natives themselves, ac-

commodating 5,000 persons and filled every Sunday, had been destroyed as in a moment. For only seven years has this notable building stood upon its present site, a third successor of the earliest structure, but during those years it has been a material witness to all the world that the Gospel is indeed "the power of God unto salvation."

The story of Uganda is too well known to need repetition here. To that work, more than to any other conducted by the Anglican communion, may we fittingly apply the words of the hymn, "A Nation in a Day"; for it is indeed within the day of a single human life that the work has been done. The first white presbyter to find his way into the forbidden land of the Waganda lives and works to-day in a quiet English parish and is not yet an old man. It was only last August that the body of Mwanga, "proud, perjured, fleeting" Mwanga, who seven years ago died in exile—whose cruel lips decreed the death of Hannington—was brought back to rest in the soil of his forefathers, and was buried with Christian words in the tomb of King Mtesa.

How these facts help us to realize the wonderful transformations which the Christian message can produce under the power of the Spirit of God! Beside the Uganda of thirty years ago—Uganda in its barbarism, its degradation and its seeming hopelessness—we place the Uganda of to-day, with its 70,000 Christian men and women, and its native ministry of over 2,000—a centre of light and missionary activity in an erstwhile Dark Continent.

THE work of our mission in Mexico, always difficult, will undoubtedly be made more so by the events which have just taken place there. Never, since our ruthless invasion in 1845,

The Unrest in Mexico and our plundering of a defenceless people, has the Mexican nation felt any cordial kindness for Americans. Doubt-

less the things which have since been suffered at the hands of thousands of exploiting Americans have not tended to make the *gringos* more welcome. What is in store in that inevitable day when the strong hand of the present president is removed, no one can say. That there will be reprisals again, many Americans believe, and we, as an American Church, may perhaps find our position accordingly difficult.

Yet our mission there is in a unique sense a great trust. Not only are we seeking to shepherd our own expatriated countrymen and keep about them in a new land the sacred influences of the Church of their baptism and confirmation, but we are also called upon to exercise a fostering care over the *Iglesia Catolica Mexicana*. Into this *ecclesia*, as in apostolic days, "not many wise, not many mighty," are called. It is the Church of the poor, the home of the *peon*, and the only comfort and resource of many to whom life seems desolate indeed and the future a hopeless blank. We must at all hazards bless ourselves in blessing them, and sustain with greater earnestness than ever before the efforts of our bishop and his faithful little band of workers.

THE Church at large may perhaps be startled by the action of the new Board at its first meeting in decid-

Call for a Forward Movement

ing upon a Forward Movement and calling for very large additional gifts. Yet the Church herself was, in fact, the first to proclaim the Forward Movement. That was necessarily involved in the legislation passed at the General Convention. Although a deficit of \$74,000 was reported, and although the apportionment now in force, if paid in full, would not meet the present appropriations—much less provide for a deficit—the Convention was not daunted. It courageously determined that much greater things must be undertaken. It admitted new dioceses, it established new missionary districts at home and

abroad, and elected six new bishops. There was no word or thought of retrenchment, no disposition to "mark time." And it elected a Board of Missions to carry these things into effect.

When the Board met it felt that the Church looked to it for active and aggressive leadership, and after reviewing the situation the call was issued for a Forward Movement for the purpose of enlisting all the people of the Church in intercession based on knowledge, personal effort and systematic and proportionate giving. The Board has asked for \$500,000 in addition to all apportionments. Such a sum would discharge all obligations at present existing and cancel the outstanding deficit. It would also relieve the Board from the compulsion of using legacies for current expenses and would provide \$200,000 for urgent advance work. The sum is not an impossible one for the Church to provide if systematic effort is made, and the methods for making such effort have been suggested to all the clergy.

Already four gifts of \$1,000 each have been made to the Forward Movement Fund. Two of them are memorials of those whom God has called home.

Gifts to the Forward Movement Fund do not constitute a part of the regular apportionment, but are to be given in addition thereto.

NEWS comes from Japan of a movement which in the future may rank historically with the establishment

A Significant Movement of the *Nippon Sei Ko Kwai*. Its purpose is one of like character—the forwarding of Church unity.

In this case the negotiations have been taken up between the Anglican bodies in Japan and the Orthodox Eastern Church. The initial meeting took place in Tokyo, and was attended by some forty Japanese clergy and missionaries, including one bishop of each of the Churches represented—American, English and Russian.

As a result of this meeting a society

was formed in the interest of Japanese Christians of these communions. Its purposes are set forth as follows: "(a) To promote friendly intercourse on the basis of the conviction that the *Nippon Sei Ko Kwai* and the *Christo Sei Kyo Kwai* are specially near to each other in sisterly relationship through Christ, our Lord; and (b) to devise means for study in a peaceable and loving spirit of the differences between the Churches."

This action is the first, so far as we are aware, that has been definitely taken in Japan by the bodies mentioned. It does not contemplate immediate reunion, nor manifest a disposition to gloss over difficulties. It is undertaken on behalf of the Japanese Christians, who can see no reason why they should be asked to perpetuate differences, largely historical and temperamental, which have divided other branches of the Church.

As a movement toward Church unity, it is most encouraging, provided always that the future Japanese Church shall not sacrifice the great primary and necessary marks of the Catholic Church in order to achieve an outward union. That this is not likely to be the case seems assured by the character and standing of those who are leaders in the movement—our own Bishop McKim, Bishop Cecil, of South Tokyo, Sergius, Titular Bishop of Kyoto, President Tucker, the Rev. C. F. Sweet, Dr. Motoda, the Rev. J. Imai, and a number of other leading Japanese clergy and laymen.

THE Church in Pennsylvania has made a forward step in the division of the former Diocese of Pittsburgh.

The Diocese of Erie

For some years Bishop Whitehead has kept the idea of division well to the front, and toward this end the diocese has directed its efforts. The necessary endowments were obtained and division made effective this year, the final act being the consent given by the General Convention. There are now five dioceses in the state of Pennsylvania, making it equal in that respect with New York.

On November 17th the new diocese, which comprises the northwestern part of the state, met for its primary council and elected for its diocesan the Rev. Dr. Rogers Israel, rector of St. Luke's Church, Scranton. The bishop-elect has been conspicuously successful as a parish priest and has the respect and confidence of the Church. He has been a deputy to a number of General Conventions and has served on many responsible and important committees. Best of all, he has inspired his parish with missionary zeal and so demonstrated that he may be looked to as a leader in these days when the Church has set her face toward the better fulfilment of her Master's trust.

FOLLOWING closely upon the completion of the list of our department secretaries by Dr. Harding's acceptance of the Sec-

The Department Secretaries

ond Department, two vacancies have occurred, one by the election of the Rev. Mr. Sanford, of Department VIII., as Bishop of San Joaquin, and the other by the retirement of the Rev. Dr. Hopkins, of Department V., who becomes rector of a parish in Chicago. Both have done effective work, and their loss makes the Church realize more fully the value of this office so recently created, and the power it has already become in missionary expansion.

Mr. Sanford, of course, still remains in the active missionary work of the Pacific Coast. It is due to Dr. Hopkins to record the fact that his retirement takes place because of the insistence of his physician, who assures him that he cannot, without grave danger, continue the work which he has been so aggressively conducting throughout his department. The Executive Committee, in accepting his resignation, desired to record its deep appreciation of his untiring service. They felt that the admirable way in which the department has responded to his efforts indicated more clearly than could any words of theirs the quality of his work.

MORE than once in recent years an alarm has been sounded concerning the decrease of candidates for the ministry. The question has become one of the topics frequently discussed in clerical assemblies and Church journals, but it is evidently a matter which will not be cured by debate. One of the most seriously important statements in the report of the Committee on the State of the Church, made to the recent General Convention, was found in the paragraph which set forth the following facts: In 1904 the candidates for Orders were 510; in 1907 they were 469; in 1910 they were 423. With a very large advance in the Church's membership and a tremendous demand for workers in the foreign field, the number of men studying for Holy Orders has fallen off in the last six years nearly 20 per cent.

Is it strange that bishops and clergy seek in vain for helpers? And is it not time that we all should rouse ourselves to a sense of responsibility in this matter? Are we using the opportunities which we certainly have to set young men face to face with the good vision of the glory of Christian service in the ranks of Christ's ambassadors? It will not do for us to disclaim responsibility. We each have our human contacts with others—with parents and young men and boys. We each have our share in moulding Christian public opinion; we each can do something to dignify the office of the ministry in the minds of Christian people; and, most of all, we can each pray distinctly and definitely that God may call certain ones to this good work. Clubs and convocations will accomplish little by papers and resolutions and speeches. In the lives of our communicants, in the atmosphere of our homes, in an inadequate view of the ministry, and in our lack of definite personal intercession, the difficulties will be found—and here they must be overcome. To this service for the Church, so urgently needed, we should one and all immediately devote ourselves.

THERE were those who, while admiring the enthusiasm developed last year by the Laymen's Missionary Movement, were wont to remark that the world is not going to be converted by enthusiasm and that movements of the same sort had been kindled gloriously, had flamed splendidly, and had then died away into very cold ashes. All of which is undoubtedly true, and was frankly recognized by the leaders of the Movement.

The Laymen's Missionary Movement

Their intention to prevent such a result is made evident by the campaign of the present season, which has already opened. This year they purpose to put the emphasis upon the training of about 10,000 members of missionary committees, by conducting a series of conferences in about seventy-five cities where the conventions were held last year. This is "follow-up" work of the most practical sort, and in the conferences already held ample proof has been presented of fruitful results. At Greensboro, N. C., for example, a conference was held on October 3d and 4th. It was shown that the convention last January led the churches of Greensboro to increase their offerings for missionary work from \$7,304 for a year to \$20,000—that is, from \$1.20 per member to \$3.28. Nor was this all. A like splendid increase had been made in contributions to various other causes. The money for a Y. M. C. A. building, worth \$65,000, was subscribed within a single week. Yet in this place not over 60 per cent. of the Church members are even now systematic contributors to the work of missions.

The conditions at Greensboro are no doubt typical of those existing elsewhere. An awakening has taken place. Striking results have been accomplished by the telling of the missionary story and the adoption of systematic methods for securing gifts. But the things accomplished are only a promise of even greater things which may be done when the whole Church is reached with the Message and responds to its appeal.

Gloria in Excelsis Deo

THE SANCTUARY OF MISSIONS

HE stooped to bless,
And stooping, raised us
And the tenderness
Which looked in pity on a world of
sin,
Long years ago,
Still waits in love to call the
nations in;
Till all shall know
How men may rise in Him to bold-
ness,
Because He stooped so low.

—A. R. G.

THANKSGIVINGS

"We thank thee"—

For the great gift of Him who
"for us men and for our salvation
came down from heaven, and was
incarnate."

For the missionary message of the
Christmas-tide and the appeal it
makes to every heart.

For the signs of leadership mani-
fested among those charged with the
care of our missionary work. (Page
991.)

For the inspiring examples of mis-
sionary success which mark our own
time. (Page 983.)

For the lives of men and women
consecrated to carrying thy message
into all the earth. (Pages 995 and
1017.)

For the privilege of blessing the
lives of the needy and making glad
the hearts of little children by gifts
at Christmas time. (Pages 999 and
1027.)

INTERCESSIONS

"We pray thee"—

To move thy Church to join more
earnestly in bringing to all men the
knowledge of the Great Christmas
Gift.

To bless the lives of little chil-
dren, helping them to grow into the
image of the Child of Bethlehem.

To send forth laborers into thy
harvest and to stir the consciences
of Christian men and women that
they may use their influence toward
this end. (Page 986.)

To guard and protect our mission-
aries in Mexico, and to guide the
feet of all thy children into the way
of peace. (Page 983.)

To prosper the work of those who
have been called by thy Church to
take up the burdens of the mission-
ary episcopate, and give them
strength according to their task.
(Page 995.)

To give to all teachers a vision of
the divine childhood within every
soul, that they may minister to those
committed to their care as unto
thee. (Pages 1011 and 1037.)

To send to the isolated people of
the southern mountains more Chris-
tian friends and helpers in their
need. (Page 1008.)

To be with those who spend their
Christmas in the northern night and
cause the Daystar to shine upon
their souls. (Page 999.)

To move the hearts of thy people
to supply the present need of St.
Hilda's School, Wuchang. (Page
1014.)

PRAYER

O DAY-SPRING, Splendor of
the eternal Light, and Sun
of Righteousness; Come and enlight-
en those who sit in darkness and the
shadow of death.

O King of Gentiles, thou Whom
they long for, and Corner-stone that
makest both one; Come and save
man, Whom thou formedst out of
the clay.

O Emmanuel, our King and Law-
giver, the Expected One of the Gen-
tiles, and their Saviour; Come to
save us, O Lord our God.—*Sarum*
Antiphons.

Oriens Ex Alto Visitavit Nos

THE WORK OF THE BOARD OF MISSIONS

By the Right Reverend Arthur Selden Lloyd, D. D., President

[Immediately after the organization of the new Board, President Lloyd, who had taken the chair for the first time, read to the Board a statement of the things for which, in his judgment, the Board should stand, and of the purposes for which, as he believed, its members had been elected by the Church. This document, which created a profound impression and has elicited wide comment, is given below.]

THE change made by the General Convention just ended in the Canon having to do with the missionary work of the Church indicates that the Church expects new and more comprehensive service from its Board of Missions.

This Canon is the first step toward coördinating all the forces that have been developed in recent years by the rapid growth of the American Church. The Church seems to have felt that the time has come when in the Church as in the nation these questions must be answered: How may its national interests be conserved without encroaching on diocesan rights? How may the dioceses be brought into such harmonious relation and coöperation as will make it possible to apply the Church's united strength to the development of its national and world-wide interests? And the Board of Missions seems to have been constituted for the purpose of finding an answer.

If this is the Church's intention in framing its new Canon, then the Board of Missions becomes, so to speak, the Church's Board of Strategy, whose duty it will be to study the conditions and progress of the work, as well as to acquaint itself with the obstacles to be overcome; to inform itself as to the resources of the Church so that it may have definite knowledge of what it can depend on for its work of extension; and to shape such a policy as can be applied everywhere by all the dioceses contributing, so that these may work together, adding strength to strength. That something like this was the purpose of the Church in framing the Canon seems to be borne out by the fact that the Board has been authorized to intrust committees with the routine business that formerly was brought to the Board itself, and no doubt the Board will be glad to avail itself of this relief.

If the Board is to reduce to practical terms the task confronting the Church it will be necessary, as I have said, for the Board to inform itself exactly with regard to the conditions to be taken into consideration, *e.g.*, it must know:

1. The conditions surrounding American citizens in isolated or congested districts, so that the Church may be informed what ought to be done toward improving their state.
2. The movements of population throughout the country and their significance.
3. The immigration of foreigners, their nationality, social development and ecclesiastical relations, as well as their places of settlement, with a view to telling the Church how it may help the State to enable these to become good citizens.
4. The conditions surrounding the Indians, so that the Church may be told what help it can render the State in building them up in citizenship.

5. The relation of the Black people in America to the conditions surrounding them, so that the Church may learn how they can be helped to attain that which a worthy ambition is driving them to find.
6. The conditions abroad, especially where the American Church has been planted, that the American Church may be told what help it ought to render these Churches to enable them to become established.

And all such questions ought to be studied with a view to deciding how much of the work the Church ought to undertake along with a working plan for doing it. Thus the formulation of what may be called a national policy for the Church seems to be no less incumbent upon the Board than the obligation to know what the Church's task is.

But before the Church will consider such questions as these with any intention of trying to solve them, it must first be sure that its resources are adequate. And it will not believe it is able on any showing until it has been taught to think of itself as an Organism filling the land, every member of which is called to labor for the health and strength and growth of the whole Body; nor yet before it learns to regard it as definite dereliction, not on the part of a diocese but of the whole Body, if any of its resources are unprofitable because undeveloped.

To help the Church thus to know itself and to meet courageously the obligations our Lord Jesus Christ has laid upon it is the most difficult because the most delicate task confronting the Board. I confess my chief ground of hope rests in the assurance that it has to be done, and therefore there must be a way for doing it which can be found. In the meantime it is quite possible to meet what seems to be a primary obligation of the Board, viz., to secure exact information as to the financial strength of the Church, not only as exhibited in its diocesan and parochial reports, but as it really is. For this it will be necessary to get into touch with the large number of individuals in the Church who are concerned in the great undertakings of the Nation. The Board should be able to give these detailed information about the Church's work, that they may determine whether they desire to have part in it. The Board should be equally careful to be able to give to all such subscribers an itemized statement of the use made of their money, and what has been accomplished. In a word, the Board ought to know what the Church is able to spend on its work of extension, and devise means for gathering that amount into the Board's treasury.

When the Board has intelligently informed itself with regard to the questions that confront the Church and which challenge it to real service, it will be evident that the Church unaided (however willing it may be) cannot render all the service the Nation has a right to expect from organized Christianity in building up among us a Christian civilization; to say nothing of what must be done to help the nations know the Revelation of the Father. The Board must therefore necessarily inform itself with regard to every force that makes for righteousness in our land, that it may avail itself of every help.

1. It will lend all its power to forward the epoch-making movement among laymen.
2. It will realize the importance of coming into close working contact with every Missionary Board doing work in this and other lands, glad to count these as friends and allies.
3. Especially will it welcome every opportunity of conference with other Boards, that from all sources it may gain light on the hard questions the Church has called upon it to answer.

I confess I have a high ambition for this Board in such relation that—frankly confessing the Church must share with others the work for mankind which, if it might, it would gladly do unaided—this Board may become the unifying force among all the forces working to establish His Kingdom in the earth, and so become a practical factor in making possible that organic unity of Christendom which must be regained before the Kingdom of God can be established everywhere.

To do these things will require systematic and arduous and self-denying work. The question is how to go about doing them. Perhaps the Board may think it wise to appoint Committees who shall study the questions about which the Board must be informed in order that it may act intelligently. This is my hope; and that their labor may be so useful and illuminating that the Church will form the habit of looking to its Board of Missions for guidance and for suggestion in everything relating to its national development.

I have no doubt if the Board will go about its work on some such basis as here suggested, it will result first of all in the Church's realizing its strength as it never has done, and in making it confident that it can carry forward the work it has to do with system and with power. But the most blessed result will spring of the enlarged sympathy that is born of working together at a common task. The Church will know itself as one—the very Body of Christ, and so will become worthy to lead the servants of our Lord and Master in their labor to bring back to Him all His redeemed ones.

A MESSAGE FROM THE BOARD OF MISSIONS

[The new Board of Missions, recognizing the urgency of an immediate and adequate Forward Movement, outlined a general policy at its first meeting and instructed its Executive Committee to put forth to the Church its call for the carrying out of that policy. The following message has been sent to all the bishops and clergy, through whom it is hoped to reach every member of the Church.]

To the Members of Every Congregation of the Church:

THE General Convention is over. A new Missionary Canon has been adopted. The new Board of Missions has been elected. It has met and organized for work, and now sends the following message to the Church:

As we review the present missionary situation we are impressed by the wide extent and high quality of the work already under way. During the last ten years especially, there has been notable progress in the Church's work at home and abroad. This has been made possible by the decided growth of the missionary spirit in hundreds of our congregations. The Board feels that what has been done is an earnest of still greater things that may be done.

We are also deeply impressed by the need for an immediate and vigorous Forward Movement.

In all the home fields the leaders are pointing out work to be done and are asking for the means and the men to do it. Every man who loves his country will wish to share in meeting these needs.

Abroad the situation is one of critical opportunity. The World Conference in Edinburgh recorded its conviction that "the next ten years will, in all probability, constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history."

We rejoice that the Cincinnati General Convention was dominated by a sense of unity in one blood, and that more vital unity, which springs from our fellowship in the Gospel and our share in One Living Christ. Differences of party, of section, even of nationality, were relegated to their proper place, and as a natural consequence the record of the Convention shows that it was a Convention of missionary progress.

It was determined by the Convention that no methods which have stood the test in the affairs of men of progress should be overlooked, but that agencies should be multiplied so that all parts of the Church may be reached to secure the requisite force for new ventures. Plans must be made to reach every man, woman and child in the American Church, and make of them in fact what they are by name and profession, members of the Missionary Society—the Church.

The Convention plainly expected that the members of the Church would gladly undertake great things for God. Accordingly it instructed your Board of Missions to perfect plans for enlarging the missionary staff. It recommended that throughout the Church men be enlisted in diocesan and congregational committees for Church Extension. It created five new missionary districts—four in the United States and one abroad—and elected six missionary bishops.

The action of the Convention largely increased the obligations of the Church, so that for the fiscal year September 1st, 1910, to August 31st, 1911, they amount to \$1,370,000.

We realize that, as your Board of Missions, we must endeavor to fulfil the will of the Church as expressed in the General Convention. To do this adequately we need the co-operation of every bishop and clergyman, and of every member of every congregation.

We therefore call upon all members of the Church to join in a Forward Movement, and we ask for at least \$500,000 in addition to the appropriation of \$728,000 announced last September, and the usual offerings from the Woman's Auxiliary and the Sunday-schools.

The additional offering is needed for these purposes:

- | | |
|--|-------------------|
| 1. To provide for the appropriations already made in excess of the apportionment, and for the additional expenses ordered by the General Convention in the erection of new missionary districts, the election of bishops and the admission of new dioceses | \$125,000 |
| 2. To enable the Board to use the legacies, left at its discretion, for constructive purposes—the building of churches, residences for missionaries, schools and hospitals—and not for paying debts or salaries | estimated 100,000 |
| 3. To wipe out the existing deficit, incurred during the last three years | 75,000 |
| 4. To enable the Church to do adequately some of the work waiting to be done, especially in our own country, and to make good some of the crying deficiencies of the past..... | 200,000 |
| | <hr/> \$500,000 |

HOW CAN THIS FORWARD MOVEMENT BE REALIZED?

We believe the people are ready in love and loyalty to our Lord to undertake large things. They need information and organization. The needed organization is made possible by the new missionary canon. The Board is representative of the entire Church, and upon its members in their respective departments, with the Department Secretaries, is laid the responsibility of co-operating with the bishops and clergy in making this Forward Movement effective.

It is, of course, recognized that no one plan is applicable in all its details to the varying conditions throughout the Church. In the absence, however, of some plan which the local authorities are convinced would be more effective, we urge that the following may with advantage be put into operation:

1. Let a diocesan committee of clergymen and laymen be appointed by the bishop, to take, under his direction, the oversight of the Forward Movement in his diocese.
2. Let this diocesan committee be divided into sub-committees of two members each.
3. Let a certain number of congregations be assigned to each sub-committee.
4. Let each sub-committee present the message of this Forward Movement to the authorities of each congregation assigned to it.
5. Let the sub-committee secure the appointment of a committee in each congregation to make a personal canvass of every individual for subscriptions on a weekly basis.

This is the method that has been followed with marked success in many parishes throughout the country. In recommending that it be generally employed the Board is complying with the following resolution, adopted by the House of Deputies at Cincinnati, and concurred in by the House of Bishops:

Resolved: The House of Bishops concurring, that the Board of Missions be, and is hereby recommended to further the formation in all dioceses and districts of missionary committees of laymen auxiliary to the Board. The duty of such committees shall be to organize missionary committees in all congregations of the dioceses and districts, to foster and develop the interest of laymen in the missionary work of the Church, and to co-operate with the Board of Missions and the Department Secretary.

We therefore ask every clergyman in charge of a congregation to form a missionary committee of men to aid him in enlisting every member of the congregation as a supporter of the Church's mission by regular prayer and systematic gifts.

The first duty of this congregational committee would be to make a list of the members of the congregation, from which a certain number of names would be assigned to each two members of the committee. The members of the committee, going two by two, would then make a careful canvass of the congregation, in order that every individual may have the privilege of supporting the Church's mission offered him, personally and adequately. This is a method that men understand and use for other important undertakings. Its value and success have been demonstrated repeatedly and strikingly in the last two years. Wherever intelligently applied, whether in the large city congregations or in small town and country congregations, it has greatly increased the gifts.

The reason for this is plain to anyone who will take the trouble to analyze the usual missionary offering. Inquiry indicates that not more than one-fifth of the communicants—to say nothing of the baptized members—give anything at all, and that not more than one-tenth give in proportion to their ability. The offering usually represents the love and devotion of a small fraction of the congregation. The need is not so much for an increase in the amount given by the few already enlisted as for a great increase in the number of givers. This the canvass will accomplish.

A simple plan of putting the canvass into operation is outlined in leaflet No. 1,102, enclosed herewith. This plan is the result of much experience. It has been tested many times. We urge that it be given a fair trial.

In making the parish canvass, the clergy are urged to impress upon their people these principles:

1. It is due to every individual that the privilege of supporting the Church's mission should be offered him personally and intelligently.
2. Each person should be asked to give in proportion to his means, in tens or hundreds or thousands of dollars, and not in proportion to what someone else gives or fails to give.
3. Almost every individual can give a minimum sum of ten cents a week, if a larger amount be not possible.
4. Everyone should be asked to name a weekly gift, though some who give in large amounts may prefer to make payments monthly, quarterly, semi-annually, or annually. Whatever plan of payment is selected by the donor, it is urged that all subscriptions should be based on a certain amount per week.
5. For the convenience of those who prefer to give weekly, the duplex envelope is strongly recommended.

