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The
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE
Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

VOLUME LIII, MDCCCLXXXVIII.

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THE SPIRIT OF MISSIONS.

VOL. LIII.

JANUARY, 1888.

No. 1.

BOARD OF MANAGERS.

THE FOLLOWING ARE ELECTED MEMBERS:

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

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

Right Rev. G. T. Bedell, D.D.
Right Rev. H. B. Whipple, D.D.
Right Rev. D. S. Tuttle, D.D.
Right Rev. A. N. Littlejohn, D.D., LL.D.
Right Rev. W. C. Doane, D.D., LL.D.
Right Rev. O. W. Whitaker, D.D.
Right Rev.

Rev. H. Dyer, D.D.
Rev. E. A. Hoffman, D.D.
Rev. William N. McVickar, D.D.
Rev. J. Livingston Reese, D.D.
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Mr. W. Bayard Cutting.
Mr. Bache McE. Whitlock.
Mr. Elihu Chauncey.
Mr. Wager Swayne.

Mr. James M. Brown.

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

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

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

REV. JOSHUA KIMBER, *Associate Secretary,*

MR. R. FULTON CUTTING, *Treasurer,*

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

22 BIBLE HOUSE, NEW YORK.

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

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, DECEMBER 14TH, 1887.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Dudley, Scarborough, Starkey, Potter and Paret; the Rev. Drs. Reese, Eccleston, Davies, Satterlee, Swope, Huntington and Brown; and Messrs. Coffin, Stark, Vanderbilt, Low, King, Shoenberger and Whitlock. Of the members *ex officio* the Right Rev. Dr. Coxe was present.

— The General Secretary announced the death in Philadelphia on the 16th of November last of the Rev. Dr. James Saul, which was announced in the December number of this magazine. A committee was appointed to draft on behalf of the Board a suitable Minute expressive of its sense of loss in the death of the Rev. Dr. Saul.

— The officers of the Board for the last year were elected for the year, and the standing committees were chosen.

— Letters were considered from several of the Bishops in the Domestic field with reference to their missionary work.

— A special committee appointed last month to take into consideration and report upon letters received that day from the China mission and others promised by the next mail, relating to the harmonizing of differences in the mission, submitted all the letters bearing upon the questions at issue, and reported as follows:

From letters submitted herewith it appears that the Missionary Bishop—as the only way in his judgment to meet the present difficulties of the mission—has practically separated the work of his jurisdiction into two parts; the Rev. Messrs. Graves and Partridge having been sent to the up-river portion of the jurisdiction, the Bishop himself remaining at Shanghai. Inasmuch as the responsibility for this action rests with the Bishop the committee do not feel called upon to recommend any action on the part of the Board of Managers.

The committee offered the following resolution:

Resolved: That the Missionary Bishop have his attention drawn afresh to the rules of the Board with reference to Foreign missionaries, and that both he and they be earnestly requested hereafter to observe strictly those rules both in the letter and in the spirit.

— Communications were received from the several Bishops and a number of missionaries in the Foreign field, portions of which will be found in this number.

— A letter from Bishop Boone, under date of November 11th, was laid before the Board, representing the necessity as a sanitary measure of the rebuilding of St. Mary's School, Shanghai, in the coming spring, and earnestly asking that money may be raised for this purpose. He asks also for the rebuilding of the Church of the Nativity at Wuchang. As no estimate of the cost of either of these works was given they are to be made the subject of further correspondence. Meanwhile, it is desirable that contributions for these purposes should be forthcoming. The Bishop also asks for the appointment of a lady of fair gifts and education, of good health and sound sense, to work with Miss Wong in St. Mary's School. She should be from twenty-five to thirty years of age, so that she may be able to acquire the Chinese language. He adds: "Miss Wong will break down if not relieved speedily, and her loss would outweigh the loss of any other single worker in the mission."

— A letter was also laid before the Board from Bishop Williams of Japan, who writes that he is seriously disturbed that the Board had been able to make no appointment as yet of a lady teacher to take the place which will be vacated by Miss Riddick in 1889. Whoever is to take that place should be in the field now studying the language.

— The Rev. Dr. Eccleston represented to the Board the pressing necessity for an appropriation of \$750 to assist in the completion of Christ Church, Crozierville, Liberia.

— The Right Rev. Dr. Paddock of Massachusetts having earnestly requested that his resignation of membership in the Board be accepted on account of his inability to perform the duties, the resignation was accepted with an expression of sincere regret.

EPIPHANY AND FOREIGN MISSIONS.

THE Epiphany teaching that Christ is the Light of the world and that He was manifested to enlighten the Gentiles, makes this season a peculiarly appropriate time for offerings in behalf of Foreign Missions. It is the work of His Church to illuminate the dark places of the earth, where to-day as in the Psalmist's time are the habitations of cruelty. Will not the clergy redouble their efforts during this Epiphany season, and make the offerings for Foreign Missions as large as possible? The Second Sunday after the Epiphany, January 15th, is the day suggested for these offerings, where diocesan or parochial arrangements have not fixed another time.

THE FIRST QUARTER AND THE SECOND.

THE aggregate of contributions to our treasury for the first quarter of each fiscal year—from September to December—is always smaller than that of any other quarter, and it scarcely furnishes an indication of what the offerings are likely to be for the year. So far, however, as it may be thought to have significance, it is gratifying to announce that the receipts to December 1st, this fiscal year, are \$28,260.73, against \$23,253.78 for the same time last year. The next quarter's contributions will be more significant, and it is to be hoped that both in number and amount they may show that the Church is fully alive to the interests of the missionary work.

AMERICA AS A FIELD FOR MISSIONS.

WHEN the great extent of America as a field for missions is taken into consideration, it will appear that no grander opportunity is presented anywhere on the earth than that which stretches out before us in this our own land; that no field glows with more inspiring hope, or presents a more imperative demand upon the faith, the zeal, the labors, the prayers and the gifts of God's servants, than does our own country. Whether in regard to the extent of territory, more than 3,000,000 square miles, or the growth of population from 4,000,000 a century ago, to approaching 60,000,000 now, or the large immigration, or the diversity of people from almost "every nation under heaven," there is a sense of magnitude which contrasts with the measure of effort now being expended upon Domestic Missions.

Upon the Church of to-day presses a duty, in reference to our country, which cannot be lightly discharged. It is the duty of meeting promptly and energetically the various races of people which form our mixed population, and moulding their moral and spiritual life by the sacred influences and principles of the Gospel of Christ. Out of the heterogeneous elements which make up our population is to be formed a homogeneous nationality, when almost literally all nations shall here become of one blood. To determine the type of that American in his moral make-up and of the nation of which he shall be a type, is a stupendous work. To make communities Christian and states Christian, so that the nation may still be in the years of its maturity and greatness a Christian nation, should be the object of unceasing prayer and effort. In order that

America may impress the world and hold forth a light for all people, and that all nations may be blessed through her, it is first needful that, in fullest measure, she shall receive the blessing herself; that in all her borders God's Holy Name shall be honored and His worship established. This is the work of Domestic Missions.

COLLECTIONS FOR WORK AMONG COLORED PEOPLE.

THE Missionary Council, acting on the suggestion of the Commission for Work among Colored People, appointed the fourth Sunday in January, the 22d inst., for offerings for missions to colored people. The greatness of the work to be done in this department of our missions furnishes a sufficient reason why the appointment should be observed in all our churches, and we hope the result may be such as to encourage the enlargement of the Commission's work.

LONDON CONFERENCE ON FOREIGN MISSIONS.

It is purposed to hold in London a general conference on Foreign Missions in June of this year. An invitation is extended to all foreign missionary societies in Europe and America to send representatives to participate in the conference. A general committee, in which the Church of England is largely represented, is charged with making preparations for the conference. A committee has also been formed in this country to co-operate with the English committee. Already the American committee has held several meetings, at which the Rev. James Johnston, whose mission to this country was to secure prompt and efficient action, was present. The general subjects to be considered embrace missionary comity, the place of education in missionary work, training and support of native workers, organization of native Churches, missionary literature, medical missions, woman's work, etc. These general heads are subdivided by various practical questions which have arisen in Foreign mission work.

From the present outlook it may be expected that the London Conference, which is to sit from the 10th to the 20th of June, will be of very great interest and importance in its bearing upon Foreign Missions. It is earnestly desired that all friends of missions will keep this proposed meeting in view, and make it a subject of special prayer that those who are preparing for it may be guided by Divine Wisdom and that the conference itself may receive the abundant blessing of Almighty God.

RECENT ACTION OF UNIVERSITIES AND COLLEGES.

WHEN Dr. Livingstone was at Oxford and Cambridge during his last visit to England, he urged the universities to found a mission of their own in Africa, and the result was the well-known Universities' mission to Central Africa. The students of Trinity College, Dublin, raise \$3,000 a year, which they give to the support of the Church Missionary College at Fuchow, China. The Scotch universities have recently decided to unite in the support of a mission in India, and now institutions of learning in America are following these excellent ex-

amples. The students of Princeton College have raised \$1,600 for the purpose, and a missionary has already been selected. The theological seminary at Princeton has raised \$646, and will probably try to increase the sum by several hundred dollars before designating a missionary. Knox College, Toronto, and Queen's College, Kingston, Canada, have each sent out their own missionaries. If each of the colleges in our country were to imitate these good examples, how greatly would Christian missions be furthered in the world and the colleges themselves be benefited! Moreover, what is true of universities, colleges and theological seminaries, is true also of many parishes, which are abundantly able to support missionaries of their own.

THE SPIRIT OF CHANGE.

THE Bishop of Kentucky contributes to the *Churchman* an article suggesting the question, whether it be not desirable to repeal the Missionary Canon. The Bishop testifies that the present organization is the *ideal* Christian organization, and that it has elicited admiration and praise from leading minds in England and a longing desire for such an organization in the English Church. Bishop Dudley's question is, whether the present arrangement is practically better than having two or many voluntary missionary societies by which men of like views should combine to further their particular views in the prosecution of missionary work. We think such a step would be altogether deplorable. It would be a retrograde step from a lofty position of unity in aggressive work to a condition of strife and rivalry. If we cannot hold strongly together and work with enthusiasm in the prosecution of missions then it must be manifest that all talk about Christian unity is worse than vain. Would it not be much better, and exhibit a higher sense of the calling of the Church and a truer faith in the Lord of the Church, if all men would sink their minor differences, and move forward in solid phalanx to conquer the world for Christ?

CHINESE MORALS.

THE Rev. Sidney C. Partridge, of our China mission, has made a telling response to Wong Chin Foo's article, "Why am I a Heathen?" To the Chinaman's statement, "I was born and raised a heathen, and practised its moral code," Mr. Partridge replies:

If he really *practised* it he did more than almost any fellow-heathen that has lived during the last thousand years. The very point of all heathen morality is that it is entirely theoretical; no heathen in his senses really practises it. The venerable Dr. Williams, after a residence of forty years in China, says: "The Chinese need something more than a moral code; they have had morality and honesty *preached* at them now for 2,000 years, and there isn't in China to-day a man who would be willing to lend the emperor a dollar on his own name!"

Universal suspicion and distrust is the rule in China. Let us stand in the great market square of Shanghai at early morn. Let us take out of that great throng say 500 people—men, women and children. Out of that entire number there is not one that does not carry his own pair of scales! Why is this? Because no purchaser in China ever trusts a vender.

I have never known a Chinaman in any walk in life to take a dollar from another

THE VALUE OF PRAYER FOR MISSIONS.

man without first testing the purity of the coin. "No trust" of any kind—that is the heathen rule. The father does not trust the son; the son in his turn does not trust the father. I say that is the rule—I mean the rule of life and practice. It matters nothing that some old philosopher 2,000 years ago said men must be honest and trust each other—the test is in the action. Do men to-day follow out these precepts of the heathen sages? That is the question—and every one who lives in China knows that they *do not!* No! Heathenism is a theory, but Christianity is a practice—rather heathenism is a doctrine, but Christianity is a life.

