

# The Living Church.

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### A DAILY REPORT

of the Proceedings and Work of the General Convention of the Protestant Episcopal Church, held in Chicago, beginning October 6, 1886.

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### GENERAL CONVENTION.

CENTRAL MUSIC HALL, Chicago, Monday  
October 11th, 1886.

(Saturday Session Continued.)

It is now after eleven o'clock and I would ask if we must not adjourn to re-assemble as a Board of Missions.

The President—Before we adjourn, the Chair desires leave for the Deputy from Vermont to introduce a resolution which will require no debate, and which it is most important should be presented before this House shall adjourn.

Mr. Temple, of Vermont—I desire to introduce the following resolution.

Resolution read by Secretary as follows:

Resolved, That the following memorials and resolutions be taken from the table and referred to the Joint Committee on Liturgical Revision: Memorial of the Diocese of North Carolina; memorial of the Diocese of Pittsburgh; resolutions of the Diocese of Chicago; resolutions of the Diocese of New Hampshire; memorial of the Diocese of New Jersey; resolutions of the Diocese of Wisconsin; resolutions of the Diocese of Massachusetts; memorial of the Diocese of Central New York; resolutions of the Diocese of Easton; resolutions of the Diocese of New Jersey; resolutions of the Diocese of New York; memorial of the Diocese of California; memorial of the Diocese of Kentucky; resolution of the Rev. Dr. Gray, of Kentucky.

The President—The question is upon taking from the table all the petitions, memorials, and messages from the House that they may be referred to the Committee that has now been appointed.

The President—The House is adjourned.

The Bishops then entered.

The Board of Missions was called to order by the Presiding Bishop, Rt. Rev. Alfred Lee, D. D. Exercises began with the singing of Hymn 136.

The minutes of yesterday's proceedings were then read and approved.

Rev. Dr. Hoffman, New York—I will state that yesterday we passed a resolution recommending that the meeting of the Board of Managers should be made the order of the day on Monday at 11 o'clock. I have since been informed that in the regular order of proceedings of the House of Bishops, that hour has been fixed upon as the time for the address of the Bishop of Albany to the Womans' Auxiliary; I therefore wish to move that the resolution passed yesterday be reconsidered, and that the Board of Managers meet immediately afterwards.

Motion carried.

Rev. Dr. Hoffman, New York—I now move that the meeting of the Board of Managers, be made the order of the day immediately after the address of the Bishop of Albany.

The President—That was included in the motion that was just made. I will, however, put the motion.

The motion was carried.

The President—We will now take up the order of business which was interrupted by the adjournment yesterday, which was, oral statements of Missionary Bishops.

Address of Bishop Dunlop, of New Mexico and Arizona—During the past three years, while we have made very considerable progress, we have not advanced quite so rapidly as within the three preceding years, and this, for two causes—the extreme dullness of the times, which has prevailed all over the country, and more especially in those parts of the far west depending upon cattle and the production of silver. Indeed, during a large portion of the last three years, more than half of the time the southern part of Arizona and New Mexico have been devastated by the ravages of an Indian War, in which between three and four hundred persons have been murdered. This, of course, has thrown a great paralysis upon business, and made it impossible to make as much progress as otherwise could have reasonably been expected. Yet there has been progress all along the line; when we remember that less than six years ago there was but one single, little chapel in the whole jurisdiction. In the entire territory of Arizona we had a single Missionary, not a single foot of ground or single dollar in money. In that large territory absolutely nothing had been done, and very little means have been furnished since for pushing the work. I feel confident that we have made reasonable progress.

What had been done before I was sent into the field was done chiefly in the Territory of New Mexico. We had one little chapel, one rectory only, and lots then in cities which had not been built upon, and altogether \$5,000 represented all the property in the jurisdiction. We have increased that to \$47,000—an increase of \$42,000 in less than six years, and of that \$42,000, all but \$7,000 has been raised upon the ground. We would like to have done more, but with a very sparse population and the slow progress made and the little agricultural land, we have naturally developed in material things, slowly. We have only four missionaries in the entire field supported by the Board. We devote one third of the money we receive from the Board to these four men. The smallest stipend is \$400 and the largest is \$600. That would seem very large in the Mississippi Valley, almost a waste of money, but our stipend from the Board averages smaller, so far as I have been able to learn, than that of any other religious body in the field, and I am pleased to state that the salaries of our missionaries, with one exception, are larger than those of any other missionaries in New Mexico—the Board giving less and the people now giving more, so that our missionaries are thus taken care of quite well, especially with the assistance of the Womans' Auxiliary, the salaries, with one exception, being about \$1,200. That might seem a very large salary, but it is not worth more than half as much there as it is over a very large part of the east, hardly as much as that. Everything costs twice as much as all over the east, and good men must be reasonably supported to go there. I felt it wiser to place two men, picked men, in the central parts and leave a large territory unoccupied, rather than to put twice as many smaller men into the field and cover a larger portion, as the field is all covered by the Bishop once a year at least. Some places I visit twice, some three times, and some important places as often as five or six times. An organization of women has been working

for the Church, gathering funds and securing property, building Churches and rectories, and a reasonable amount has been collected to justify us in beginning work. Last year the women within the jurisdiction raised \$2,300, but that of course was used in their own special fields; and considering the sparseness of the population and the smallness of the towns, for there is no town in the entire jurisdiction that has as much as 4,000 population; and if you leave out the Mexican population, which cannot be counted in any progressive work of the Church, it is even less. Our stipends, then, are a little larger than those used further East, and, as I said, smaller than that which reaches many other churches. I have seen those who received \$1,000, and in many cases the Missionaries are supported altogether by stipends of the Church sustaining them. I am not in the habit of placing a Missionary anywhere unless the people give more on the ground than is contributed by the Missionary Board. And if I had millions I would not build a church anywhere unless the people first did all that could be reasonably expected to help themselves. We have built but few churches, but all that we have erected are the best church buildings in the respective towns in which they are built, and in every place where we have occupied the ground, this Church is stronger than any other body except the Roman Catholic Church, which has been there for 300 years before us. We have, therefore, made a fair amount of progress. We have had to meet the same difficulties that have been met in Oregon and Nevada and New Mexico.

I believe that the wisest men in that country believe that there is a great future for these Territories, and that there will be a large population there within the next twenty years. What is needed now is to take possession of the field. There is no prejudice against the Church; there is indifference everywhere, but the Church stands well, and has the first chance in all the villages, wherever I go to carry the Word of Life. I say there is no prejudice against the Church. We can raise more means for the support of ministers of the Gospel, and for the building of places of worship, and for the homes for the clergymen than can be gotten by any other religious body. We do not receive as large an amount of assistance from the East as other religious bodies receive. And there is one great hindrance, it is a puzzle to the people, for there is an impression that this Church is a wealthy one, that there are congregations in the East representing scores of millions, and they ask why is it that these millions are not taken for missionary work in the far off West, in building churches, and in aiding in these distant territories. I answer them that this great Church is a wealthy church, that it does a vast amount of work in aiding the poor, in building asylums, and beautifying the houses of God in every great city, but that we have not yet imbibed the missionary spirit. It is one of the great lessons that we as a Church have not yet learned. I know that some men will question this, but the fact is undeniable that we do not as a church understand the first letters of the principles of missionary work. We do all other things better than this. We could raise a half million of money for missionary work from the 50,000,000 of people in this land. Let me give a few facts. Here is this great city, this marvelous city, this phenomenal city, then there are St. Louis and Milwaukee two other great cities; these three cities last year in the report of the House to the Board of Missions gave less than

\$1,000 to missions. There are single congregations in either one of these cities, any one of which could give more than that; there are single individuals in these congregations who could do more. And the West is not the only part of this land that is remiss, the West has great responsibilities lying at its own door, Chicago, St. Louis and Milwaukee, these western cities have lying about them a great field of accumulated work for their churches. In the East there are congregations in the great cities, New York, Boston, Brooklyn and Philadelphia, congregations representing scores of men that last year did nothing or worse than nothing for the great work. The 50,000,000 of our brothers in this great land fast coming to be the most powerful of the nations of the world, of the nations that have ever yet existed on this earth. If we are not Christians, as patriots we should look to it first to save this land from infidelity, from communism and from all the dangers that follow such a result. The Church of God alone can save this land, and I believe this Church of ours is the one grand organization on which to build the future Christianity of this land. Men would say in churches of large parishes: "You don't know the difficulties that are upon us; you don't know what difficulties weigh us down, the questions of Christian charity, you only look upon the West side of the question as Missionary Bishops."