In order that proper care may be given to the missionary funds, and that subscriptions may be carefully followed up, the Board recommends the appointment of a missionary treasurer in every congregation.

If the question be asked, "Can our parish afford to adopt a method that insures larger missionary giving?" we reply: Can your parish afford *not* to adopt it? The evidence is in hand to prove that a congregation which follows this system is enriched rather than impoverished. The adoption of the canvass for missionary offerings has almost invariably resulted, not only in increased missionary giving, but in a larger income for parochial and all other purposes. It has led in some cases to the clearing off of debts of long-standing, to parish improvements, to a more adequate salary for the clergyman, and to increased offerings for diocesan work and all other extra-parochial objects. The fact is that no congregation can afford not to adopt improved methods for securing more missionary givers and larger missionary gifts.

The Board of Missions is prepared to supply literature and to give all other aid in its power to insure the success of this Forward Movement.

Whether or not the plan of weekly offerings be adopted, we urge that the canvass method of securing subscriptions be used. The Department Secretaries report their unanimous conviction that no method is so effective as the canvass. Wherever it has been tried under their observation it has produced notable results.

Finally, we ask that frequent prayer be offered for the Church's mission, and for the success of this effort to provide the means for its advancement, "that in all things God may be glorified through Jesus Christ, Whose is the glory and the dominion for ever and ever."

By order and on behalf of the Board of Missions.

ARTHUR S. LLOYD,
WILLIAM LAWRENCE,
JOSEPH M. FRANCIS,
DAVID H. GREER,
HENRY ANSTICE,
REESE F. ALSOP,
WILLIAM T. MANNING,
GEORGE GORDON KING,
BURTON MANSFIELD,
HENRY LEWIS MORRIS,
GEORGE WHARTON PEPPER,
WILLIAM F. COCHRAN,
W. R. STIRLING,

Executive Committee.

THE NEW MISSIONARY BISHOPS

THE last General Convention saw the election of six missionary bishops. This, together with the erection of the four new districts, constitutes a notable forward step and is a significant indication of what the Church wishes to accomplish in the way of expansion. These trusted leaders go out to take up the work in their several fields, but it is one of the essential elements of their success that the sympathy and support of the entire Church shall go with them. They are our representatives at the front, sent to do our work and looking to us for equipment and encouragement. The election of a missionary bishop and his establishment in a new district does nothing beyond creating a new obligation for the Church. Her sympathetic remembrance, her fostering care, her prevailing intercessions must be behind him and with him and about him as he goes on his mission.

Here, then, are six new men whom the Church must take into her heart and remember at her altars. Not all of them have yet accepted the solemn trust offered to them, but they are such men as will inevitably do so unless positively deterred by some greater and more imperative duty.

The most honored post in the Church's campaign is, of course, the foreign field, and the most commendable act of missionary advance was the division of the District of Hankow and the election of a new bishop for Wuhu. The Church is to be congratulated on the quality of the man so chosen. It would be difficult to name a presbyter on the roll of our foreign missionaries better fitted by nature, ability and long experience to inaugurate the work in a new field than is the honored and able president of St. John's University, Shanghai, the Rev. Francis L. Hawks Pott, D.D. He is the son of the late James Pott, the famous bookseller of New York, and is a namesake of that distinguished clergyman who at the same time with Jackson Kemper was elected a missionary bishop, but felt impelled to decline the call. Dr. Pott graduated at Columbia University and the General Theological Seminary. He was ordained deacon in 1886 and has given his entire ministerial life to China, in evangelistic and educational work. He is the leading presbyter in the District of Shanghai, and was among the distinguished delegates to the Edinburgh Conference. He spent last winter and spring in this country and



FRANCIS L. HAWKS POTT
Bishop-elect of Wuhu

made many telling addresses in connection with the Laymen's Missionary Movement, and also to individual congregations of the Church. He has translated many theological books into Chinese and is the author of an English history of China. Nothing is as yet known about the arrangements for his consecration.

The New Missionary Bishops

The Very Rev. George Allen Beecher, Dean of the Cathedral at Omaha, Neb., was the first of the new bishops to be consecrated. This service took place in his cathedral on St. Andrew's Day, and he will at once take up his work in the District of Kearney. Bishop Beecher is a son of the middle West, thoroughly familiar with the conditions prevailing there. He was born and reared on a farm in Monmouth, Ill., and is a graduate of the University of Nebraska and the Philadelphia Divinity-school. Bishop Graves, whom he succeeds, ordained him both to the diaconate and the priesthood, and the entire work of his ministry has been done within the State of Nebraska, over the western portion of which he now becomes bishop.



GEORGE ALLEN BEECHER
Bishop of Kearney

The Rev. Julius W. Atwood, chosen for Arizona, is already archdeacon of that district and rector of



JULIUS WALTER ATWOOD
Bishop-elect of Arizona

Trinity Church, Phoenix, where he has established a home for the treatment of tuberculosis sufferers, Mr. Atwood is a graduate of Middlebury College and the Cambridge Theological School. The first thirteen years of his ministry were spent in New England, and the next thirteen in Columbus, O., from which place he went to Arizona three years ago. There he has been the trusted helper of Bishop Kendrick, who has heretofore had charge of that district, together with New Mexico.

Mr. Thurston is also a son of the West, having been born in Illinois and receiving his early education at Shattuck School. He is a graduate of Trinity College and Cambridge Theological School, and has spent his entire ministry in the State of Minnesota, where he has built up, with remarkable energy and ability, the three parishes which he has served. So invaluable has he become in his present work that he has found it difficult to decide where his duty lay. Should he accept the election his going will be a great loss to the Church in Minnesota. The district to which Mr. Thurston is called embraces the old Indian Territory and is that portion of the state which in recent years has received such an astounding influx of settlers.

To help in solving the tremendous problem which Oklahoma presents it was well that a young and vigorous man, of experience in the middle West, should be chosen, and the lot fell upon the Rev. Theodore Payne Thurston, rector of St. Paul's Church, Minneapolis.



THEODORE PAYNE
THURSTON
Bishop-elect of Oklahoma



LOUIS CHILDS SANFORD
Bishop-elect of San Joaquin

For the new District of San Joaquin, which includes that part of the Diocese of California lying east of the Coast Range, one has been chosen who is familiar with the missionary work of the entire Pacific Coast. The Rev. Louis Childs Sanford is known to the Church as the first secretary of the Eighth Department. He graduated at Brown University and Cambridge Theological School and his entire clerical work has been done in California. Thus again has the Church chosen a man who is on the ground, and thoroughly familiar with the problems to be faced. Mr. Sanford has made a wide circle of friends in his work during the past two years as Department Secretary.

The Rev. Edward A. Temple is elected for the new District of North Texas, which includes what is known as the Panhandle and embraces 64,000 square miles. Mr. Temple is a Virginian by birth and a graduate of the Virginia Seminary. His early ministry was given to his native state, but he is at present the rector of St. Paul's Church, Waco, Tex. He is a man of energy and missionary ideals. In the early days of the missionary departments Mr. Temple was asked to act as department secretary but found it impossible to do so.



EDWARD ARTHUR TEMPLE
Bishop-elect of North Texas

CHANNING MOORE WILLIAMS: BISHOP

CONSECRATED, OCTOBER 3D, 1866

ON December 2d, in Richmond, Va., Channing Moore Williams, our pioneer missionary in Japan, and afterwards Bishop of Yedo, passed to his reward. This announcement will mean little to many of our readers. Patient and faithful in his labors, quiet and inconspicuous to the point of self-effacement, Bishop Williams was never a prominent figure in the eye of the Church, but the results of the more than fifty years which he gave to her service—all of them in Japan—are written in the Lamb's Book of Life. As a pioneer, facing with unswerving purpose the years of seeming failure; as bishop, helping to gather in the harvest when the great opportunity came; and last of all, as the quiet missionary retired from episcopal dignity and responsibility, he lived only for Japan and the Church. The land of his adoption became the home of his heart and into her Christian fabric he wrought with lavish generosity all that he possessed of character, knowledge and purpose. The people of Japan will understand, as the people of America perhaps can never do, how much is due to this simple, sincere, self-forgetting, patient man of God. May he find light and peace in the presence of the Master whom he served.



THE MISSION OF ST. JOHN'S IN THE WILDERNESS, ALLAKAKET

The group of buildings is plainly discernible on the point across the frozen river
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CHRISTMAS MORNING AT ST. JOHN'S IN THE WILDERNESS

On either side of Archdeacon Stuck stand the interpreters, one a Koyukuk and the other a Kobuk; each in turn translates into his own language the English words as they are read or spoken

CARRYING CHRISTMAS TO ALLAKAKET

By Archdeacon Stuck

A year ago at this time Archdeacon Stuck was hurrying northward from Fort Yukon to Allakaket, combating for many weary days storms almost unprecedented, that he might carry to that little band at the mission under the Arctic Circle the best gift of the Christmastide, by making it possible for them to receive their Christmas Communion. What such a visit meant to those two faithful women living alone among the natives, many miles from the nearest white settlement, and deprived for months of the ministrations of the Church, we leave our readers to imagine. That the expedition was worthy the making, they will certainly be convinced after reading the brief, but vivid account which follows:

THE Allakaket is always an interesting place. And what native mission is not interesting at Christmas? For Christmas is the great native festival. They came from far and near, Kobuk and Koyukuk. Old and young, first and last, there were upward of one hundred and fifty natives here at Christmas. And they listened ever so intently, ever so eagerly, as by the mouths of the inevitable two inter-

preters the sweet story of the Nativity was told to them over and over again, morning and night, week-day and Christmas Day and Sunday, during the whole season. On the morning of Christmas Day we took our first missionary offering. The first year here we were most anxious that the natives should be disabused of the impression industriously sowed by certain white men of the baser sort that the mission had come to take



THE FAMILY AT HOME

The interior of the Mission House at Allakaket, Christmas, 1909



A KOYUKUK AND A KOBUK GIRL

(1000)

from them. The second year was a year of great scarcity and hardship. The salmon did not "run" in the summer; there was no game in the winter. We thought it wisest to defer the offering. This year, by the goodness of God, has been a fat year. The caches are full of dried fish, and game has been fairly abundant. So we asked for the offering; not for us; not for Alaska—for building other missions far away and sending men and women to people who had no one to care for them. We put it to them: "If you are glad the mission has come to you, give something to help send it to others."

There were about one hundred and twenty-five people in church that morning, and the offering amounted to upwards of \$130—I do not know exactly how much yet, as there were several mink skins and ermine skins put in the alms-basin that have not yet been disposed of.* But I was pleased with the first missionary offering from St. John's-in-the-Wilderness, and am proud to send it to

* The total offering of these native people for the cause of the Church's Mission was \$142.



THE TOP OF THE GREAT BLUFF WHERE THE TWO KOBUKS WERE BURIED

the Missions House. It spells gratitude and appreciation.

The Christmas tree, the "potlatch," the native dance, the fire-balloons we sent up (and the ones that wouldn't go up), the glee of the children of the house over their stockings, the ten Christmas baptisms, the great football games—though the weather spoiled out-door sport—yes, and the sad notes struck by the death of our oldest Kobuk, Mesuk the snowshoe maker, and the death that followed rapidly of a strong, stalwart, splendid young Kobuk man, of double pneumonia, the picturesque burials on the top of the great bluffs that overlook the mission, the birth of two Christmas babies—I could write many pages about these things, but I must quit.

I will not quit, however, until I have spoken of the high esteem in which the mission stands with almost all the white men in the country. I had no more than touched the Koyukuk at Coldfoot when I began to hear of Miss Carter's adventurous journey to attend a white woman in childbirth, and at Wright City and Nolan Creek I heard her praise sung



A KOBUK BRIDE AND GROOM

Married at Allakaket in Christmastide, 1909

(1001)



MOSES, CHIEF OF THE KOYUKUKS

by everyone. Nor was it confined to praises. Here is a whole quarter of beef that one man has sent as a present; here is a box containing twenty-five pounds of candy made by an upper-river road-house keeper who used to be a confectioner; here is a patent nickel-plated range with all sorts of new-fangled contraptions that several of them clubbed together to buy, and another one undertook to haul. Miss Carter has been overwhelmed and embarrassed by the multitude of her Christmas gifts. And those miners on Nolan Creek and the folks at Wright City are talking of getting up a petition to the bishop to send Miss Carter up there to start a mission and a reading-room and a hospital. But it would take a great deal more than that to make her budge from the Allakaket and the cherished isolation that makes so greatly for its success.

ON St. Andrew's Day, November 30th, in the midst of her beautiful work for the Indian children at Nenana, Alaska, Annie Cragg Farthing "fell on sleep," leaving a void in the ranks of our missionaries in Alaska and in the hearts of her children at Nenana which it will indeed be hard to fill. A more extended appreciation of her character and work will appear in the next issue.



SOME ALLAKAKET CHILDREN



Where our missionary slept while among the Indians in Washita

AN INDIAN DANCE IN OKLAHOMA

By Harriet M. Bedell

OUR work is chiefly centred among the Cheyenne blanket Indians on the South Canadian River, where we have a Church day-school, which goes hand in hand with work in the teepees. The Indians live in a most primitive way and we begin with conditions as we find them, working up to higher standards. From this our work radiates out to other camps.

The Indians are encouraged to cultivate their own allotments, so that they may have one place which they can call home. Many are doing this, and doing it well, but the inwrought traits of character are still prevalent and they do wander from place to place, camping in groups here and there; occasionally assembling for an Indian dance, or some other religious ceremony.

The only thing for the Church to do is to follow, and I feel this part of our work to be very important. I go with

our Indian deacon and his wife. We have services under the trees, though in the camps assembled for dances this is not always possible; but even there the Church has a work to do.

The care of the sick, the evening camp fire, and familiarity with the inner camp-life of the Indian affords many opportunities for the spread of Christ's Kingdom.

I have just returned from the Washita River, where about 3,000 Indians were assembled—Cheyennes, Arapahoes, Comanches, Kiowas and Pawnees. They camped around a fifty or sixty acre space. The scene was very picturesque—the white teepees with men and women in gay attire going in and out.

They gathered for the Willow Dance, which was held in a tent erected with much ceremony in the centre of the above space—the purpose was to invoke the Great Spirit's blessing on the medicine men, and their medicine, which they

(1003)



MRS. ANTELOPE SKIN AND HER YOUNGEST

*The mother has recently been confirmed
and is a devout communicant*

made in a large tepee, erected for them and carefully guarded while they were there.

Early in the morning the squaws went to the woods near by to cut poles for the dance tepee; and later the men, dressed in feathers and other finery, in four companies, went out on horseback, coming back on the gallop from four points of the camp and bringing willow branches, etc., for decorating the tent. The dash of hundreds of Indians toward the centre of the camp was a sight not soon forgotten. Those reaching the site first brought special blessings and received much honor.

The centre pole was erected with great ceremony; then the women put up the other poles and canvas drawn over these completed the structure.

A large buffalo head, in which the Great Spirit was supposed to be, was placed in the tent reverently, and the medicine men came from their tepee to the tent. There were drummers and singers, both men and women. The

dancers, twenty in number, and chosen only from a certain clan, were painted with care by certain ones chosen for the work.

After a parade the dance began. It consists of just the bending of the knees. They danced for nearly two days, fasting, stopping only five times to have the paint changed on their bodies and faces. Those who endured longest brought special blessings.

The medicine men, drummers and singers, had to be continuously feasted, and it was an interesting sight to see the women in their bright-colored dresses and shawls carrying food from the camp to the tent.

Presents of tepees, ponies, etc., were presented to the dancers and others. This is a deplorable condition. Many returned to their homes destitute, having given away even their tepees.

These dances, I am glad to say, will soon pass into history. The younger Indians, especially the Christians, show little interest. I did not witness the dance itself, because of its deplorable nature; and I was pleased to find that many of our young people did not witness it, but were there for the social intercourse.

The Indians made me very welcome, and several have promised to send their children to our school this coming winter. The Indian is suspicious of the white man until he knows him to be a friend. I went into one strange home, but was not greeted very cordially. In the course of the conversation the Indian girl who was with me told who I was. Two of the old men came forward and shook hands the second time — this



*The Rev. David P.
Oakerhater*



THE CHURCH DAY-SCHOOL OF ST. LUKE'S MISSION, WHIRLWIND ALLOTMENT,
FAY, OKLA.

The adults from left to right: Turkey Legs, chief; David Oakerhater, Indian deacon; Mrs. Tall Meat, a communicant; Rev. J. J. H. Reedy, priest-in-charge; Harriet M. Bedell, assistant missionary and teacher

time very heartily—saying, “Hamstow” (sit down).

I found a sick baby in one home and asked if I might do something for it. An old Indian there said, “Nope, go home.” I turned to the mother and said, “Your baby is very sick. I think I can make her better. I shall be glad to come any time.”

The next day I called again. The old Indian was very pleasant and shook hands saying, “How!” The baby was still sick with fever. I had a thermometer, which I showed them. They were all much interested and finally let me see how much fever the baby had—which was very high. I told them I always asked God to bless my medicine and I was sure He would now help this baby. The old man said nothing, but the mother consented, and after a prayer I left. The next morning when I called the baby was better and I was made very welcome. They have promised to come

to our mission. These are only two of the many daily experiences.

School opens the first week in September. About the middle of August the Indians begin to come back to Whirlwind (named from the original allottee). Very soon all are settled for our winter's work. The Rev. Sherman Coolidge, a full-blooded Indian priest, with his wife, are to be with us. We ask your prayers that God will use us as effective instruments in His service.

¶

The rector of a parish in Missouri writes:

OUR Sunday-school is out to make a record this next year with its Easter Offering for missions. One class of boys is working overtime to beat the record for classes. They have earned already over \$13 by work of various kinds and put that into their treasury for the Easter Offering.



A CHRISTIAN FAMILY WHOSE YOUNGEST WERE PERHAPS AMONG THE MARCHERS

PREPARING FOR "KURISUMASU"

By the Rev. J. J. Chapman

ONE day in the middle of December I was walking between Matsuyama and Haibara, two stations on a mountain plateau eight miles from the railroad. It was Sunday, and service at Matsuyama was over. That afternoon there was to be Sunday-school at Haibara and preaching and service at night. Sunday is a holiday for school children, just as in America, and as the Sunday-school is dignified with the name of school, old and prejudiced parents don't seem to object to their children attending. So in this small town of 2,000 people most of the children come to school on Sunday. Those that don't come during the year begin to take interest the first part of December, when talk of Christmas is again going around. So practically all the children in town come to the Christmas celebration and take part.

As I approached Haibara, while still a mile away, I heard a strange sound of trumpets, drums and fifes, slightly resembling music. It came echoing up the valley at the foot of which lay the village. The winter air was still, and all was quiet as I listened. It was not the voice of them that shout for victory, but it was plainly the noise of them that sing which I heard. I turned to the coolie who was carrying my baggage and asked an explanation of this strange noise of rejoicing coming from the usually quiet and sober little hamlet. Being a man of the neighborhood he knew all about it and explained to me as we walked along together that the children were practising for a Christian festival called "Kurisumasu," which came at this time of the year just before New Year's, and that it was their custom to practise their songs with the accompaniment of drums, fifes, trumpets and horns. There was a foreign "organ," he said, in the church, which the catechist played, and with which he taught them when he came (for there is

no resident catechist to direct their youthful energy), but the rented building was so small that the children took to marching in the streets. All could not get into the building, but all could follow the procession and sing. Gradually drums and other accessories were called into use.

It was hard to recognize the tune amidst the rattling and booming of the old drums (they were drums from the temples), but it served to advertise the Sunday-school to all the town. For miles around there is no one but knows that there is a "Jesus preaching place" in Haibara, and that once a year the "Jesus people" have a big festival, which stirs up more talk than any of the old-time festivals at the temple.

It is a pity we cannot give more personal attention to these children. There should be a resident Bible-woman to lead them and keep them from running all over the church and beating the drums in the sanctuary when no one is there. We do not spend much money on this lonely mountain spot. The house rents for \$1.50 a month and seats forty people. The communicants are only five, and so not able to do so much. Neither the mission nor the Japanese Church owns a foot of land there, and the house owner may turn us out at any time.

When I reached the preaching place there they were, having finished the procession around town, and I was greeted by the strains of "Hark, the herald angels sing." If the original "herald angels" heard them, I know that, unless they are foreign to human nature, they were touched by the humor of the situation. A motley crowd of two hundred children, with drums, trumpets and fifes, diligently, earnestly and seriously singing at a tune which the teacher had once taught them. None but those versed in country singing in Japan could have guessed the original.

(1008)



THE MISSION HOUSE AT JUMP OFF

JUMP OFF: WHERE SANTA CLAUS MAKES HIS FIRST VISIT

By Archdeacon Windiate

EVERYONE has heard about "the jumping-off place" — wherever that may be. In our minds it stands for the most hopeless and desolate and impossible locality imaginable. But whatever the origin of its name, "Jump Off" is not that place. It is a beautiful spot in the Tennessee mountains not many miles from Sewanee, in a section whose picturesqueness has become a sort of proverb in the state. But while all around was beautiful the condition of the people was deplorable. The neighborhood was typical of the life of those isolated and backward people whom we are wont to class together as southern mountaineers.

Some years ago, when the present Dean Colmore of Cuba was a student at Sewanee, he started a work in the neighborhood of Jump Off, which after his departure was somewhat fitfully carried on. The Rev. W. S. Claiborne, rector of Otey Memorial Church, Sewanee, did what was possible for these people, and touching signs of appreciation accompanied even the small work which could be thus accomplished. For example: A man living near the mission was baptized. Though what one would call uneducated, he seems to have realized the gift of spiritual life in that sacrament, and the responsibility placed upon its recipient. When next the rector visited that station this man had gathered about him twenty men, whom he had brought in from the country round that they might learn about the Church and her sacraments.

But it was within the present year that the greatest impulse was given to this work. A young woman who had

been an active worker in the Church of the Incarnation, New York City, offered for service among the mountaineers of Tennessee. Last summer she took charge of the work at Jump Off, solicited about \$1,000 and constructed the Mission House shown in the accompanying picture upon plans of her own. Under her superintendence the work went forward, and the story is told that when difficulties in securing labor had presented themselves this resourceful young woman built with her own hands. The great fireplace of hewn stone in the main room is pointed out as a monument to her energy.

The building has a large common room, used also for services, containing an altar which can be screened off. There also are living rooms, and very wide porches, which in themselves make attractive teaching and working apartments for the summertime. A variety of industries flourish at the Mission House. There are sewing and cooking classes, there are visits for conferences over domestic needs and difficulties, and the new missionary and her assistant are constant in their ministrations to the sick of the neighborhood. There is no doctor near, but the Church Hospital at Sewanee helps those who are most seriously ill, and many a tramp over the mountains is taken by the young women to carry medicine to the sick babies—by no means few in number.

The Church service is a revelation and a joy to these people. On Sundays the room will scarcely hold the congregation. They are responsive and learn the service readily. The things which the Church is bringing into their narrow lives

arouse an interest which is remarkable. Even the men and boys come to the sewing meetings and, of course, never miss a cooking meeting—if they can get in.

They are a splendid people, these stalwart mountaineers, from whom have sprung some of the ablest men of the nation, and they need only to be touched with the stimulus of education and religion in order to respond abundantly to the highest influences.

The most promising department of work, and one which demands much time and thought, is, of course, the Sunday-school. Already some sixty children are gathered, who show themselves eager pupils. It can scarcely be believed that they had never heard of Santa Claus, never seen bananas—or many other things dear to the childish heart and palate—until the new teacher came. Under the stimulus of this teacher they are making astonishing progress, and through the children the parents are reached and stirred to greater ambition. Signs of betterment are to be seen in the homes, and the long-neglected country cemetery has been transformed. The brush is cleared; the fence rails—which used to be laid across the graves as their sole protection—have disappeared. The trees are trimmed and the grass cut, and enclosing all there is a wire fence. On All Saints' Day it will be consecrated. They are learning also the meaning of Memorial Day, the Fourth of July, and the great Feast Days of the Church, which now make new and bright spots in the lives which formerly were only stirred by the latest shooting affray or the annual "sanctification" revival. Best of all will be the Christmas-tide—that joy of children and all who love them—the first one for these children of the mountains.