THE CHILDREN'S LENTEN OFFERING.

BISHOP MORRIS calls attention on another page to the Children's Lenten Offering, and urges that this very important custom, which is observed with great interest in several of the dioceses, may be taken up earnestly this year by all parishes, and that the children of the Church may be led to contribute their Lenten savings to the general missionary work.

We will be ready, as usual, to supply mite chests, one for each child. It is particularly requested that orders for mite chests be sent to us early, as in other years so many have come at one time that the manufacturers have not been able to fill them as promptly as they desired to do.

DESIGNATED OFFERINGS VERSUS "SPECIALS."

BISHOP SEYMOUR strongly urges upon his people to send their contributions to the Board of Missions and not "to substitute individualism for obedience to law." We must, he says, "trust our accredited representatives."

The *Living Church*, from which the foregoing is quoted, adds: "In this we fully concur. . . . Whatever is given let it be given through the appointed agency. . . . At the same time contributors have a recognized right to designate their offerings as 'special' for any work in which they are most interested." All of which is quite true; but we would add that the great need is to augment the amount at the disposal of the Board for the present appropriations, and that in order to meet individual preference it might be sufficient to designate "for China," "for Japan," "for Africa," or for work at such or such a point. In this way the moral effect aimed at would be secured without deranging the appropriations. And this is what we understand the *Living Church* to mean.

THE VALUE OF PRAYER FOR MISSIONS.

THE appointment by the House of Bishops of the Eve of St. Andrew's Day for intercession for missions was made the subject of pastoral letters in many dioceses, perhaps in all, and seems to have been generally observed. Leaflets prepared at the Mission Rooms, containing suggestions for missionary services were ordered in large numbers by Bishops for the use of their clergy. We learn from many sources that on the First Sunday in Advent sermons were preached upon the subject of missions, and that special services of prayer for missions were held during the week. We trust that the good influence of this observance may be felt in all our missionary work.

When the people are led to pray for the Church's missions they will gain an increasing sense of the reality of the work, and will have their hearts stirred to a larger love and truer compassion for the souls of men. We need often to be reminded that the source of power for effective service is Divine, and that without God's blessing we can do nothing. However many and great may be the obstacles to spiritual success a Church united in purpose and bowed in prayer shall triumph over them.

Let the importance of prayer for missions, so well impressed by the Day of Intercession, be kept before the minds of the people during the year, and let them be encouraged to make their prayers specific for particular fields and individual workers. In this way the great cause and the servants of that cause will be brought near to the hearts of the people in our parishes. When we earnestly seek in behalf of our missionaries grace and strength for their work, we shall be able to rejoice in their prosperity. "More things are wrought by prayer than this world dreams of," and in the saving of souls prayer is a power which brings success when all other means fail.

TO-DAY IN CHINA.

It is said that China has progressed more during the last quarter of a century than in all the thirty centuries of her previous history, and in the last few months the progress has been more marked than ever. Her leading men are no longer stolidly conservative, but they are becoming wide-awake and progressive. Christianity receives favorable mention in government edicts, and Christian educators are invited to government institutions. Our mathematical science and natural philosophy are to be included in the government competitive examinations, which heretofore have been based only upon the works of Confucius and Mencius, the theory being that what was not contained in these ancient writings was not worth the knowing. Soon thousands of Chinese young men whose hopes of official position depend upon passing the government examinations, will be sitting at the feet of American and European teachers.

The father of the present young emperor and other magnates of the empire have made journeys in ocean steamers, escorted by Chinese men-of-war built and equipped in foreign style. Railways and telegraphs are being built, and a recent imperial decree orders the construction of a grand trunk railroad from Peking to Canton. The glories of the Grand Canal, the hitherto great highway of travel for mandarins and others, are ended.

The mineral wealth of the empire, which is said to be very abundant, is being examined and reported upon by foreign experts, with the sanction of the government, and the immediately available money of Europe and America is freely offered and is being accepted to open these buried treasures and to build the railways and telegraphs. These measures will prove to be a very heavy blow to the popular and enslaving *fengshui* superstition.

Wonderful indeed are the changes which are occurring in this ancient and populous empire. The old claim that there are about 400,000,000 people in China is again revived by the secretary of the Russian legation at Peking and other competent authorities, who say that the Taiping rebellion, the famines,

and other calamities in the eastern provinces drove many of the inhabitants into the western, and that though there are fewer people in the east than before the rising of Taipings there are many more in the west, the province of Szechuen alone having now a population of 70,000,000, or about twice the number of people contained in the whole of the Japanese islands.

Foreign capitalists realize what a magnificent empire China is in which to invest their money, and how immense will probably be the returns; and so American, English, French and German syndicates keep their representatives there to offer money and men wherewith to work the mines, increase the means of communication and travel, and labor otherwise for the material prosperity of the country. Would that those whose duty it is to promote the spiritual and eternal weal of the many millions in this vast realm, realized as fully the magnitude of the field and the certainty of glorious results from Christian enterprise and missionary zeal.

THE GOVERNMENT AND RELIGION IN AFRICA.

WE have noticed from time to time, during the past few months, the troubles which the Cavalla Greboes have caused the Liberian Government. Bishop Ferguson in a recent pastoral letter, makes the following reference to the duty of Christians toward the government:

The present political outlook is not at all cheering: the little ship of state is riding heavy seas, and thoughtful citizens are watching her with considerable anxiety. Churchmen cannot view the situation with indifference. Far be it from me to limit the Holy One of Israel, who can as easily accomplish His purposes by one set of human instruments as another; but I am of opinion that the advancement of civilization and Christianity here is dependent in a great measure upon the nation's well-being, and its fulfilling the part which has been evidently assigned it by God to effect His great design concerning Africa. To repeat what I said on this subject in my first report, the mission will best succeed in its holy purposes by supporting and strengthening (morally) the government; and furthering the interest of the missionary enterprise by the government will have much to do with the prosperity and success of the nation. We need to pray at all times for the nation's welfare. The Church, recognizing this fact, has appointed a prayer for the "President . . . and all in Civil Authority," to be used at every service. The importance of a hearty use of this general prayer, besides special petitions in this time of need, must be apparent to all. In the language of St. Paul, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."

WORTHY MONUMENTS.

A WRITER in the *Open Court*, under the signature of "S. A. U.," speaking of the idle waste of money on monuments of stone, points out a better way of preserving the names of the departed:

With already so many true monuments, or reminders of the lives of noble men and women who have passed away from our sight, as we have, it is but a poor imagination which can think of no other method to make record of such lives than by gravings on stone, marble or bronze. What monument, however costly, could so well recall the mem-

“THE SPIRIT OF MISSIONS.”

ory of James Lewis Smithson as the Smithsonian Institution which he founded? Stephen Girard would have been long since forgotten but for the Girard College; thousands every year bless the memory of Peter Cooper, whose not naturally handsome face we have seen radiant with pleasure and beautiful with kindness on the “reception nights” held in his munificent and sensible gift to struggling men and women, Cooper Institute; James Lick, odd, eccentric and independent as he was, would have already become less than a name, though it is but a few years since he died, were it not for his beneficent gifts, of which the Lick Observatory alone is sufficient to immortalize him; John Harvard would never have been heard of to-day had he taken the whole sum given to found Harvard College and built himself therewith a monument of granite. A modest New England girl of quiet tastes and fond of literature, named Sophia Smith, would never have been heard of outside of the little village where she lived and died, in spite of the fact of her inheriting a fortune, if she had not wisely endowed Smith College for the higher education of women with that fortune; and the Lilly Hall of Science attached to that college will keep forever green the memory of Alfred Theodore Lilly when his kindly face shall have passed away from the memory of living women. So, too, will the name of Mary Lyon be ever remembered in the history of woman’s progress in education; the Order of the Red Cross will continue its beneficent work long after Clara Barton shall have “passed beyond the bounds of time,” and her name will be forever embalmed in its archives.

If we would, as a people, honor after death any brave or good man’s memory, we can build such helpful institutions as they would have been glad to found or aid had they the means, and call them by the names we wish to engrave in the minds of those who might otherwise forget the virtues which they embodied.

“THE SPIRIT OF MISSIONS.”

WITH this number begins a new volume of THE SPIRIT OF MISSIONS. We shall endeavor as in the past to make it a faithful record of our missionary work and a stimulus to zeal for the extension of the Kingdom of our Divine Lord. The moderate price of \$1.00 a year should bring it within the reach of a very large number of Church people, and we earnestly desire that the number of its readers may rapidly increase. Specimen copies will be sent upon application to the addresses of persons who may easily subscribe for it if they will. Will not our present readers help us to reach a larger circle by sending to us such names and addresses? We copy from the correspondence of the *Standard of the Cross and the Church* the following generous tribute to the value of our missionary magazine. The last sentence of the writer indicates the best means of swelling the missionary contributions, and so of extending the work of the Church:

What a pity it is that THE SPIRIT OF MISSIONS is not better appreciated by the Church! It should not only go to every house, but it should be carefully studied and read. It is always full of the most interesting facts in regard to Christian work in all the world. It tells what the Church is doing. To every Christian man and woman it should be more attractive than a political journal or a magazine of fashion; it should be more exciting than the latest novel. If there is any lack of interest in Church work or in contributions to sustain it, it is due to ignorance. . . . THE SPIRIT OF MISSIONS has been put without cost into the hands of 3,836 of the clergy and no response came from 1,536 of their parishes. Were it thoroughly read and digested by our Church people we believe that in a twelvemonth the missionary contributions could be doubled, and we should be glad to see the experiment tried.

BRIEF MENTION.

THE claims of our missions in their several departments, should be brought before every congregation once a year, and the people should be invited to contribute to their support. This is a good time in which to begin a good practice. If all our congregations would in this month of January send an offering to the treasury of the Board it would give joy in all our missions. Let it be done !

WE are hoping to announce at an early day the appointment in China of a lay treasurer for the China mission. The Board was greatly surprised, some time since, to learn that the mission's books had not been written up since 1883, but that "a sort of memorandum of accounts" had been kept during that period. The Board has urgently renewed its request to the Bishop to appoint a layman as treasurer and report his name at the earliest possible moment. The amount of money handled in our China mission is thirty-five or forty thousand dollars a year.

WE open Volume LIII. of THE SPIRIT OF MISSIONS with a portrait of the Bishop of Connecticut, who is, by virtue of his office of Presiding Bishop of the Church, the President of this Society. The engraving is from a photograph by Hennigar of Middletown, Connecticut, and presents what might almost be called a "speaking" likeness of the Bishop.

OVER 85,000 copies of HOME AND ABROAD, for Advent, 1887, have been sent to the clergy, upon their application, for distribution. The paper will be found useful during the Epiphany season as well, where collections are to be taken. We should be glad to supply them in any numbers required upon the orders of the clergy.

A CHURCH CALENDAR for the Year of our Lord 1888, containing the Tables of Lessons for the year, was sent to all the clergy in November. It will serve as a reminder, also, of the general missionary work, marking the days designated for offerings, and keeping the subject of missions constantly in view. We have received many grateful acknowledgments of the Calendar. A single error has been pointed out to us in the second morning Lesson for the Third Sunday in Advent, which should read "St. Luke 1. v. 57," and not "St. Luke 1, 1-57."

WITH OUR CORRESPONDENTS.

THE Rev. John McKim, of our Japan mission, at present in this country, writes: "I received a letter a few days ago from one of our Japanese catechists, Mr. Tanaka, in which he wrote glowingly of the progress of the work about Osaka. There were thirty-one baptisms between the middle of October and the middle of November."