I had charge of a parish once, not a strong one. For sixteen years that small parish averaged only about 100 communicants, beginning with forty-five, and when I gave up the charge having 155, an average of about 100 communicants. That parish gave to domestic missions in this country year after year \$30, \$8 to each communicant year after year. This small parish year after year gave \$8 for each communicant, which would make in the communion of the American Church in this land a sum amounting to \$200,000. And we gave to foreign missions too; gave to hospitals, to the aged and infirm, to the college fund, and all other charities that this Church has organized and appointed. We have a grand opportunity in this broad land. Never since the day of Pentecost has God given to His Church so grand an opportunity as we have in these United States. We Americans must go out into these Western places and build the life of the Church there and then in the new West, which twenty years from now will be in the condition that the old West is unless this is done. I have great sympathy with this great Mississippi Valley, with its teeming millions of people which the Church fifty years ago was unable to care for. This does not exist now and unless we do our duty to the men of the next generation we shall find the ground has been occupied in advance by the armies of the aliens who have entrenched themselves. The Church should rise to her responsibility in this work. She should look upon this as the grand work for which Christ organized the Church, for surely if there be any one thing for which the Church exists it is to spread and to promote the salvation of men. If then, we would rise to our responsibilities and give even only one half a million of dollars it is needed among those of our own race.

Then among the colored people of the South there is a great field, a grand opportunity to do good, and in twenty years this Church will stand at the fore front of Christianity in this land, and that will be better than to pass resolutions or to make speeches in regard to the name of the



Church. Men will acknowledge it as the Holy Catholic Church of America, built upon the foundation of the Apostles and Prophets. It will not be accomplished by resolution, but by work and prayer, and by making our aims and our prayers more effectually devoted to this work.

My greatest hope is to see our Board more interested in Missionary work; it should be deemed the highest end—not to be measured by length of surplice or color of stole, but by the work done for the saving of men and for the glory of our common Master.

The President—I will appoint to fill the vacancies in the committee on "Functions of Rectors, Wardens" and so forth, the following: Rev. Wm. McVicker, D.D., of Pennsylvania; Rev. Dr. Atwill, of Ohio; Mr. Wilder, of Minnesota; Mr. Parker, of New Jersey. I will appoint to fill a vacancy in the committee on Unfinished Business, Mr. Samuel L. Mather, of Ohio.

Rev. Mr. Langford—I desire to give notice that a general missionary meeting will be held in St. James' Church to-morrow (Sunday) evening at 8 o'clock.

#### BISHOP BREWER'S ADDRESS—MONTANA.

Right Rev. Father and Brethren:—In presenting this, my second triennial report to the Board of Missions, I feel that there is reason for thankfulness, for encouragement. During the past three years the Territory of Montana has been constantly increasing its population and developing its resources and its resources. More and more land has been taken up and settled upon and cultivated; all the stock ranges are now filled by hundreds and thousands of cattle and horses and sheep, until there is no longer room for more unless the Indian reservations are cut down; and the mining resources of the territory have been wonderfully increased. So that while hard times have pressed upon some portions of the country we have been helping them to a very great degree, and rejoice in a reasonable proportion of prosperity. In conjunction with the increase in the material resources there has been a growth and development in the Kingdom of God in that territory. In the place of 686 communicants that we had three years ago, to-day we have 927. Instead of eight clergymen, we have eleven. Instead of nine Church buildings, we have eleven. Instead of three rectories, we have four, and the value of our Church property now amounts to \$80,000. We have been trying to do more and more every year for ourselves and more and more every year for the Church at large. This last year the offerings for our own support in Montana were \$21,000; three years ago we gave for Domestic Missions \$221, and this year we gave \$527, and we have raised a little more than \$1,000 for the Enrollment Fund.

[Applause.]

There is not more than \$700 of indebtedness on any Church property in the territory, and that rests upon the property of three missions, and will be cleared off this year. It is not a very large increase, no great advancement is seen, no great impulse has been felt in our work; but we have labored steadily on, doing the best we could for ourselves, and doing all that we could for the Church in this whole land. The reason why more has not been done is not because there was not more to do, but because we had not the means to do the work, nor the means to support those missions; and therefore when I heard from the Board of Managers, a few months ago, that it was necessary to cut down the appropriation for Montana by an amount of \$600, it saddened my heart, but I had no words of complaint to make. It seemed to me a wise policy; and so I was ready to uphold them in that cutting down. But we have now only two self-supporting parishes in Montana. We had only one three years ago. In all the others there is not a vestry, but a committee appointed by myself that will take that responsibility. I called those clergymen myself and I asked for good men. I tell them they will find hard work to do and plenty of it, but if they do it well, they shall have a salary on which they can live and that they shall always receive that salary, and so when that message came to me from the Board of Missions, I had no thought of cutting down any man's salary. I dis-

tributed what was appropriated, so far as it would go, and I told the others that they should have the support that had been pledged them by their Bishop; and although my salary may be cut down, which I believe was pledged to me on the faith and the honor of this whole Church, [series of hear and applause,] yet as long as I have one penny that I can call my own, as long as I can get any money from men or women, from parishes or auxiliaries, those men shall have their salary that I have promised them, to the last dollar.

[Applause.]

I suppose every Missionary Bishop when he goes out to take up his work, has some line of policy that he proposes to carry out. I had mine, and foremost in that policy, was this: That the missionary Bishop was to be the chief missionary of the territory; that it was to be his business to go into every town and every mining camp, over every mountain and into every valley where there are people dwelling or souls to be saved, and that whenever he saw a centre opening here, or a town rising there, or the valley populating yonder, he should do his best to get missionaries to follow in his track and to broadcast the seed that he has been sowing, and so found the Kingdom of God through all the territory that has been committed to his charge. That has been my first and my supreme endeavor since I have been Bishop of Montana. But I have been obliged to feel every year, that there were fields unoccupied that I could not touch; there were towns without services that I could not reach; there was work to be done that I could not do. I had felt that the living voice of the living messenger, preaching the Gospel of Life and planting the Kingdom of the living Lord, would be the truest way to do the greatest work, and to build up in time, a diocese in that missionary jurisdiction. And so, I have been saddened, because my hands have been tied, and I have not been able to call men to occupy these fields; and while I have considered that the Missionary work was my first work, and that I could not, under the circumstances of the case, be responsible, or be especially interested in additional work, such as hospitals, or anything but my Missionary work, and the making of the Episcopal Fund and the building of an Episcopal residence for the future Bishop of Montana; yet I have never believed that educational work was not necessary, and I have never thought that hospitals were useless there. I have known that they were among the most important of Church buildings in these new fields, but I have felt that there was no chance of doing all that work at present, and I have felt moreover that if I planted the Church and built up the congregations, that these other things—schools, hospitals and all that belongs to Christ's work in the kingdom on earth—would come by the natural progress, by the natural growth, and by taking advantage of the opportunities that were opened; and so, when three years ago, the wife of the Missionary in Miles City said she wanted to start a school in the chapel and teach it herself, I said, "Go on and God bless you, but I have not got any money for you." She has gone on teaching it herself, each year, and has done good work in that mission. And when the rector of the St. Helena parish said he wanted a parish school in Helena, and would go to work and make room for it in the basement of the church, I said, "Go on, but I cannot help you in it." First one room was opened and one teacher engaged; then a second room was provided and then two teachers engaged, and to-day we have three teachers carrying on that work in the Parish school.