Is it true, as our missionary claims, that her people are of higher and more interesting type than other mountaineers, or is it only that there has been uncovered in them, by the loving service rendered, a rich vein of golden character which underlies the humanity of

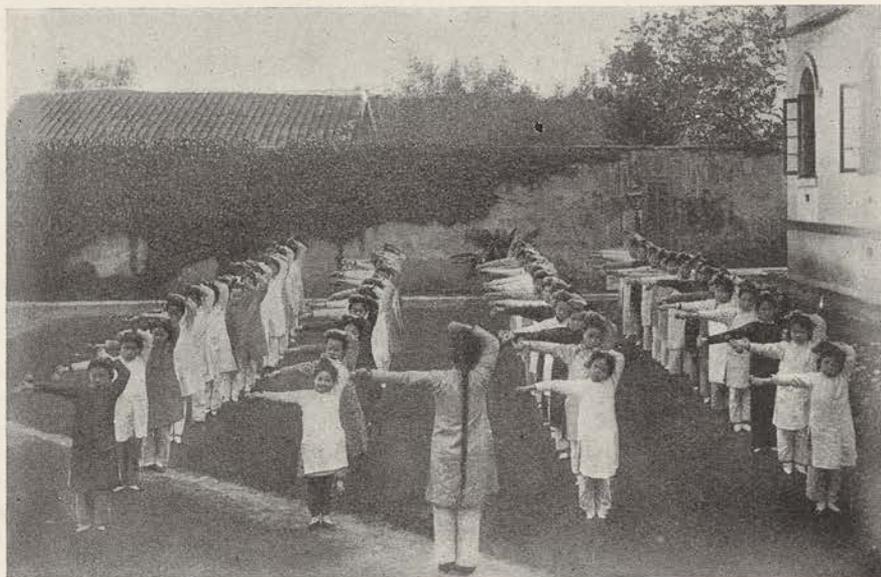
these people reared among the everlasting hills and living close to nature's heart?

I

THE MOSLEM LAYMEN'S MOVEMENT

IN Burma (where Indian merchants are the Moslem missionaries) the Moslem population increased thirty-three per cent. in the past decade. In the western Soudan and on the Niger whole districts once pagan are now Mohammedan, and this has been, to a large extent, the work of lay missionaries—merchants, travellers, and artisans. It would be an exaggeration to say that every Moslem is a missionary, but it is true that, with the exception of the Dervish orders (who resemble monks), the missionaries of Islam are the laymen in every walk of life, rather than its priesthood. For example, a pearl merchant at Bahrein, East Arabia, recently, at his own expense and on his own initiative, printed an entire edition of a Koran commentary for free distribution. On the streets of Lahore and Calcutta you may see clerks, traders, bookbinders, and even coolies, who spend part of their leisure time preaching Islam or attacking Christianity by argument.

The merchants who go to Mecca as pilgrims from Java return to do missionary work among the hill tribes. In the Soudan the Hausa merchants carry the Koran and the catechism wherever they carry their merchandise. No sooner do they open a wayside shop in some pagan district than the wayside mosque is built by its side. And is it not a remarkable proof of the earnestness even of the Arab slave-dealers, that, in spite of the horrors of the traffic, the very slave routes became highways for Islam, and the Negroes adopted the religion of Mohammed to escape the very curse which brought it to them?—*From Zwemer's "Islam: a Challenge to Faith."*



"Such physical exercise as the limited playground and the traditions of Chinese girlhood permit"

IN THE HEART OF THE MIDDLE KINGDOM

By the Reverend Dudley Tynng

AFTER the self-satisfied slumber of millenniums, Great China awaking and reaching out after some good which she now realizes that she has not—that is the interesting spectacle which goes on before the eyes of the Occidental dweller in the "Middle Kingdom." Of all the phenomena of this awakening none equals in interest the widespread desire for a new type of education. Everywhere men, and now women, are demanding a new sort of culture, such as this ancient land of the scholar has not known until this day. To meet this new demand on the part of Chinese women, in the vast District of Hankow, we have reared St. Hilda's School.

It occupies about an acre of land, adjoining what is called Boone University Compound. As is proper in this coun-

try, it turns its back on Boone College with a lofty exclusive wall, and looks down on the rest of the world from a wall almost equally high. The school building is about the size of a large American dwelling. As we enter the front door we see that its two stories are built around a little open-air court. In this house are living seventy-two girls. Who would think it! The place was built for forty pupils, but such is the pressure for entrance that over seventy are squeezed in, most of them sleeping two in a narrow bed in dormitories meant for half the number; sitting three on a bench built for two; crammed into the commonplace room they call a chapel, till the last resource of turning aisles about and selecting small stools to sit on instead of large ones has been tried, and not one more can be gotten in. The

only comment one need make on this is that the girls have plenty of ventilation and are less crowded than in their own houses; and that, being like the rest of the Chinese nation, they can sleep soundly anywhere.

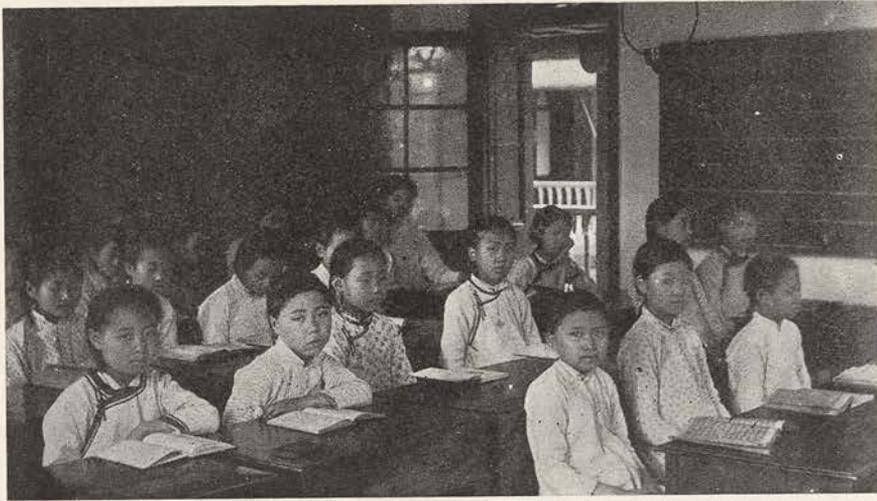
St. Hilda's School has had a long and chequered history. It was founded in 1875 as the Jane Bohlen School for girls. In these thirty-five years it has never had more than one foreign teacher to give her whole time to the school. From 1883 to 1894 and from 1897 to 1899 it had no foreign unmarried lady teacher at all. Yet, in spite of all these drawbacks, the school has turned out Christian workers, and has given to a large number of Christian wives the only possible chance for an education in a land where ignorance is such a foe to Christianity.

St. Hilda's is distinctly a school for *Christian* girls. It has little room for the many others who apply. Deaconess Phelps, the present principal, wrote, several years ago, as follows: "The desire for education has at last reached the women of our district. The only way in which I could make room for four very important girls (future wives of clergy, etc.) for the next term was to drop the four laziest girls. They naturally did not like it, but there was nothing else to do. It had a good effect on the whole school, however, as all the others were afraid it might be their turn next, and they began studying furiously." And again: "In planning for this new term it was hard to choose between the new applicants. Of course, clergymen's daughters must be taken in, and those engaged to divinity students, and there were a number of nice heathen girls of Mandarin class, whom we greatly desired to receive, and whom Mr. Ridgely, our chaplain, thought it our special duty to take in. But, if determined to be educated, they could go to other schools in Shanghai, whereas our Christians are poor, and St. Hilda's is their only chance to make anything of their lives. So we usually gave the preference to those en-

gaged to Boone School boys. But again I had to remember that we must produce teachers, and that these must come from the unengaged girls. So I must keep room for some of them. Then of course, when I got my list satisfactorily made up, some foreigner would write that the orphan daughter of some faithful old Christian must come to school, or her relatives would marry her to a heathen to get rid of supporting her. So I had to revise my list and see which girl to sacrifice. And one can never tell what will become of the girl who is refused admission. Had St. Hilda's accommodation for 150 girls, it would not cost any more to run the school, but there really should be accommodation for 300, with new buildings outside the city, where land is cheap." So by refusing thirty or forty applicants a term the principal manages to take in the most urgent cases. This leaves entirely out of account those who do not apply because they know it is of no use.

The present curriculum at St. Hilda's School covers eight years of work. Next year a class of girls will be ready to advance to a high school course, but this will be possible only if another qualified teacher can be secured. In the present primary and grammar course a main study is, of course, Chinese. This is a long and difficult study for natives as well as foreigners. For besides the great labor of learning to read and write the characters, the acquiring of the written style is a considerable study. To the Chinese boy or girl the writing of compositions in Wenli, the written language, is as great a task as the Greek and Latin exercises of school children at home. Besides Chinese, the girls study English for six years, geography, science, Chinese and foreign history, hygiene, physiology and arithmetic. This last study the children find difficult, for it involves thinking and reasoning. But it forms a valuable antidote to a long heredity of memorizing without thought.

So much for the mental training of the students. St. Hilda's tries to do as much



"They are not by any means so stolid as they look"

for the body as its limited playground and the traditions of Chinese girlhood will permit. In the first place, of course, the school forbids foot-binding. A strong stand was made in this direction about ten years ago. All girls with bound feet must unbind them. Nevertheless the Chinese matron discovers not infrequently that girls who have free feet by day bind them up by night, when they hope not to be discovered. So imperious in beauty's eyes is fashion's command! However, in spite of free feet the girls do not have much variety or intensity of exercise. The physical drill is the chief form of exercise. The principal looks longingly for the time when the school may have tennis courts.

Another important feature is its religious work. This lies mainly not in converting or influencing heathen girls, but in training those already baptized. How important is this work of implanting high ideals, of developing character and spiritual life, only those in the mission field can adequately realize. For a Christian school in a heathen land has in most cases to do the work of a parent, as well as a teacher; to give the training in Christian knowledge and habits which in America most homes will furnish. Thus the personal influence of the

teacher counts here for even more than in Christian lands.

Apart from the personal influence or work of its teachers, St. Hilda's tries to accomplish this end by its various classes for baptism, confirmation and Bible study, by the work of a branch of the Y. W. C. A., and by its Sunday and daily services. It is stimulating both to sight and to faith to watch the girls of St. Hilda's filing two by two, the smallest first, into the Church of the Holy Nativity, looking, as is proper in this country, neither to left nor to right. For to the eye of faith that double line—which could easily be made three or four times longer, were the accommodations larger—is the promise and prophecy of China's multitudinous womanhood, redeemed and transformed in Jesus Christ.

So much for St. Hilda's School as it was and is. Let us imagine for a moment what it might be. Just outside the "Little East Gate" of Wuchang, near us and the city, is a tract of land which the interest and generosity of some ladies in Philadelphia has converted into the site for a new St. Hilda's. From the city wall near by we can see the green fields, soon, we hope, to become greensward and college lawn. There will be the new school with its buildings,



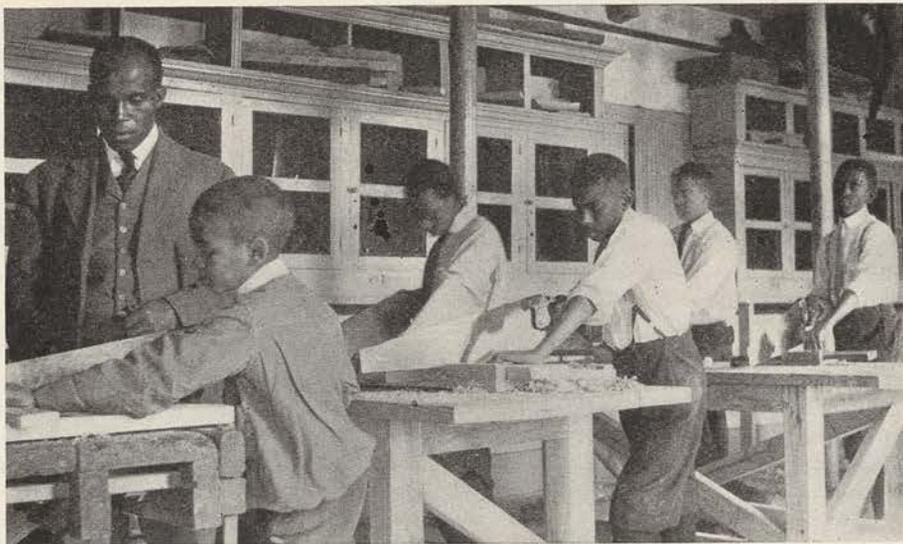
DAUGHTERS OF OUR CHINESE CLERGY

chapel and playground. There will stand the school, with its high school and normal courses, with its 300 bright-faced girls drawn from many cities along a thousand miles of the yellow Yangtse, and from Honan to the north and Hunan to the south. It will be *the* higher educational institution for women, so far as our Church is concerned, in a region with a hundred million people, in a district where the Church is growing rapidly. From the portals of the new St. Hilda's, as the years pass by, will go forth a continuous stream of young women, trained in body, mind and soul. Many of these will go out to meet the call which comes from everywhere for teachers and nurses. More, and probably nearly all in the end, will become educated Christian wives, sources of light and centres of power in their respective communities. Others will go forth, not Christians in name, perhaps never to be such; but these will find that St. Hilda's has changed their lives and led them into a new world. How fancy kindles as one looks forward

and sees the far-reaching beneficent influence of the St. Hilda's that is to be, in the new China which is slowly emerging before our eyes!

That is the vision. Its realization depends on two things—teachers and buildings. Six women from America as teachers for St. Hilda's! What a career they may look forward to! And the buildings? \$15,000 gold will put up a building with complete accommodations for at least one hundred girls, and every other \$15,000 will do as much more.

Bishop Roots in his last two annual reports calls the need of St. Hilda's the most important need of his diocese, with its 80,000,000 people. For the great need of the work as a whole is the development of the work for women. That is far behind the work for men, and necessarily so, because of the scarcity from the beginning of woman workers. The work will never be on a satisfactory basis until we have *women* competent to instruct the Chinese women, and schools to educate the Christian mothers of the next generation.



IN THE CARPENTER SHOP

A scene in St. Augustine's School, Raleigh, N. C.

THE AMERICAN CHURCH INSTITUTE: NOTES ON ITS WORK

THE report of The American Church Institute for Negroes contains among other interesting items a declaration of the Southern bishops respecting the Institute and its work. This declaration has been published in the Church papers and is therefore not news; but the following "circular," signed by all the Southern bishops having Negro work, is worthy of special note as indicating the measure of confidence in the Institute entertained by those bishops:

"**W**E, the undersigned Bishops of Southern dioceses, having schools for the education of Negro children and youth, believing a Christian and a practical education of these children and youth to be an absolute necessity to the moral safety of our civilization and to the good citizenship of the Negro race, and believing also in the purpose and efficiency of The American Church Institute for Negroes as visitor to our schools

and as trustee of funds, do appeal to all loyal Churchmen for small and large gifts for the work of the Institute. We ask the sum of \$1,000,000 for the development of our present work and for greatly needed extension of the same kind of work to all the dioceses of the South."

OF the twenty-three graduates from St. Augustine's School, Raleigh, last May, eight girls are teaching in public and parochial schools, one is studying domestic science at Hampton, and two boys are studying for the ministry. In other words, nearly half the members of the graduating class have within five months engaged in social and religious service or in further preparation therefor. It is also worthy of notice that two of the girls are teaching domestic science, and one is taking a further course in that science with a view to teaching. This is a thoroughly healthful symptom, and indicates that the Negroes are obey-

ing the same practical impulse which is animating the most intelligent education of white girls.

The attendance at St. Augustine's this year is not as large as for some years previous; but that is not a discouraging fact because it is probably due to the necessity of adjustment of the sentiment and purpose of both parents and students involved in the year added to the school course. This means higher standards of work, and it means also increased expense to our students and to their parents. The purpose of this added year is to devote more time to normal work, properly so-called, for those who are to teach.

Work on the new girls' dormitory, which has been made possible by the generosity of the Woman's Auxiliary, will be immediately begun. We are securing plans for the proposed building and shall begin work on the foundations at once.

ST. PAUL'S SCHOOL, Lawrenceville, Va., has opened with the largest attendance in its history.

Before work could be begun on the new domestic science building at St. Paul's it was necessary to move two other buildings and to build a store. The store is practically completed, and work on the new domestic science building will be shortly begun.

THE repairs to the plant of the Vicksburg Industrial School, Vicksburg, Miss., made possible by the application of a portion of the Men's Thank-offering, have been completed and the school has begun its work. The Rev. W. H. Marshall, who came to us from Texas, has been manifesting intelligence and energy in studying the needs and purposes of the school, and the best methods of realization of those purposes.

LET us close this month's notes by quoting from a letter received from one of our St. Augustine's graduates—one who completed his course at Yale—in response to an invitation to leave the work he is now doing for something

much more profitable and which even seemed to be greater in its spiritual possibilities: "If I had decided to go to —— it would have been to better myself financially, or to seek a field of greater usefulness. So long as I can keep my body and soul together at —— it seems to me that it would be rather selfish, to say the least, to leave these hungry boys and girls, to hunt for money. There is a greater field for usefulness at —— (the place to which he was called), but I feel that I *can* do more here than I have *been* doing. So I do not think, other things being equal, that there is a good reason why I should leave here just at this time." This young man is a person of unusual intellectual capacity and of personal force. He is not only doing his own work faithfully and at much cost to himself, but is giving many of his evenings to his father's work.

There are a good many men who can resist the money temptation, but alas! resistance to the temptation of what is called the "larger field of usefulness" is decidedly rare. We are most grateful for the new missionary impetus of these days, and we should be none the less grateful that this missionary impetus is taking such fine expression in no small number of our Negro Church people.

TWO CALENDARS

THE Church Missions Calendar, already familiar to our readers, is in press and will shortly reach all subscribers to *THE SPIRIT OF MISSIONS*. Additional copies will be mailed to any address on receipt of ten cents.

The Alaskan Churchman Calendar appears again this year with a decorative cover and separate leaves for each month, bearing interesting half-tone pictures of the work in Alaska. This calendar furnishes an attractive Christmas or New Year's gift, and the work of the bishop is greatly helped by the money received. Copies, 50 cents, postpaid. Address The Alaskan Churchman, Box 6, Haverford, Pa.

OFF TO THE FRONT

BRIEF SKETCHES OF RECENTLY APPOINTED MISSIONARIES

WITHIN the past year a rather unusual number of persons have gone out to recruit the Church's forces beyond the confines of our own country. We who remain at home naturally desire to follow them with our sympathy and our prayers, as well as our gifts, and we shall do this better if we know something of them and see their faces—if only on the printed page. Therefore we present in this issue portraits of some of those most recently appointed, together with brief notes concerning them.

For Alaska

FOUR helpers have gone to assist Bishop Rowe and his band on duty in Alaska. It stands to the credit of the new deaconess school in the Diocese of California that one of its first graduating class goes to the mission field in the person of Miss Mabel Howard Pick. Miss Pick, who was set apart as a deaconess before leaving for Alaska, is English by birth, but has been living for nearly ten years in Canada and the United States. In addition to her training as a deaconess she has had considerable experience in church and institutional work. She is stationed at Wrangell.

The Rev. Louis Herman Buisch, who graduated from the General Theological Seminary in 1905, goes to Alaska with his wife, as missionary to Fairbanks, thus relieving the Rev. C. C. Betticher, Jr., who is now on his furlough, and who plans, after his return, to give



MR. BUISCH

all his time to the work among the Tanana Indians, in which he has been so successful. Mr. Buisch entered the ministry in Western New York and has since done faithful and conscientious service there. He was appointed at the May meeting of the Board and is already in the field.

The Rev. George Edward Renison, the second priest to go to Alaska, is in a sense "to the manor born." He is the son of a Canadian missionary priest who has been a life-long friend of Bishop Rowe, and the brother of another. He has seen active work as a layman in both eastern and



MR. RENISON

western Canada and was a missionary in the Diocese of Duluth while it was still a missionary district. For two years he worked among the Cree Indians of Hudson Bay, living with his family 400 miles from civilization. He then went to the Diocese of California, where he worked for a short time before responding to the call of Bishop Rowe for the work in Alaska.

Foremost among the splendid helpers who have made the work in Alaska possible, is the little band of missionary nurses. No work could be more telling than that accomplished by the Christian nurse in this primitive country, where hardship is inevitable, and accident and suffering are frequent. When Miss Emberley gave notice of her retirement from the work at St. Matthew's Hospital, Fairbanks, she imme-

diately set about searching for a substi-



MISS JOHNSTON

tute, whom she found in Miss Clara C. Johnston, a trained nurse working in Roxbury, Mass. Miss Johnston was born in Canada, but received her training and practised her profession in New England. She goes to the work in Alaska with the highest testimonials as to her fitness and faithfulness. Miss Johnston returned in company with Miss Emberley and

was introduced by her to the new work.

For Hankow

SIX recruits—two men and four women—have gone to the District of Hankow to work under Bishop Roots. At the April meeting of the Board the Rev. Robert A. Goodwin, Jr., was appointed to assist the Rev. Mr. Lindstrom in his work at Kiukiang. Mr. Goodwin's father is the rector of St. John's Church, Richmond, Va., and he is a graduate of that fine mother of missionaries, the old Virginia Seminary. It is needless to say that his ancestry, education, and natural abilities mark



MR. GOODWIN

him as one to whom the Church may look for faithful and effective service in the mission field which he has chosen.

At the same meeting of the Board

Miss Sarah Elizabeth Hopwood was appointed as a teacher at St. Hilda's School, Wuchang. This to her was the fulfilment of a long standing ambition. For years it had been her conviction that she was definitely called to work in the Orient. It is a cause for great encouragement when such bright young lives are freely given to the Church's high service.



MISS HOPWOOD

The Rev. Frederick G. Deis, appointed for evangelistic work in the District of Hankow at the May meeting of the Board, was a student in the General Theological Seminary, New York, and the Nashotah Seminary. He has thus far done his work in the middle West. When applying for appointment he was engaged in work at the Church of the Epiphany, Chicago. He sailed with his wife in September for his distant field.



MR. DEIS

All those familiar with the work of the China mission are acquainted with the Rev. Lawrence B. Ridgely, of Wuchang, who has taken so active and



DEACONESS RIDGELY

prominent a part in the work of the District of Hankow. When he and his wife returned to their work in September after their furlough, they were accompanied by Mr. Ridgely's sister, Deaconess Emily L. Ridgely, who was appointed for evangelistic work in that district at the June meeting of the Board. Deaconess Ridgely is of an old Philadelphia family and a graduate of the Philadelphia Church Training and Deaconess House.

With the gift from the recent United Offering, and the added gifts which are being made to supplement it, the dream of St. Hilda's School, Wuchang, bids fair to be realized by the erection of the new building so imperatively needed. With this will



MISS BAKER

come the immediate expansion of a school which has yearly been compelled to turn away almost as many pupils as it admitted. In preparation for this increased work, Miss Lucy Fish Baker, of Jamestown, N. Y., sailed for her station on November 8th by the same steamer with Bishop Roots and his party. Miss Baker is a teacher of fourteen years' experience, chiefly in high-school work. At the close of a letter concerning her a friend says: "My words may seem extravagant, but I doubt if you have ever had any one enter the mission field who is her superior." Another friend writes expressing his wonder "that she can leave her successful work here." When will the time come that Christian men and women shall realize that the best is none too good for the mission field?

To the relief of St. James's Hospital, Anking, where the stress of successful work has so overborne our little staff that some have broken down under the

burden, goes Miss Annie Jane Lowe, who also sailed with Bishop Roots on November 8th, immediately after her appointment. Miss Lowe graduated at the Boston City Hospital in 1902, and since has rendered service in several of the important Massachusetts hospitals and in private nursing. Miss Lowe has the distinction of being the first person appointed to what will henceforth be known as the District of Wuhu.

Nothing shows more clearly the practical nature of the modern mis-

sionary campaign than does the variety of workers which it enlists. The idea of a missionary stenographer would have been startling a few years ago, but it is in this capacity that Miss Edith Kay goes to the district of Hankow. The work of the Church's mission is a great business, and its leaders need the same helpful subordinates as do executives in other large enterprises. The service which the secretary of a foreign missionary bishop can render to the cause is no slight one.



MISS KAY

For Shanghai

TO the district of Shanghai four persons have gone. Three of them are young men, the first of whom to receive appointment was the Rev. Thomas Kinloch Nelson. Mr. Nelson is a graduate of the University of Virginia and of the Virginia Theological Seminary. Not only is he a graduate of the latter institution, but he may be called in a peculiar sense the child of the seminary. As the son of the late Professor Kinloch Nelson he was born and reared within its walls. He is spoken of as a man of rare fitness and promise, with a



MR. NELSON

sound judgment which should make him a particularly valuable servant of the Church in the mission field.

Mr. Harold B. Barton, who was appointed at the May meeting for work in St. John's University, is the son of an old

Church family of Worcester, Mass. He graduated from Harvard College, where he did admirable work in connection with the St. Paul's Society and the Phillips Brooks Association. He later became a teacher in St. George's school, Newport, where he rendered most satisfactory service.

Mr. Percy L. Urban goes also to reinforce the staff at St. John's University. Never adequately manned, this school will now need more than ever the help of the Church in the way of workers and gifts, because it is likely soon to lose its president, Dr. Pott, who has been elected bishop of the new District of Wuhu. Mr. Urban is a graduate of Princeton University, where he took highest honors in classics and graduated *summa cum laude* in the department of English. After his graduation he



MR. URBAN

served as a teacher in the university and during the short episcopate of Bishop Knight in Western Colorado he worked under him as a lay missionary. He therefore goes to the field equipped by an experience both in the mission field of the West and as a teacher in the East.