A rector in the South in sending a liberal contribution from his parish, writes: "I am a firm believer in *giving the people a chance to contribute*. Their failure to do more for the missions of the Church is largely owing to the lack of earnest and loving appeals by the clergy. The laity are not *niggardly*. A little more faith, more personal interest, and a large amount of daring *pluck*, on the part of the clergy, would bring into the treasury more than double the amount now realized. When people are taught to give heartily, as unto the Lord, it does not decrease parish support, but rather stimulates in all benefactions, because the promise is fulfilled, 'He that watereth shall himself be watered.' Developing parish prosperity is not the *ultima thule* of our work; but that Christ's 'way may be known upon earth, His saving health among all nations,' to have 'all the ends of the earth fear Him.'"

THE CHILDREN'S LENTEN OFFERING.

I CONFESS to a little feeling of disappointment that the matter of the Children's Lenten Offering for General Missions did not receive some attention at the recent Missionary Council in Philadelphia, and I think that this feeling is shared by many of your readers. You have given timely notice of this offering in your excellent Calendar for 1888; but it seems to me that it would have been a great help if the Missionary Council had thought well to include this among their recommendations. Our Enrolment funds, Church Building funds, Woman's Auxiliary, Systematic Offerings, and all our appliances, will in the end avail us little, if the children of the Church—those who are so soon to stand in our places and take up our work—are not trained by "line upon line" and "precept upon precept," into an intelligent knowledge of and lively interest in the missionary work of the Church.

You tell us that this custom of devoting the Children's Lenten offerings to the work of the Missionary Society is growing more and more, and needs only to be generally adopted to make it a great power in the Church, especially in training the children to an interest in her missionary work. Is it not possible then to have this good "custom" so generally adopted, that that parish or mission in the whole Church which omits it shall be a marked exception? Why will not every one of our Bishops urge this?

Let me give a few figures, which I take from THE SPIRIT OF MISSIONS for last January, that may serve to help in this matter.

It appears that this "custom" began in the year 1878, with an offering of \$7,000, which in 1886 reached the handsome sum of \$24,000; while the whole sum for nine years amounted to \$128,500. I have not the result for 1887; but, assuming that it was no less than for 1886, we have a total of \$154,500 that the children of the Church have given in the last ten years through their Lenten offerings alone. I call this a splendid result, and one which the most sanguine among us would not have predicted; but its great value is in what it shows the possibilities of the future to be. This offering for 1886 was \$24,000, and a call was made through THE SPIRIT OF MISSIONS for \$50,000 in 1887. It is surely possible to reach that sum.

In the article in the last January number of THE SPIRIT OF MISSIONS, a table is given of the contributions of the first twenty-five dioceses, which is quite instructive. It appears from this table that the six dioceses of Pennsylvania, New York, Connecticut, Massachusetts, Ohio, and Northern New Jersey (now the Diocese of Newark) gave more than one-half of the whole \$24,000, leaving fifty-six dioceses and missionary jurisdictions to give the other half. This would only require an average sum of a little over \$200, while the lowest of the six dioceses above gave \$817.28!

Can you not through urgent appeals to the rectors, through diocesan agencies, possibly, through the instrumentality of the Woman's Auxiliary, so present the importance and promise of this work as to call out the co-operation of every congregation in the Church, large or small?

If I have not already taken up too much of your valuable space I would like to say a word further as to the value of this Lenten offering in its *teaching* influences with the children. In this respect it is especially in harmony with the idea and purpose of the season of Lent. It is not so very hard to interest children in home enterprises—to adorn the chancel of their own church, to put in a stained-glass window, costly altar, or rood-screen, or buy a handsome Sunday-school banner, etc.; but this is something in which they are to sink their own personal interests and likings, and are called on to give their earnings and savings to objects out of sight and far away from home, where there can be no possible motive of profit, pleasure, or visible reward for self. For the six Sundays of Lent diocesan and parochial objects, however popular and pressing, are to be laid aside, and these united gatherings poured into the one missionary treasury, for the work in which the whole Church is engaged and to which the whole Church is pledged. This view of the Children's Lenten Offering makes it one of special value in their training and discipline; in view of which we plead for its adoption in every diocese, in every congregation, and in every family of our wide-spread Church.

B. WISTAR MORRIS,
Missionary Bishop of Oregon.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

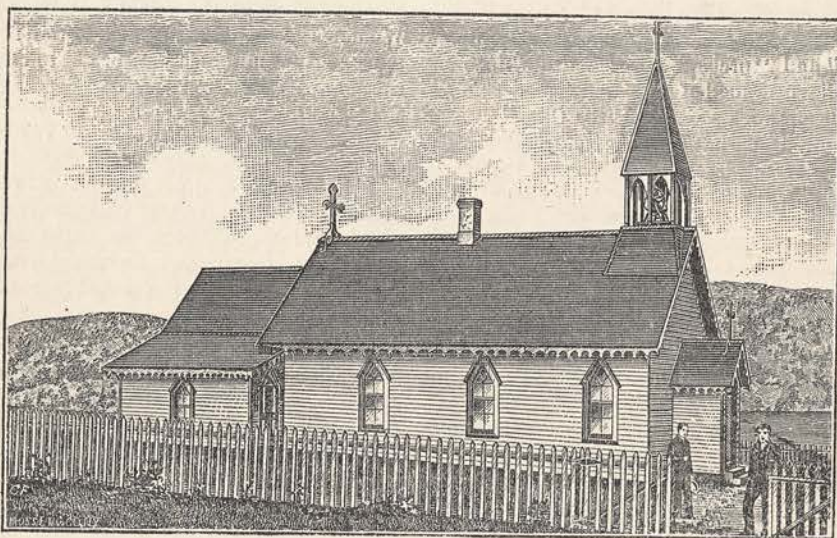
I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

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

A LEAF FROM THE HISTORY OF THE ROSEBUD MISSION.

AN account of the progress made at the Rosebud Indian Agency in Dakota, since the establishment of our mission there, in June,

on. Our circumstances are different. We cannot, therefore, in common sense or justice look for them to move at our rate.



CHURCH OF JESUS, ROSEBUD AGENCY, DAKOTA.

1875, may, it is hoped, awaken fresh interest in that promising field. Let it be premised, however, that we should be encouraged by even small results for large outlay; that we ought not to measure the advance made by Indians in a given time with what we should have a right to expect in our own people, and that progress of any kind is necessarily slow in a race and country where there is—the opposite of what surrounds us—but little to stimulate activity. The grand momentum which we have inherited from generations of ambitious pushing is with them wholly wanting. They sit, as those devoid of a motive to act, beside the way; while we, against our wills, are goaded

Still, the changes which have been made in and by them during the past eight years, thanks to the increased energy of the government and the support furnished by the Church to its workers there, are really great in proportion to the means employed. They are well worthy the careful study both of those who look with interest on the Indian question from a political point of view and those who, from a higher plane, have faith in the redemptive power of the Gospel: its power everywhere to lift up them that are down and to make headway against all sorts and conditions of hindrances, for the salvation of all sorts and conditions of men. From either point of view the fair-minded

observer will see in this short page of new-made history on a single one (and that not among the most promising) of the sixty or seventy Indian agencies which are scattered through our western territory, much to warrant greater endeavor.

After a disheartening succession of removals by order of the government, at intervals of three years, or less, and for distances of hundreds of miles (eight such removals between 1868 and 1878); in each of which the entire people were obliged to abandon whatever improvements they had made, and, suffering from the demoralization inseparable from those wholesale tearings up of homes and herd-like migrations, the Upper Brulé and associated bands of Sioux were finally located near the head-waters of the Rosebud Creek, in Dakota, in September, 1878. The selection of this spot for an Indian agency, when one chief reason for its existing at all was that it might become in every respect a representation of what it was desired the Indians should imitate, exemplifying in the midst of them, by its neat buildings, cheery homes and orderly arrangement, our own methods of culture and refinement, was a master stroke of incompetency on the part of the special agent then in charge. Doubtless, he was led into this folly by the dominating influence of the then controlling chief, Spotted Tail, who saw in the alienation of this tribe from the life of their fathers only his own decline as a potentate, and the decline of his large band of Brulés ever before and since leaders in the opposition to progress.

Thus it came that a people, no small part of whom were willing to make some efforts in self-help, and a few at least of whom, during their brief stays at other locations, had made commendable exertions to heed the counsel of the government and their friends in making themselves homes, were set down, in spite of their protestations, on a most undesirable part of their large reservation. It was a place where houses, if built at all, must stand on sandy hill-sides and farming was out of the question. Hence, after their former custom, the whole people—six or seven thousand—settled about it within a radius of two miles in large camps, convenient to water and the ration-house, consuming the timber with reckless waste, and thus destroying before the spring all the natural beauty of their surroundings.

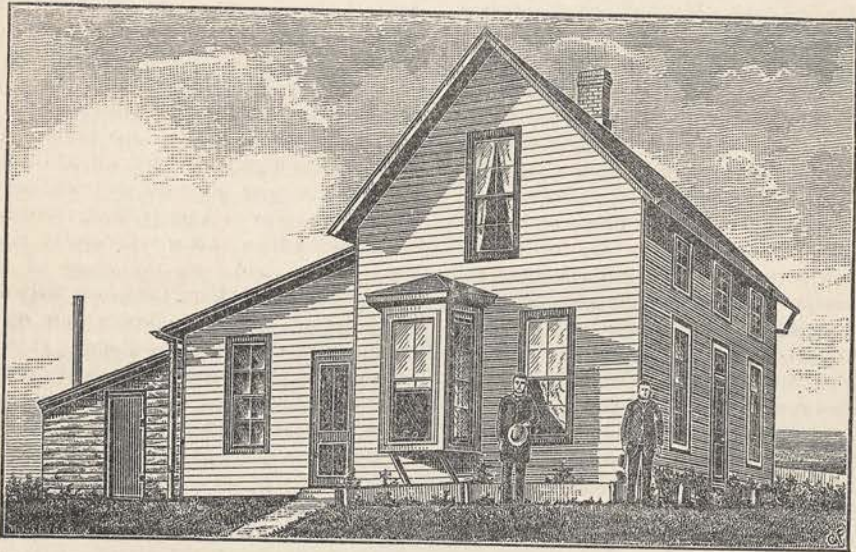
The mission had been established among these people during their short stay at Beaver Creek, Nebraska. It had been generally well received and had soon gained a secure footing; having on its list of baptized members several hundreds, and of communicants about fifty. It had also become widely known; was regarded by the majority with respect and held even in affectionate esteem by many who, as yet, it may be, had no thought of entering its fold. Still, hatred of it lurked in some breasts; for evidently its voice was that of one crying in the wilderness, "Repent ye"; its aim was in harmony with that of the government, and it proclaimed the necessity for even more radical changes than the latter. This opposition gathered courage from the enfeebled condition of the mission owing to its loss of buildings, the dispersion of its members, the disastrous gap inevitable in its regular operations during the tedious and generally disorganizing move of 265 miles, made but a year previously, from Beaver Creek to the Ponca Agency, and, more than all, from the false rumor maliciously circulated that *it* had been the cause of that move. A strong effort, therefore, was made to get rid of it when the people were set in motion for their present home. It was, however, by God's providence, wonderfully preserved through all vicissitudes and permitted to establish itself at the new location, although in a quite unfavorable place for its work.

It very soon became evident that the spot chosen for the new agency was in no respect adapted to the advancement of the Indians in home-building and industrial pursuits; that if anything was to be accomplished with them in these respects, they must be induced to scatter about, at long distances from the agency, on tracts more suitable for farming, stock-raising and the like. To this they were constantly urged by the government officials and their true friends; but again the subject of removing the agency itself to a better site and thus unsettling everything afresh, was stirred up and kept in agitation for several years. No wonder that the people, mindful of their past experience with a travelling agency, were slow to venture far in making improvements likely soon to be abandoned and lost. A few, however, did venture, and in time the talk of removal died out. The better sort began to

weariness of the idle life and foul environment of the agency camps, and in 1882, headed by the chief Good Voice, the first settlement was formed on Oak Creek, thirty miles from the agency, on good land. These who thus took the lead, showing the influence of their training in their willingness to help themselves, were all at the time, or soon after became with but few exceptions, members of the Church.