And if someone, by and by, should say that we think you ought to have a boarding school that you may teach and train the children throughout the Territory as well as in one or two places, and should give me 10 or 20 or 30 thousand dollars for that purpose, do you think I should refuse it? [Laughter and applause.] I do not know any Missionary Bishop that would. And when two years ago the rector of St. Peter's parish started on his mission to do hospital work, build a building, organize a body of trustees, I said, "I am glad you are doing it,

but I cannot help you; you must not depend upon me for \$1.00." He went on and rented a building, went on in a small way for one year, and then some good friends came to the rescue and sent out some trained nurses from New Haven, a larger building was rented, and they went on on a larger scale and the people began to see the value and blessedness of that grand work that was being done there. They began to see that we must have a building of our own if we ever could be self-supporting; and now we are cramped up in a poor, miserable, small building, crowded together, and we do our work under unfavorable circumstances until a building can be put up, and we be rid of rent and able to take care of ourselves. I said, "Go on, if you choose, I cannot help you, but don't you dare ask anybody for help beyond your borders until you do what you can yourself."

[Applause.]

And so during the past two months a lady of that parish has been through the streets with a subscription-book, and when I left there she had \$4,300 subscribed for building St. Peter's Hospital.

[Applause.]

And I hope they will make it \$6,000 before they are through. Now, do you suppose if there is any one in the east that wants to help build that hospital, so that when it is built we shall not owe a dollar, and can then say, "We can take care of ourselves," that I should refuse that help? You don't know me, if you think so.

[Applause.]

Three years ago we had an Episcopal Fund of \$12. To-day it is \$718 and if you give us back the little we have given for the enrollment fund, it will be \$1,718. Three years ago there was not a dollar for an Episcopal residence. To-day we have \$300. And so we are going on with the work; first of all plant the Kingdom and preach the Gospel; then, in as helpful and careful a way, to build up all the institutions that belong to a Diocese. It is the line that I have worked for six years in the past, and it is the line on which I shall work throughout all the future.

I have been able to increase the force of work, because the women of the Church have given me money to increase the number of my Missionaries. One year ago, the Woman's Auxiliary of Massachusetts pledged me \$500 for a Missionary. That man is at work ministering in three places. God bless the Woman's Auxiliary of Massachusetts. One year ago a single lady in connection with the Woman's Auxiliary, said she would try to raise \$500 for a Missionary in an unoccupied field. I think she has raised it. I have not the missionary yet, nor have I received the money, but I believe it is ready for me and I say, God bless the Woman's Auxiliary of the Diocese of Pennsylvania, and God bless the Woman's Auxiliary of all this land, and as long as I have a hand to use and a place to speak, I shall bless them and support their efforts. And I ask that they shall go on as they are going, to impart and give strength to all our work.

[Applause.]

That is my plan for the building up of the Church in the territory of Montana. I have not accomplished all that I wish to accomplish, my ambition has not been fulfilled. I have seen saddening days and hours of anxiety; yet, with every year, I have been thankful to be able to say that there has been an increase and progress. You see what the work is. It is yours not mine, and I am doing it for you. I am proud of your work at the east and while I want your help I want you first of all to support the general missionary work of the Church. I ask for offerings; I shall plead for them; but I say to every man and every woman in every parish, you have not done your duty, and until you have first of all done what you ought for the organized missionary work of the Church, domestic and foreign, we ask nothing; but after that, if you can help me, or anybody else, I shall be thankful for it. That is the way I teach my people in Montana and the way I shall teach throughout the future. There is the work. It is yours. If you approve of it I am thankful. If you disapprove of it, then tell me so, frankly and honestly, and I shall

most willingly resign into your hands the trust that you committed to my charge. But as long as you keep me there, I shall go on and work in that same way, and I believe that in time in that Territory there will be millions in the years to come; that the prophecy of the Evangelical Prophet will be fulfilled—"A little one shall become a thousand, a small one shall become a strong nation. The Lord will hasten it in His time."

#### THE ADDRESS OF BISHOP PADDOCK—WASHINGTON TERRITORY.

The last three years have been a period of great monetary depression on the Pacific coast. Many who have become actuated by that principle impelling us toward money getting, the desire of worldly gain, have returned to their homes impoverished rather than enriched; others have remained, have found themselves suffering for the comforts, or even in some cases the necessaries of life.

Every one knows how there is provided for an Israel of God, trusting in Him and calling upon His name, nutriment and refreshing even in hard trials and desolate places, but alas, many of those found in our new country have not learned how to suck honey out of the rock and oil out of the flinty rock, and have become embittered, alienated and seared towards God for what they deem a hard lot laid upon them; and, as the result, instead of gaining spiritual nourishment and refreshment, have become neglectful of God, and some of them perhaps have taken the advice of one foolish woman of old, "Curse God and die."

As the result of this monetary depression, in many of our feeble mission stations and small parishes, there has been a diminution or falling off in the pledges for the support of the Church of Christ, and the Missionary Bishops have been called upon either to provide from other sources for the salaries, at best too small, or else to leave the missionary to suffer, and perhaps seek another field, as the result of trials thickening upon them, and felt to be the more heavy from the fact that we are under the necessity of increasing our force; it must be diminished, or at least that the stipend must be diminished one thousand dollars for the next year. As a result it has not been strange to me that some of the missionaries have felt themselves justified or obliged to take other fields opening before them in the older states, where they might have more assurance of sympathy and support. We have lost in the last year double the number of any year before, or any two years before, and although these places have to some extent been supplied, I am really forced to the painful conclusion that the work of Christ and the Church must be diminished rather than expanded perhaps during the next year. Amid these trials resting upon the Missionary Bishops and Clergy, it has been my aim to bring home very truly to my own heart, and to impress upon the hearts of my beloved brethren, those words of the apostle: "Perplexed but not in despair; cast down but not forsaken;" and to realize in my own soul and to impress upon the souls of others, that although the work may at times seem to decline, and our hearts may be disposed to faint, it is the work dear to God, dear to Him who left the glory of heaven and gave Himself for us, dear to multitudes of God's people all over this land, and although at times, as with a river, there may seem to be to one upon it, a backward move, it eddies in back currents, yet the mighty stream is steadily pressing onward and forward. So we will take up the cause of the Church and of Christ, feeling at most that this state of things must be temporary, and in God's own good time, and through the prayers, self-denials and gifts of the people, this work must go forward, must go onward. Although realizing that much of the work of the Church is quiet, invisible in the hearts and souls of men, and not to be reckoned in the arithmetic of life, yet we have cause for encouragement, and have reason to thank God and take courage for some progress made during the last three years. The baptisms at the previous General Convention, three years ago, amounted to 311. During the last three years we are enabled to report 463. The number of confirmations at the previous