The Diocese of Minnesota furnishes one of its Churchwomen to St. Mary's Hall, Shanghai. Miss Caroline Fullerton has had many years' experience in educational work, and for the last two years has been principal of the High School in Stillwater. Reared



MISS FULLERTON

in the Congregational Church, she was in her maturer years drawn by the beauty of the Prayer Book to the services of the Church and eventually received confirmation. She goes to the mission field with a considerable knowledge of its requirements, gained through her sister, Dr. Ellen Fullerton, who is in charge of St. Elizabeth's Hospital in Sinza, a suburb of Shanghai.

The Philippines

THREE young women have gone to the aid of Bishop Brent. At the June meeting of the Board Miss Lillian M. Owen was appointed for work at Sagada, in the Philippines. Miss Owen is a graduate of the Training-school for Nurses of the Royal Victoria Hospital in Montreal, and has been engaged in the practice of her profession both there and in New York City. Owing to the fact that she is related to our missionary at Sagada, Miss Owen has long been interested in the work among the Igorots, and has had it in mind to offer for that service. The opportunity to do so having at last come to her, she accepted the appointment and went promptly to take up her work in that field.

Miss Frances Elizabeth Bartter, whose brother, the Rev. George C. Bartter, is the zealous and faithful priest of St. Luke's Mission, Manila, among the native population, sailed last month from

England to join our staff in the Philippines and to participate in the settlement work in Manila.

Miss Elizabeth Gibson, a nurse under appointment since last September at the University Hospital in Manila, has been for some months at her post. She graduated at the Boston City Hospital in 1903, and has seen service in the Colon Hospital, Panama, in San Antonio, Tex., Springfield, Mass., and



MISS GIBSON

during one year in connection with the American Episcopal Church in Rome.

Other Fields

THE splendid development of our educational work all along the line, and the eager demand for the opportunities which a Christian school offers, brings it about that a large proportion of the recruits named in this article are missionary teachers. Miss Sarah Jane Simpson, of Berkeley, Cal., who sailed for Honolulu on August 20th, is to take a share in the work at the Priory School in that city. In going across the water Miss Simpson is simply following through a larger radius the line of service which for many years she has pursued. She has served in two of the Church's schools of the West, for eight years at Rowland Hall, Salt Lake City, and for two years at Brunot Hall, Spokane, Washington. As a teacher she has continually exerted a fine influence, being especially interested herself and interesting her pupils in the missionary work of the Church.

Dr. George M. Laning, who goes to the District of Kyoto, is returning to his native land. He is the son of Dr. Henry Laning, our long-time faithful missionary at St. Barnabas's Hospital, Osaka. Miss Serena Laning, his sister, is already under appointment as a worker in the district. Dr. Laning is a graduate of Kenyon College and took his medical degree at the University of Michigan. It is the conviction of those who know him best that, like his father, he is fitted to render faithful service in the mission field.



DR. LANING

Miss Una F. Dudley, of Long Branch, N. J., received an appointment for work in Porto Rico at the June meeting of the Board and sailed with Bishop Van Buren to take up her work in that field on November 20th. She has long cherished the desire to enter the mission field and had this object in mind while taking her course as a nurse at the Monmouth Memorial Hospital, Long Branch. Miss Dudley was born and reared a Baptist, and came into the Church from conviction. Her energy, experience and sound health are good auguries for success. She will be stationed temporarily at Mayaguez, taking up the work of a district nurse, and will probably go later to St. Luke's Hospital, Ponce.

Miss Iva M. Woodruff has gone to take up the work of a kindergarten at Mayaguez, Porto Rico. She has already had a considerable experience in this work, and is spoken of in the highest terms by those who have been associated with her. She is a graduate of St. Mary's School, Knoxville, Ill., and



MISS WOODRUFF

one summer travelling in Europe.

had her kindergarten training in Chicago and Cleveland. She also took a course in the Teachers College and Columbia University, New York. She has had six years' practical experience in teaching in the public schools and spent

The Rev. Leland Howard Tracy has been appointed by the Bishop of Mexico as missionary at Chihuahua. Mr. Tracy was in the ministry of the Presbyterian Church, but his convictions led him to resign therefrom and receive confirmation at the hands of Bishop Burgess of Long Island. He was placed in charge of St. Lydia's Church, Brooklyn, where he did excellent work and was ordained on Trinity Sunday. He started almost immediately for his work in Mexico, accompanied by his wife and child, and has begun his service in that largest of our mission fields.

BOOK REVIEWS

THE MODERN MISSIONARY CHALLENGE.

By John P. Jones D.D. Fleming H. Revell Co., New York. Cloth, \$1.50.

Dr. Jones has made himself known throughout the country as one of the most telling speakers in the recent campaign of the Laymen's Missionary Movement. Anything therefore which comes from him will be accorded unusual consideration. He has placed the missionary cause under a decided obligation in putting forth "The Modern Missionary Challenge." The book is an expansion of a course of lectures delivered this autumn before the Yale Divinity-school and at the Bangor and Oberlin theological seminaries. It is a discriminating and vivid treatment of the whole missionary idea, illuminated by the personal experience of one who has himself been a part of the great movement. His personal testimony, drawn from the experience of many years in India, forms a particularly telling feature, though he writes for a much larger purpose than the telling of his own story. The chapters on new conditions, new problems and new methods in mission work are particularly suggestive, as are also the review of the present forces and agencies and the startling situation set forth by his chapter on the magnitude of the task to be accomplished. Dr. Jones has woven into his treatise many findings of

the several Commissions of the Edinburgh Conference, so that his book possesses an authoritative character quite beyond that which might be given it by his well-known personal ability. We are glad to note that among the statistics given he includes, so far as he can, those of the Roman and Greek Catholic Churches, thereby presenting a fairly comprehensive view of the whole Christian campaign in non-Christian lands.

While we do not give unqualified assent to Dr. Jones's conclusions, we are convinced that the book will be of great interest to those who read it, and that it will be particularly helpful to any clergyman wishing to present in his sermons the vital and stimulating facts and appeals of modern missions.

THE DECISIVE HOUR OF CHRISTIAN MISSIONS, By John R. Mott. Student Volunteer Movement, New York.

No one is better qualified to write on such a striking subject than the author, who, to a greater degree than any other man, has come into personal touch with the world field, and, as chairman of Commission I. of the Edinburgh Conference, has had access to voluminous correspondence, giving the latest information from missionary work in all non-Christian lands.

In an interesting, instructive and in-

spiring way the book deals with the opportunities, difficulties, methods of attack and possibilities of the Christian army in its world battle. Bringing the latest news from the whole battle-line to individual soldiers in one part of the field, it must arouse them to action to meet this unprecedented world opportunity, one that, it would seem, can hardly be so great again. The book should be read by every Christian, and especially by each ordained officer in the army. It is splendidly adapted for use in mission study classes.

MEMOIR OF GEORGE HOWARD WILKINSON,
*BISHOP OF ST. ANDREWS. By A. J.
Mason, D.D. Longmans, Green &
Co., New York.

One of the events of the year 1908 was the appearance of the two-volume biography of the Right Rev. George Howard Wilkinson, D.D., sometime Bishop of Truro and afterward the Primus of the Scottish Church. Dr. Arthur J. Mason, who was one of Bishop Wilkinson's chaplains, wrote this most admirable work which he modestly calls a memoir. It proved to be one of the most effective biographies written in recent years, and met with instant and widespread appreciation. Dr. Mason has just produced a one-volume edition, printed in much less pretentious form and containing practically all the important material of the longer edition. The chief compression has been obtained by the omission of certain collections of letters written by the Primus, which, though deeply interesting, are not absolutely necessary to the portrayal of his character. To all those who wish to look in upon the life of a devout, inspiring and virile man of God we heartily commend this volume.

"ECHOES FROM EDINBURGH"

FOR a fortnight last June Edinburgh was the focus of the thought and sympathy of a large part of the Christian world. The World Missionary Conference

then in session in the ancient and picturesque Scotch capital has been fairly characterized as one of the most notable gatherings in Christian history. Its purpose, its personnel and its methods all gave promise of an occasion of great significance and influence. This promise was amply fulfilled by the sessions of the Conference and the spiritual forces it released.

Unfortunately, only a mere handful of the mighty Christian host that looked sympathetically toward Edinburgh could attend the Conference. Many thousands will no doubt study the nine alluring volumes just published and containing the full official report of the Conference. But for everyone, who will do this ten thousand others will lack the time, the opportunity or the inclination for such exhaustive study. The Conference Committee decided wisely, therefore, when it determined to publish in a single volume a popular account of the great meeting. *Echoes from Edinburgh* (F. H. Revell Co., New York, \$1 net) bids fair to be deservedly the most popular and useful missionary book of the year.

The committee was fortunate in securing as the writer of the book the Rev. W. H. T. Gairdner, a member of the staff of the English Church Missionary Society. Mr. Gairdner typifies the fine ability, thorough training and ardent missionary spirit of many of the younger clergy of the Church of England. An Oxford man, still under forty, he is recognized as one of the missionary statesmen in Egypt, where most of his working life has been spent. He has already made notable contributions to missionary literature in the biography of Douglas Thornton and in a brilliant study of Mohammedanism under the title of *The Reproach of Islam*.

Mr. Gairdner has succeeded in putting a large amount of information into a hand-book of 270 pages. Going back to the very beginning, he traces, in the opening chapters, how the thought of the leaders about the Conference and the

preparations for it gradually developed. Then a chapter on "Edinburgh" and its historical associations aptly voices the affection that every Conference delegate must feel for the city where some of the most stimulating days of his life were spent.

The great meeting on the opening evening of the Conference, June 14th, is vividly described with special emphasis upon the address of the Archbishop of Canterbury, and particularly upon its close, when, after asserting that "the place of missions in the life of the Church must be the central place and none other," he concluded: "Secure for that thought its true place in our plans, our policy, our prayers, and then—why then, the issue is His, not ours. But it may well be that, if that come true, there be some standing here to-night who shall not taste of death till they see the Kingdom of God come with power."

Some of the notable delegates are then introduced. Mr. Gairdner has done this in a clever fashion, of which one instance must suffice: "Seated among the members . . . was Kajinosuke Ibuka, in whose face, immobile as a Buddha, lurked the suspicion of an enigmatic twinkle of an Eastern image when some missionary delegate, in a confidential moment, tells the Conference what missionaries think about the Japanese, or what they suppose the Japanese think about them. This man is one of the foremost Christians in Japan, a theologian, a college principal, one of the nine who were formed into the first Protestant communion in Japan."

Then Mr. Gairdner passes to the most difficult part of his task in the nine chapters which summarize the reports of the Commissions on the subjects considered by the Conference and its discussion of the reports. On the whole, Mr. Gairdner has done this work well. If some find his style occasionally badly involved, bearing the evident marks of a mystical and poetic temperament, it must be admitted that he seems to have caught the

spirit of the occasion. To interpret that is no less important than to give a well-balanced summary of the discussion.

We hope that every reader of *THE SPIRIT OF MISSIONS* will read this book and commend it to others.

As the Churchman follows the discussions of the great gathering, he will share Mr. Gairdner's regret that a shattered Christendom prevented the proceedings of the Edinburgh Conference from being hallowed and consecrated by a celebration of the Holy Communion. Then let him turn to the chapter summarizing the discussion on "Co-operation the Promotion of Unity." There he will find abundant ground for the conviction that our Lord's ideal and prayer will some day be realized.

Here is a passage from the report of the Commission:

"Unity, when it comes, must be something richer, grander, more comprehensive than anything which we can see at present. It is something into which and up to which we must grow, something of which and for which we must become worthy. We need to have sufficient faith in God to believe that He can bring us to something higher and more Christlike than anything to which at present we see a way."

Here are the words of an English bishop spoken in the tense discussion of an ever memorable day:

"We have no use for the least common denominator of Christianity. We look with hope to its greatest common measure some day, a day not yet in sight. . . . One day we shall be one, but it will be effected by a higher union than is in sight at present, when our deepest convictions and needs are met and satisfied, not whittled away."

Here are the words of an Italian bishop, written as a message to the Conference and read to it: "My desire for you is but the echo of Christ's words, which have resounded through the centuries—'Let there be one flock and one Shepherd.'"

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. E. P. Newton writes the following vivid description of last Christmas Day in Alaska. How many hungry, lonely men would have been thankful for such Christian fellowship as the Valdez rectory extended!

CHRISTMAS DAY was ideal. I was out at 7:30 without a coat, wearing only a light cardigan jacket, more to keep dry than for warmth. Mushing about in the deep snow sets the blood going. Do you know this word "mush"? It is the regular trail term here from the French "*marche*," by way of Canadian patois, and then plain United States "mush." When we say "mush" to the dogs they hustle and get out of the way. How would it sound, "I mushed out to the park" or "I mushed down Broadway"! but I mushed up to the hospital and left a Christmas present in the vestibule.

We had a good service at 10 A.M. Early celebrations are almost impossible in this country; people are such late risers. Nine o'clock would be like seven in New York in relation to the habits of people.

Christmas afternoon at four, fifteen men sat down for a Christmas dinner at the rectory. I aimed to invite the most solitary men I could find. They were all ages, from sixty to twenty. One of them was *chef*—though the twenty-seven-pound turkey was cooked at a restaurant, as the pan would not go into my oven—and the nurses made the plum pudding, and the mince pies were given to me, and another lady made the cranberry jelly—but our *chef* baked the finest of hams basted with sherry, and we had potatoes and rice and onions, and abundance of gravy. It was a fine meal. The Yule candle of 1905 I brought to Alaska and it has done duty for three Christmases. It's getting pretty short. I put it on the top of a candy pail covered with tissue paper for our centre piece, laying bunch raisins about the edge and piling nuts within. Then we

had two seven-branch candlesticks for light and turned out the electric lights. After dessert we cleared away the tables, for they extended into the front room, and sat about the library for our coffee and cigars. One man sang well, and recited, and I read two of O. Henry's short stories from the book you sent me, and we talked, and finally played cards. One of the men said, "I haven't had so good a time since I came to Alaska." It was a great privilege to spread some cheer that day and made a very happy Christmas for me.

* * *

The wife of one of our missionaries in Cuba sends the following from Santiago:

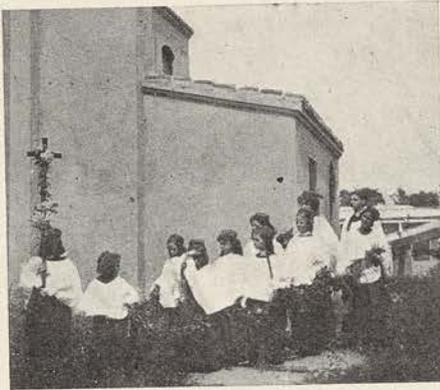
"SUMMER in the Tropics" is a phrase which makes our friends back in the snug heart of civilization throw up their hands in horror! But, as a matter of fact, Mr. A—and I were as comfortable in the old schoolhouse in Guantanamo this summer as we have oftentimes been in our apartment in New York.

The teachers departing to their various



Eight of the reasons why we stayed

(1025)



Our little choir

homes in "the States," we decided, instead of paying some stranger to come and stay with the orphans for the summer, to go over and take care of them ourselves, for we were too busy recovering from our last vacation to entertain any thoughts of going North this year. So we closed the rectory and took over the care of our numerous family. From Juan Antonio and Carmita, the "littlest" baby, to Dolores and Teresa, the oldest, who are quite big girls, my little flock kept decidedly busy. I gave them practical dressmaking lessons and they progressed rapidly. Though little Mercedes will tell you, I am sure, that they were not at all good lessons, for she bewailed the relentless justice which made her rip out a sleeve when she had made two for the same arm.

We planned to do a great deal of picnicing with the children during the summer. They love nothing so much as to set out on foot before the dawn, and walk up hill and down dale in the glory of awakening morning till they find an *arroyo* (small stream) and there spend the day, returning at sunset—that marvellous sunset of the tropics! But we were obliged to forego this sort of thing when the news came from the bishop that we were to move to Santiago. Also that the school—that is to say, the boarding department—was to be moved, and

a new school founded in Santiago. This meant *doings*, and we lived in an atmosphere of crates and excelsior, barrels and bustle, for the next six weeks. The children, who seemed to think it a great lark to be torn up, helped like a swarm of useful brownies, or I don't see how we ever would have gotten off by August.

In May we had a beautiful service in our pretty new church, "La Iglesia de Todos Los Santos" (All Saints' Church). It was a *Fiesta de Flores* (feast of flowers) and the church was beautifully decorated. The day before the children had gone with us into the country, and had come back laden with great flaming branches of *flamboyan*. Do you know the "*flamboyan*"? If not, there is beauty still in store for you. My choir of little dark-eyed Cuban girls, in their brilliant cassocks of scarlet, with filmy white surplices, carried long garlands of flowers. Led by the crucifer bearing a cross of flowers, they marched around the church, in at the front door and up the cool, high-arched nave, singing a beautiful processional hymn to its sonorous Spanish words. The morning sunlight fell slanting upon them as they entered the chancel, and touched like an aureole the golden locks of Carmen, the tiniest chorister. They laid their garlands about the altar steps, and began the service chants, as beautiful a service as I have ever seen.

While the American fleet was in Guantanamo harbor I gave a concert on the U. S. S. *Minnesota*, thanks to the co-operation of Chaplain Evans, of our Church, and raised over \$100 for the mission, which was used in constructing a proper fence for the churchyard. We were able to build across the front, and hope before many seasons to finish it all around. Have I told you that the Kermess, which we had for the Brooks School in March was, financially, the most successful which we have ever had? We were able to discharge the debt and have some left over for the work. Thanks again to the United States Navy, which has been so nice to us; for besides practi-

cal aid it has done much to break the loneliness. I hope to tell you before long something of the "Academic Inglesa," our new school here in Santiago, but I wanted this to be about Guantanamo, which we have just left.

* *

The Rev. W. F. Madeley, of Tokyo, writes concerning a very successful meeting of the clergy and lay-workers of the district, held in the picturesque and historic village of Nikko, July 18th-22d.

WE were all housed in a spacious Japanese inn, one floor of which had been reserved for their use. Each day began with our sacrifice of praise and thanksgiving in the Holy Eucharist, held in the little church used here alike for services in Japanese and in English for the many tourists who throng from all parts of the world to see the beauties of Nikko. After breakfast Morning Prayer was said in the church, followed by two lectures; the afternoons were left free for walks and recreation, and afforded opportunity for the men to renew old acquaintances or to make new ones among the younger men. This, perhaps as much as the times of united worship, is an essential feature of such a gathering, when men widely separated and often living in deep isolation, are enabled to meet their co-workers in Christ's vineyard and talk over joys and troubles, successes and difficulties, learning from each other how best to carry on the common work. Evening Prayer was said in the hotel each day, followed by an address by Bishop Cecil, the English Bishop of South Tokyo, whose subjects were "Devotion to Christ," "Devotion to His Church," "Devotion to His Scriptures," "Devotion to the Men for Whom He Died." These addresses were excellent and struck the keynote of what our service as missionaries should be.

The lectures of a more intellectual rather than a devotional type were: "The Creed and Modern Thought," by the Rev. Mr. Iragahi, of Sendai; "How to Study the Life of Christ," by the Rev. P. T. Daito, of Tokyo, and "Work

among the Laboring Classes," by the Rev. Y. Suguira, who has devoted himself unstintedly to this work in Tokyo.

One day, given up to an all-day excursion to Chuzenji, the charming lake 2,000 feet higher up among the mountains, was most enjoyable. A row on its deep blue waters was provided by the generosity of the bishop. When we met in the evening some feet were blistered and many limbs were stiff, yet all agreed that we had had, in school-boy language, a "rattling good time."

Early on Saturday morning the bustle and excitement betokened the dispersing in all directions of those who had gathered for a time of united prayer and counsel. They went back, in some cases, to lonely outposts, with joy in their hearts and renewed strength to fight the battle of the Cross, and to win new victories for the faith which is overcoming the world.

* *

Deaconess Lawrence, writing from among the Virginia mountains, says:

SEVEN girls stayed in residence for the summer term, and, like the creatures of the wood and field, we have garnered in our provender for the winter. We are still working hard, though school began last week. Five of the girls are being prepared for confirmation—at their own request and without any solicitation on my part. Two of them are my god-children, baptized the first year I came here, and it is such a pleasure to have them confirmed. I gave notice at morning prayers that I would meet any of them who wished to be confirmed, at a later hour in the chapel—and it was such happiness to have all five that I hoped for come at the time appointed. They are taking their preparation so intelligently—so reverently—as to make me very hopeful as to their steadfastness in the future. When I asked one why she wished to be confirmed, she said, "To make me *stronger*," which was about as good an answer as many of her superiors could have given.

I started a little Sunday-school over

in Honeytown, some three miles across the nearest ridge, in the middle of June. We have to meet in a grove and sit on unplanned planks, but some sixty or seventy people come out to "preaching" and we have a regular Sunday-school attendance of twenty-five. They *have never* had such a thing as a Sunday-school before. As winter comes on we will have to close up for a while unless, as I am hoping, some one of the congregation offers land for a little church. They are all so interested that this is very likely to occur.

In August we took the children to Luray Cavern—quite an undertaking—a thirty-two-mile trip by wagon and two hours on the train. Some of the girls had never seen a train before. One had never seen a town, and the little village of "Elkton" was a wonderful sight. The Cavern itself was awe-inspiring, and for the first time since I have been in the work I nearly collapsed under the weight of my responsibilities as half a dozen robust girls flung themselves simultaneously upon me for protection. I entered the cave with two clinging to each hand and others holding on to my dress. Their fear was soon overcome, however, and they enjoyed everything.

* * *

Miss Elizabeth Upton, writing from Kawagoe, Japan, tells of Christmas parties among her Japanese children:

I WRITE to explain why your generous gifts have remained so long unanswered. Immediately after the Christmas parties I was plunged into a most strenuous three months. Besides keeping up the regular work, I had to train a new kindergartner to take the place of our other who started the kindergarten, as she was to be married. As I knew very little about kindergartening and had to study it all first and then teach it, you can imagine it took all my spare energy.

You sent \$25 for a Christmas Party. How many people do you think that provided for? Perhaps 250, you say. Well, with the help the Christians could

give, and our Sunday-school children, and \$2 from a lady in America, we had five different parties in five different towns, for about 700 people in all.

The Sunday before Christmas the children brought their gifts for children poorer than themselves, some money, some oranges or cakes, or peanuts, and we had enough to give all the oranges and peanuts to one of our outside country Sunday-schools.

Our first party was on Christmas night, at the pretty Japanese hall in Kawagoe. Some of the children were there three hours ahead of time.

We tried a new plan this year—having each class sing a Christmas hymn or carol, and then we had a magic lantern, showing many slides giving scenes from the life of our Lord, so that everyone there knew a little bit more why we were having this celebration. As we cannot get good kerosene, the lantern got very hot and we had to stop showing the pictures and let it cool off.

During the wait we gave out the real presents, promised for regular attendance. To one child who had never missed—a little boy from the kindergarten—we gave a foreign cotton umbrella just as tall as he was; which, of course, made him the envy of all his friends. His two sisters had also been very regular, so one had a prayer book and the other a hymnal. The other presents will seem funny—wooden clogs, a string to fasten a Japanese coat, wooden boxes covered with pretty paper for use as work-boxes, a gay knitted thing for the neck and woollen mitts. Then everyone had either a little toy, a note-book or a writing-brush, as well as a package of cakes and three tangerines. The grown-up visitors had such pretty cakes, pink and green and white in pretty shapes of pine-tree or crescent, but if you had eaten one you would have found the outside just like the starch paste you use for scrap-books, only a little stiffer, and inside a heavy, wet, dark-brown paste, very sweet, made of crushed beans.

Everyone seemed to have enjoyed their Christmas party, and we felt glad that

more people had heard the Christmas message.

Monday night we went to another town where one of our catechists had been stationed for about six months, travelling on a funny little train, the windows of which have a streak of paint across them to make the people know they are of glass, as otherwise they would stick their heads right through.

We went to the house where the Monday school is held, and met the Christmas tree and trimmings, the cakes, presents and phonograph that a man had dragged on a kind of two-wheeled push-cart. About twenty-five people came. Everyone was early and helped to trim the tree and then sat on the floor in rows to listen to the Christmas story, and to look at the big pictures we had to show. They stood up and sang the Christmas hymn learned by heart, and said the Creed most reverently.

This little country Sunday-school, started by Miss Heywood, has the most faithful and most reverent of all our children. One of the boys, thirteen years old, said, when his father told him to go to the temple: "No, I can only worship the True God, Jesus."

At the next station the theatre was decorated with flags made by a boys' club. The programme took five hours to finish. The theatre was so cold we had to have fire-boxes on our laps and under our feet. About 300 were present.

The next party was given in the upper room that an old farmer had built especially for Christian meetings, although he himself has not yet been baptized.