A mission (now called Calvary) was soon established among them, and a mission school, conducted by a native catechist until the government school was opened. Soon other villages were formed at various dis-

provide a school and teachers for each thirty pupils. It thus came to the relief of the Church, which for lack of funds and men was unable to keep pace with the newly forming settlements while doing both her own and the government's work. As a consequence, there are to-day, besides the one at the agency, twelve schools conducted by the government, in as many outlying villages. These all are well provided for in neat frame buildings (two of them the property of the Church) and are doing a truly great work. Competent, refined and Christian teachers, with a superintendent for the whole, have come forward to this undertak-



MISSION HOUSE, ROSEBUD AGENCY, DAKOTA.

tances from the agency, and as fast as practical with the means forthcoming missions and schools were provided for them by the Church; the government as yet doing nothing in educational work. But invariably a fair proportion of these advanced companies in the new departure were already Christians, or favorably inclined to the Church, and seldom failed to negotiate for a mission and teacher from her before making their settlement.

After three such missions had been put in operation, with Church schools as adjuncts, and several more colonies had gone out from the agency, the government seemed suddenly to wake up to its long dormant pledge, made to these people by treaty in 1868, to

ing—ladies and gentlemen, several of whom are taking an active part as lay-readers and catechists, and all of whom, by their faithful endeavors to exert a healthful influence and by all means within their reach elevate the population surrounding their respective schools, as well as the children who come to them for instruction, are engaged in a Christian enterprise. The government has also placed farmers at several points, having the oversight of large (by far too large) districts; but the good results of even this meagre supply are seen in many ways.

It has thus come about that, in less than ten years, this large people, dreading strangely to live apart from one another, and living next to the closely compacted

camps, have been widely dispersed over their previously neglected lands; but a handful are left near the agency. The old-time Indian village of canvas *teepees*, thrown into close proximity without order, has become a thing of the past: you may see it henceforth no more forever among the Sioux. In its stead, log houses, many of them quite respectable in size and appearance, dot the plains, or are strung along the water-courses, where timber and good land were found together. The old dress is rapidly giving place to that of civilization, and farms ranging from one to ten, twenty, and even 100 acres under cultivation, always in some way and often neatly fenced, with growing herds of horses and cattle attest the capability of the red man to take care of himself, and are prophetic also of what may be done with him under proper conditions. What he lacks by nature is "push;" what he needs is *pushing*; more pushing to give him more "push." The solution of the Indian problem lies there.

The record written above, however, shows progress commensurate with the effort made. Six or seven thousand wild Indians, huddled about the government storehouses in canvas lodges, simply to draw food and clothing without effort and consume them in the feast, the dance and gambling, in less than ten years broken up into twenty-odd colonies and making rude efforts for self-support; sending their children to school; going often to church; travelling long distances at frequent intervals, under real difficulties, in all weathers, on horseback or in their wagons to draw their diminishing rations, and living much like the white settlers in any newly opened part of the West, in log houses, the work of their own hands—this is a great gain. They are not yet ready to take their lands in severalty and become citizens; but are they not approaching that condition, let others say what they will in disparagement of our efforts to help them to reach it? Here is work worthy of our statesmen; but it is a *larger* work, requiring, yes, richly deserving, much more study, provision of instrumentalities and judicious handling than they seem hitherto willing to concede.

If we turn, now, to the aspect which more nearly concerns these pages—the ecclesiastical—our outlook is no less reassuring. The list of communicants has passed 200,

while the record of baptisms has passed 1,000. In place of the one church near the agency, with its full congregations, with its Sunday-school of 140, and with an average attendance of from thirty to forty at daily Evening Prayer, there are now to be sure, except when special occasions bring many Indians to the agency, only a scant remnant left; but five pretty frame chapels, at out-stations, with religious services held in government school-houses at six other settlements, making twelve mission points in all, and St. Mary's Boarding-school,* these, with their often crowded gatherings, compensate by many fold for this reduction at the central church.

In four instances when mission buildings were to be erected at distant camps, the Indians being unable to contribute money, with commendable zeal hauled the building materials from the railroad, thirty to fifty miles, with their own teams, without charge, as their contribution to the work. The women, more praiseworthy still for their persevering effort, aided in sums varying from \$25 to \$200 raised by the sale among their own people of garments and quilts made by their own hands or contributed by friends of the mission—white and Indian sisters thus making together a double offering and accomplishing a double good. With equal zeal a few deserving colonies have pleaded for years and still do plead for a church, school and missionary, offering to help to the utmost, when these are promised.

Substantially the same changes and progressive movements have taken place at the Pine Ridge, Lower Brulé, Crow Creek, Cheyenne River and other agencies besides Rosebud, among the Sioux, where missionaries of the Cross labor in obedience to the command, "Go ye; make disciples of all nations, baptizing them." Much more of a similar character might be added; but, we fear, enough has already been told to throw out into bold and painful relief the alarming truth that *we* in our lukewarmness toward the cause of Christ, and not the Indians for any unwillingness to embrace it, are the responsible parties before God, the guilty ones at the bar of a righteous Judge. Have we not by our conduct toward these our brothers, who offer sacrifices with us to the same All-Father, gone all too closely in the

*See Frontispiece of THE SPIRIT OF MISSIONS for October, 1887.

footsteps of Cain, and do we not still by our indifference to them reply, "Am I my brother's keeper?" We, not they; the wicked and slothful servant who (that he might "make money" wherewith to gratify himself the more after his own notions, perhaps), kept his Lord's money laid up in a napkin. Else how, when, with doors thrown wide and hands stretched out to us from every portion of a whole nation, for whose redemption *equally with our own* the Son of Man came and offered Himself a willing victim—how at such a time is the arm of His Body withheld that it does not

save? How is His Church's treasury empty, her zeal narrowed and belittled to the making of gorgeous housings for herself in the midst of luxury, her young men eager only for place and fortune, her maidens self-gratified with embroideries and fine needlework, unwilling to go forth, to endure hardness, to spend and to be spent in the cause of Christ? Are we soldiers of the Blessed Jesus, and things like these stir not in us an impulse to forsake all and follow where the hard-pressed outposts of our comrade host do battle against tremendous odds?
W. J. CLEVELAND.

BISHOP J. A. PADDOCK'S SEVENTH ANNUAL REPORT.

THE year has been one of trial to the Bishop in that he has been suffering from a nervous trouble, which has prevented him to some extent from doing the work which he desired to do. After the General Convention last autumn he was counselled by his physician not to visit churches and individuals at the East, to whom he had desired personally to speak as to that which had been accomplished through their co-operation in the past, and what was pressing upon us at the present time. Since returning to the territory, the like nervous trouble has constantly interfered with that which he desired to do. He prays for patience and for relief in God's time, and supplicates the Giver of all good, that others may, by their abundant labors, gifts and prayers, supply the Bishop's "lack of service."

The work has also been hindered, as frequently in western fields, from the lack of clergymen to go forward in feeble mission stations; but it is encouraging that, at more places than in former years, communicants have responded to the Bishop's call on them, and acted as lay-readers in places that could be only occasionally visited by the ordained missionary. With gratitude I add that we have never had a more faithful and successful band of clergymen than during the last year. So, at most of our stations, there has been visible progress.

St. Paul's, Port Townsend, during the period that it enjoyed the services of the Rev. C. B. Crawford, added a chancel to the church building, and in other ways showed signs of growth.

All Saints' Church, Spokane Falls, to which Mr. Crawford has recently gone, is

about to erect a chapel, and seems to be starting into new life and vigor.

The Rev. S. R. S. Gray has added to his mission, stations on Orcas and San Juan islands, and is, I believe, working faithfully, with increasing success, in his large field.

Trinity Church, Seattle, has made some improvements on its church building, and the rector and people have had the joy of seeing Grace Hospital, for which they have been working for years, completed and entering with good promise on its work of mercy and healing.

St. Luke's, Tacoma, has found it necessary to add to its sittings, and seems likely to need enlargement ere another year rolls by. St. John's Chapel, in the same city, and the church at Puyallup, indebted to the missionary zeal of the rector of St. Luke's, Tacoma, for their organization and for occasional services, have been improved, and St. John's is likely soon to become an independent parish.

At St. Paul's, Vancouver, the Bishop has had the joy of finding the attendance of the young at the Sunday-school largely increased, of confirming a class of twenty, and of learning that a new organ has been ordered for use in the church.

St. Paul's, Walla Walla, has been gaining under the ministry of the Rev. Mr. McEwan, and is mourning that he has on account of impaired health resigned the rectorship.

At some other stations, there have been signs of improvement, while at only two or three places have we been forced to mourn retrogression.

On a visit to the Makaw Indians at Neah Bay, I baptized several of the pupils trained

in the school supported by the government. Service is here read, I am thankful to say, each Lord's Day, by a young man employed in the school, and religious instruction is given by the matron and others connected with the institution.

During the year, I have received, toward the endowment of two beds, in the Fannie C. Paddock Memorial Hospital, \$1,250, and in addition to this \$56.27 toward the endowment of the "Children's Bed," making the amount contributed at different times for this latter fund, \$1,939.04. There has been sent me, toward the erection of a new hospital building, \$4,362.65. One thousand dollars more would complete the endowment of the "Children's Bed," and for the erection and furnishing of a new hospital building we should have \$10,000, in addition to what we hope to obtain here. I crave the aid of the benevolent and charitable, in this endeavor to provide for the sick and needy. Our present small building is now filled to its utmost capacity. Most of the patients, being men far from home and kindred, would have none to care for them when sick and destitute but for such a house of mercy. It looks to the saving of the soul as well as the healing of the body. The superintendent is a clergyman of the Church. Some patients, when discharged, have we trust heeded the Saviour's words, repeated by His minister, "Thou art made whole; go and sin no more." Some, on their dying bed, have been helped in preparation for that world where "there shall be no sickness," "no more death." The benefits of such a hospital are not, however, confined to those lying on beds of suffering. Careless, worldly, unbelieving men feel that there is something God-like in that sympathy and charity which can reach across a continent and lead to provision for the care of those unknown and far away. The house of mercy is thus a silent but effective preacher of the Gospel to every passer-by. By the estimate of the architect, rooms in the proposed building may be constructed for from \$150 to \$500; the chapel, for \$1,000; a ward for men (containing twelve beds), for \$3,000, and a ward for women and children, for a like sum. I hope to be permitted to go forward with the building this season, and I shall be thankful for any gift, large or small, which it may please the benevolent to make, and pray that many, showing "blessed charity," may,

in the last Day, hear from the precious, loving Lord, those wondrous words, "I was sick and ye visited Me;" "inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

The Church schools at Tacoma, in the western part of the territory, have been prospered and have done good work. The Rev. J. W. Colwell came to us at the beginning of the school year, to become head of the college for boys. The school now numbers sixty-five scholars, of whom seventeen are boarders. From his devotion, ability and success in the past, we confidently look to see the youth so trained that they will in coming years be a blessing to the community and add strength to the Church. Mrs. Wells continues to be the efficient head of the seminary for girls, and, aided by an accomplished corps of teachers, is earning a good name for the institution, and increasing its numbers year by year, coming from all parts of the territory, and from regions adjacent. The roll now contains 115 names, thirty-one of the pupils being boarders.