meeting of the Board of Missions three years since, was 104. Now we are enabled to report 212, a little more than double the number. At our last convention there was something said of the work done during the five years since I have been a Missionary Bishop in Washington Territory, and we were enabled to report that the number of Churches was very small indeed, but with us it was a day of small things. Now we are enabled to report that where before the Churches were seven or eight in number, they have increased to sixteen, just double. Also the work of Christ in education, which is, as we regard it, one of the most important works that can engage the attention of Missionary Bishops or their Clergymen, has been going forward with a fair degree of success. Last year about 250 persons, gathered from the various parts of the territory, were under Christian instruction in our Church schools. Many of these, I need hardly say, came from homes where there is scarcely any knowledge of God, or the Saviour who died for the souls of men. They are brought under the influence of our daily service, they are brought under the influence of Christian men and Christian women, they hear the word of God, and the result is that they go forward with high hopes to confess Christ in confirmation; the result is, they kneel at the table of the Lord, and as they go forth to their homes, they go as missionaries bearing the cross of Christ, and welcome the clergyman when he comes to preach Christ in their midst. We are also enabled to report the beginning of a number of hospitals; in one of our towns the building is now approaching completion, and with the memorial established some years since has been going forward with its work of love and mercy, its walls indeed being too small to accommodate the numbers who wish to enter it, but over one hundred each year have been there and had needs of the body cared for, and have had clergymen and Christian women to teach them the knowledge of the way of eternal life and health. Our Church property has increased so that whereas when I went into the territory we were enabled to report \$40,000, as its value, now, with the endowments, which have been given us, of which \$100,000 has come from one man, we are enabled to report church property in schools, rectories and church buildings to the amount of about \$300,000. But if any should suppose from what I have said that we little need aid in the future, I should be recreant to my trust if I failed to correct this impression. The population is increasing, little towns springing up all over the territory, and every missionary will bear me witness to the importance, and wisdom of early planting of the Church in these small towns. Young men come from the east; they encounter every form of worldliness and unbelief to an extent hardly to be realized by many dwelling on the eastern coasts. There is much to make shipwreck of faith and of good conscience for time and eternity. If we can have in each little town a clergyman of the Church and a building, no matter how humble it may be, if we can have these ready to meet the young men going forth to meet peculiar trials to be encountered in a new land, there is much which can be done to save time, and on the principal that prevention is better than cure it is wise to forestal the enemy and save our youth from destruction. Now in order to meet the exigencies of the situation I have been favored with aid from different sources, a small offering and a large offering, which have helped to rear a little house of God; and if I could take you with me, and show you, as it comes home to my heart, the blessing that will come from the erection of a chapel however humble in a little town, the blessing it would be to little children to be brought up in the Church and taught God and the Saviour, the blessing which would come to the young men and women through the daily service of the Church, the blessing which would come to those in advanced years who have taken upon themselves their baptismal vows, comfort in sorrow, strength in depression, usefulness in this life, and for glory, honor and immortality, I am sure that many of you would rejoice in the privilege of being thus able to

assist in the planting of The House of God in these growing towns.

And then, dear brethren, we need also to go forward with the work of Christian education. I have been blessed with aid in this good work which is being done, by the co-operation of Christian friends all over our land, but here is a territory extending over about 80,000 square miles. You might as well expect that a school in the western part of Pennsylvania, among the little towns, would answer for men in moderate circumstances dwelling on the broad prairies of Illinois, that a school in the glades of South Carolina would answer for those found on the shores of Long Island, as to expect that a school in the northwestern part of our territory will meet the wants of those dwelling in its southeasterly portion. Now I found on going to the field assigned to my care, St. Paul's School in the southeastern part doing a blessed work for the girls in all that region and making its influence felt for Christ hundreds of miles around. I pledged those in charge of that school to give to them my earnest co-operation in the rearing of a new building and carrying on the school. Then there came to me the offer from a layman offering to endow a school in the northwestern part of the territory if I could rear a building. I felt it my duty, and I turned from the work in which I was first engaged to try with the help of God and Christian friends to erect that building. Thank God for the aid and encouragement which I have received. Shall I live by my pledge? The time has arrived when this must be determined, whether this good work shall go forward, or whether it will cease. I cannot take upon myself the responsibility to close those doors and stop that work of education for our girls in that part of the land. I bring the matter before you, my brethren in the east, I lay it upon your hearts and consciences. Would to God that some one may be raised up who will say, I will rear that building, and so he may live to be a blessing to the youth of our land, the influence of this institution not only reaching hundreds and hundreds, but reaching tens of thousands, fitting them for glory, honor and immortality.

Now as to our work for the sick and needy, thank God it has gone so far. Thank God for the Christian helpers that have been raised up. This institution is open to every creed so far as our means will permit, but I have been obliged the last two or three years, to close it against those of the female sex and against little children, from the fact that there seemed a necessity resting upon us to provide especially for men far from home, far from mother, wife, sisters, friends, wounded in our mills and in our woods, with no one to care for them. The claim is thus pressing to provide for them, and although more has been done toward the establishment and support of the hospital by Christian women than men, yet with their usual unselfishness and Christian love, no murmuring has come from them that they are excluded from its benefits, but it has been a grief to me. I desire now to erect a larger building where men, women and children may not only be cared for in the body, but in the soul; and for this purpose an architect has offered me a plan and superintendence of the work in preparing a building, which when fully completed will cost about \$18,000, but of which, the central building and one wing can be erected for about \$12,000. He has in his estimate divided this into portions, saying this room may be built for \$450, this one \$500, this chapel \$750, and this ward in which perhaps twelve little children, or this ward ten women can be accommodated, can be built for \$3,000. I bring this matter to the great Church here. I ask, are there any who thus wish to gain the blessed promise to those who provide for the sick and needy, to live upon the earth a blessing to those who are in sorrow, need, sickness, or any other adversity, and who may hope at the last to hear from the dear Lord and Saviour those wondrous and gracious words "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

Now, beloved, I believe I have two or three minutes yet left, and I want to suggest to my friends from the east and from this part of the land, that they can hardly

realize the power with which it comes home to those dwelling in the far west, that they can hardly realize the importance of promptness in our action in this work devolved upon us. I wish here to tell you what a layman told me when he first went to live in what is now the State of Minnesota, that there was not another white man to be found in all that State of Minnesota, or in all the Territory of Dakota. He has lived to see within a radius of ten miles, over 200,000 people, and in that State of Minnesota and Territory of Dakota, where he was the first white settler, he has lived to see 2,000,000 of people. Now, dear brethren, I want to say that, although emigration may be staid for a little time in this country; yet that it is coming in and will come in mighty force during the next few years. I have seen the statement made by a member of the Reichstag of Germany, that the one thing now occupying the minds of the German people, is how to get enough money to reach America; and, dear brethren, of those who come, perhaps nine-tenths of them find their homes in this far west. They will be there to mold our character, to form our destiny, and you will feel their influence here in the east and in all of this land as truly as we shall feel it there. It is estimated by many that at the present rate of increase there will be seen by those now living 200,000,000 of people in this land, and they will be forming its character for good or for ill, for weal or for woe.

Dearly beloved, may God give us grace to do our part and to take possession of the land for Christ and for the Church, that we may see it Emmanuel's land, and win souls which shall be our hope, and joy, and crown of rejoicing.

THE ADDRESS OF BISHOP WALKER—NORTH DAKOTA.

Eighteen years ago there stood in one of the great churches of the city of New York a Missionary Bishop. A great congregation was gathered there. He told the story of the work, and told it in an eloquent, brilliant way. It moved that whole congregation to the very depths of their souls, as it seemed to me. The name of that man is a name precious everywhere in the Church to-day, the name of Robert Harper Clarkson, in Paradise. It was my privilege to be present on that occasion, and I must confess that as I heard his voice, his eloquent words regarding the work in the Northwest, my whole soul was moved. I could not but feel that in him was represented the true Apostle of the Church.