Here were gathered nearly fifty.

The next day our guests were poor little nurse girls and boys, who came with their babies tied on their backs. The 150 other children who came at first to the Sunday-school were forbidden to continue by the principal of the day-school. Some of these children did come, as well as the most influential man of the town and a policeman. Everyone seemed to enjoy the party, although all the babies cried at once. The children of this school lost their homes or had their homes damaged by the recent floods (August, 1910). Many of them have to live in the government school-house. We have started a kindergarten to help them.

NEWS AND NOTES

THE teacher of a Bible-class writes: "I wish to give fourteen members of my Bible-class a year's subscription to THE SPIRIT OF MISSIONS. May I have copies of the Christmas number, with presentation cards, in my hands in time to give them to these scholars at the Christmas tree on December 28th? I will send you a list of their addresses so that you can send the magazine to them for the following year."

If any teachers want to follow this example we will send them a copy of the Christmas number, with presentation card, to give to their pupils at the Christmas festival, with a receipt for a year's subscription, for \$1. This means that they will get thirteen issues of the magazine for a year's subscription.

THE Pacific Mail steamer *Korea*, sailing from San Francisco on November 8th, carried quite a party of missionaries. It included Bishop Graves, of Shanghai; Bishop Roots, of Hankow; Bishop Restarick, of Honolulu; Miss Lucy F. Baker, of St. Luke's, Jamestown, N. Y., who goes to St. Hilda's School, Wuchang; Miss Annie J. Lowe, who goes from the Boston City Hospital to similar service as a nurse at St. James's Hospital, Anking, and Mr. Percy L. Urban, a graduate of Princeton, who is to become one of the faculty at St. John's University, Shanghai. In accordance with the kindly custom of the Church people of San Francisco, a missionary meeting was held for the outgoing party on November 7th, with ad-

dresses by the three bishops. On the sailing day there was an early celebration of the Holy Communion at the pro-Cathedral, followed by a breakfast.

THE apportionment to Alaska for last year was \$100. To September 1st the congregations have given \$874.41. The apportionment made to Alaska for the coming year is \$300. Bishop Rowe has already made out his detailed apportionment list and distributed it through the district. He asks the congregations to give \$1,105 for the coming year instead of the \$300 apportioned by the Board of Missions.

A CHURCH deaconess in charge of three small hospitals, in the government Indian service in the West, writes from the midst of a scarlet fever epidemic:

"As all three hospitals are under my supervision, and are quite long distances from one another, there are times when I feel inclined to want to be a centipede. Then some pairs of feet might be resting occasionally, while others could keep going. However, when one is well—as I am—there is only gratitude for the privilege of work, even while very sorry anyone must be in pain."

The Rev. Robert A. Griesser, one of the junior members of the staff at Soochow, China, writing of the death of the Rev. W. H. Standring, says:

I CANNOT begin to tell you the sense of loss that comes over us as we realize that Standring will not come back to us. He was a man who gave himself so whole-heartedly to everyone that all loved him. You appreciate this as well as we who worked with him.

I wish you could have been at the service this morning to see how the Chinese feel about his death. The church was filled at nine o'clock. It was one of the most impressive services I have ever attended. It was very simple, but the sense of oneness among all the congrega-

tion could be felt. If the Chinese are hard to move, then they must have been under a very strong emotion this morning. The sobbing of the women was pitiful, especially during Mr. Woo's splendid address, which touched every heart. We all felt with the faithful proctor, Mr. Woo, who went out during the service and returned with his smoked glasses on—lest the boys should see his emotion.

We feel that Standring sacrificed his life for these people in a very real way. He worked so hard that he was exhausted this summer when school closed, and so had not the strength to fight the disease. He gave his life for these people, and this morning we saw the result partly revealed. Can a man ask for any finer investment of his life? Would that more of our men at home could realize this. I am well, and enjoying my work so much."

Here is one result of the Laymen's Movement Convention in Houston, Tex., last February. The rector of Christ Church says:

WE already have a regular subscription list of \$2,200 for missions—diocesan and general—and we have not yet secured the co-operation of at least 40 per cent. of the men of the parish. We are determined to have them, or the most of them, before next Easter.

THE Church Club of Milwaukee held a notable missionary dinner in connection with the sixty-fourth annual council of the diocese. Just over 100 men were present. The occasion was a stimulating one. Mr. Frederic C. Morehouse, editor of *The Living Church*, presided. Addresses were made by the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, on "The Church in the Middle West"; by the Rev. John H. Hopkins, D.D., on "The Signs of the Times"; by the Right Rev. William W. Webb, D.D., Bishop of Milwaukee, on "Our Diocese"; and by the Right Rev. R. H. Weller, D.D., Bishop-coadjutor of Fond du Lac, on "Forward."

MEETING OF THE BOARD OF MISSIONS

November 3d, 1910

THE first meeting of the Board of Missions elected under the new Missionary Canon was held on Thursday, November 3d, at the Church Missions House. In spite of the fact that only ten days' notice was given, and that the membership is now scattered over the entire country, only eleven of the fifty members failed to answer to their names and no missionary department was without its representation.

Archdeacon Emery represented the Pacific Coast; the Bishop of Kansas, and Dean Davis, of St. Louis, the Department of the Southwest; Bishop Williams, of Nebraska, and the Rev. Mr. Sedgwick, of St. Paul, were present from Department VI. From the South came the Bishops of Florida and Atlanta, Dean Capers, the Rev. E. E. Cobbs and Mr. J. H. Dillard, of New Orleans; the Middle West was represented by Dean Matthews, of Southern Ohio, Mr. Stirling, of Chicago, and the Bishop of Indianapolis; while almost the entire membership resident in Departments I., II. and III. was present. The Bishops of Pittsburgh, Eastern Oregon and South Dakota attended as honorary members and the department secretaries of the first, second and third departments, together with the Missions House staff, completed the number which crowded the Board room.

After the adoption of a suggested Order of Business the president read his inaugural statement to the Board, in which he set forth the ideals which he had for the Board's work in the future. This will be found printed in full on page 988.

A Committee on By-Laws was then appointed, consisting of the Bishop of Indianapolis, the Rev. Dr. Alsop, Mr. Pepper and Mr. Prunyn, who retired for consultation.

The Board then heard with satisfaction the report of the treasurer showing that receipts from all sources to November 1st were \$62,345, as compared with \$38,091 for the same period last year.

Formal communications from the secretary of the House of Bishops concerning the erection of four new missionary districts and the addition of six missionary bishops to the staff at home and abroad forcibly reminded the Board of the additional responsibilities laid upon it by the progressive policy of the last Convention. The salaries of the new bishops were voted to date from their consecration.

A balance of \$3,118.65, remaining from the Men's Thank-offering of 1907, was voted to the Bishop of Nevada, to be used as the nucleus of a fund for the erection of an episcopal residence at Reno.

Dr. Harold Morris, of Philadelphia, was appointed to St. Luke's Hospital, Shanghai, and Miss Annie Jane Lowe, of the Boston City Hospital, was added to the nursing staff of St. James's Hospital, Anking. Miss Elizabeth Nichols, of Ithaca, N. Y., was also appointed to the Shanghai mission, where she will serve as a teacher in St. Mary's School. The resignation of the Rev. Henry B. Bryan from the Panama mission was accepted to date from November 1st.

Bishop Lloyd having been elected as a member of the Board by the General Convention before his choice as president—which office carries with it an *ex-officio* membership—the Bishop of Washington was elected to fill the vacancy thus created. The president then nominated as secretaries of the Board Mr. John W. Wood, the Rev. Hugh L. Burleson and the Rev. Joshua Kimber, which latter will continue to be known as the associate secretary. The treasurer nominated Mr. E. Walter Roberts as his assistant. All these were duly elected, the Board expressing to Mr. Roberts its appreciation of his thirty-four years of service. Under the new canon the secretaries, treasurer, and assistant treasurer form a Council of Advice for the president, whose duties he is asked to define. At his request the

Board adopted a standing resolution providing that the Council of Advice should have the management of the office of the Board, together with authority to provide for the payment of all obligations coming under the standing rules of the Board; to arrange in cases of emergency for appointments and furloughs; to consider all matters requiring action by the Board or the Executive Committee, and to submit the same to the Board or the Executive Committee with its recommendation; to consider and make recommendation to the Executive Committee concerning requests for permission to make appeals for special purposes, and to make recommendations to the Board or Executive Committee concerning any matter connected with the work of the Board.

The Committee on By-Laws then reported, and, after the making of some minor changes, their report was adopted. There will be four stated meetings of the Board in each year, on Wednesdays, the second in February, the first in May, the fourth in September, and the second in December.

An Executive Committee of three bishops, three presbyters and five laymen will exercise the powers of the Board in the interim between its meetings, but may not make appropriations aggregating more than \$10,000 between any two meetings unless specifically authorized to do so. It will meet monthly, except in July and August, and will report its acts to the Board. The membership of the committees elected was as follows:

Executive Committee: The Right Rev. Dr. Lloyd, president; Mr. George Gordon King, treasurer; the Right Rev. Dr. Lawrence, the Right Rev. Dr. Greer, the Right Rev. Dr. Francis; the Rev. Dr. Anstice, the Rev. Dr. Alsop, the Rev. Dr. Manning; Mr. Pepper, Mr. Morris, Mr. Cochran, Mr. Stirling, Mr. Mansfield.

Trust Funds Committee: Mr. Morris, Mr. Chauncey, Mr. Pruyn, Mr. King, Mr. Newbold.

Audit and Finance Committee: The Right Rev. Dr. Lines, the Rev. Dr. Mann, Mr. Low.

So far the meeting had been largely of a routine character. It was toward the end of the afternoon, when adjournment seemed about to be taken, that Mr. W. R. Stirling, of Chicago, rose and suggested that something more should be done. The machinery had been constructed, should it be left standing still? Was not the Board created to put the spirit within the wheels? Could not every member be sent back to his department to accomplish something toward this end? The obligations already in sight greatly exceeded the entire apportionment, even if it were raised in full; what would the Board do about it?

Mr. Stirling's challenge deeply stirred the meeting. It was the note of leadership for which the new members had been waiting, and they responded. A motion was passed extending the session to include the morning of the following day, and the appointing of a committee which should sit in the evening to prepare a plan of action. This was done, and at the session on Friday morning Bishop Nelson, on behalf of the committee, presented a stimulating report calling for a general Forward Movement, and naming the sum of \$500,000 as that which the Board should ask the Church to raise in addition to all apportionments. Not only did this report suggest a goal, but it outlined the process by which it was to be reached, and it instructed the Executive Committee to put the entire plan into immediate operation. The substance of this epoch-making report is embraced in the message sent out to the Church by the Executive Committee as a result of its meeting on November 18th, published on page 1033 of this issue.

When the Board next meets, on February 8th, 1911, it will first of all participate in the service of the Holy Communion to be held in the chapel, which by the new By-Laws becomes the first order of all stated meetings.

SPECIAL MEETING OF THE EXECUTIVE COMMITTEE

ON Friday, November 18th, the Executive Committee met at the Church Missions House at the call of the president, to carry out the instructions of the Board in sending a message to the Church concerning the Forward Movement. All but two members were present, together with all the officers of the Board. As the result of their deliberations a message to the Church, based on the report presented by a special committee of the Board of Missions, was prepared and ordered sent to all the bishops and clergy. Various means for carrying the plan into effect were discussed and action taken thereon; chief among these was a request that the president nominate for election a special secretary for the Forward Movement.

The committee passed the following resolutions:

I.

Resolved: That the retiring allowance of the Right. Rev. A. R. Graves, D.D., be fixed at \$2,000 per annum.

II.

The Executive Committee having been informed that the consecration of the Bishop-elect of Kearney will take place on St. Andrew's Day, at which time the responsibility of the Right Rev. A. R. Graves, D.D., as Bishop of Kearney will cease:

Be it resolved: That this committee desires to place on record, and to express to Bishop Graves its profound appreciation of the heroic and fruitful service which he has rendered to the Church, hoping that he may still find opportunity to give to the work of the general Church the benefit of his large experience, in arousing interest and otherwise setting forward the progress of Christ's Kingdom.

The resignation of the Rev. John Henry Hopkins, D.D., as secretary of Department V., to take effect on November

30th, was presented and the following resolution was passed:

Resolved: That the Executive Committee of the Board of Missions has received with great regret the resignation of the Rev. John Henry Hopkins, D.D., as secretary of the Fifth Department.

In accepting the resignation at Dr. Hopkins's request, the committee, on behalf of the Board, desired to record its deep appreciation of the untiring service rendered by Dr. Hopkins since his entrance upon the office in February, 1909, and regrets that the heavy round of work that he has undertaken has impaired his health. The admirable way in which the Department has responded to his efforts indicates more clearly than could any words of the committee the quality of his work. The committee desired to assure Dr. Hopkins of its hearty good wishes for his future usefulness in parochial work, and thanked him for his expressed willingness to be of further service to the Board as opportunity may offer.

Several other matters of routine business were disposed of, among them a resolution to reduce the salary of the Bishop of Western Colorado from \$3,000 to \$2,000, and to increase the Board's appropriation for the support of missionaries in that district by the sum of \$1,000. This action was taken at the request of the bishop and convocation of the district.

The Executive Committee adopted the following resolution, setting forth the status of contributions to the Forward Movement Fund:

Resolved: That contributions to the \$500,000 Forward Movement Fund do not constitute payments upon apportionments, but shall be regarded as a special fund and so reported.

The committee then adjourned to meet on December 13th.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

Miss Annie C. Farthing, of Tortella Hall, Nenana, died suddenly on November 30th.

Bishop Rowe has transferred Miss Margaret C. Graves from Fairbanks to Anvik.

Hankow

The Rev. A. S. Cooper, on regular furlough, left Hankow on October 4th and arrived at New York by the steamer "Mauretania" on November 3d.

Kyoto

Bishop Partridge, returning after the General Convention, with his wife and little daughter, left New York on October 29th and sailed from Vancouver by the steamer "Empress of Japan" on November 9th.

Porto Rico

Bishop Van Buren, returning after the General Convention, sailed from New York by the steamer "Philadelphia" on November 20th.

Miss Una F. Dudley, whose appointment to Mayaguez was approved by the Board at its meeting on November 3d, sailed by the same steamer.

Shanghai

At the request of Bishop Graves, at the meeting on November 3d, the Board of Missions approved the appointment of Dr. Harold H. Morris, of Villa Nova, Pa., and the appointment of Miss Elizabeth Nichols, of Ithaca, N. Y., as workers in the District of Shanghai.

The Rev. B. L. Ansell and wife sailed from Japan on August 20th and arrived at Yangchow on the 29th.

Dr. Jefferys with his wife and two children sailed by the steamer "Minnehaha" on November 12th. Dr. Jefferys is to take a special course at the London School of Tropical Medicine and proceed to China later.

The Philippines

Bishop Brent, returning after the General Convention, sailed from New York by the steamer "Mauretania" on November 30th en route to Manila.

Tokyo

Bishop Channing Moore Williams died at Richmond, Va., on December 2d.

The Rev. James Chappell, who, with his wife and two children, sailed from London on August 20th, arrived at Tokyo October 6th.

The Rev. R. W. Andrews and family, on regular furlough, sailed from Yokohama by the "Nippon Maru" on October 26th and arrived at San Francisco on November 12th.

MISSIONARY SPEAKERS

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

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

Secretaries of Departments

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

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

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

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

V. _____

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

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

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

Alaska

Rev. C. E. Betticher, Jr.

Eastern Oregon

Rt. Rev. R. L. Paddock.

Honolulu

Rev. Y. T. Kong.

South Dakota

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

The Philippine Islands

Rev. J. A. Staunton, Jr.

Western Colorado

Rt. Rev. Benjamin Brewster, D.D.

Brazil

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

China

Shanghai:

Rev. G. F. Mosher, of Wusih.

Hankow:

Dr. Mary V. Glenton, of Wuchang.

Rev. Amos Goddard, of Shasi.

Rev. T. P. Maslin, of Hankow.

Deaconess Katharine E. Phelps, of Wuchang.

Harry B. Taylor, M.D., of Anking.

Japan

Tokyo:

Rev. C. H. Evans, of Mayebashi.

Rev. J. S. Motoda, of Tokyo.

FILES À JESUS, a new district paper, comes to us from the Island of Cuba. It is a four-page sheet printed in Spanish and promises to be most useful. The editors are the Rev. Guy H. Frazer and the Rev. Francisco Diaz. As a sample of the work which this paper will be called upon to record we make the following translation from a Spanish article concerning the opening of the Church in Arabos:

"If numbers are the best testimony of success, we are able to say that the church of Arabos has had 107 confirmations, 261 baptisms and 65 marriages. From the statistics of the religious sentiments of the people one is able to make the following calculation: 60 per cent. Episcopal affiliation; 10 per cent. Romanist; 30 per cent. indifferent.

"Each church built in Cuba is a faithful witness of the liberty of conscience which to-day the young Republic enjoys. God be praised!"

THE Chinese educational authorities recently held in Pekin a competitive examination for students who wish to come to this country for study. Their expenses while in the United States are

provided for from the income of the Indemnity Fund returned to China by this Government on the suggestion of President Roosevelt. Of the seventy successful candidates, twelve were from St. John's University, Shanghai.

A LOCAL official in Japan recently issued these instructions to the people under his care:

It is hereby decreed:

That people shall not crowd around foreigners in the streets, or in front of shops.

That shop-keepers shall not charge any excessive price to foreigners for goods sold.

That another dog shall not be set on, or sticks or stones thrown at dogs accompanying foreigners.

That in the street, park, or any other public places, such words as "keto" (hairy stranger), "Akaluje" (red beard), shall not be uttered.

That staring shall not be made at foreigners except when necessary.

That it shall be borne in mind that the foreign missionary, like the Japanese, Shinto and Buddhist priest, deserves respect.

That impediment shall not be given to the foreigners at play or on bicycles, by throwing fragments of tiles, stones or sticks, or by arranging many children in the streets.

That no disrespect shall be displayed toward foreign religions, or words to the same effect shall not be written in the sign-boards of shows.

That it shall be borne in mind that foreigners are disgusted with the habit of spitting everywhere, and of scattering about the skins of fruit and cigarette ends in the train or on ship.

That those who are learning foreign languages shall not try unnecessary talk with foreigners for the mere purpose of practising their tongues.

That the age of a foreigner shall not be asked, unless some special necessity demands it.

That the collars, cuffs, gloves and shoes shall be kept clean.

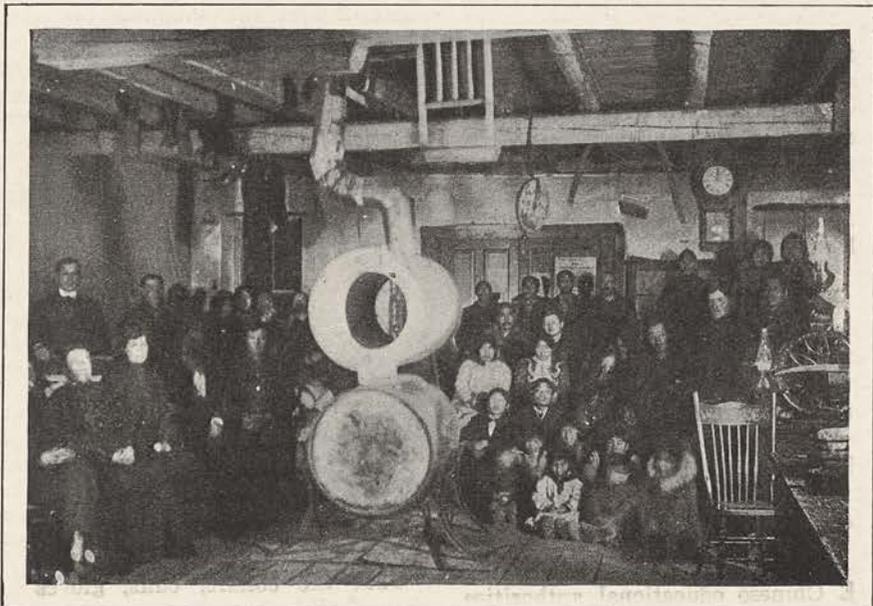
That it shall be understood that when a foreigner looks at his watch, he suggests that he has some urgent engagement.



Lesson IV.

Picture 1

ESKIMOS AT CAPE NOME



Lesson IV.

Picture 2

A congregation assembled for service in a store in Bettles

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SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

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

MISSION STUDY IN THE JUNIOR DEPARTMENT

IN the Junior Department the principles of activity and vision described for the primary department (See *THE SPIRIT OF MISSIONS*, November, page 949) are still operative.

Principle of Activity

(1) The greatest educational force is the child's own activity.

(2) Any activity that has helpfulness for its aim is valuable in training the mission spirit.

To these should now be added a third:

(3) As the joy of doing things with others is now appearing, all activity should be co-operative; by groups of two or more, or by the class.

Principle of Vision

All stories and pictures must now have a larger purpose than an appeal to the emotions. There must be a definite attempt to increase the scholar's information and prepare him for an ever-deepening consciousness of a world-wide Christian responsibility and loyalty.

Activity

In order that there may be co-operative activity, the class must have some money of its own. In some schools, where the current expenses are met by the vestry, the scholars are taught that the weekly offerings are class money to be used as the class directs, it being understood that such money must always be expended *in helping, or making someone happy*. This method not only trains the missionary spirit of the class, but it trains the scholars in stewardship and accustoms them to the responsibility of religious finance. Under this method each class should have a treasurer who, in a small book, will keep an account with the treasurer of the school. In this book, Sunday by Sunday, he should enter the amount of each offering and also the expenditures when voted by the class. In schools, where the offerings are needed to support the school,

an extra offering might be asked for class work. With the help of this money the following activity can be directed for the purpose of training the missionary spirit:

1. The class remembers a sick pupil by flowers or fruit, bought with some of the class money. (One class of boys met each week after school, bought the materials necessary and made a box of candy for a boy shut in with a broken leg.)

2. By appointing groups of twos, a convalescent member can be daily visited, and a small gift carried.

3. Classes can combine and buy a suit of clothes, shoes, etc., for a pupil, who for want of clothes is kept at home. Superintendent or rector does not give the name of such a child.

4. Direct the interest in the welfare of school associates and emphasize the fulfilment of responsibility to school, class or choir; regular and punctual attendance, glad performance of tasks assigned.

Emphasize team play whenever possible.

Visits to the hospitals, Day Nurseries, playgrounds, Newsboys' Home should be preceded or followed by some kind of a gift.

Concrete information on needs in mission fields, by use of pictures and stories, should be followed by appropriations from class money.

The making and selling of articles to earn money for the Lenten Offering. The gathering of things that the scholars value to be sent in boxes or barrels to the mission field.

Arrange exchange letters between Sunday-school scholars and boys and girls in the mission fields, especially in the mission schools.

Direct scholars to make for the Parish Bulletin Board, or for class use, posters, picturing and describing missionaries, schools and scholars, hospitals and customs of various people.

Such activity can be increased according to local circumstances and the activ-



Lesson IV.

Picture 3

Bishop Rowe preaching to Indian fishermen on the banks of the Yukon



Lesson IV.

Picture 4

CHRIST CHURCH, ANVIK

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ity of scholars and the ingenuity of the teacher.

Pictures and Stories

In order that the scholar may be trained to a world-wide vision, the teacher of each class should see that during the year the class gains information about and contributes to (a) the local church; (b) some philanthropic institution in the city or town; (c) some good work in the state or diocese; (d) some mission work in the United States; (e) the mission work abroad. In the last two cases, always make the genuine call definite by describing some particular field. A teacher may begin: "Suppose our money went to China, what would it do?"

The rector or superintendent at times should come before the school and ask the classes to contribute toward some definite need at home or abroad, which he then describes. This should be done early in the session, so that the classes

may vote, and turn in a slip to the treasurer bearing the name of class and the amount voted. The treasurer can then report the total amount to the school at the end of the hour and forward check to its proper destination.

Beside the lessons now appearing in **THE SPIRIT OF MISSIONS**, other courses can be secured from the Church Missions House. A good book on China is Miss Sturgis's "Overcoming of the Dragon" (paper, 35 cents; postage, 8 cents). On the Negro work, send for "Pickaninnies' Progress" (paper, 15 cents; postage, 2 cents). Miss Haywood's "Torchbearers on the King's Highway" (paper, 20 cents; postage, 8 cents) and "Winners of the World" (paper, 30 cents; postage 7 cents) give biographical material. Valuable courses can be secured from the Church Missions Publishing Company, 211 State Street, Hartford. Send for "The Kingdom Growing" (25 cents) or "The Missionary Leaflet" (15 cents).

A MISSIONARY LESSON

General Subject: "Missions on Our Side of the World."
Lesson No. 4. Alaska.

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

Methods of Review

This course is now sufficiently developed to place emphasis on the *review*. Ask a certain scholar to open the note book at the place where the pictures of Lesson I. are mounted; then inquire: What was the first lesson about? Encourage other scholars to tell any facts about the lesson suggested by the pictures. Try to unify these suggestions under the "aim" as given in the lesson. In this way the sets of pictures for each lesson can be made to suggest the review exercise for each lesson, but in each case strive to impress the particular "aim."