St. Paul's School for Girls, Walla-Walla, which for some years did a blessed work for the young in the eastern part of the territory and in Idaho, has languished, and can hardly be expected again to prosper until its dilapidated buildings give place to a better structure on another location. Toward this end I have obtained lots and laid the foundation for a suitable building. Would that the friends of the young and of Christian education would enable me to go forward. The importance of these Church schools can hardly be over-estimated. Through them we gather, year after year, at the most impressive period of life, many of the young whom we could not otherwise reach. We bring holy influences to bear on them, and when we have blessed them, we send them back to their homes to be a blessing to others. The truth is well put in one of the reports to the General Convention, from the committee on Christian education: "There is no subject more vital, none more closely connected with the well-being, nay, the very life of the Church. In its broader scope and in its deeper soundings it touches and includes every other interest both secular and sacred. The whole growth of Christianity and the stability of society depend upon the kind of education which children are receiving."

Who will aid me in this work of blessing

and saving the young and preparing them to be for blessing and salvation to others? By such work we may gain souls which shall be our "hope and joy and crown of

rejoicing in the day of the Lord's appearing."

JOHN A. PADDOCK,
Missionary Bishop of Washington Territory.

NEWS OF THE ALASKA MISSION.

PRIVATE letters have been received by the relations of the Rev. John W. Chapman, containing the latest intelligence from the Alaska mission, from which we are permitted to take the following:

"THE YUKON RIVER, August 1st, 1887.

"I have been at Anvik for ten days, and have just left Mr. Parker there, quite nicely settled, while I am going down to St. Michael's again by the steamer to look after the remainder of our goods which we were not able to take up the first time, and to get a few more supplies. By Mr. Parker's energy and perseverance everything is made ready for beginning school work, and I presume that to-day he has begun to teach the Indian children the alphabet. He has an Indian in the house with him, a man who acted as his guide last winter. He came in to see us; we asked him to stay that night and he seemed to wish to stay on. He has the reputation of being honest and industrious, and was always handy about the house and on the lookout for something that needed to be done, so Mr. Parker engaged him to stay until our return. I took an especial fancy to him because when I was buying fish from some of the Indians one day he would not let them offer me the bad ones. He gave us some Ingalik words, enough to show me that some of their sounds are unlike those of any language I ever heard before. One sound at the end of some words is like a sneeze. I am quite charmed with the location at Anvik.

"It does look as though the upper country would be opened up by the mining. Reports keep coming that at certain points all the gravel bars yield good profits, and that the country is filling up with miners. They say, however, that food is scarce, and some who started in with insufficient supplies are starved out and are coming down the river. This was the case last year. Plenty of men went in with little means of withstanding the winter, crowding in to be first in the field, and were compelled to leave in the fall. I cannot help contrasting

our methods with their hasty way of going in.

"We are provided with stoves, which are said here to be much superior to open fireplaces, and with the most convenient tools and whatever humanly speaking can insure comfort, and whatever time has been consumed in preparation is more than made up by the ease with which we are now working. Our arrangements for teaching and housework this winter have been settled as follows: Mr. Parker teaches three hours a day and gets supper; I teach two hours, from 10 to 11 A.M. and 2 to 3 P.M., and get breakfast and dinner. On Saturdays Mr. Parker takes the baking and I the washing and ironing. We are living well. The native women do our sewing neatly and make our fur garments and our boots of deer-skin with soles of the thick skin of the seal. The natives are not altogether untaught in Christianity, though to most of them I think it is more a name than a principle. Soon after we moved in they brought us skins to sell to us; but we made them understand that we were not traders, but had come to tell them of Jesus Christ, and pointed to the cross which we had on the table. The room was full of Indians, and the spokesman said, with a lighting up of his face, 'I sabe; Indians sabe,' *i.e.* 'understand.'

"These natives dress for the most part either in skins, or in garments made of heavy cotton drill or ticking. The children are often miserably clothed in rags of skins that hardly hide their bodies, yet I have several times seen instances of instinctive delicacy. One such, rather remarkable for an Indian, was the withdrawing to an outer vestibule as meal-time came, in order not to be intrusive. They seem to like to sit around until we bid them good-by, or 'good-night' at any rate. Though sometimes an annoyance, this makes them accessible to us, and I cannot help regarding it as one of God's merciful provisions for helping along His work, just as some followed

for the loaves and fishes, but rose to something higher. We are establishing the principle that only those who work can expect to have food, and they seem to understand it."

"St. MICHAEL'S, August 13th, 1887.

"I have been sketching a good deal, but not in color. The mosquitoes here are better bred than the Anvik ones, and allow one to sketch. The disappointed miners are beginning to come down the river. There are half-a-dozen in town now, and probably the steamers coming down later will bring others. They report that there are about 300 in the upper country. I have just completed my purchases. A trader is to be located at Anvik this winter, a Russian half-breed, the brother of the Priest at St. Michael's. I do not doubt our relations will be pleasant. Some of the traders will be our good friends. They certainly treat us with much consideration. I should say that there are not more than a dozen in this district, *i.e.*, along the whole Yukon river. Their children should be educated, and I am thinking that a boarding-school ought to be started for them and for the natives—possibly two schools, one for boys and one for girls. A saw-mill in this country would support itself from the start, and I am

thinking we ought to get one up within a couple of years if the mission gets adherents. At present all the sawed lumber made in the country is prepared by hand, and it is a scarce article. I would rather have a good mill here than a good mine.

"A pleasant thing occurred a day or two since. An Indian whom I had seen at Anvik, came down the river, and I saw and recognized him. A day or two afterwards as I was walking along he came to me and asked me in broken English, 'You back, Anvik?' *i.e.*, whether I was going back. I said, 'Yes, I go back to Anvik;' and his face beamed as he said, 'All right, all right,' which is an expression they all use when they are satisfied. We have a plenty of daisies here now, and a great variety of flowers. Cranberries are beginning to ripen, and we shall probably have plenty brought to us at Anvik. They are preparing the boats to start up the river. This will probably be the last letter this year, unless possibly a boat comes down the river in time to get some account of our doings at Anvik down here before the 'Bear' gets here, which is hardly probable; so I bid you all good-by, and may God spare us all to hear from each other next year."

MISSIONARY INTELLIGENCE.

ALABAMA.—The Rev. J. F. Smith, a missionary of this Society, says in his quarterly report: "In my last report, I mentioned as points where I officiated only Talladega, Montevallo and Brierfield. Since then I have given up Talladega, and resumed my labors at Cross Plains and Jacksonville; Talladega having assumed the responsibilities of a self-supporting parish. This, then, is the third self-supporting parish that has been cut off from my missionary field since I entered upon it eighteen years ago. I mention these facts to show that this missionary field has paid well for its cultivation, and is well worthy of its support. I have struggled on here for eighteen years, and had it not been for the aid I have received from the general and diocesan missionary funds and the Woman's Auxiliary I could not have held the field."

MISSOURI.—The Rev. William Johnson, missionary at Rolla, St. James and Cuba, in this diocese, writes: "Since my last

report Bishop Tuttle has confirmed four persons at Cuba. He also consecrated there the church which the little congregation has built without incurring a debt of one dollar. It is a nice, substantial building, with stained-glass windows, and is furnished with proper church seats, and carpeted in the chancel and aisle. It is well painted on the exterior, and the wood-work of the interior is finished in the natural grain. All the interior fitting is the *work of the ladies' own hands*. It is the third church built in three out of the four towns that have been my working points. The fourth (St. James) is now actively engaged in the same enterprise. Christ Church, at Rolla, the town of my residence, has recently received a fine bell."

Ferguson.—The Rev. George H. Hunt writes: "While I can report no progress in the church at St. Charles, there is growth at Ferguson, and it seems to be accelerating. This attractive suburb is steadily growing in population, and among the new-comers

many are Church people, which of course adds to our numbers and increases our strength. The old residents, too, are developing a deeper interest in the Church and its prosperity, and are becoming more regular in their attendance upon its services. A lot has been bought for a church site and people are eager to build, so that I am hopeful of being able to erect a church next spring or summer. The Bishop spent the First Sunday in Advent at Ferguson, holding two services, celebrating Holy Communion, and confirming three persons. Altogether, with God's blessing upon our efforts, the Church must soon become a power in this community."

COLORADO.—The Rev. Francis Byrne, in his report, writes: "On St. Luke's Day, October 18th last, by appointment of the Bishop, I preached the sermon at the consecration of St. Luke's Church, Fort Collins. This was a mission station that I started in 1875, then a village of less than 100 inhabitants, now a city of some thousands. I began the services in a hired billiard-hall. The attendance and interest increased; the property was purchased for \$700; the town increased in population and enterprise; the lots were sold subsequently for \$2,000; this money was placed in the local bank at fifteen per cent. interest, and in due time, with the blessing of God, a new, beautiful and substantial stone church has been erected, and consecrated to His worship and glory. At the close of the services of consecration, the vestry adopted resolutions of condolence on the death of our daughter, who for nearly seven years was a devoted teacher in the Sunday-school there. For twenty years, she aided me in my work for Christ and His Church with a willing mind and a loving heart."

NEVADA AND UTAH.—The Rev. Samuel Unsworth, in his first quarterly report as missionary in charge of Logan, Plain City, and Kay's Creek, Utah, says, "I have visited St. John's School, Logan, each month since I was appointed, and celebrated the Holy Communion twice, and preached morning and evening, and kept the books of the school. The day-school is in a very flourishing condition so far as numbers go, over seventy scholars being enrolled. The schol-

arships are behind, I find, owing, I judge, to the Rev. Mr. Bleecker's illness last year. The two teachers of last year—Miss Cassidy, principal, and Mrs. Barret, in charge of the primary department—are still there and doing most admirable work. Two pupil-teachers are also engaged in teaching a part of the day. The Sunday-school has about the same number of children as the day-school.

"I ride over to Plain City between my services here on the third Sunday of each month, having Evening Prayer and a sermon, and every alternate trip the Holy Communion, and I go to the village occasionally on the week-days for visiting. We have thirty communicants there, all but one being converted Mormons or their children. Last June, when Bishop Tuttle was here, the Josephite 'bishop' of Plain City and his son were confirmed. We have a Sunday-school of sixty and a day-school of thirty. More will come into the day-school as the winter sets in. We are the only 'outsiders' in Plain City.

"Last May, I began a brick school-chapel—a pretty Gothic building forty by twenty-five—at Kay's Creek, named St. Jude's Chapel. Kay's Creek is a little farming community in which, until last Christmas, I never thought there were any but Mormons. Then an Englishman—a Bible-reader and district visitor from St. Jude's Church, Birmingham, England—came to see me and told me that there were ninety families of Mormon apostates. I hardly think there were so many, but I found a large number, and, at their earnest solicitation, and on their promising to help all they could, I began to ask for money. Mrs. William H. Vanderbilt and Mr. Cornelius Vanderbilt, to whom I applied, generously responded, each with a check for \$250; other eastern brethren have helped, and my own poor little parish gave me \$150; so that in all I had about \$1,500, and the building is nearly finished. We shall hold our first service in it and begin a Sunday-school, probably, on the third Sunday in December (1887). I shall owe still two or three hundred dollars on the building. When it is paid for and a few scholarships are secured, I intend to begin a day-school, and am assured that at least forty children are ready to begin with us."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

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

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

BISHOP BOONE'S VISIT TO WUHU AND HANKOW.

FROM Bishop Boone's correspondence since his return to China, where he is again at work, we take the following extract.

Writing from Shanghai on Friday, October 28th last, the Bishop says: "I went to Wuhu recently, arriving there on Sunday, the 16th inst., in time to celebrate the Holy Communion in the forenoon, and at 3.30 p. m. we gathered again, when I laid hands for confirmation on a class of five men. Two had been baptized at Hankow or Wuchang, and coming down the river to Wuhu had sought out our Deacon, the Rev. M. P. Kwei, and brought other three also. There are a good many Hupeh men at Wuhu, on boats or for trade, and our young men being of that province would naturally draw them. I trust that this beginning, which brings our membership there up to nine will prove the seed from which a steady growth may spring.