I have learned since it has been my privilege to go hither and thither over a portion of his field during the last three years, that it was noble work and solid work. Indeed everywhere as I traveled about North Dakota I found men, women and children who held that name in reverence and love. The little boy whom he had dandled on his knee, the railroad official whom he met at the station, the man who turned the brakes of the cars, the man who kept a fifteenth rate hotel (laughter) all had reverent words to speak of him. I could not begin my address to day without referring to that noble name and laying here my chaplet of love. I could not help telling you how I can say, from my

Continued on page 36.



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knowledge of North Dakota he is recognized as a courteous gentleman, a true and loving man, an eloquent and blameless bishop.

I presume it is not necessary for me to tell you where Dakota is.

I presume it is not necessary for me to tell you what its population is, and yet I was met at the threshold of my work with a question like this from one or two intelligent people. Are there any white people in North Dakota? My answer was; ask me whether people of any other race are there. White people predominate with us.

Now let me tell you who they are that it is my privilege to minister unto in my office of Bishop. I find gathered there a host of cultivated people from the eastern states, from the middle states, and nearly all the western states; all are represented there, and on that account I ask the sympathy of people of Ohio, New Jersey, Illinois, New York, Vermont and Massachusetts. From every state in the Union come your young men, men who are the life of the Churches, who have parents here to-day, men whom you have had on your hearts these years. These are the people we have to meet with, as I go to the prairie shanty, or as I go to the queenly mansion, as I do in some of our cities. I find on the shelf in the cabin, or on the book-case in the mansion, the works of Herbert Spencer; and where there is this, and other works of unbelievers, and in addition works of sound theology, it is necessary for our work to have men of thought, men of reading, men of diligence, and men of prayer. These are the men needed for that work; and I thank God I have a goodly number of them gathered about me, helping to tell the story of the Cross, helping to give comfort to those who are Christians, and to comfort others.

May I give you some statistics? I know it has been said in the past that Missionary Bishops are fond of telling the number of square miles over which they travel, that they are Bishops of acres too often, not Bishops of souls; but I think it can safely be said that in Dakota this is not the case for I believe you desire to know the truth.

Now, sir, the truth is my work covers one half of it. It embraces an area more than New Jersey, Delaware, Maryland, Ohio and West Virginia; or an area equal to that of the state of New York, Pennsylvania, Ohio, Maryland and Delaware.

Its population is equal to two Colorados, three Oregons, three Floridas, twelve Nevadas, or fifteen Delawares. Its growth, perhaps I need not mention this, still I think it pertinent to say it: its growth since 1880 is as follows: In that year the census showed 135,000 people, to-day there are over 520,000 people. I want to vindicate myself in saying that they are a very intelligent people: here is the evidence of it. There are no less than 2,000 school-houses with their children. This is more in number than there are in Vermont, Rhode Island or Florida, or in any one of the fifteen other states. There is a magnificent endowment to these schools of 3,000,000 acres of land, which land is fertile in great part, and which in time to come will yield an enormous sum of money.

Postoffices there; of these there are more than in any one of twenty three other states and territories, and Dakota pays more revenue through the P. O. Department than thirty-two of the different states in the Union.

Now I have further to say in reference to the work which has been given me to do. that in looking over the field I came to this conclusion at the outset—that what was needed was places of worship for the people, in scattered villages, and my aim was to build churches. My aim was not to give to people what were the offerings of men in the east, but to ask that they should help themselves, which I found them willing to do, in all cases. It is an independent spirit that I find in that land, men who recognize the doctrine of self-help very strongly, and and so we are right here and there with our little stone church, built of prairie boulders, beautiful, because of the variety of colors they present, chaste in architecture, a house we can look upon and say indeed, it is the House of God. We have reared since 1883, 11 churches to the honor and glory of God. There were when I went to North Dakota, four churches erected, to-day we have 15,

The value of the property has increased from \$17,000 to \$52,000. The indebtedness in 1883, to close of that year was \$3,500, the indebtedness to-day is \$5,800. The values then have increased to the amount of \$35,000. So much in the way of statistics,

But there is other work than this. That is, the work the faithful missionaries have done in the way of helping souls in the path of duty, and I have to say of this, that those who have worked with me have shown faithfulness, extraordinary faithfulness. When I tell you of a missionary who will travel 12 miles on foot to seek out a single family, or of another missionary who has gone hither and thither through storm and blizzard to seek out a single soul, when I tell you this I think you will recognize that I have mighty co-workers with me in the field, with the love of souls, who have the love of Christ in their hearts. So much in reference to our work among the whites.

I turn to a matter which it seems to me it is important I should speak of with a good deal of emphasis. I refer to the Indian work. We have done little as yet in North Dakota. There is an amount of that work in the Southern portion of that Territory. But there are some Indians who fall to us in the Northern part. Notably are those who dwell in the Turtle Mountains. Let me tell you of some belonging to the Ojibway Department. They some years ago emigrated from the Southern part of Minnesota, and established themselves in this part of our Territory. I found to my amazement, when I first visited them, thirty or forty Christian Indians who through the sixteen years during which they were separated from Missionaries of the Church and from contact with Christian people, who during those years maintained services among themselves, joined from Sunday to Sunday in the singing of hymns which they had learned at White Earth Reservation, and under whatever circumstances they had had to deal with, and with all they had to suffer, they had held to their teachings. I spent some time among them; I listened to their sweet hymns and heard their story of suffering; and here is a point upon which I would dwell. I found these men, these women and these children, Christians, like ourselves, exposed to all sorts of wrongs from white people.

Up in the wilds on the borders of Manitoba, away from other influences of civilized society, they are subject to all sorts of wrongs. While I was there I learned that an outrage had been committed which, if I were to mention, would bring a blush to the cheek of all who are here; and there was no hope on our part, in any way of having punishment given to the man who was guilty of such crime; no consideration of their rights. These people have been driven from a large reservation to one or two small townships, and are compelled to live there, receiving from the Government rations which amount to only three pounds of pork a month and fifteen pounds of flour, and on that they are expected to live from month to month, no means of supporting themselves, other than this—no game to assist. It is my intention, God helping me, to go to the authorities at Washington and ask there that their needs shall be considered, and that instead of being kept at the starving point from month to month and year to year, at least this Government shall show some regard to those in the Territory destitute and without means of support.

[Applause.]

In regard to Indian work, when I first went to Dakota I was skeptical in regard to it. I had learned my lesson in the east, where, alas! there is but sympathy for the poor people remaining there. But when in the Providence of God I was called to make a visitation during the illness of the Bishop of Minnesota, among his Indian churches, I learned then that if there is solid Missionary work done on the face of this globe, it is done for that people, there in that Northern part of Minnesota. I found there—at Red Lake, Winnebasha Lake, Wild Rice, and on the Red river—I found there Christian men and women, joining in the service, and taking their part in the services of the Church, and these men and women singing with all their voices, joining in the responses, apparently with all their

hearts, coming forward to the Lord's table with as reverent and devout a mien as I ever knew. And there I witnessed this beautiful spectacle. The Bishop there had taught them to give as well as to pray, and the Bishop stands at the door and there receives their offerings, and the alms basin is filled with gifts, not all in money, but bead-work and the like. They contribute of what they have. They do what they can. This is the work proposed in the northern part of Dakota to minister among this very class of people. The Ojibways have received something at least of a training, and have imbibed some of the civilization from the teaching of the Bishop of that diocese and his co-workers. In conclusion, dear brethren of the clergy and laity, I am the last of the Domestic Missionary Bishops to speak on this platform. Am I asking too much when I ask of you your prayers for us all. Is it not a fact that if there are any who need to have the petitions of God's people offered up for them it is the missionary Bishops as they go about their great work. My last word is in the spirit indeed of the Apostle, "Brethren, pray for us."

BISHOP BOONE'S ADDRESS—CHINA.