Sometimes a whole period can be profitably spent on review work, at another time have a running and rapid review of all the lessons. The more frequent the review the more quickly can the exercise be conducted.

Point of Contact and Assignment

On the Sunday before you give the lesson ask the class such questions as:

What is the general subject of our missionary lessons?

What missions have we visited?

Where did our railroad journey end?

What missionary district shall we visit next?

In describing the sea voyage from Seattle to Alaska each teacher can emphasize as much detail as will interest and hold the class. In younger classes it is good to bring in a picture of an ocean steamer and mount it in the notebook. Ask some such questions: If you were going to seek for gold, what would you take? If you were going as a missionary, what would you need?

State that next Sunday you will need the help of four scholars in order to have an interesting lesson. Produce the four sets of assignment questions as found below, which you have prepared by copying on separate sheets of paper. Give out with each set a copy of pamphlet 805 and ask those to whom you have given slips to come next Sunday prepared to give these assignments to the whole class:

1. The Land. (Pamphlet, pages 3 and 6, left column.)

- What is the size of Alaska? (Use maps on page 3.)
 Why is it part of the United States?
 What is the great river and why are most of the towns located on this river?
 Where are the gold fields?
2. The Beginnings of Church Work. (Page 5.)
 Who were the first missionaries and what did they accomplish?
 Tell the story of Dr. Driggs at Point Hope.
 Who were the first women missionaries?
3. The Bishop. (Pages 6 and 13, 14, 15.)
 What in Bishop Rowe's early ministry fitted him for the work in Alaska?
 What sacrifices did Bishop Rowe make when he was elected bishop?
 Describe one of his winter visitations.
 What do you think Bishop Rowe has accomplished?
4. The Work of the Church. (Pages 7, 8, 9, 10 and 11.)
 What people does the Church at Tanana try especially to reach?
 Describe the buildings.
 Tell them to name things that the Church has done to improve the life at Point Hope.
 What do they do in the Church at Fairbanks besides worship?
 What other building is at Fairbanks?

The Lesson Go to the class with this aim clearly in mind: I want to show my class that Alaska is the land of wealth and opportunity; (2) that the people who go there need the Church, and (3) that great heroism is demanded from Christian soldiers there and here if the need is to be met.

Centre the first assignment around the map on page 4 of the pamphlet. Locate Sitka and the Klondike region. Trace the Yukon to its mouth. Show the distance between Fairbanks and Valdez—500 miles—this was the hard trip taken by the bishop in 1904. Point out Point Hope, the Church's mission farthest north. Emphasize that Alaska is a land with rich opportunities for fishing, mining and agriculture as well as gold digging; that in one year it yields three

times the price paid for it by the United States.

In the second assignment point out the hardships endured by the early missionaries. Ask: What was it that made Dr. Driggs persevere? Emphasize the conditions as described by Lieutenant-Commander Stockton and show how it made an appeal to Christian manhood. In describing the development of Anvik show Lesson Picture 4, and the picture on page 11 of the pamphlet. With classes of girls emphasize the work of Deaconess Sabine, who has given generously of her life to Alaska.

The third assignment is a splendid chance to appeal to heroism. The pamphlet is rich with material on Bishop Rowe, and little difficulty will be experienced with this assignment. Make much of the pictures on pages 2, 12 and 15, also of Lesson Picture 3.

With the fourth assignment draw out the definite characteristics of each of the four missions:

Tanana Mission to the Indians.

Point Hope Mission to the Eskimos.

Nome Mission to gold seekers.

Fairbanks Mission to the miners.

Use the pictures in the pamphlet and also Lesson Pictures 1 and 2.

Gather the lesson together by asking: What can we do to help those men and women who are working for the Church in Alaska? We can pray. We can prepare to give more in our mite-boxes during the next Lent. We can tell others about the work in Alaska, so that they will be interested and give. When we are older we may be able to go ourselves and help the Church in the new North land.

Promise of Next Lesson Show on the map the long sea trip down the western coast to Mexico.

Note Book and Pictures Trace the voyage from Seattle to Sitka and then to Fairbanks, Tanana.

Anvik and Point Hope. Mount in the note book the pictures cut from the pamphlet as well as the Lesson Pictures.

Material for Lesson 5: Pamphlet, "The Church in Mexico." Send to 281 Fourth Avenue, New York City.

THE WOMAN'S AUXILIARY

To the Board of Missions



THE SCHOOL BUILDING AT SOOCHOW

A GREETING FROM SOOCHOW

WHAT OUR CHINESE CHRISTIAN WOMEN THINK OF THE VALUE OF CHRISTIAN EDUCATION

THE women of the Auxiliary, who have just devoted \$10,000 from their latest United Offering to the new building for St. Hilda's School, Wuchang, will be interested in the greeting which the women of the Soochow Mission gave the Secretary when she visited them in 1908. Although this visit was made so long ago, it was only this fall that the translation of this message reached the Missions House, together with a letter from Deaconess Paine.

DEACONESS PAINE'S LETTER

You have probably forgotten that such a document as the enclosed was ever promised you, but on reading it over perhaps the circumstances will gradually come to your mind. Mrs. Tsang wrote

it all out in her best style, and I have translated it as literally as possible.

The training-school will open again in about a month, and I hope the main-spring of it, Miss Lok, will be enough better to come back at that time. She has been suffering with a nervous trouble which is her old enemy, and she feels almost discouraged about herself. I do not know how the school can go on any longer without her, but I take it that that is one of the things I am not expected to know. Since the school came to Soochow we have not as many substitute teachers as they used to have at St. John's.

As for the girls' school, while there is so much about it to encourage us to feel that it ought not to be closed, yet the sad news has just come that Mrs. Dan, the faithful little second teacher, cannot re-

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turn, and where to look for someone to help Mrs. Tsang will be a question. Then, too, the Chinese house which we rent for the school will not accommodate the girls whom it is our duty to educate, and the new building, whose prospects seemed so bright a little while ago, has sunk below the horizon out of sight. But difficulties were made to be overcome, and these are not great ones compared with what most missionaries meet. When I read the story written by Miss Rich-

mond of the toils and struggles of the pioneers of our mission, I feel unworthy to be counted among their successors, and it seems as if perhaps we need more trials and difficulties to call out our faith, and so ought to be glad of them. I know you have us always on your heart, and I hope you will pray not so much for our prosperity in an outward sense as for an increase of spiritual strength for us all. That is our greatest need.

THE WOMEN'S MESSAGE

Translation of the address made by the Soochow Branch of the Woman's Auxiliary to Miss Emery, on the occasion of her visit to Soochow.

Miss Emery (May Sian-tsia):

NOTHING could exceed our happiness in having you with us today and in having a reception for you to show our respect and admiration. Last year at the General Meeting we consulted about the matter of inviting you to China, and were all of one mind. But thinking of the great distance dividing us, we could hardly hope for a favorable answer. How could we know you would not fear the myriad miles, the difficulties and dangers of deep sea and barred mountains, but would give a favorable response to our invitation? In kindly coming to our humble country, you truly show your affection for us to be deep and of long standing.

But in your presence we feel like apologizing, because last Friday at the reception for you at St. Mary's in Shanghai, we could not be present, because some of us were sick and unable to come, others, either because of home affairs or on account of their children, were prevented from coming to welcome you. We hope you will pardon us.

But now that you have come to us, we shall surely receive a great benefit, for you are able to broaden our affection, so that it will go out to far-away people whom we have never seen and whose language we do not understand, but with whom we yet should be in sympathy and

toward whom we should show affection like that which you have shown to us.

Our Soochow branch of the Woman's Auxiliary is the smallest and weakest of all the branches; and when the General Meeting is held, we are ashamed to make our report before the meeting. Our society was established just three years ago under not very promising conditions, and the number of communicants is a little larger now. When the society was first started there were eight members altogether, seven of these being our own Church-workers. This year we count altogether twenty-one, eleven of them being those who in these three years have



DEACONESS PAINE

gradually become believers. Our sorrow is that our society seems to lack enthusiasm; so we are always praying the Heavenly Father to stir our enthusiasm, that we may work together with one heart in making the truth of the Gospel spread farther every day, so that we may not abuse the Saviour's condescending love.

With regard to the advantages to us believers from the establishment of this society, the most important ones are three: *First*, It is a means of binding us to the Heavenly Father; *Second*, A means of mutual intercourse among the saints (on earth); *Third*, An opportunity of doing good.

The Auxiliary's chief purpose is to make women-believers know that they also have a part in spreading the Gospel and drawing others to the faith. But we are often careless and indolent and ignorant and weak; the society rouses and leads and encourages us believers to do what we ought. Though the Heavenly Father is omnipresent, and believers can approach Him at any time and in any place, still a society established for the special purpose of praying together with one accord has more of promise. As we remember our Lord's promise that, if two or three are gathered together in His Name to pray He will surely answer, so, gathering together with one heart to praise and pray, we may humbly hope the Heavenly Father will graciously fulfil our prayers and hopes. So this is a most wonderful way for believers to draw near to the Heavenly Father.

The aims and hopes of believers are quite different from the aims and hopes of those who do not know the Way. One person's strength is limited, and our duties as believers are many. In a society there is better opportunity for mutual consultation and mutual help in accomplishing profitable things.

As for being helpful and useful in the world, it is the duty of everyone to undertake this. But women's strength is not so great as men's, and the women of our humble country are especially weak. Having the opportunity in the society to

contribute two or three cash and help to do a little work with our hands, gives the believers whose ability is small a part in the great good work.

In calling to mind the great favors our humble country has received from the Church in America, we see that the benefits to women have been especially great. The women of our humble country have formerly been like caged birds; birds by nature are meant to fly high and seek food, but shut up by men in cages they can do nothing, but can only depend upon others to give them food. The women of our humble country may have ambitions to help the world and ability to be independent, but fathers and mothers cherish one-sided views in dealing with girls, do not consider their education a matter of importance, so that the customs with regard to women grow worse daily.

Since Christianity entering China was first to establish girls' schools and train women to become useful members of society, for this favor and virtue we are grateful and cherish it forever in memory. From recent times girls' schools in our humble country have flourished extensively, and have done away with the wretched and ignorant customs of several thousand years' standing. Parents have gradually come to realize that it is important also to teach daughters. If we investigate these benefits, we see it truly is the doing of the Church. Since the Holy Church entered China, the condition of our humble country has become better every month and every day.

From these considerations is it not clear that the Holy Church is the doctrine of perfect excellence, benefiting the world and the souls of men? So we continually pray the Heavenly Father to help us believers always to have our missionary duty on our hearts, and to look for the gradual increase of the Church, so that we may not slight the grace of the Lord Jesus in suffering to save and redeem the world, nor disappoint the hope of all the believers of your honorable country. We also hope that your honorable country will send more mis-

sionaries to China to help us in our weakness. Alas that the citizens of our humble country are like infants, as regards knowledge of the true faith, and know nothing! Though there are those who understand and try to lead others, these are too few; especially as our humble country is populous and large, if there are not many missionaries, how can we bring the truth to all?

As regards all the missionaries of your honorable country in China, they are deeply respected, not only by us; but those also who do not understand the doctrine, having seen their good works, are already learning to honor them. After the eminent person returns to her country, if she meets relatives and

friends of missionaries in China, and they ask about the affairs of China, please repeat to them the foregoing, and it may be of comfort to them in thinking of those who are far away.

We have prepared here a few common little pieces of hand-work on purpose to offer to you as a slight token of our respect and love. We humbly hope you will graciously receive them.

The Soochow Branch of the Woman's Auxiliary in China respectfully welcomes with these words The General Secretary of the Woman's Auxiliary in Great America, Teacher Emery, Eminent Person.

Date by *Western Calendar, 1908, 10th mo. 28th da.*

WHAT THE UNITED OFFERING WAS IN 1907 AND IN 1910

[Compare these figures and study why your own branch lost, or gained, or did not gain more. Plan for a great increase in 1913.]

	1907.	1910.		1907.	1910.
Alabama	\$1,088.56	\$1,344.77	Marquette	392.00	410.50
Alaska	407.17	288.15	Maryland	5,299.25	5,592.71
Albany	3,314.14	3,425.92	Massachusetts	13,492.01	14,253.94
Arizona	118.35	59.80	Michigan	3,027.74	3,635.53
Arkansas	490.75	700.20	Michigan City	382.00	409.94
Asheville	1,061.49	1,106.18	Milwaukee	1,414.66	1,905.00
Atlanta .....	.....	1,196.14	Minnesota	2,584.37	3,371.60
Bethlehem	3,593.56	4,307.38	Mississippi	520.00	842.88
California	2,097.77	2,628.16	Missouri	1,510.03	2,000.00
Central New York	5,399.33	8,126.00	Montana	518.91	563.57
Chicago	5,209.50	5,029.23	Nebraska	827.00	756.25
Colorado	1,028.84	1,130.12	Nevada .....	.....	120.00
Connecticut	9,703.64	6,886.25	Newark	6,301.00	7,700.00
Dallas	414.12	608.00	New Hampshire	753.51	755.49
Delaware	1,733.30	1,925.00	New Jersey	4,211.13	4,533.81
Duluth	357.88	292.72	New Mexico	400.46	338.50
East Carolina	1,684.51	2,524.05	New York	32,160.95	31,186.52
Eastern Oregon .....	.....	102.00	North Carolina	1,573.20	1,782.69
Easton	1,149.36	1,401.38	North Dakota	393.45	515.69
Florida	500.50	506.14	Ohio	4,515.59	6,503.00
Fond du Lac	261.56	220.66	Oklahoma	113.40	309.35
Georgia	*1,686.57	836.01	Olympia	443.00	712.57
Harrisburg	1,580.11	1,639.61	Oregon	*402.70	520.06
Honolulu	415.06	440.60	Pennsylvania	38,425.30	36,076.57
Indianapolis	731.00	761.81	Philippines	229.00	119.58
Idaho	300.00	330.00	Pittsburgh	3,182.16	3,306.00
Iowa	1,079.39	1,375.67	Porto Rico	58.15	101.95
Kansas	300.00	477.00	Quincy	372.29	471.00
Kansas City	533.27	560.66	Rhode Island	4,500.00	6,056.00
Kearney .....	.....	214.56	Sacramento	150.04	190.45
Kentucky	1,000.00	1,600.00	Salina	40.00	105.00
Laramie	† 147.22	.....	South Carolina	1,744.25	2,581.30
Lexington	761.86	867.32	South Dakota	1,171.98	1,477.70
Long Island	5,264.00	7,000.00	Southern Florida	331.40	400.20
Los Angeles	2,100.00	2,640.40	Southern Ohio	3,526.44	8,114.42
Louisiana	1,248.70	1,410.08	Southern Virginia	3,900.50	3,167.94
Maine	1,187.80	1,722.51	Spokane	156.50	240.00
			Springfield	252.00	384.25
			Tennessee	1,595.08	1,487.94

* Including in 1907 what is now the Diocese of Atlanta.
 † Divided into the Districts of Kearney and Wyoming.

* Including in 1907 what is now Eastern Oregon.

	1907.	1910.		1907.	1910.
Texas	561.61	653.71	Hankow	202.97	188.19
Utah	481.00	162.70	Kyoto	87.75	88.81
Vermont	762.81	795.20	Mexico	56.41	68.92
Virginia	6,115.57	4,633.95	Shanghai	222.43	305.33
Washington	2,526.50	2,696.53	Tokyo	197.00	140.82
Western Colorado		154.00	European Churches ..	251.58	300.00
Western Massachusetts	2,092.64	3,108.74	Greece	10.00	15.00
Western Michigan	704.72	1,045.00	Haiti	12.00	.....
Western New York	6,366.16	6,104.55	Canada	10.00	.....
West Texas	783.66	1,029.37	England	5.00	.....
West Virginia	2,217.59	2,305.79	Church Periodical Club		26.00
Wyoming		170.09	St. Barnabas' Guild		
Africa	110.05	56.88	(for Alaska nurse)	600.00	.....
Brazil	231.15	100.00	Miscellaneous	779.49	463.49
Canal Zone		60.00			
Cuba	47.70	4.00			
			Total	\$224,251.55	\$243,361.45

A PARISH BRANCH IN EASTERN OREGON

WE have just started a branch of the Woman's Auxiliary with nine members; more will come. They will meet once a month, and the president, who is deeply interested and who two years ago cared nothing about these things, will prepare a programme, and thus they will learn something about the Woman's Auxiliary and the work the Church is doing. They pledge ten cents each year, and will have the little blue box at each meeting to receive free-will offerings. At Easter the offering and the pledge will go to make up their part of the apportionment. St. Agnes' Guild is also studying missions, and has a blue box and will also help toward the apportionment end; so I think it will be given. As these women work hard to give toward the expenses of the Mission, I think that, small as this effort seems, it is really all that we can ask.

To-night I give a lecture on Africa and African Missions. I have the dolls that belong to the set for children, sold at the Missions House, and I have adorned them with bead anklets and necklaces and bracelets, painted some other little dolls black and rigged them up in various ways, and made four or five African huts, using bunch grass for the thatched roofs, so that we have an African village as an illustration. I could find no maps, so I made some on cotton cloth. Our girls from the Guild are just coming into the Church. Only two now are unbaptized and nearly all are confirmed.

The next letter says: "I take great pleasure in enclosing \$2 toward the United Offering, the first return from any of the blue boxes that I gave out a year ago. It comes from this place, where we have just organized the first branch of the Auxiliary in any of our mission stations. Small as it is, it is an earnest of better things to come and is a great encouragement to me.

IMPRESSIONS OF A DIOCESAN OFFICER AT HER FIRST GENERAL CONVENTION

I HAVE just returned from the Convention, with hardly time as yet to assort my impressions. As first experiences often are, it was all very wonderful, and I have brought back, among other things, what I am sure is going to prove an un-failing antidote for any discouragement in the future—a little of that atmosphere of splendid optimism which pervaded everything. Even where results were few and resources pitifully small, there was never a suggestion of doubt that it was all very much worth while.

And next to that, the Convention brought home to me the sense of the urgency of the need everywhere. There was not a report from the field which did not tell us of waiting opportunities, sometimes amounting to a crisis in the affairs of the mission. There seemed to be no "most important" field, but just a great universal call for immediate re-enforcement. If I can manage to put a little of those two impres-

sions into my work—missionary optimism, and the endeavor to *do quickly* what is given us to do, my first Triennial will not have been one of enjoyment merely.

THE NOVEMBER CONFERENCE

THE November Conference was held on Thursday, the 17th, and there was an excellent representation: From California, three; Connecticut, one; Easton, one; Long Island, five (one Junior); Louisiana, one; Massachusetts, one (Junior); Montana, one; Newark, two; New York, twenty (one Junior); Pennsylvania, three; Western Massachusetts, one; Hankow, one; and visitors from New Jersey, one; the Philippines, one—forty-two.

Mrs. Warren, president of the New York branch, presided, and opened the meeting with prayer. The subject of the conference was "The New Year's Responsibilities," and during the first hour the advance work of the women and Juniors was brought forward.

The secretary referred to the organizing of the new Board of Missions, and commended the reading of the organization of the new Board, the report of its first meeting and the president's message to its officers and members. She called attention to the fact that the stated meetings of the Board are to be prefaced by a celebration of the Holy Communion, and asked if this practice might not be adopted before the first officers' conference each year. This proposition received the very earnest assent of the officers present.

She then commented on Bishop Lloyd's message, suggesting that as he called the Board to inform themselves as to conditions of the peoples in this country, and of opportunity in other lands, the Auxiliary members should do the same; beginning with the united study of the subject now being urged from the Educational Department—the Negro in

America; and that as he recommended the study of resources, so the Auxiliary should suggest a similar study, holding itself in readiness to follow any plan which may be recommended to it by the Board, but not waiting for such recommendation, rather acting at once in a forward movement. The following advance movements were suggested:

1. A study of present conditions in dioceses and branches where parishes and missions have no Auxiliary branch, and the giving one such parish or mission into the care of a diocesan officer to work at for a year.

2. A study of parish conditions. When a parish branch consists of a few women to plan together that such members, after conference together, each devote herself for a year to gaining the interest and co-operation of some one other designated woman.

3. A study of one's own gifts and then of the gifts in the parish and diocesan branches, and a carefully thought out plan to get individual gifts which shall be made not only at stated times, as weekly, but also of such amount as shall be in proportion to individual ability.

It was especially suggested that in all this individual work there should be definite prayer made at the beginning, and at the close of each year that the officers—diocesan or parochial—should come together for the purpose of reporting definitely as to their efforts and their results.

Miss Lindley then made her report, mentioning the value of personal experience, of personal work for the advancement of Christ's kingdom, of study and prayer, and pausing to emphasize the work lying before us of enlisting the young women between twenty and forty, still unreached. Miss Lindley asserted the readiness of Junior leaders to take hold of this work and to try to form groups of such young women which, after being gathered and influenced by the Juniors, ought by the next Triennial to be ready to be passed

on bodily into the ranks of the Woman's Auxiliary.

This subject and that of missionary study were of such interest to the officers that they resolved to return to the Board room after prayers at noon, and to continue the conference till 1 P.M. It was also resolved to call future conferences at 10 instead of 10:30 A.M.

In the interval between 11:30 and noon a committee of three—Miss Delafield, Mrs. Hobart and Miss Warren—conducted a half-hour of thanksgiving and intercession.

After noon prayers, Mrs. Warren gave her place to Miss Delafield, and Miss Lindley spoke of the value of the discussion system of missionary study, and the necessity of training normal classes that teachers might be trained for the work of conducting such classes in all our branches.

By request, Deaconess Phelps, of Han-kow, told of St. Hilda's School, Wuchang, and, after prayers, the conference adjourned.

NOTES AND QUESTIONS

A WORD or two about this Junior page. Its only excuse for existence is its use to Junior leaders. We are very anxious to make it of real service to the leaders and we shall be glad to have suggestions as to how this may be done. In the months in which it has been used there have been articles on various subjects of Junior work, the apportionment for last year, the United Offering, hints to leaders, and, through the kindness of the Junior leaders of Massachusetts, New York and Pennsylvania, articles on organization, the value of Junior headquarters in a diocese, suggestions on finding missionary volunteers, and on the last subject an article by Bishop Roots. At first the plan was that when possible the same subject should be discussed in the Woman's Auxiliary pages for Seniors and Juniors, but it is not necessary to keep

to this plan. What we want now is to know the desire of the Junior leaders. This is your page; what do you want in it? When the request for topics for discussion in the Junior conferences in Cincinnati was made, more subjects than could be treated in those conferences were sent in. One left out for want of time was this question from Michigan, "Could not the Junior page in THE SPIRIT OF MISSIONS be made into more of a question and answer department?" What do the Junior leaders think of this? We shall welcome answers sent as promptly as possible.

If you think it helpful to use this page for this intercourse between Junior leaders we might begin at once. Will as many Junior leaders as possible answer the two questions given in this number, sending in their replies very promptly?

QUESTIONS

1. How often should the Junior leaders of a diocesan branch meet together?
2. What should be done at these meetings?

WHAT JUNIOR BRANCHES MAY DO WITH THE RESOLUTIONS ADOPTED IN CINCINNATI

As told in the last SPIRIT OF MISSIONS the Junior leaders, meeting in informal conference in Cincinnati, could not legislate. Their resolutions only embodied the opinion of the majority of those at this Triennial. What seemed a very good plan was followed by the Junior leaders of the New York branch. At their first conference this year, part of the time was given to a report of the "Juniors in Cincinnati" and a discussion of the resolutions which the Juniors passed there. Each resolution was taken up, discussed and voted upon. In this way the resolutions on Baptism and the "older girls" were adopted, thus making them a part of the policy of the New York branch. The resolutions on "co-operation between societies" and the new Collect were deferred until more had been done by the committee in charge of the carrying out

of these resolutions. The one on boys' work was left for special discussion. The discussion of the question of "older girls" proved so important that it was voted to give the entire time of the next New York Conference to a discussion of this problem.

A SUGGESTION FROM ONE AUXILIARY BRANCH

We of the Woman's Auxiliary have asked our first vice-president in every parish to take an especial interest in the Junior work and to be a link between the two bodies and foster the Junior work, especially in cases where the Juniors are left without a head in the parish. They are also asked to use efforts toward the appointment of a head in such a case; and I am now considering the wisdom of asking in turn from the Juniors a similar fostering care of the Babies' Branch work. The first plan works well; logically, the second should work well also.

Our Corresponding Secretary suggests that the triennial meetings awakened more interest in missionary study. I myself feel that the strongest (or perhaps the freshest) impression I received at the meetings was that the Juniors and Junior helpers provide us with our missionaries. That thought influences me constantly, but I think it might be carried down another step, and that we might see that the Little Helpers of the Babies' Branch are to be the recruits of the Junior Department. They have a training peculiarly suited to them (and to their mothers), but no one will deny that they are better fitted to begin Junior work, when old enough for it, on account of that training.