"Later, Mr. Kwei, Mr. Feng and myself walked to the newly purchased hill, which is all I hoped, and is clearly marked by boundary stones and a trench around the part we now own. Would that I could wall it in and build this coming spring, in hope of a man to oversee and push on this work in the autumn. The Methodists North are getting out men year after year, and build at all the points I urged our occupying in 1878, when I spoke before the Board in Calvary Church, New York, and all we have done is to buy at this late day one lone hill-top. Do speak for me, and ask the few or many to give us \$3,500 for house and wall; and when the house is built have faith to send us a man, single or married, for this post. I would go myself were we not so weak here.

"I went also to Hankow, reaching it on Wednesday, the 19th. I spent one night

there, conferring with Mr. Locke, and then was in Wuchang over Sunday the 23d. On that day, after Morning Prayer, said by the Rev. Mr. Sowerby and Mr. Wang, I confirmed twenty women and girls and ten men: thirty in all. Mr. Sowerby delayed the confirmation of some of the school-boys that Mr. Partridge, who is to succeed him in the care of the Bishop Boone Memorial School, should have a class to prepare and so be brought nearer to his pupils at the start. It was planned to examine the four candidates for the Diaconate on Tuesday; hold a 'quiet day' for their further preparation on Wednesday and, God willing, have our first native ordination service on this day, SS. Simon and Jude's Day, the third anniversary of my consecration; but I was recalled here, and left Tuesday night, having assisted the Rev. Mr. Graves and the Rev. Mr. Sowerby in the examinations on the Bible and the Book of Common Prayer, so that the young men might be relieved of that burden. I now trust to hold the ordination on or about St. Thomas' Day, and here ask prayers at the preceding Ember-tide for this solemn first service in our newer centre of work. The Rev. Mr. Locke's two candidates will then probably be presented, so that six instead of four will then, God willing, be ordained Deacons.

"The condition of the Church of the Nativity is saddening to look upon. There are cracks in all directions, so that it had to be abandoned and divided services be held; for the males, the major part of the congregation, in the unused main ward of the woman's hospital, and for the women in the Chinese reception room. We hoped, as the weather was fine, to occupy the church for the last time at the ordination, and did move

in for the confirmation service; but I hardly liked to await the winter frost and winds, and directed that it be carefully taken down, so that the windows, tiles, flooring, etc., could be stored for rebuilding, as I trust, next year. It was always a shell of a building; to build to seat 600 with tael 2,000 was a venture no architect would have sanctioned. I suppose with the materials and \$4,000, or better, \$5,000, we could put up a lasting structure, large enough for a decidedly growing congregation.

"I was greatly pleased to see the woman's

work and girls' school in such good condition. Mrs. Sowerby has been the main-spring of it all, assisted, of course, in the teaching of the women and the girls by our native Christian helpers. But as in a steamer the captain works through the executive and under-officers and engineers, yet is the one who generally gives efficient or slack tone to the whole ship's crew, so is it in a mission. At first we are minus the helpers, and then the work is very slow and hard. When we get them the true missionary is the one who inspires them to do their best work."

THEN AND NOW IN JAPAN.

As I read recently the inspiring and cheering report of the Bishop of Japan for the year just closed, my thoughts went back to a meeting which I had attended in years gone by, in Ascension Church, in this [New York] city. Those who were present on that occasion listened to a gentleman who had recently returned from Japan, the first Protestant missionary* who had ever set foot there, and he told in a few words of the work as it was in those days. All that could be done was to study the language, to translate books, and occasionally to speak a few words to one and another of the natives as opportunity offered. Preaching was forbidden, and to go outside the narrow limits to which strangers were confined might have brought about serious results. This was all the missionary could say. It was hopeful only in that it denoted a beginning, and to begin even in such a country was a great step forward in Foreign mission work.

Thirty years have gone by since then, and that beginning has ripened into what? Into such a report as I have just read. A report which speaks of churches, mission chapels, schools for both sexes, and of hospital and dispensary work. But it tells of more than this, of many baptisms—243 in the twelve months past, most of them adults; and then the Bishop relates an incident showing that the Christians there are Christians indeed. They work!

He tells how a young man in a telegraph office, when on a visit home, gathered a few persons at his father's house, and taught them Christianity. This led to a Bible-class, and to the study of Christian books; and

finally, at their own request, a missionary was sent them, who, when he came, found nine people ready for baptism. Again he tells of a neat chapel built at a place called Nara by the contributions of the natives themselves, and of two other congregations expecting to erect chapels at an early date.

St. Barnabas' Hospital, at Osaka, built by the Woman's Auxiliary, had treated over 6,000 patients, and the fees received were more than enough for the current expenses. In the two schools for girls all was prospering. St. Agnes' School, at Osaka, under the charge of Miss Williamson, had continued to grow, there being at present sixty pupils, which had necessitated an addition to the building both as to school room and sleeping accommodations.

Of St. Margaret's, in Tokio, where Miss Riddick presides, the same account is given, and, although an addition has been made, more room is again required.

The work of Miss Mailes, who is stationed at Osaka, is apart from school life. Her chosen department is that of going about visiting from place to place and teaching the Bible to gatherings of women. In this work she is aided by a native helper. Miss Mailes has also under her charge five young women, whom she instructs untiringly, and who go out by two and two to read and explain the Word of God to their people.

But the closing note of the Bishop's report is the old call for laborers. How can the work go forward without them? It is true that the converted natives themselves can do much, yet the work is still young, and the Japanese themselves especially ask for cultivated Christian women to teach their daughters. The Woman's Auxiliary of

* The Rev. John Liggins.

upon again to enter the hospital through Mr. Yu's influence. Mr. Yu is the catechist at the hospital, and he induced the father to earn his own living on leaving the hospital, his wife and ourselves giving him what help he needed to make this fresh start. I am glad to say he kept to his work and reformed, so far as his conduct to his wife and children was concerned. So we found we could admit Fung-Ying Tso into the school without any fear of trouble. Her father was too far a wreck to do without some opium,

and had to take a little; but when at last he could no longer work and so was turned off, he went to his brother's house. His brother was angry, and his sister-in-law turned him out to die in the street the day that Fung-Ying Tso received baptism. On hearing it his wife went to him and brought him to a *sheel*, or hut, near our gate, and he died in a few weeks. The catechist having prepared him as well as possible, at his earnest and dying request Mr. Sowerby baptized him before he died."

HAITI.

THE FARM SCHOOL EXAMINATION.

BISHOP HOLLY, in writing from Port-au-Prince of this school, on the 1st of October last, says: "On the 15th of September the annual examination took place of the Church Farm School, which then entered upon its vacation for the autumn. The session of this school is continuous from the middle of January to the middle of September. This arrangement is based on its agricultural character. The students enter there in time to undertake their labors at the season for clearing and planting the vegetables for their use as boarding-scholars while in school; and the session is closed in time for them to return to their homes to aid their families in gathering in and preparing for market their coffee crops. By this arrangement we hope to keep up and develop the taste for agricultural industry among the students drawn from the rural districts, for whom this school is particularly designed.

"The plan of our farm school is not to bring country students into the city, but to keep them in a rural district near to the city, where a part of their education shall be to be occupied with agricultural labors for their sustenance while studying, and their school studies and labors are so arranged as to dismiss them in time to go back to their homes to take a hand at the crowning agricultural labors of the country for the year. The only drawbacks to the successful prosecution of our plans, are the want of proper educational and industrial appliances, and the limited means to provide for the reception and sustenance of poor, working students.

"Five boarding-scholars are at this establishment, among whom are three young men, one each from the missionary stations at Bigoné, Palmiste-a-vin and Petit Fond,

The day of the examination relations of the students were present from each of these stations. The Rev. Messrs. Bauduy and Holly of the clergy were present with the Bishop and took part in the examination. A number of the laity also were present. In front of the school a stack of dry corn still in the husk, the product of the labors of the students, was the first thing to greet the eye.

"A service of Holy Communion at 8 A.M. preceded the examination. Breakfast followed at 9 A.M. The examination began at 10 A.M., and continued until 2 P.M. The examination was in reading, writing, grammar, arithmetic, geography, the elements of geometry, and Bible history.

"The students acquitted themselves in a very satisfactory manner, and reflected a great deal of credit on the careful diligence of the principal in directing their studies. We are led to hope that a great and widely extending influence for good will go forth from this farm school, as its students shall return to their respective homes to make them new centres for the propagation among others of the training that they have themselves received here."

ACCIDENT TO THE REV. MR. MICHEL.

Bishop Holly writes under date of October 15th last, we regret to say, that he had just learned that the Rev. Hyacinthe Michel had met with a painful accident while on a recent missionary visitation. Mr. Michel was on his way to the church at Petit Fond, and while riding across Mount Belotesse his horse fell and crushed one of his hands against a rock. The Bishop says that Mr. Michel was likely to be disabled for some time by the injury, and, it was thought, might never recover the entire use of the injured hand.

MISCELLANY.

TOPICS FOR PRAYER.

- I. That the offerings of the Church for Foreign Missions during this Epiphany season, and for the Commission for Work among Colored People on the day appointed therefor, may be general and generous.
- II. For concentration of effort in the Church for the evangelization of this land.

A ROYAL INVITATION.

HAST thou heard thy Saviour saying,
From His Throne above,
"Come to Me and taste the sweetness
Of My love;
"Come and take the healing waters
I will give to thee;
Streams of life within thee springing
They shall be"?
Hast thou come and hast thou tasted?
Then, to others tell
What thou knowest; go, and bid them
Come as well.
And, let him who sits in darkness,
Weary of the night,
Longing for those unknown blessings,
Life and Light,
Thirsting for the living waters
Christ alone can give;
Let him come and take them freely—
Take and *live*.

—H. S. Engstrom, in *Church Missionary Gleaner*.

RECEIVING BUT NOT GIVING.

HE who receives but does not give, is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead, salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; is ever receiving, yet never full and overflowing. If those whose horizon is as narrow as the bushel under which they hide their light could be induced to come out into a large place, and take a worthy view of the Kingdom of Christ and of their relations to it, if they could be persuaded to make the principle of Christian giving regnant in all their life, their *happiness* would be as much increased as their usefulness.—*Selected*.

HOW WE LEARN TO LOVE OTHERS.

LOVE is an effect. It is a question of cause and effect; and if you fulfil the right condition, you must have the effect produced in you. Shall I tell you what the cause of love is? If you turn, when you get home, to the revised version of the Epistles of John, you will find there these words: "We love because He first loved us." . . . Look at that word "because." There is the cause of which I have spoken. "*Because* He first loved us." The effect follows that we love Him—we love all men. Our heart is slowly changed. Because He loved us, we love. Contemplate the love of Christ, and you will love Him. Stand before that, and you will be changed into the same image, from tenderness to tenderness.

There is no other way. You cannot love to order. You can only look at the lovely object, and fall in love with it. You cannot command yourself to do it. And so look at the great Sacrifice of Christ, as He laid down His life all through life, and at His death upon the Cross of Calvary, and you must love Him. Love begets love. It is a process of induction. You put a piece of iron in the mere presence of an electrified body, and that piece of iron for a time becomes electrified. It becomes a temporary magnet in presence of a permanent magnet, and as long as you leave the two side by side they are both magnets. Remain side by side with Him who loved us, and gave Himself for us, and you too will become a permanent magnet—a permanent attractive force, and like Him you will draw all men—be they white men or black men—unto you. That is the inevitable effect of love. Any man who fulfils that cause must have that effect produced in him. Gentlemen, give up the idea that religion comes to us by chance, or by mystery, or by caprice. It comes to us by natural law; or by supernatural law, for all law is divine. Edward Irving went to see a dying boy once, and when he entered the room, he just put his hand on the sufferer's head, and said, "My boy, God loves you," and went away. And the boy started from his bed, and he called out to the people in the house,

"God loves me! God loves me!" One word. It changed that boy. The sense that God loved him had overpowered him, melted him down, and begun the making of a new heart. And that is how the love of God melts down the unlovely heart in us, and begets in us this new creature, who is patient and humble and unselfish. And there is no other way to get it. There is no trick about it. Oh, truth lies in that!—we love others, we love everybody, we love our enemies, because He first loved us.—*Professor Drummond.*

A LETTER FROM UGANDA.