Rev. Father and Brethren: The last of the Missionary Bishops of the Church, and the only one from a foreign field, it is with great diffidence I would come before this assembly to-day, were it not that I believe that not only among my Rt. Rev. Fathers of the bench, but among many in this congregation, there are those who remember the work in the field of China from the days of my honored father down to this time. It is my great desire that I should reach every diocese in this land through its representation to-day, and tell them in a few words the importance of the field that they have given to their missionary Bishop at Shanghai, of its great interests, of the way in which we are endeavoring to do this work, and some instances that will carry it home to your hearts. In the first place, if you will for a moment imagine that the great Mississippi River should turn in its course and run from San Francisco to New York, and then remember that the Yangtze River runs throughout the whole breadth of China from the mountains to the sea, and that our port of Shanghai lies at one side of the great mouth of the Yangtze upon the alluvial land that has been made by the deposits of that river, and the Hoangho stretches up 800 miles: that by its tributary streams and in its valleys there is made a home and commerce for the population of upwards of 100,000,000 of people, and the responsibility of the evangelizing of this mass of people rests, so far as this Church is concerned, upon the persons whom you put in such a responsible place, do you wonder that I am able for one day to talk upon myself such a load. In the first place, I am thankful I am not alone in representing the Church in China. We have, since the day of my first consecration, three Bishops of the Church of England to share in this work, two of them outside, and one of them in the capitol of China, Peking. Those Bishops and myself divide the burden there. The most important probably of all those positions in the land is this on the Yangtze river, because it goes right through the heart of China. We have established a mission at Bengali, the center of our work up the river, and which the Chinese call the Market of Nine Provinces, and where we have baptised men of thirteen provinces, showing the multitudes that come there for trade, from different parts of the Empire. Now the work we are doing is to plant in this great Empire of the east the Church of Christ for the Chinese language. It is not an English Church, it is not an American Church, but a Chinese Church that is to be built up there by our combined efforts. And the work as we see it before us, is not a work to be done to any degree by foreign agents, but by the natives, that we may bring into the Church by baptism, by education, by ordination, that they may be our co-laborers, most efficient in every respect among their fellow countrymen. It is not possible for a foreigner ever to become purely and entirely changed into an Oriental; it is not possible for his stammering tongue ever to speak with eloquence that is natural to the sons of the land, and it is therefore

that we are looking to the natives to carry forward the banners of Christ throughout the length and breadth of the land. We believe that, as China in the past has been the grand civilizer of all the neighboring nations, so as this work progresses, the work in China, she will send forth her Missionaries into all the border nations round about and evangelise them. We believe that our men's schools, in which we have now gathered more than three hundred odd scholars and 153 boarding pupils, are missionary agencies in the first place, that give training to the young, which is of inestimable value in planting the Christian truth. We have our Catechism, the Creed, the Lord's Prayer and the Ten Commandments; the books of Genesis, Exodus and other portions of the Scriptures as they have been prepared, so that they will be able in their own words to express the sense. We see in the development of their lives, as they grow from year to year, how this truth has affected them.

It has been my privilege to see boys who entered schools at seven years of age, go through our theological course and be ordained in our schools. Schools not only to prepare the young, but we have had instances, from time to time, where these scholars going back to their homes, their parents urging them so participate in the heathen festivals, kneel down and worship idols, have stood up and said that they could not do it. "We have learned something of the Christian truth; we have been taught about the true God and the true way to worship." They have explained what they meant to their parents, and the result has been that we have gathered adults into our Church through this instrumentality. Besides this, our work has been among women. The natives have gone into new towns, settling down there, making the acquaintance of the people and building up small congregations: and besides that, going out from time to time into the neighboring towns and villages, preaching the gospel. It is our purpose to establish another mission through our native workers and such agents as we may be able to send. There is one missionary who has traveled over one district twice a year for several years, which has taken six or eight weeks at a time, without seeing that God's blessing was upon his efforts; but now some years later he has two thousand converts to crown his work. The Church of England has labored 10 years at one point, and now there are 4,000 converts in and about the village and reaching back into the mountains districts around it. Those Chinese converts have performed missionary services, and sent missionaries from the Chinese converts of the Church of England into various cities of the Chinese Empire. We have established among our converts a sustentation fund. It is our purpose they shall aid in the work of spreading the Gospel. We have said to them, we cannot expect you Chinese to give anything to our foreign clergy to do this work. Our Church must take care of us, and sustain us in our work; but we are ordaining native clergyman to do work in this country, for your people, and you Chinese Christians in your own land must help them. Our people will help us and you must help them. We believe there is hardly one communicant in China, who does not give out of his poverty and penury, at least something toward that sustaining fund, and the purpose of that fund is to support these natives who have gone to places where so far there has been no ministry of Christ.

Now we have also been endeavoring to do work for the Chinese girls. Bishops have spoken here of the great blessing and interest the girls' schools are in their Home Missionary jurisdictions. What can I say of such work among the Chinese people who consider that women have no souls, and who give them no education. Our schools come in there as a wondrous light. They take girls from the midst of ignorance and superstition and folly and bring them up as girls are brought up in these, our Church schools at home, to a reverential fear of God, to an understanding of their proper place, to be industrious, helpful wives in their home to which they shall go, Christian mothers to the children whom they will bear, lights and examples among the heathen women around



and about them who know nothing of what Christ has done for women.

We have also hospital work which is very helpful. I would like to tell the Church that our hospital in Shanghai is not supported by the Church, but is supported by local contributions from foreigners and the Chinese in Shanghai who have seen for years what that hospital is doing. Not only do they pay the current expenses of the hospital, amounting to something like \$3,000, but the native Chinese merchants—heathen men, have given something like \$10,000 to enlarge our hospital.

(Applause.)  
They have allowed us to erect missionary buildings out there, plain missionary buildings, and we have now a thoroughly kept hospital which is our pride and our glory, and the fund has come from those Chinese. We have in the wards the Scripture read daily to the patients. We have every Sunday services, and no word of hindrance from these heathen men. They recognize that we are working for their countrymen out of our generosity, and helping the poor, the ignorant, the sick; and they are willing to give of their means willingly that we may carry forward this work. Besides this, we have had instances of people coming to us and asking that we should open Christian day schools. They allow us to place Christian women there as teachers and they enable us to teach the Scriptures. A Chinese youth will learn a whole Gospel and commit it entirely to memory. We do not believe that a boy who has so committed such a portion of the Bible can ever forget either the words or lessons that have been drilled into him.

We found one day school that is visited once a week by one of our native clergymen. He goes there and spends the day in examining the scholars and instructing each boy personally in reference to the truth. We are endeavoring in our Theological schools to raise up trained native clergymen. We are now able to take our stand and prepare them for Theology through a course which is about equal to our sophomore year at home. They study philosophy, etc. These young men go to school for three years and a half, go through a course of study of the Creed and other books that we have been able to make abstracts of, and after taking this course we send them out two years longer for work, as catechists. They work under the charge of some Priest, do their work as assistants for two years; and then, if they are found as apt in the work as they were in the study, we ordain them to the Diaconate. We have now in our missionary jurisdiction of Shanghai four priests of established reputation as earnest workers. We have thirteen deacons, nearly all young men promoted after three years of study, who have been ordained since 1882, and who are doing good work in every way. I hope that these young men will go further and further into the provinces and towns along the Yangtze river and open up station after station, pushing the teachings of the Gospel further and further inland from the banks of the river, until at last the Gospel shall have extended all along and around the banks.

Now this is a work more than all else of faith and prayer. The Roman Catholic Church has a building in which no man ever enters and from which the woman who enters comes not out. Day and night supplication

Continued on page 38.

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In pursuance of action of the Central Advisory Committee of the Brotherhoods of St. Andrew, a convention of delegates from all the chapters of the Brotherhood is hereby called to meet at Apollo Hall, in Central Music Hall Building, corner of State and Randolph streets, Chicago, on Saturday, Oct. 23rd, at 3 o'clock.