LITTLE HELPERS' NEW KINDERGARTEN

The new object for the Little Helpers this year is for the kindergarten at Mayaguez. Their gift for this is to be \$500, which will count on the appropriations of the Board of Missions. At Mayaguez, Miss Woodruff has about twenty-five "very attractive little people who love the kindergarten." There, as in almost every country, the hope of the future rests in training the children. It

seems especially appropriate that the help needed for the Porto Rican kindergarten should be sent through the Board by the members of the Babies' Branch.

ST. MARY'S GRADUATES OF 1910

WHEN we look back to the days when Miss Jones gathered the first girls about her in the early days of the China Mission, it seems marvellous to read what Miss Mitchell writes from St. Mary's, Shanghai, to-day:

"Last year's graduates have returned to continue their studies and to take up Latin and French. As we had the Life of Christ for our subject last year, I let the girls choose between several subjects, and they all wanted to study Comparative Religions. As several girls in the class are nominally heathen, it is a great chance to help them to the truth. The girls are all about twenty years of age, and they seem to understand the instruction given very well. I have had individuals prepare short papers on Prayer, Forgiveness, and several such subjects, which they have done very well.

THE DECEMBER CONFERENCE

THE December Conference will be held at the Church Missions House, on Thursday, December 15th, at *ten o'clock*.

Please notice this change in the hour of meeting.

The subject will be, "The Problem of the Young Woman and the Woman's Auxiliary: How the Junior Department Would Try to Solve It."

All diocesan officers of the Junior Department of the Woman's Auxiliary attending the officers' conference on December 15th, are asked to return to the Church Missions House at 2:30 that afternoon for an informal Junior conference to discuss details for carrying out the plans for the "older Juniors and younger women." The subject of the January conference will be "Leaders."

ACKNOWLEDGMENT OF OFFERINGS

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

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

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

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama	
Ap. \$200.00	
SELMA — St. Paul's: (Apportionment, 1909-10) Gen.....	200 00
Albany	
Ap. \$222.75	
AMSTERDAM—St. Ann's: Gen.....	17 00
DUANESBURGH—Christ Church: (Apportionment, 1909-10) Gen.....	20 00
GLENS FALLS—Church of the Messiah: Gen.....	50 00
LEBANON SPRINGS—Church of Our Saviour: Gen.....	2 50
TROY—Christ Church S. S.: Gen.....	20 00
Holy Cross: \$43.25, in memory of "T. S.," \$5, Gen.....	48 25
SARANAC LAKE—St. Luke the Beloved Physician: (Apportionment, 1909-10) Gen.....	50 00
UNADILLA—St. Matthew's: Gen.....	15 00

Arkansas	
Ap. \$22.50	
FAYETTEVILLE—St. Paul's: Gen.....	22 50
Atlanta	
Ap. \$161.94; Sp. \$1.00	
ATLANTA—St. Luke's S. S.*: Gen.....	161 94
St. Philip's Cathedral: Rev. C. T. A. Pise, Sp. for Bishop Rowe, Alaska, for new Red Dragon.....	1 00

Bethlehem	
Ap. \$215.87; Sp. \$100.00	
LEBANON — St. Luke's: (Apportionment, 1909-10) Gen., \$45.87; Sp. for Rev. Robert E. Wood, Wuchang, Hankow, for purchase of land, etc., \$100.....	145 87
MAUCH CHUNK—St. Mark's: Gen.....	125 00

READING—Christ Church: Gen.....	20 00
SAYRE—Church of the Redeemer: Frn.....	25 00
California	
Ap. \$15.00	
OAKLAND—Mrs. Z. J. Hatch, for the salary of Bible-woman in Chiaa....	15 00

Central New York	
Ap. \$182.31; Sp. \$50.00	
CAZENOVIA—St. Peter's: Gen.....	2 00
PULASKI—St. James's: Dom., \$4.30; Frn., \$6.61.....	10 91
ITICA—St. Andrew's: Gen.....	4 40
MISCELLANEOUS — Wo. Aux., native helpers, Alaska.....	125 00
Wo. Aux., Fourth District, "Jane Dows Westcott Memorial" scholarship, Cuttington Collegiate and Divinity-school, Africa, \$40; Mrs. Charles Tyler Olmsted, Wo. Aux., Sp. for Bishop Ferguson, for Kroo Chapel, Liberia, Africa, \$50.....	90 00

Chicago	
Ap. \$450.30; Sp. \$102.15	
AURORA—Trinity Church: Wo. Aux., Gen.....	1 00
CHICAGO — Christ Church: Girls' Friendly Society, Sp. for Girls' School, Bontoc, Philippine Islands..	3 00
Church of the Epiphany: Wo. Aux., Gen., \$15; Girls' Friendly Society, Sp. for Girls' School, Bontoc, Philippine Islands, \$2.90.....	17 90
Grace: Frn., \$14.71; Mrs. L. B. Hibbard, Sp. for Bishop McKim, Tokyo, \$75.....	89 71
St. Barnabas's: Gen., \$6.04; Girls' Friendly Society, Sp. for Girls' School, Bontoc, Philippine Islands, \$5.....	11 04
St. James's: Dom. and Frn.....	54 80
St. Martin's: Wo. Aux., Gen.....	1 00

<i>St. Simon's Mission: Dom. and Frn., \$27.30; Girls' Friendly Society, Sp. for Girls' School, Bontoc, Philippine Islands, \$5.</i>	32 30
JOLIET— <i>Christ Church: Wo. Aux., Gen.</i>	5 00
LAKE FOREST— <i>Church of the Holy Spirit: Gen.</i>	300 00
LA SALLE— <i>St. Paul's: Frn.</i>	5 00
LIBERTYVILLE— <i>St. Lawrence's Mission: Gen.</i>	16 50
STIRLING— <i>Grace: Bishop McKim's work, Tokyo.</i>	3 95
MISCELLANEOUS— <i>Girls' Friendly Society, Sp. for Girls' School, Bontoc, Philippine Islands.</i>	11 25

Colorado

<i>Ap. \$20.00</i>	
DENVER— <i>St. Thomas's S. S.*: Gen.</i>	17 75
PUEBLO— <i>St. James's Church and S. S.: (Apportionment, 1909-10) Gen.</i>	2 25

Connecticut

<i>Ap. \$1,136.09; Sp. \$166.00</i>	
BRIDGEPORT— <i>St. John's: "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo.</i>	12 50
EAST HADDAM— <i>Rev. Dr. F. C. H. Wendel, work in Philippines.</i>	1 00
HARTFORD— <i>Christ Church: "A Member," Gen.</i>	600 00
"A Friend," Gen.	3 00
MILFORD— <i>St. Peter's: Gen.</i>	5 00
NEW HAVEN— <i>Christ Church: Women's Missionary and Home Work Chapter of the Guild, Sp. for Rev. Mr. Cuthbert, Kyoto.</i>	21 00
"In memory of two dear relatives," work in Alaska (1909-10)	50 00
"Anonymous," Sp. for Utah	20 00
NORWALK— <i>Grace: Gen.</i>	75 00
RIDGEFIELD— <i>St. Stephen's: Gen.</i>	230 00
SAYBROOK— <i>Grace: Gen.</i>	39 00
STAFFORD SPRINGS— <i>Grace: Gen.</i>	15 80
STAMFORD— <i>Miss E. D. Ferguson, Sp. for Utah.</i>	100 00
WATERBURY— <i>St. John's: Frn., \$65.45; Sp. for St. John's College, Shanghai, \$25.</i>	90 45
WESTPORT— <i>William L. Coley, Gen.</i>	1 00
WOODBURY— <i>St. Paul's: Dom. and Frn.</i>	38 34

Dallas

<i>Ap. \$70.80</i>	
FORT WORTH— <i>St. Andrew's S. S.*: Gen.</i>	66 03
St. Michael and All Angels' (North): S. S.,* Gen.	4 77

Delaware

<i>Ap. \$5.50</i>	
DELAWARE CITY— <i>Christ Church: Mrs. Mary Fawkes, Gen.</i>	50
NEWARK— <i>St. Thomas's: (Apportionment, 1909-10) Gen.</i>	5 00

East Carolina

<i>Ap. \$5.00</i>	
NEW BERN— <i>Christ Church: In memory of "J. G. H.," Gen.</i>	5 00

Erie

<i>Ap. \$25.00; Sp. \$100.08</i>	
ERIE— <i>St. Paul's: \$89.94, Mrs. Jennie Pesting, \$5, S. S., \$5.14, Sp. for work in Utah.</i>	100 08
FRANKLIN— <i>St. John's: (Apportionment, 1909-10) Gen.</i>	25 00

Fond du Lac

<i>Ap. \$5.00</i>	
ONEIDA— <i>Holy Apostles': Juniors, Gen.</i>	4 00
WAUPUN— <i>"A Friend," Gen.</i>	1 00

Georgia

<i>Ap. \$130.50</i>	
BAINBRIDGE— <i>St. John's: Frn.</i>	26 50
SAVANNAH— <i>St. Paul's: "A Member" (Apportionment, 1909-10), Alaska, \$50; Japan, \$50.</i>	100 00
WAYCROSS— <i>Grace: Gen.</i>	4 00

Harrisburg

<i>Ap. \$56.92</i>	
BEARTOWN— <i>Calvary S. S.*: Gen.</i>	9 55
BLOOMSBURG— <i>St. Paul's: (Apportionment, 1909-10) Gen.</i>	20 00
WILLIAMSPORT— <i>Christ Church: Dom. and Frn.</i>	27 37

Indianapolis

<i>Ap. \$12.90; Sp. \$326.24</i>	
INDIANAPOLIS— <i>Christ Church: Sp. for Bishop Van Buren's work, Porto Rico (of which from "A Friend," \$250).</i>	326 24
LAWRENCEBURG— <i>Trinity Church: Gen.</i>	10 00
MT. VERNON— <i>St. John's: Gen.</i>	2 90

Iowa

<i>Ap. \$29.58</i>	
ALGONA— <i>St. Thomas's: (Apportionment, 1909-10) Gen.</i>	6 20
COUNCIL BLUFFS— <i>St. Paul's: Gen.</i>	17 38
CRESTON— <i>St. Paul's: Gen.</i>	2 00
LE MARS— <i>St. George's: Gen.</i>	4 00

Kansas

<i>Ap. \$23.52</i>	
HIAWATHA— <i>St. John's: Gen.</i>	12 00
PARSONS— <i>St. John's: Gen.</i>	10 81
WICHITA— <i>All Saints': (Apportionment, 1909-10) Gen.</i>	71

Kansas City

<i>Ap. \$77.86</i>	
ATCHINSON CO.— <i>St. Oswald's: Gen.</i>	10 86
KANSAS CITY— <i>St. George's: Gen.</i>	25 00
ST. JOSEPH— <i>Christ Church: Gen.</i>	25 00
TRENTON— <i>St. Philip's: Gen.</i>	5 00
WARRENSBURG— <i>Christ Church: Gen.</i>	12 00

Kentucky

<i>Ap. \$152.00; Sp. \$10.00</i>	
LOUISVILLE— <i>Calvary: Sp. for Bishop Van Buren, Porto Rico.</i>	10 00
St. Andrew's: Gen.	150 00
Mrs. William Rodman, Gen.	2 00

Lexington

<i>Ap. \$51.00</i>	
COVINGTON— <i>Trinity Church: Gen.</i>	51 00

Long Island

<i>Ap. \$195.95; Sp. \$31.75</i>	
BROOKLYN— <i>St. Ann's: Gen.</i>	10 00
St. Paul's (Flatbush): Dom., \$51.75; Frn., \$44.25	96 00
St. Stephen's: Gen.	21 68
MERRICK— <i>Church of the Redeemer: Gen.</i>	54 29
QUEENS— <i>St. Joseph's: Gen.</i>	3 98
RICHMOND HILL— <i>Resurrection: Sp. for St. John's University Expansion Fund, Shanghai.</i>	31 75
SEA CLIFF— <i>St. Luke's: Gen.</i>	10 00

Los Angeles

<i>Sp. \$5.00</i>	
LOS ANGELES— <i>Rev. Benjamin Hartley, Sp. for Rev. S. D. Ferguson, Jr., Cape Palmas, Liberia.</i>	5 00

Louisiana

<i>Ap. \$31.57; Sp. \$10.00</i>	
GIBSON— <i>St. Anna's Mission: Gen., for 1909-10</i>	5 30
NEW IBERIA— <i>"Individual," Domestic</i>	

Missions in the United States.....	3 00
NEW ORLEANS— <i>Christ Church Cathedral</i> : (Apportionment, 1909-10) Gen.....	10 77
<i>St. Paul's S. S.</i> : Gen.....	12 50
MISCELLANEOUS—Babies' Branch, Sp. for the support of Sunia Ozawa, in St. Agnes's School, Kyoto.....	10 00

Maine

Ap. \$45.11; Sp. \$5.00	
AUGUSTA— <i>St. Mark's</i> : Gen.....	29 06
HOULTON— <i>Church of the Good Shepherd</i> : Gen.....	6 10
NORTH EAST HARBOR—Margaret H. Nelson, Sp. for University Hospital Furnishing Fund, Philippine Islands.	5 00
RICHMOND— <i>St. Matthias's Mission</i> : Gen.....	1 00
YORK HARBOR— <i>Trinity Church</i> : Gen..	8 95

Marquette

Ap. \$34.79; Sp. \$10.00	
CRYSTAL FALLS— <i>St. Mark's</i> : Gen....	2 80
HERMANVILLE—Gen.....	2 80
MANSFIELD— <i>Mission</i> : Gen.....	2 19
MARQUETTE— <i>St. Paul's</i> : Gen., \$26; Girls' Friendly Society, Sp. scholarship for girl in school at Rutherfordton, Asheville, \$10.....	36 00
POWERS—Gen.....	1 00

Maryland

Ap. \$423.15; Sp. \$2,010.00	
BALTIMORE — <i>Ascension S. S.</i> : For "Alice Fair" scholarship, St. Mary's Hall, Shanghai.....	40 00
<i>Chapel of the Guardian Angel</i> : (Apportionment, 1909-10) Gen.....	5 00
<i>Prince of Peace S. S.*</i> : For Brazil... Grace: Miss Elizabeth L. Clark, for "W. V. Clark Memorial" scholarship, St. John's School, Africa.....	229 57
"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai.....	25 00
BALTIMORE Co. — <i>Trinity Church</i> (Towson): S. S., for work of Bishop Kibbolving, Brazil.....	10 00
FREDERICK Co.— <i>All Saints</i> (Frederick): Gen., \$33.76; Sp. for Rev. Dr. Osborne, "Ingle" (Divinity) scholarship, Boone University, Wuchang, Hankow, \$2,000; Wo. Aux., Indian, \$4.66; Frn., \$4.68; Mexican, \$4.66.	2,047 76
<i>St. Paul's</i> (Point of Rocks): Dom. and Frn.....	7 08
<i>St. Stephen's</i> (Thurmont): Gen.....	4 24
HARFORD Co. — <i>Emmanuel Church</i> (Bel Air): Gen.....	50 00
WASHINGTON Co.— <i>St. Anne's</i> (Smithburg): Gen.....	4 50

Massachusetts

Ap. \$157.92; Sp. \$5.00	
BOSTON— <i>St. John's</i> (East): Sp. for Logan, Utah.....	5 00
Through Miss E. A. Clapp (Dorchester), Gen. (Apportionment, 1909-10).....	1 25
FALMOUTH— <i>St. Barnabas's</i> : Gen.....	12 75
FRAMINGHAM—Alice J. Monk, Gen. (Apportionment, 1909-10).....	1 00
LYNN— <i>St. Stephen's</i> : Gen.....	24 00
MALDEN— <i>St. Paul's</i> : Wo. Aux., Nevada	25 00
NEWTON— <i>Church of the Redeemer</i> (Chestnut Hill): Dom. and Frn. (Apportionment, 1909-10).....	50 00
SALEM— <i>Grace</i> : Miss Frances R. Kilham (Apportionment, 1909-10), Gen.	10 00
SANDWICH— <i>St. John's</i> : Gen.....	18 42
WELLESLEY— <i>Dana Hall School</i> : Gen.	13 50
MISCELLANEOUS—Wo. Aux., Massachusetts Juniors, Gen.....	2 00

Michigan

Ap. \$158.27; Sp. \$20.00	
ADRIAN— <i>Christ Church</i> : Wo. Aux., Gen.....	4 00
DETROIT— <i>Christ Church</i> : Gen. (Apportionment, 1909-10).....	131 52
<i>St. John's</i> : "A. H.," Sp. toward equipment for the Julia C. Emery Hall, Africa.....	20 00
Mrs. C. B. Grant, Gen. (for 1909-10)	10 00
GREENFIELD— <i>St. Paul's</i> : Gen.....	2 75
LANSING— <i>St. Paul's</i> : Gen. (Apportionment, 1909-10).....	10 00

Michigan City

Ap. \$8.80	
MARION— <i>Gethsemane</i> : Wo. Aux., Gen.	5 00
PERU— <i>Trinity Church</i> : Gen.....	3 80

Milwaukee

Sp. \$3.00	
MILWAUKEE—Mary S. L. Myers, Sp. for Bishop McKim, Tokyo.....	3 00

Minnesota

Ap. \$47.22; Sp. \$500.00	
ANOKA— <i>Trinity Church</i> : Gen.....	12 00
MINNEAPOLIS—Miss Frances S. Weller, Sp. for Tsu property, for Dr. I. H. Correll, Kyoto.....	500 00
ST. PAUL— <i>Church of the Messiah</i> S. S.*: Gen.....	35 22

Mississippi

Ap. \$20.00	
HERNANDO— <i>Ascension</i> : Gen.....	5 00
INDIANOLA— <i>St. Stephen's</i> : Gen.....	15 00

Missouri

Ap. \$181.10	
KIRKSVILLE— <i>Trinity Church</i> S. S.*: Gen.....	1 10
ST. LOUIS— <i>Emmanuel Church</i> (Old Orchard): Laymen's Missionary Society, Gen.....	30 00
<i>Grace</i> (Kirkwood): Frn., \$100; Gen., \$50.....	150 00

Montana

Ap. \$5.00	
JOLIET— <i>Church of Our Saviour</i> : Gen.	5 00

Nebraska

Ap. \$50.00	
LINCOLN—Mrs. George Worthington, Wo. Aux., for the "Bishop Worthington" scholarship, in Orphan Asylum, Cape Palmas, Africa.....	50 00

Newark

Ap. \$262.94; Sp. \$142.08	
EAST ORANGE—M. Douglas Cole, Sp. for Building Fund, St. Paul's College, Tokyo.....	50 00
JERSEY CITY— <i>St. John's</i> : Salary of Rev. W. J. Cuthbert, Kyoto.....	137 50
<i>Holy Cross</i> : Gen.....	9 06
MILLBURN— <i>St. Stephen's</i> : Gen. (Apportionment, 1909-10).....	107 79
MONTCLAIR— <i>St. John's</i> : Gen.....	8 59
<i>St. Luke's</i> : H. St. John Webb, Sp. for Expansion Fund, St. John's University, Shanghai.....	25 00
MORRISTOWN—Miss E. M. Applegate, Sp. for Vernal, Utah.....	25 00
SUMMIT— <i>Calvary S. S.</i> : The Chapman Class, Sp. for Rev. J. W. Chapman, for his work in Anvik, Alaska.....	42 08

New Hampshire

Ap. \$29.78; Sp. \$1.00	
CONCORD— <i>St. Paul's</i> : Babies' Branch, Gen., \$7.78; Sp. for missionary font, \$1	8 78
EXETER—Friendly Society, Gen.	2 00
KEARSARGE—"In Memory" for St. Mary's School, South Dakota	10 00
SANBORNVILLE— <i>St. John the Baptist's</i> : Gen.	10 00

New Jersey

Ap. \$164.21; Sp. \$156.00	
ATLANTIC CITY— <i>Ascension</i> : Junior Aux., Gen., \$2; Sp. for Building Fund, St. Margaret's School, Tokyo, \$1	3 00
HADDONFIELD— <i>Grace S. S.</i> : Gen.	50 00
MERCHANTVILLE—"K. P. H." Gen.	4 00
METUCHEN— <i>St. Luke's S. S.</i> : Sp. for Bishop Brewster, Western Colorado	5 00
MIDDLETOWN— <i>Christ Church</i> : Gen.	13 01
MT. HOLLY— <i>St. Andrew's</i> : Colored, \$15.20; Brazil, \$30	45 20
PRINCETON— <i>Trinity Church</i> : Wo. Aux., "Louisa C. Tuthill" scholarship, St. Mary's Hall, Shanghai	40 00
RUMSON— <i>St. George's-by-the-River</i> : Wo. Aux., Sp. for Bishop Roots, Hankow	100 00
SHREWSBURY— <i>Christ Church</i> : "A Friend" Sp. for Divinity-school Building, St. Paul's College, Tokyo	50 00
WENONAH— <i>All Saints'</i> : Gen.	10 00

New York

Ap. \$3,159.93; Sp. \$1,757.85	
BREWSTER— <i>St. Andrew's</i> : Sp. for Rev. Charles E. Crusoe, Corbin, Lexington	5 00
BRONXVILLE— <i>Christ Church</i> : "A Member," "Divinity" scholarship, Boone University, Wuchang, Hankow, \$25; two beds, Elizabeth Bunn Hospital, Wuchang, Hankow, \$25; Girl's School, Manila, Philippine Islands, \$37.50; Sp. for Bishop Ferguson, Africa, for enlarging church, \$50	137 50
MATTEAWAN— <i>St. Luke's</i> : "C. F. C." Gen., \$2.06; Wo. Aux., "Mrs. Winthrop Sargent" scholarship, St. John's University, Shanghai, \$100	102 06
MOUNT VERNON— <i>Ascension</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona	20 00
John W. Hammond, Indian Schools, South Dakota, \$2.50; Bishop Gray's work among Seminoles, Southern Florida, \$2.50; Gen., \$5	10 00
NEW ROCHELLE— <i>Trinity Church</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona	26 00
NEW YORK— <i>All Angels'</i> : Gen.	61 84
<i>Beloved Disciple</i> : Gen.	86 42
<i>Calvary</i> : "A Member," Gen.	600 00
<i>Grace</i> : Committee on Missions for Colored People, St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$5	15 00
<i>Holy Apostles'</i> : Gen.	27 65
<i>Incarnation</i> : Wo. Aux., Mrs. Hooker's School, Mexico, \$8; "A Member," Wo. Aux., Gen., \$5	13 00
<i>St. Bartholomew's</i> : Brazil, \$250; Cuba, \$250; S. S., Sp. for St. Agnes's Hospital, Raleigh, North Carolina, for "Little Helpers" cot, \$61; Sp. for Rev. C. E. Betticher, Fairbanks, Alaska, for school at Nenana, \$100	661 00
<i>St. James's</i> : Frn. (Apportionment, 1909-10), \$1,345; St. Augustine's League, Mrs. E. W. Warren, Sp. for	

education of Beatrice Small, St. Augustine's School, Raleigh, North Carolina, \$80	1,425 00
<i>St. Michael's</i> : Salary of Rev. A. A. Gilman, Changsha, Hankow (Apportionment, 1909-10)	151 00
<i>St. Paul's</i> (Morrissania): (Apportionment, 1909-10) Gen.	26 00
<i>St. Paul's</i> (Tompkinsville): S. S.,* Gen.	14 13
<i>St. Peter's</i> (West Chester): (Apportionment, 1909-10) Dom., \$7.26; Wo. Aux., Sp. for Bishop Morrison, Duluth, at his discretion, connection with forest fires, \$15; Sp. for Rev. S. C. Hughson, O.H.C., Sewanee, Tennessee, for St. Andrew's School, \$10	32 26
Mrs. R. T. Auchmuty, Sp. for Church Extension Fund, Porto Rico	500 00
Ethel M. Strange, Sp. for Bishop Thomas's Hospital for Sioux Indians, Wyoming	10 00
"A Friend" (Apportionment, 1909-10) Gen.	5 00
Mrs. Nicholas and Friend, through an Associate of Girls' Friendly Society, Sp. for fund for piano at Changsha, Hankow	1 25
"A Member of King's Daughters," Frn.	1 00
NYACK—S. E. Rosedale, Elizabeth Bunn Hospital, Wuchang, Hankow	5 00
PEEKSKILL— <i>St. Peter's</i> : Girls' Friendly Society, Sp. for salary of missionary curate, Rev. S. C. Hughson, O.H.C., St. Andrew's School, Sewanee, Tennessee	5 10
POUGHKEEPSIE— <i>Christ Church</i> : Gen.	30 00
<i>Church of the Holy Comforter</i> : (Apportionment, 1909-10) work of Bishop Partridge, Kyoto	22 07
Wo. Aux., "Poughkeepsie Memorial" scholarship, St. John's School, Cape Mount, Africa	40 00
SAUGERTIES— <i>Trinity Church S. S.*</i> : Gen.	25 00
SCARSDALE— <i>St. James-the-Less</i> : Sp. for Good Shepherd Hospital, Fort Defiance, Arizona	34 50
WAPPINGERS FALLS— <i>Zion</i> : Sp. for St. John's College Building Fund, Shanghai	100 00
MISCELLANEOUS—St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100	200 00
Wo. Aux., Sp. for Bishop Spalding, for Church House, Vernal, Utah, \$125; Sp. for Bishop Funsten, Idaho, \$100; Sp. for Bishop Thomas, Wyoming, \$25; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$25; Sp. for Bishop Rowe, Alaska, \$25; Sp. for Bishop Graves, Anchorage, for starting dispensary at Gunchow, \$75; Sp. for Bishop McKim, St. Paul's College, Tokyo, \$75; Sp. for Bishop Brent, Philippines, \$25	475 00
Wo. Aux., Sp. for Bishop Ferguson's work, Liberia, \$25; Sp. for Mrs. Kinsolving's organ, Brazil, \$25	50 00