THE *Church Missionary Gleaner* publishes the translation of a remarkable letter, full of faith and of the spirit of the true Christian martyr, written by the persecuted Christians of Uganda to friends of their mission in the Church of England. The translation was made by the Rev. R. P. Ashe. The three young men signing the letter, are members of the Church council of the Buganda mission, two of them (Edward and Isaya) being chiefs. The letter is as follows:

"BUGANDA MISSION, May 13th, 1887.

"Beloved, of authority in the Church of Jesus Christ, our English fathers, and all Christians who love us; our brethren. We your Buganda brethren write to you to thank you for the letter which you sent us. We rejoiced much to hear news which came from where you are to cheer our hearts through our Lord Jesus Christ.

"We thank God that you have heard of our being persecuted. Thank God who brought our brother where you are, whom we love, Mr. Ashe, and made you understand the evil which has befallen us Christians in Buganda, your children whom you have begotten in the Gospel.

"Mr. Ashe has told you how we are hunted, and burned in the fire, and beheaded, and called sorcerers, for the Name of Jesus our Lord. And do you thank God who has granted to us to suffer here at this time for the Gospel of Christ.

"We hope indeed for this thing which you hoped for us in your letter, namely, that in a short time other teachers will come to teach. And you who have authority continue earnestly to beseech Almighty God, who turned the Emperor of Rome to become a Christian, who formerly perse-

cuted the Name of Jesus as to-day this our king in Buganda persecutes us. And do you our fathers hope that we may not in the least degree give up the Word of Christ Jesus. We are willing indeed to die for the Word of Jesus; but do you pray for us that the Lord may help us. Finally, our friends, let your ears and eyes and hearts be open to this place where we are at Buganda. Now we are in tribulation at being left alone. Mr. Mackay the Arabs have driven away out of Buganda. O friends, pity us in our calamity. We your brethren who are in Buganda send you greetings. May God Almighty give you His blessing. May He preserve you in Europe.

"We remain your children who love you,

"HENRY WRIGHT DUTA.

"EDWARD.

"ISAYA MAYANJA."

BISHOP HANNINGTON'S FELLOW-MARTYRS.

ENGLISH-SPEAKING people everywhere have heard the story of Bishop Hannington's work and martyrdom; but the story of his fellow-laborers and converts and friends is not so well known. It was a grand thing and a brave for the Bishop to face without flinching the almost certainty of death; but it was, at least, an equally grand thing for those thirty men, women and children, who clung to him in his last trial, to endure without shrinking the martyrdom they did endure. Just think of it! thirty souls gathered from a people whose law for ages has been utterly selfish and brutal, found at a few moments' notice willing to die for Christ. Hannington, as you know, fell by the spear of the executioner; for these was reserved a more bitter and painful death. Liberty was offered them, if they gave up Christ; if they stood by Him and His servant, they had no hope but the flame; and to that fiery death went those thirty—not one man, woman, or child drew back. This is what Christ could do for the brutalized African! This is the heroic example which unknown soldiers from the dusky ranks of Uganda have given the Church of Christ on earth to-day. Now go home, and say you do not believe in Foreign Missions. To say so, is to contradict the teaching of Christ's Church, even from her earliest days.—*Rev. Dr. Wm. S. Rainsford.*

ALASKANS TEACHABLE AND INDUSTRIOUS.

MR. WILLIAM A. KELLEY, the superintendent of an Indian industrial and training school at Sitka, Alaska, writes: "The natives of Alaska are not Indians in the habitual sense of the word. While they live in tribes and have chiefs, Indian customs and laws, yet they receive no government rations, have no reservations, and cannot be considered wards of the government. They are and always have been self-sustaining. However, they greatly need the fostering care of the government, the maintenance of schools, free and industrial. Industrial schools and kindred industries are not only essential and important auxiliaries to their speedy civilization, but the most potent factors in lifting them from the depths of degradation, transforming their manner of life, and giving them the power to earn a livelihood, to live by the fruits of their own industry, and soon enjoy the blessings of American citizenship. Our school work is so arranged that half the day of each pupil is devoted to learning from books and half the day to learning how to do the world's work. We find our Indian pupils are earnest and sedulous in their desire to learn to speak and write English, and they are persistently eager to learn trades and helpful industries."

AN EMINENT MISSIONARY BISHOP.

REMARKING on the resignation of his see by the Right Rev. Dr. French, the *Church Missionary Intelligencer* says: "The Bishop of Lahore has resigned his see, after a ten years' Episcopate marked by untiring activity and devotion. The Church Missionary Society must always look back upon Dr. French's career with affectionate admiration. He is without question the most eminent missionary given by Oxford to the society. He went out in 1850 with the Rev. E. C. Stuart (now Bishop of Waiapu), to found St. John's College at Agra. In 1861 he went out the second time to start the Derajat mission on the Afghan frontier. In 1869 he went out the third time to establish the Lahore Divinity-school. Each time he was driven home by failure of health; but he was preparing to go out for the fourth time as a Church Missionary Society's missionary when he was appointed Bishop of Lahore. He has been emphatically a missionary Bishop,

frequently visiting the Church Missionary Society's stations, and when there joining in the bazaar-preaching and other direct evangelistic work."

YOUNG JAPAN.

A FEW days ago I made a visit to Ikao, a small village among the mountains. In every town through which I passed I was impressed with the wide-awake appearance of the people. Telegraph offices are being opened, new buildings erected, roads improved, and much in every way done for the improvement of society. A spirit of activity affects the thoughts, words, and actions of the people throughout the country. The young people of the nation neither see nor feel the spirit of old Japan.

Properly speaking the people of modern Japan are a progressive people. Without stopping to ask many questions they absorb everything western. They believe that everything foreign must be just right, because it is foreign. For the same reason many old and beautiful customs of the country are being lost sight of in the eagerness of the people to adopt western manners. Progress seems to be the one thing uppermost in the mind of the nation. Progress to the mind of the Japanese means improvement. Through the year the one great subject for compositions in our schools has been, "Progress." In the primary schools young children have as their theme, "Progress;" on the railroad trains the topic for conversation is "Progress," and as I walk the streets of this mountain village I seem to see written in large letters, on every rock, the word "Progress."

In their eagerness to make progress they have introduced some manners of western nations which, in time, they will be ashamed of, and of which they will no doubt be glad to rid themselves. Judging from the tendency on the part of the higher classes of Japanese to place their children in mission schools, where they will receive a religious training, it would seem that they are dissatisfied with the present disorganized state of society, and are looking forward to a more pleasant and healthful tone. The doors of this nation have been thrown open to the civilized world by the Lord of Hosts, and we have every reason to believe that He is wisely directing every movement having in

view the salvation of this people.—*Rev. Howard Harris.*

THE ENJOYMENT OF GOD.

I WAS very much impressed some time ago by hearing one of our missionaries from Ceylon tell of the death of a poor Cingalese woman, a convert to Christ, who exclaimed with her last breath, "Oh, how beautiful God is!" You will remember that those were among the last words of a very different person, the sweet-souled, highly cultured Charles Kingsley, and you will see, I doubt not, in the coincidence of thought at the supreme moment of life between that poor Cingalese woman who had long looked for God by the dim light of her pagan faith, and that cultured Englishman who had walked in the broad noon-day of truth with all the windows of his being open to the sun, a parable of how God, the Father of spirits, can bring from very different points, and by very diverse paths, the alien, hungering heart of man to the enjoyment of Himself. In Charles Kingsley and in his Cingalese sister there was the capacity for the same thing, the enjoyment of God, and I believe, and you believe, that wherever a human heart beats under God's great sky, that capacity exists. Christianity does not necessarily create it; Christ finds it and fathoms it and fills it.—*Rev. R. Wright Hay.*

SCHOOLS FOR COLORED GIRLS.

THE home life of the freedman, if such it could be called, has been of the most degrading character. The family relation existed among them in name only. That relation now is recognized both by law and among themselves, though as a general thing they have but feeble and imperfect ideas of its sacredness. If, therefore, we would elevate the race, we must begin with the family; we must purify this fountain-head of life and influence if we would purify the race. To save the freedman we must especially save the girls. They can never be successfully evangelized until their wives and mothers can teach the Gospel to their children in their homes. The girls of the present generation are to be the home-makers of the next, and it is of the first importance to the race that they be educated and Christianized. Boarding-schools for colored girls, therefore, where they can be separated from their im-

moral surroundings at home and brought in contact with Christian teachers and the refining and elevating influences of a Christian home, become an imperative necessity. In such schools they not only receive instruction in all the branches of study usually taught in seminaries for girls, by which they are prepared for teachers; but they are also trained in all manner of house-work, and to cut and fit and make dresses, to sew, to darn, to mend, to knit, and all work which would qualify them for the duties of a housewife. In the dining-room they are taught becoming manners at table; and in their dormitories not only neatness, but how to make their rooms look cosy and homelike. To know that such schools are entirely practicable we have but to look at Scotia Seminary, at Concord, North Carolina, with its 133 pupils. This seminary has graduated 164 from the teachers' course and thirty-one from the higher course. These graduates are now found as teachers in nearly all the southern states from Texas to Virginia. They have gone among their people with new ideas of religion and purity of life, with corrected habits, and with lessons learned in self-reliance and self-help, and trained in all the elements of home-making.—*Church at Home and Abroad.*

A DISCOVERY IN CALIFORNIA.

IN this bad year, so called, a discovery was made in upper California that produced almost as much sensation as the discovery of gold. Up to last January the world had supposed that southern California had a monopoly of the citrus or semi-tropical climate, the *ne plus ultra* of all climates. Two or three business men in Sacramento arranged for an eight-by-nine citrus fair as much for fun as anything, and with a flourish of trumpets, called upon the neighboring counties to help. By stripping a few orange and lemon trees that ornamented the yards and homes in Sacramento, Marysville, Oroville, Newcastle, etc., it was thought that something of a show could be made. The show came and astonished everybody. No one more than the prime movers. Sixteen counties responded, and the immense quantities and superior quality of the fruit exhibited was such a revelation that even the papers hardly knew what to say. Los Angeles could not believe it. The *Herald* of that city said it was a "humbug." That

"the Sacramento folk had bought car-loads of southern California oranges, and a schooner of Tahiti fruits," etc. But there they were, all labelled, oranges, lemons, limes, olives, raisins, figs, nuts, by whom, where from, and two months in advance of southern California.

Next February, upper and central California propose to exhibit their home production of citrus fruit in New York and Washington to match the exhibit of southern California in Chicago last April. What for? To show what its climate can do. Well, why such an emphasis on climate? To call attention to the declaration of Montesquieu: "Climate is the greatest of all empires, and gives guarantee alone of future development." If that be true, then there is that stretch of empire between Mt. Shasta on the north, and San Diego on the south, 700 miles, covered by this "greatest of all empires" and the future development of it absolutely guaranteed.

The only interest in all this to us, is, that men are going there now not one by one, but in colonies, in masses, into upper as well as southern California, many of them to be out of sight of churches, out of reach of Sundays, away from God and the Gospel. They will develop the country to be sure, and fill it up; but with what? That is the live question with us; the issue we must meet.—*Rev. Dr. J. H. Warren, in the Home Missionary.*

A SURVEY OF MISSIONS.