The plan of the Convention will be as follows: A business meeting commencing at the hour named above, at which it is proposed to adopt a basis of union, and to form a Central Council of the Brotherhood, and to transact such other business as may be brought before it. In the evening there will be held a public meeting in Weber Music Hall, corner of Jackson street and Wabash avenue, at which short addresses will be delivered by delegates, and by clergy in whose parishes the Brotherhood has been at work. On Sunday morning, Oct. 24th, at 8:30 o'clock, a special service, with the Holy Communion, will be held at Grace Church, for the local Brotherhoods and for visiting delegates.

All the chapters of the Brotherhood are urgently requested to send as large delegations as possible, and all delegations from organizations of young men working on Church lines will be cordially welcomed as visitors on the floor of the Convention.

Please report at as early a day as possible to the Secretary of the Central Advisory Committee how many delegates your branch will send, with their names and addresses.

JAMES L. HOUGHTLING,  
Secretary.

R. W. SPRINGER, } Sub-Committee  
W. R. STIRLING, } on Convention.  
J. L. HOUGHTLING, }

To the Right Rev. the Bishops of the Anglican Communion:—

TOKIO, JAPAN,  
St. James' Day, 1886.

Right Rev. and Dear Brethren: We have been requested by a Conference of Delegates of the three Missionary Societies which are connected with the Anglican Communion in our jurisdiction to endeavor to set before the Church in England and America the special needs and claims of the great country in which our work lies.

The missionary fields of the Church are now so various and their needs for the most part so well made known by missionary publications, that a special appeal requires justification. This justification we believe to be found in the greatness and hopefulness of missionary work in Japan, combined with the shortness of the time during which it is likely that the present opportunity will be continued to us.

It is scarcely more than thirty years since this country, with its population of nearly forty million souls, was sealed to all intercourse with the West except through a single Dutch trading company. During the interval it has adopted, with startling rapidity, our civilization and customs, assimilating very much of our most advanced learning and knowledge, and itself being admitted to a recognized position among the nations of the world. The result has been a great displacement from the faith of the Japanese people in the religious systems which for a thousand years had held undisputed sway among them. Though Sintoism and Buddhism are still nominally the religions of the great mass of the people, they have ceased to have any beyond a speculative interest for the educated, and have lost much of their hold even on the lower classes. State recognition has recently been withdrawn from both systems.

Meanwhile, alike the treatment and popular estimate of Christianity have no less com-

pletely changed. Instead of being proscribed by public edict, it shares in the impartial toleration, which is now shown by the Japanese Government, of all religious faiths. Instead of being regarded with feelings of mingled contempt and hatred, it is now generally looked upon with interest and respect. Among the upper classes this is in part due to the belief, that it is an essential element in the higher form of Western civilization, which they have adopted in their modes. But a more spiritual motive often prevails. The work of the last two years, more especially, seems to have left upon the minds of many experienced missionaries, alike within and without our Communion, the impression of wide spread desire to know the truth.

Such a crisis in a nation's history seems to call for a combination in the Church's Missions of men of various gifts and powers. We desire to call attention to three lines of work which seem to us of special importance at the present time.

I. A wide field is open to those taking advantage of the new spirit of respectful inquiry who would give themselves to preaching and lecturing alike in the towns and country, a work with which might often be combined the preparation of books fitted to commend the faith to the Japanese mind.

II. The new system of education, which has been put into operation throughout the Japanese Empire, affords what we believe to be an unprecedented opportunity to the educational missionary. Alike in government and private schools instruction in the English language is now eagerly sought from the lips of those to whom English is their native tongue. A fair salary is assigned in return for a few hours teaching on five days in the week. The teachers in the private schools have the fullest consent of those who engage them to bring to bear upon their pupils alike in and out of school hours every moral and spiritual influence. Such missionaries, if attached to the staff of a society, would, in some cases, need to make little or no demands upon its funds other than for occasional expenses. Experience has already shown that large and even rapid results may be expected from such work.

In connection with this we would notice that in the capitals and some other large cities instruction in English is now desired scarcely less by the women than by the men of Japan. Ready access is afforded to English speaking ladies, who will undertake to provide it, and this in many cases with the hope rather than the fear on the part of the pupil, that the acquisition of the teacher's language will be accompanied by instruction in her faith.

III. Colleges have been established, for the education of clergy and teachers as well as Christian schools both for boys and girls. A small beginning has also been made in the training of Japanese Christian women to act as the model of apostolic days, as evangelists among the many millions of their country women, who are as yet unenlightened, and to help in the further instruction of their sisters in the faith. All such training institutions must for the present be carried on chiefly by foreign missionaries. Their importance is emphasized by the rapidity of the recent increase in the number of baptisms, which has been larger during the past year than during any year preceding since the foundation of the Missions. Such growth can only be healthful and permanent, if the newly baptized can at once be placed under well instructed as well as earnest pastors and teachers of their own nationality and tongue.

With opportunities and needs such as these, we have at present at work in connection with our Communion only twenty-one clergy, six laymen, and eight missionary ladies. So small a staff is insufficient even for the work in hand and without its increase, extension is impossible. Such increase, to be efficient, should be immediate. Here the hope all but reaches certainty that it is the Divine purpose to grant to adequate efforts on the part of the Church a new Christian Nation. But in a special sense to the people of these islands, now is the day of Salvation. Their old religions are indeed disappearing, but manifold superstitions

Continued on page 39.

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## Church Review

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CONTENTS OF VOL. XLVIII.

JULY.

- I. Some Points in the Labor Question, by Bishop Huntington. II. The Early Creeds of Asia, by John Dunlop, M. A. III. The Universities Mission, Zanzibar, by the Rev. A. L. Boyce, Chaplain U. S. Navy. IV. Marriage, the Table of Kindred and Affinity, by the Rev. G. W. Dean, S. T. D. V. Lotze's Microcosmus, by the Rev. G. W. Douglas, S. T. D. VI. From Shakespeare to Pope, by the Rev. Robert Lowell, S. T. D. VII. Contemporary Literature—Fiction, Biography, Poetry, History and Theology.

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1. The Church of Ireland, by the Rev. Campbell Fair, D. D. II. Courts of Appeal and the General Convention, by Hon. Geo. H. Bates. III. Can the General Convention Prescribe the Qualifications of Members of Diocesan Conventions? by A. S. Richardson, Esq. IV. The Bene Israel in Egypt, by Hon. Alex. W. Thayer. V. The Ancient Coptic Churches of Egypt, by the Rev. E. H. Jewett, S. T. D. VI. The Conquests of California, by F. J. Parker, Esq. VI. Contemporary Literature—Fiction, Science and Philosophy, Political Science, Theology.

SEPTEMBER.

1. The Book Annexed, Its Critics and Its Prospects, by the Rev. W. R. Huntington, D. D. II. Hegel's Philosophy of Religion, by the Rev. J. Ma. Bride Sterrett, D. D. III. The Theology of the Hebrew Christians, by the Rev. C. K. Nelson, D. D. IV. The Hymnal, by the Rev. Samuel Benedict, D. D. V. The Philosophy of the Supernatural, by the Rev. T. S. Cartwright. V. The Constitution of Ecclesiastical Courts, by S. P. Nash, Esq. V. Contemporary Literature—Fiction, Belle-Lettres, Ethics, Travels, Theology.

OCTOBER.