Ohio

Ap. \$46.12; Sp. \$25.37	
CLEVELAND— <i>Atonement</i> : Dom. and Frn.	3 87
<i>St. Matthew's</i> : Gen.	5 25
ELYRIA— <i>St. Andrew's</i> : Dom.	12 00
MONROEVILLE— <i>Zion</i> : Sp. for Rev. Mr. Kong, Chinese church in Honolulu	3 67
NORWALK— <i>St. Paul's</i> : Sp. for Rev. Mr. Kong, St. Peter's Church, Honolulu	6 70
STUEBENVILLE— <i>St. Stephen's</i> : Sp. for	

St. Hilda's Building Fund, Wuchang, Hankow 15 00
 TOLEDO—*St. John's*: Miss Alice M. Thorne, Bontoc, Philippine Islands, \$5; Gen., \$5 10 00
St. Paul's (East): Gen. 15 00

Olympia

Ap. \$40.65
 BELLINGHAM—*St. Paul's*: Gen. 9 70
 CENTRALIA—*St. John's*: (Apportionment, 1909-10) Gen. 16 95
 SEATTLE—*All Saints'*: Gen. 14 00

Oregon

Ap. \$1.50; *Sp.* \$30.00
 CORVALLIS—*Good Samaritan's*: (Apportionment, 1909-10) Gen. 1 50
 PORTLAND—*Trinity Church*: *Sp.* for Widely Loving Society, Osaka, Kyoto 30 00

Pennsylvania

Ap. \$1,443.07; *Sp.* \$1,603.31
 ANDALUSIA—*Church of the Redeemer Chapel*: Gen. 4 90
 ARDMORE—*St. Mary's*: *Wo. Aux.*, "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$5; "Foreign Committee" scholarship, Girls' High School, Kyoto, \$5. 10 00
 BALA—*St. Asaph's*: *Wo. Aux.*, *Sp.* for Foreign Insurance. 4 00
 CLIFTON HEIGHTS—*St. Stephen's*: *Wo. Aux.*, "Pennsylvania *Wo. Aux.*" scholarship, Hooker Memorial School, Mexico 2 00
 DOWNINGTON—*St. James's*: *Dom.* 15 00
 KELTON—*St. John's*: Mrs. J. W. Gibson, *Sp.* for St. John's University, Shanghai 1 00
 ITHAN—*St. Martin's Chapel*: *Dom.* 2 05
 MEDIA—*Christ Church*: *Wo. Aux.*, *Sp.* for Foreign Life Insurance Fund. 2 50
 PHOENIXVILLE—*St. Peter's*: *Wo. Aux.*, *Sp.* for Bishop Knight, for school supplies in Cuba. 5 00
 PHILADELPHIA — *Advocate Memorial*: *Wo. Aux.*, for Training-school, Sendai, Tokyo, \$1; *Sp.* for Foreign Life Insurance Fund, \$3. 4 00
Chapel of Prince of Peace: *Wo. Aux.*, for "W. Beaumont Whitney" scholarship, Havana, Cuba, \$2; "Pennsylvania *Wo. Aux.*" scholarship, Hooker Memorial School, Mexico, \$2; S. S., Gen., \$13.39; *Sp.* to Bishop Johnson, South Dakota, \$10.50. 27 89
Christ Church Chapel: *Wo. Aux.*, *Sp.* for Bishop Knight, for school supplies in Cuba, \$2; *Sp.* for Foreign Life Insurance Fund, \$2. 4 00
Grace: *Frn.* 91 59
Grace (Mt. Airy): *Wo. Aux.*, for "Kinsolving" scholarship, Brazil, \$2; Elizabeth Bunn Hospital, Wuchang, Hankow, \$1; *Sp.* for Foreign Life Insurance Fund, \$3. 6 00
Holy Trinity Church: *Wo. Aux.*, Missionary Bible-class, for Bible-reader, China 25 00
St. James's (Kingsessing): *Wo. Aux.*, *Sp.* for Foreign Life Insurance Fund. 2 00
St. Luke's and Epiphany: *Wo. Aux.*, "Kinsolving" scholarship, Brazil. 5 00
St. Mark's: "A Parishioner," *Sp.* for St. John's University, Shanghai. 100 00
St. Martin's-in-the-Fields (St. Martins): *Dom.*, 50 cts.; *Frn.*, \$30.50; Gen., \$59.87. 90 87
St. Mary's: *Wo. Aux.*, "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa, \$20; *Sp.* for Miss Bull, for orphanage, Kyoto, \$25. 45 00
St. Matthias's: *Wo. Aux.*, *Sp.* for

Bishop Knight, for school supplies in Cuba 2 00
St. Michael and All Angels' Mission Chapel: *Frn.* 10 00
St. Paul's (Aramingo): Gen. 32 00
St. Paul's Memorial (Overbrook): *Dom.*, \$3.25; Gen., \$125.19; *Wo. Aux.*, "Kinsolving" scholarship, Brazil, \$5; *Sp.* for Foreign Life Insurance Fund, \$5. 138 44
St. Paul's (Chestnut Hill): *Dom.*, \$337.63; Gen., \$500. 837 63
St. Peter's (Germantown): *Wo. Aux.*, *Sp.* for Foreign Life Insurance Fund 1 00
Church of the Saviour: *Wo. Aux.*, *Sp.* for Foreign Life Insurance Fund. 5 00
Wo. Aux., "A Member," *Sp.* for hospital, Nopala, Mexico, \$100; *Sp.* for Medical Mission, New Mexico, \$200. Estate of George C. Thomas, *Sp.* for Archdeacon Stuck's reading-room at Fairbanks, Alaska. 500 00
 Misses Blanchard, *Sp.* for Church Extension Fund, Porto Rico. 300 00
 Miss Mary K. Gibson, *Sp.* for Utah. 100 00
 Miss Frishmuth, *Sp.* for Vernal, Utah 25 00
 Miss Elizabeth H. Brown, *Sp.* for Mr. L. H. Travis, St. Mary's School, Rosebud Agency. 5 31
 "Anonymous," *Sp.* for Vernal, Utah. 200 00
 RADNOR—*St. Martin's*: *Dom.* 91 20
 UPPER PROVIDENCE—*St. Paul's Memorial*: Gen. 1 00
 WHITE MARSH—*St. Thomas's*: "Thank-offering," \$15, "X. Y. Z.," \$35, Gen. 50 00

Pittsburgh

Ap. \$111.93
 BARNESBORO—*St. Thomas's*: Gen. 4 50
 HOMESTEAD—*St. Matthew's*: *Frn.* 12 45
 WILKINSBURG—*St. Stephen's*: *Dom.*, \$11.50; *Frn.*, \$33.48. 94 98

Quincy

Ap. \$5.00
 PITTSFIELD—*St. Stephen's*: Gen. 5 00

Rhode Island

Ap. \$172.35
 BRISTOL—*St. Michael's*: Gen. 75 00
 NEWPORT—*Trinity Church*: *Dom.*, \$75; Gen., \$8.65. 83 65
 WICKFORD—*St. Paul's*: *Frn.* 13 70

Sacramento

Ap. \$12.00
Wo. Aux., Gen. (of which Juniors, \$8) 12 00

South Carolina

Ap. \$107.51
 CHARLESTON—*St. Michael's*: Gen. 62 50
 CHERAW—*St. David's S. S.'s*: Gen. 29 51
 LAURENS—"E. B. S." Gen. 4 00
 RIDGE SPRINGS—*Grace*: Gen. 1 50
 STATEBURG—Mrs. W. W. Anderson, Gen. 10 00

Southern Ohio

Ap. \$222.79; *Sp.* \$750.00
 CHILLICOTHE—*St. Paul's*: (Apportionment, 1909-10) Gen. 5 00
 CINCINNATI—*Calvary* (Clifton): John C. Sherlock, \$100, Mrs. John C. Sherlock, \$50, *Sp.* for Vernal, Utah. 150 00
Epiphany: Gen. 181 30
 GALENA—*Church of Our Saviour*: (Apportionment, 1909-10) Gen. 5 00
 GLENDALE—Mrs. Mortimer Matthews, *Sp.* for enlargement of St. Elizabeth's Hospital, Shanghai. 300 00

Mrs. Paul Matthews, Sp. for enlargement of St. Elizabeth's Hospital, Shanghai	300 00
HILLSBORO—St. Mary's: Gen.	31 49

Southern Virginia

Ap. \$141.74; Sp. \$2.50	
BATH Co.—Christ Church (Warm Springs): Deaf-mute Missions, \$3; Rev. H. St. G. Tucker's work, St. Paul's College, Tokyo, \$12; Gen., \$25	40 00
BUCKINGHAM Co.—Emmanuel Church, Tillotson Parish: Dom., \$3.60; Frn., \$3.60	7 20
CHARLOTTE Co.—Ascension (Keyville): Gen.	2 00
ELIZABETH CITY Co.—Emmanuel Church (Phoebus): Gen.	10 00
NOTTAWAY Co.—St. Luke's (Blackstone): Junior Aux., Sp. for St. Mary's School for Indian Girls, Rosebud Agency, South Dakota.	2 50
NORFOLK Co.—Branch Wo. Aux. (Norfolk), "Bishop Meade" scholarship, St. Mary's Hall, Shanghai.	50 00
PITTSYLVANIA Co.—Epiphany (Danville): Dom.	17 35
PRINCE GEORGE Co.—Brandon Church (Burrowsville): \$4.09, Wo. Aux., \$1.10, Gen.	5 19
MISCELLANEOUS—"A Friend," Indian.	10 00

Springfield

Sp. \$7.00	
SPRINGFIELD—St. Paul's: Wo. Aux., Mrs. Walter Ruckel, Sp. for Miss Babcock, Tokyo	2 00
Wo. Aux., "A Member," Sp. for a memorial gift for St. Luke's Home, Arizona	5 00

Tennessee

Ap. \$267.82	
CHATTANOOGA—St. Paul's: Wo. Aux., Gen.	7 50
Thankful Memorial: Wo. Aux., Gen.	2 50
KNOXVILLE—Epiphany: Wo. Aux., Gen.	5 00
MEMPHIS—Calvary: (Apportionment, 1905-1906) Gen.	181 07
Grace: Wo. Aux., Gen.	12 50
NASHVILLE—Advent: Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, 50 cts.; Gen., \$2.50.	3 00
SEWANEE—Otey Memorial: "L. W. G." (Apportionment, 1909-10) Gen.	5 00
Sewanee Missionary Society, "Sewanee" scholarship, St. John's University, Shanghai.	40 00
Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$1.25; Gen., \$10.	11 25

Texas

Ap. \$115.00; Sp. \$250.00	
BRENHAM—Wo. Aux., "A Friend," Sp. for Miss Thackara, Navajo Hospital, Arizona	250 00
CAMERON—A. J. Dossett, Gen.	100 00
HOUSTON—Trinity Church: Wo. Aux., Gen.	15 00

Vermont

Ap. \$135.31; Sp. \$2.00	
ALBURGH—St. Luke's: Frn.	2 84
BARRE—Church of the Good Shepherd: Gen.	25 00
BELLOWS FALLS—Immanuel Church: Gen.	24 95
BETHEL—Mrs. M. L. Wilson, Sp. for Zangzok Station Building Fund, Shanghai	2 00
BRATTLEBORO—F. Tyler, Gen.	6 00

HARDWICK—St. John the Baptist's: Gen.	1 50
MILTON—Trinity Church: Gen.	2 78
RANDOLPH CENTRE—Grace: Gen.	5 00
WINDSOR—St. Paul's: Gen.	21 50
MISCELLANEOUS—Gen.	45 74

Virginia

Ap. \$857.11	
ALBEMARLE Co.—Christ Church: Branch Wo. Aux., Bishop Rowe's work in Alaska.	5 00
Emmanuel Church (Greenwood): Dom.	50 00
ALEXANDRIA Co.—St. Paul's (Alexandria): Gen., \$11.18; Mexico, \$3.50.	14 68
CHARLES CITY Co.—Alice Carter Bransford (Shirley), Memorial to R. R. Carter, Frn.	20 00
CLARKE Co.—Grace (Berryville): China	9 09
CULPEPER Co.—Miss F. H. Crenshaw (Rapidan), Gen.	25 00
FREDERICK Co.—Christ Church (Winchester): Frn.	250 00
HANOVER Co.—St. James-the-Less (Ashland): Gen.	6 47
HENRICO Co.—Holy Trinity Church (Richmond): Gen.	225 00
St. John's (Richmond): Dom., \$35; Frn., \$165.68.	200 68
St. Mark's (Richmond): Gen.	51 19

Washington

Ap. \$447.06; Sp. \$5.00	
WASHINGTON—Ascension (D. C.): Gen.	200 00
Christ Church (Georgetown): Gen.	100 00
Epiphany (D. C.): Dom.	50 00
Trinity Church: Gen.	35 06
"A Friend," rent of mission house, Santurce, Porto Rico, \$10; Sp. at discretion of Bishop Van Buren, Porto Rico, \$5.	15 00
L. M. Zeller (Georgetown), Gen.	2 00
MONTGOMERY Co.—St. Peter's Parish: Brazil	50 00

Western Massachusetts

Ap. \$388.77; Sp. \$52.00	
FITCHBURG—Christ Church S. S.*: Gen.	50
GREAT BARRINGTON—St. James's: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$3.25; Alaska Supply Fund, \$3.	6 25
HINSDALE—"A Friend," for St. Mary's School, South Dakota.	5 00
HOLYOKE—St. Paul's: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$5; St. Paul's School, Lawrenceville, Southern Virginia, \$5; Work among mountain whites, Asheville, \$1.62.	11 62
LENOX—Trinity Church: Summer Branch, Wo. Aux., Japanese Bible-woman, Honolulu, \$15; Alaska Supply Fund, \$15; St. Augustine's School, Raleigh, North Carolina, \$7.50; St. Paul's School, Lawrenceville, Southern Virginia, \$7.50; Bible-woman, Hankow, \$15.	60 00
Rev. A. J. and Mrs. Gammack, Sp. for Mission House Fund, Bontoc, Philippine Islands.	25 00
Mr. and Mrs. C. Wickliffe Yulu, Sp. for a hostel for Filipino students in the Philippines.	20 00
"A Friend," Sp. for Sagada Building Fund, Philippine Islands.	2 00
LUDLOW—St. Andrew's: Wo. Aux., Sp. for Waynesville Associate Mission School, Asheville, \$5; Miss Mary A. Bernie (Apportionment, 1909-10), Gen., \$2.	7 00
MILFORD—Trinity Church: Frn.	27 40
NORTHAMPTON—Smith College Chris-	

tian Association Missionary Department, for scholarship in St. Mary's School, South Dakota..... 60 00
STOCKBRIDGE—St. Paul's: Gen..... 150 00
WILLIAMSTOWN—St. John's: Wo. Aux., Japanese Bible-woman, Honolulu, \$9; Alaska Supply Fund, \$9; St. Augustine's School, Raleigh, North Carolina, \$4.50; St. Paul's School, Lawrenceville, Southern Virginia, \$4.50; Bible-woman, Hankow, \$9.... 36 00
WORCESTER—All Saints': Wo. Aux., Japanese Bible-woman, Honolulu, \$10; Philippine Insurance Fund, \$10; work among mountain whites, Asheville, \$5..... 25 00
St. John's: Wo. Aux., Japanese Bible-woman, Honolulu..... 5 00

Western Michigan

Ap. \$585.90; Sp. \$12.00
GRAND HAVEN—St. John's: Gen..... 3 38
GRAND RAPIDS—Grace: William W. Williams, Sp. for Bishop McKim's Building Fund, Tokyo..... 10 00
St. Mark's Pro-Cathedral: "A Friend," Gen..... 1 00
NILES—Trinity Church: Gen..... 10 00
MISCELLANEOUS— Bishop McCormick, Sp. for the Building Fund of St. Paul's College, Tokyo..... 20 00

Western New York

Ap. \$585.90; Sp. \$12.00
BROCKPORT—St. Luke's: Gen. (Apportionment, 1909-10)..... 18 00
BUFFALO—Ascension: Gen..... 59 36
St. Mark's: Gen..... 40 00
GENESEO—St. Michael's: Sp. for Bishop Rowe's work in Alaska..... 12 00
LOCKPORT—Grace: Gen. (Apportionment, 1909-10)..... 20 63
ROCHESTER—Christ Church: Gen. (Apportionment, 1909-10)..... 175 00
St. Andrew's: Dom., \$78.35; Frn., \$64.25..... 142 60
St. Luke's: Colored, \$11.14; Gen., \$69.07..... 80 21
Trinity Church: For St. Luke's Hospital, Shanghai..... 50 10

West Virginia

Ap. \$171.16; Sp. \$10.00
BERKELEY SPRINGS—St. Mark's: Gen. 10 00
CHARLES TOWN—Miss S. M. Keyes, for "C. E. Ambler" scholarship, Hooker School, Mexico..... 15 00
CLARKSBURG—Christ Church: Gen.... 103 00
LEWISBURG—St. James's: Frn..... 1 69
PARKERSBURG—Trinity Church: Gen., \$33.37; Brazil, 50 cts.; Cuba, 50 cts..... 34 37
POWELLTON—St. David's S. S. *: Gen.. 7 10
WHEELING—St. Luke's: Mrs. J. P. Rogers, Sp. for Dr. Motoda, for St. Paul's College, Tokyo..... 10 00

Missionary Districts

Alaska

Ap. \$162.65
ALLAKAKET—St. John's-in-the-Wilderness: Gen..... 76 00
EAGLE—St. Paul's: Gen..... 15 00
FORT YUKON—St. Stephen's: Gen..... 36 00
JUNEAU—Holy Trinity Church: Gen.. 35 65

Asheville

Ap. \$141.20; Sp. \$13.37
MONTREAT—Miss Mary A. Hill, for missions to the Indians..... 5 00
MORGANTON— Through Rev. James Joyner, Gen..... 1 20

TRYON—Mrs. Charles Ferris, Frn..... 135 00
VALLE CRUCIS—Holy Cross: Sp. for work of Miss A. W. Cheshire, Shanghai, \$6.69; Sp. for work of Miss E. T. Cheshire, Hankow, \$6.68..... 13 37

Eastern Oklahoma

Ap. \$5.00
TULSA—Trinity Church: "Three Friends," for support of Boone University, Wuchang, Hankow..... 5 00

Idaho

Ap. \$3.20
SHOSHONE—Christ Church: Dom. and Frn..... 3 20

Kearney

Ap. \$9.00
MISCELLANEOUS— Junior Aux., Gen.... 9 00

South Dakota

Ap. \$20.81
CHEYENNE AGENCY—St. Thomas's: Daughters of the King, Dom..... 1 80
SANTEB MISSION—Blessed Redeemer: Colored..... 50
STANDING ROCK MISSION—St. Elizabeth's: Dom., \$1.50; Frn., \$1.50; education of catechists and candidates, South Dakota, \$4..... 7 00
Church of the Good Shepherd: Education of catechists and candidates, South Dakota..... 1 01
St. Thomas's: Education of catechists and candidates, South Dakota..... 50
GROTON—Trinity Church: Gen..... 10 00

Southern Florida

Ap. \$25.00
LAKE WEIR—Mrs. Hugh W. Henry, Frn..... 25 00

Spokane

Ap. \$303.25
ROSLYN—Calvary: Gen..... 1 25
SPOKANE—All Saints': Gen. (Apportionment, 1909-10)..... 300 00
SUNNYSIDE—Trinity Church: Gen.... 2 00

Philippine Islands

Ap. \$27.50
BONTOC—All Saints': Gen. (Apportionment, 1909-10)..... 20 00
MANILA—St. Luke's: Gen. (Apportionment, 1909-10)..... 7 50

Utah

Ap. \$20.00
PARK CITY—St. Luke's S. S. *: Dom., \$1; Indian, \$1.50; Colored, \$1.50; Frn., \$1.50; Gen., \$14.50..... 20 00

Wyoming

Ap. \$17.25
CHEYENNE—St. Mark's S. S.: Philippines..... 3 45
CODY—Christ Church: Gen..... 5 00
FORT YELLOWSTONE—Captain S. B. Arnold, Gen..... 2 00
SHOSHONE AGENCY—St. Luke's: Wo. Aux., Gen..... 2 00
SUNDANCE—Church of the Good Shepherd: Frn..... 4 80

Foreign Missionary Districts

Ap. \$147.50
Liberia
GRAND BASSA (Edina): Gen..... 8 00
St. John's (Lower Buchanan): Gen... 12 00

St. Paul's (Greenville): Gen.....	15 00
"A Friend," Wo. Aux., salary of Miss Ida N. Porter, Shanghai.....	112 50

Miscellaneous

Ap. \$17,117.80; Sp. \$3,123.53	
Specific Deposit, \$243,380.73	
Specific Deposit, \$19.28	
Interest, Dom., \$1,862.99; Frn., \$1,109.20; Gen., \$1,258.77; Sp., \$2,433.42; Men's Thank-offering, \$19.28	6,683 68
The United Offering of the Wo. Aux. for 1910, for woman's work in the mission field; including the training, sending and support of women work- ers; also the care of such workers when sick and disabled; also for the erection of buildings in the mission field as memorials to our late Treasur- er, Mr. George C. Thomas, \$10,000 for St. Hilda's School, Wuchang, China; \$5,000 for St. Augustine's School, Raleigh, N. C.....	243,361.45
United Offering, Wo. Aux., 1910, on account of appropriations to Sep- tember 1st, 1911, Dom., \$6,000; Frn., \$6,000.....	12,000 00
Offering at opening service of Gen- eral Convention, Gen.....	242 04
Wo. Aux. meetings, Cincinnati, Sp. for Southern Florida, \$22.33; Sp. for Oklahoma, \$22.18; Sp. for Nevada, \$22.20; Sp. for Kearney, \$29.41; Sp. for Spokane, \$31.91; Sp. for Wyom- ing, \$37.91.....	165 94
Wo. Aux. in Cincinnati, Sp. for Idaho, \$9.43; Sp. for Kyoto, \$14.43; Sp. for Cuba, \$12.29; Sp. for North Da- kota, \$8.50; Sp. for Olympia, \$8.50; Sp. for Mexico, \$5.50; Sp. for Porto Rico, \$8.74; Sp. for Honolulu, \$8.74; Sp. for Utah, \$8.75; Sp. for Salina, \$14.82; Sp. for Hankow, \$5.81.....	105 51
Collection at St. Paul's Cathedral,	

Cincinnati, O., at Triennial Mission- ary Service, Gen.....	159 28
Wo. Aux. meetings, Cincinnati, Sp. for Bishop Ferguson, Africa, \$61.33; Sp. for Bishop Kendrick, Arizona, \$59.33; Sp. for Bishop Brewster, Western Colorado, \$55.34; Sp. for Brazil, \$16.64; Sp. for Sacramento, \$16.64; Sp. for South Dakota, \$17.65; Sp. for Shanghai, \$12.95; Sp. for Asheville, \$13.95; Sp. for Eastern Oregon, \$12.95; Sp. for Cuba, 15 cts.....	266 93
Junior Aux. Triennial Corporate Communion Service, held in Cincin- nati, Gen.....	23 13
Services during meeting of General Convention, held in Christ Church, Cincinnati, Gen., \$238.39; Sp. for Building Fund, Grace Mission, San Luis Potosi, Mexico, \$151.73.....	390 12
Junior Department, through Mission- ary Exhibit in Cincinnati, Gen.....	5 50
Daughters of the late Cortland W. Starr, for the "Cortland W. Starr" scholarship in St. John's University, Shanghai.....	25 00
Daughters of the King, for Miss Richmond's salary, Shanghai.....	187 50
"A Friend," Gen.....	1 00
"A Friend," Gen.....	5 00

Legacies

\$1,253.75	
PA., PHILADELPHIA—Estate of David Roberts, Dom.....	41 25
W. N. Y., BUFFALO—Estate of Mrs. Charles H. Smith, Dom., \$606.25; Frn., \$606.25.....	1,212 50
Receipts for the month.....	\$287,598 12
Amount previously acknowledged..	81,079 57
	<hr/> \$368,677 69

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