- I. French Colonial Effort and Failure, by the Rev. D. M. Bates. II. A Socialist's Plea for the Observance of Sunday, by the Rev. J. Johnson. III. The History of the Papacy During the Reformation, by J. G. Hall, Jr. IV. John Barrett Kerfoot, by the Rev. E. E. Beardsley, D. D., LL. D. V. Marriage with a Deceased Wife's Sister, by Prof. J. A. Wainwright, M. D. VI. Divorce and the Marriage Relation in Recent Fiction. VII. Contemporary Literature—Fiction, Biography, Theology.

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The *Church Review*, under the efficient management of Messrs. Houghton, Mifflin & Co., enters upon a new era. Everything relating to its business management has been committed to this well-known publishing house. The literary scope of *The Review* will be greatly enlarged. In a word, it is proposed to make *The Church Review* the foremost literary and critical journal in this country. While it will discuss from time to time the great questions affecting the interests of the Church, still it will not confine itself to theological subjects. Its object will be to exhibit the salient features of an able and trenchant review (not magazine) addressed to a literary and intelligent constituency.

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Each number contains 112 pages. Persons subscribing now for 1887 will receive the numbers for October, November and December free. Subscriptions for the publishers will be received at the stand of THE DAILY LIVING CHURCH in Central Music Hall, or may be sent direct to the publishers. The editor of *The Church Review* makes the following announcement concerning his forthcoming work on "The Law of the Church in the United States."

The edition of one thousand copies of the work on "The Rights and Duties of Rectors, Church Wardens and Vestrymen in the American Church," (by the Rev. Henry Mason Baum, Philadelphia; 1879, 345 pages, \$1.50,) is now exhausted, and as there is an increasing demand for it, the author has decided to prepare a much larger and more comprehensive work under the title *The Law of the Church in the United States*. It will embrace:

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- [c.] Every subject on which Churchmen should be informed in regard to the Law of the Church will be fully treated, and a digest of the decisions of American Civil and Ecclesiastical Courts.
- [d.] An Appendix of Forms.
- [e.] A Full Index.

In the preparation of this work the object of the author has been

- First, to gather into one volume all that properly appertains to the law of the Church in this country, for the guidance of the Clergy and Laity in the discharge of their duties; and
- Second, to turn whatever demands there may be for it in the direction of building up the *Church Review*. The work will make an octavo volume of over six hundred pages, and will be ready for delivery early in January.

THE AUTHOR WILL GIVE A COPY TO EVERY SUBSCRIBER TO THE CHURCH REVIEW FOR 1887, WHO PAYS THE FULL SUBSCRIPTION PRICE, \$4.00. This offer will be held open to the end of December, and after the publication of the work the price will be \$4. in cloth. Law sheep, \$3.



and infidelities wait to occupy the ground, if it is not claimed by the Faith of Christ.

On the other hand the opinion held by many does not seem unfounded, that when the people of these islands themselves shall have been gathered into the Fold, missionaries sent forth by them might exercise as large an influence on the Nations of the neighboring Continent as was exercised by missionaries from Great Britain in the early Middle Age on the Nations of North Europe.

We appeal then, with many prayers, for men and women fitted alike by the Spirit of Wisdom and the Spirit of Love, to enter in at the great door and effectual, which has been opened to us. We venture to commend most earnestly the facts which we have addressed to your consideration, asking you to bring them, as opportunity may offer, before the clergy, the missionary societies, and the students in our universities, colleges and theological schools.

Necessary support will, we cannot doubt, be provided for efficient laborers. Earthly recompense it is not in our power to offer them, and they will not seek it. Rather they will feel that to be allowed to share, at the crisis of its religious history, in bringing a great and noble people to the knowledge of God, is, till the day of Christ, its own all-sufficient reward.

We are, Right Rev. and Dear Brethren, your faithful Servants in Christ, (SIGNED.) C. M. WILLIAMS, Missionary Bishop of Yedo.

(SIGNED.) EDWARD BICKERSTETH, Missionary Bishop of the Church of England in Japan.

The Right Rev. the Bishop of Delaware.

The Annual Meeting of the American Church Sunday School Institute, will be held in the Cathedral and adjoining buildings. Chicago, Ill., Tuesday, October 12th, 1886.

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9:00 a. m.—Holy Communion.

10:00 a. m.—Meeting of Teachers and others for the informal discussion of topics bearing upon Sunday School work.

3:30 p. m.—Business meeting of the Institute.

7:30 p. m.—Evening service and addresses upon the following topics: "The Scope and Aim of the Sunday School." "The Superintendent's Office." "The Teacher's Preparation."

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The daily papers announce the fact that Bishop Wingfield, of Northern California, has declined the Bishopric of Easton.

Rev. J. F. Sexton, a graduate of Cheshire (Conn.) Academy, and rector-elect of the parish in that city, is in the city at 126 West Jackson street, where he will be pleased to meet any one who desires to inquire in regard to this institution

The twenty-fourth anniversary of the Evangelical Education Society will be held (D. V.) on Sunday night, October 24, at 7:30 o'clock, in Grace church, Chicago. The business meeting will be held Thursday, October 21, at 7:30 o'clock, in the same church. ROBERT C. MATLACK, Sec'y.

There will be a Celebration for the alumni of Nashotah House at St Marks' Church, on Thursday the 14th inst., at 7:30. Breakfast will be served in the choir rooms. On the evening of the same day the Rev. Dr. Leffingwell will be pleased to meet the alumni at Kingsley's for supper at 8 o'clock.

R. F. SWEET, Chairman Committee. General Convention, Oct. 9, 1886.

A public meeting will be held in the M. E. Church, southeast corner of Clark and Washington streets, at 8 p. m. on Friday, October 15th, when addresses will be made by the Right Rev. H. C. Potter, Assistant Bishop of New York, Rev. Phillips Brooks, D. D., and Rev'd Father Osborne, from Boston, Rev. W. N. McVicker, from Philadelphia, and other distinguished speakers. Subject, "Organized Charity in its Relations with the Church and Society." Admission free.

The Triennial Reunion of the Alumni of the General Theological Seminary will be held in Chicago, October 18th and 19th as follows: Monday, Oct. 18 at 8 p. m. Evening song at the Church of St. Clement, State and Twentieth streets. Preacher, the Right Reverend, the Bishop of Quincy. Tuesday, Oct. 19 at 7 a. m. Celebration of the Holy Eucharist in the same Church. At 8 a. m. Breakfast at the Hotel Woodruff. Tickets one dollar, to be had of Rev. J. H. Knowles, 609 Wabash Ave., Chicago.

Church Temperance Society: A public meeting of the above society will be held in Farwell Hall, 148 Madison street, on Wednesday, October 13th, at 7:45 p. m.

Rev. H. C. Potter, D. D., Assistant Bishop of New York, will preside, and the following addresses will be delivered:

- "The C. T. S., its Basis and Objects," by Rev. E. A. Bradley, (Indianapolis.)
- "Diocesan and Parochial Organization," by Rev. Edwin Osborn, (Boston, Mass.)
- "The Drink Problem in Large Cities," by Robert Graham, (New York.)

Members of the Convention are especially and earnestly requested to attend.

A GENERAL meeting in the interest of the Girls' Friendly Society for America will be held in the Chapel of Grace Church, Wabash Ave. between 14th and 15th Sts., on Tuesday evening, October 12th, at a quarter before 8 o'clock. The Bishop of Maine will preside. Addresses will be made by the Rev. Edward Osborne, of Boston, the Rev. A. E. Johnson, of Salmon Falls, N. H. and others.

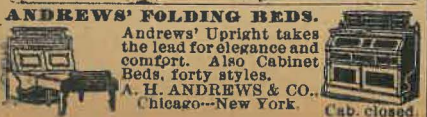
A conference of Churchwomen, interested in the purposes and work of this society will be held in the Sunday-school room of St. James' Church, corner Cass and Huron Sts., Wednesday afternoon, October 13th, at 8 o'clock.

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