ALMOST the whole of Polynesia is Christian. Every coast of Africa is seized. Greenland and Patagonia have their churches. The feet of them that publish the Gospel of Peace traverse the roads from the Himalaya to Cape Comorin, from Burmah to the Yellow Sea. A survey of missions has become a survey of the world. And what obstacles have been overcome to reach this result! Within our generation China was inaccessible to the Gospel; Japan was impregnable; the heart of Africa was untrodden and unknown. Now, look a little deeper into the figures. It may be only a handful of missionaries at a single point; but they are translating the Bible, pouring Christian thought into the literature of a whole race. These hundred years of modern missions have placed the Bible within intelligible reach

of perhaps 500,000,000 of the race. Their light is gone out through all the earth, their words to the world's end. We see the plans of God unrolled before our eyes. And what are they? That the whole world may be touched by the Gospel; that it may not only touch the individual, but penetrate the tribal life and the national life in every place, and mould the proudest and most populous races by its teaching. Such a plan can be carried out only under certain conditions, and one of these is the growth of the missionary spirit.—*Rev. Dr. W. Fleming Stevenson.*

FRAGMENTS.

— Nineteen million persons in our population of 60,000,000 are professedly Christian.

— The King of Siam has given \$240,000 to the Baptist mission at Bangkok for a hospital and schools.

— During 1887 the unprecedented number of 108 persons have sailed from England for work at the Church Missionary Society's stations.

— Yan Phou Lee, who wrote the article in the *North American Review* "Why I am not a Heathen," took more honors than any other graduate at Yale College in 1887.

— The Arabs have succeeded in persuading the King of Uganda to send Mr. Mackay away. The Rev. E. C. Gordon has gone across the Victoria lake to take his place.

— Professor Drummond is reported to have said while in this country that to him the most remarkable feature of American colleges is "their Christian tone. Their general atmosphere is Christian. They are religious institutions."

— Of fourteen missionaries recently sent out by the Church of England zenana missionary society, three were honorary (self-supporting), four draw no salary, two have their salaries provided by friends, and five only are chargeable to the society.

— The *Lutheran Observer* remarks that Dr. Schultz, who examines the immigrants as they land at Castle Garden, says, of those who have arrived during the past five years, fifty per cent. are undesirable, and twenty-five per cent. are a positive burden to the country.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE monthly meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held on Thursday, January 26th, in Room 21, Bible House, New York, at 10.30 A.M.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

A QUIET DAY.

I NOTICE in the November SPIRIT OF MISSIONS a suggestion from California for a "Quiet Day," to be observed by all the Branches of the Auxiliary. Would not the season of Lent be a suitable time for it, as the women of the Church are then released from many pressing engagements which hinder them at other times?

In each city the clergy surely would be glad to arrange for services in some central church, and the members of the Auxiliary, and others who might wish to join them, would gather there, putting aside all other plans and employments for the time.

A Quiet Day begins, of course, with celebration of the Holy Communion; the church is open all day for prayer and meditation, and short services with instructions from one of the clergy are held at intervals of two or three hours, with a closing service at night. It is usual to have a lunch at noon, in some convenient place near the church, for those who come from a distance. There is as little conversation as possible, and the church is very still; no noise or distraction marring the *Quiet Day*. How helpful such a day would be, kept simultaneously by all the Branches of the Auxiliary! Might it not bring a blessing on our missionary work, and help the workers to be more faithful and devoted? What do the other Branches think?

DISTRICT OF COLUMBIA.

SOUTH DAKOTA.

THE RECORD OF A DIACONATE IN THE INDIAN FIELD.—A LETTER FROM THE REV. C. S. COOK, MISSIONARY TO THE OGLALAS.
TO MY FRIENDS OF THE WOMAN'S AUXILIARY:

To-day is the second anniversary of my admission into the Order of Deacons. How can I ever forget the day? To-day, besides signalizing the feast-day, and the event (for

it is an event in my life), by a eucharistic celebration of the Master's own Sacrament of Love, I have decided to begin a letter to you, which, I trust, may prove of interest to some.

The liberty of addressing you thus is taken because many of the blessings, comforts and encouragements of life that have come to unworthy me, through earthly channels

from Him "who giveth us all things richly to enjoy," have been sent through your organization. Through you, therefore, I wish to return great thanks to our Father for the many blessings and mercies vouchsafed.

Pardon me if this letter partly merges into statistics. During a Diaconate of eleven months and twelve days, I prepared and presented for Holy Baptism 135 persons; for Confirmation, twenty, and myself baptized ten persons—not adults. Total number of souls brought to Baptism and Confirmation, 165.

The only burial that I had during my Diaconate was on the afternoon of my ordination day, June 24th, 1884.

The 6th of June, 1886, in the providence of God, I was advanced to the Priesthood. Since then I have baptized about 125 persons—both adults and children—presented forty-nine persons for Confirmation, three for Baptism, solemnized six marriages. Total number of souls presented for Baptism, Confirmation and marriage, from June 24th, 1885, to June 24th, 1887, 354.

The past fraction of a year, beginning with November 16th, has been somewhat eventful. Within the time specified I have travelled over 1,500 miles, by buggy and on horseback.

The winter was a bitter one, consequently I suffered some in my missionary jaunts. Once we were overtaken by a blizzard. A fifteen-mile drive over an open prairie in a cutting and blinding blizzard is not one of the delectable things of life. Having had this experience, I am prepared to be no longer incredulous of the "big stories" that are told of blizzards, which are so bewildering that persons lost in one are said to wander about in a circle (thinking they are nearing home and welcome) until they miserably perish. We were so bewildered that, after awhile, we were going directly opposite to the direction we thought we were taking. But, praise to Him who protects even the smallest bird that inhabits a merest fraction of this great western country, we reached our log-cabin home in safety, though often having suffered not a little from the intense cold. My nose and left cheek were frost-bitten to such an extent that I bore the marks of it for months.

Then, again, another time, in going down a steep sideling place, our buggy capsized, throwing us out on the brink of a miniature precipice. But we (having sustained no

injury whatever) righted our vehicle, and resumed our journey, feeling thankful that it was no worse.

But the really trying experience we had—the one that staggered us for a time—was on the 29th of January.

It had been a crisp, biting, and stormy day; Saturday, it was. Against the Lord's Day, my partner in life and I had been making preparation. Having swept and dusted the three rooms of our dear little home, the wood cut and split that day by myself piled up carefully in the wood-boxes, the table set, and our six o'clock dinner cooking, having agreed that a draught of invigorating snowy air would sharpen and complete our appetites, we sallied forth toward the Rev. Mr. Robinson's for our evening's milk. We made a brief visit. Inside of an hour, we returned to find completely in flames the little house that contained our family altar and many little things that were to us more precious than royal gold and rubies. Inside of another hour, everything was smoking in the ruins.

The scene was so racking that we turned away and were taken to the mission house by Mr. Robinson. It was a bitter realization to know that we had no longer a home of our own, and that we literally had lost everything. We were just completing our "settling" when this calamity came upon us. This accounts for the fact of no insurance on the house and contents, and, hence, the loss was a complete one, save a small heating-stove that we had in the sitting-room, and that was dug out from the ruins several days after the fire.

If it were not for the ready and amazing Christian sympathy that came to us from all sides, I fear we might have been much discouraged and might have "fainted by the way." But this was not so to be. He who rules over everything for the good of His children, He who chasteneth those whom He loveth, He who brought mighty and glorious things to pass (the preaching of the Good News to the rest of the Sioux) out of the cruel Minnesota outbreak of 1862, has taught me and mine the pregnant lesson that it is not only on the mellow and serene slopes of the Mount of Beatitudes that the Master preaches His Sermon for instruction, guidance and encouragement, but it is often out of the frowning brow of smoke-covered Sinai, that God speaks to us "by a voice,"

to repent of our evil ways in order to serve Him more acceptably.

I do not mention the first two experiences (God only knows the others which are not referred to) in self-praise, but simply as common and, therefore, expected incidents in almost every missionary's life, but which, from modesty or fear of desiring to trumpet abroad one's own doings, are not (with better grace than mine) often made public. And I do not herein refer to the fire as a jesuitical way of aiming to elicit or enlist sympathy; but rather to acknowledge how much has been done for our comfort and encouragement. Numerous boxes, packages, parcels, and checks were sent to us from all sides, with many tender expressions of Christian sympathy and love. Thanks be to God for all!

How depraved humanity must have become to dare to say, in the face of such deeds, that the spirit of the love of Jesus is not permeating the heart of the world! I have yet to discover either its rival or imitation, whether among the other existing religions of the world, or among those who scoff at religious systems in general, but particularly the Christian. Among those who came to us in time of need was a lady who, besides sending us a generous check, has made it possible to have put up for us a cosy and comfortable dwelling-house, adjoining the Church of the Holy Cross.

The log house which housed us through the severest part of the bitter winter and the no less dry and melting summer, is hereafter to be a sort of a guild room for the men and women of our congregation. Furthermore, after doing some necessary work to it, we desire to make it bright and attractive inside, and invite our young men to spend their evenings there. I should be very grateful to receive for this experiment good, wholesome pictures to hang on the walls, and *illustrated* papers or old magazines and games (dominoes, etc.) for the reading-table. The importance of a room of this description set apart for young men is evident to all. I plead for the good of the young men, both members of the Church and others who are more or less under our influence.

"The best Indian is a dead one." One set of wiseacres used to propound the above postulate! Many are now wont to ask whether the men and women whom we baptize and present for the "laying-on of hands"

are really converted Christians—in short, whether, going beyond the elements of Christianity and the Dakota hymns, they make *live* Christian men and women, showing their "faith by their works." I am glad to be able to answer positively and unqualifiedly in the affirmative. To say nothing of good works done by men and women of other agencies, many, many examples have come to my notice since coming here, of "faith shown by works." A few instances of the above.

The Christian community on the Porcupine Tail Creek (we have named this St. James' Station) have, for several years past, had under operation what they call a "Praying Man's Field." They started it themselves. It is a small field in which all help to plough, plant and gather the produce. With this they have themselves paid the catechist who has been their leader in the study of the Christian Church. When this scheme has been thoroughly systematized, how much good they can be doing toward supporting (in part, of course) their servant in the Lord! Through their Society of Christian Women various sums of money have been given to me for as various objects. The Young Men's Guild, and the Women's, at St. Barnabas' Chapel, Medicine Root Creek, have done much more in the way of contributions for others, as well as for the improvement of their church and cemetery. The Rev. Amos Ross and Mrs. Ross are the faithful missionaries here.

Again, our own Society of Women at the agency here, with Mrs. John Robinson as president, have faithfully worked on, saving up pennies, etc., until they have in the treasury ninety-five dollars in cash. The society here, I fear, have been somewhat selfish in not devoting a part of their earnings to others. The ninety-five dollars referred to above is called the *chancel window fund*. Such a window undoubtedly would make our pretty church more churchly still and prettier.

Native Helpers.—Mr. Robertson (recently come into the Church from the Presbyterians), Mr. Lyon, Mr. Marshall, catechists, have done very acceptable work. Other lay-helpers, who have been and are doing real efficient work are the following: Mark Spider, Peter Comes-Again, Silas Fills-the-Pipe, Henry Red-Shirt, James Corn-Man (now at the Carlisle School), and William Tall-Man (his

position now being held by an elder brother, Wm. Iron-Crow, sergeant of the police). Most of these do not receive pay. The willingness of these young men to help in the work of the Church is (in my opinion) quite remarkable and commendable, all the more because they do not ask for pay.

Monthly Instruction of Helpers.—In order that these young men may be gradually improving in their reading to their brethren, in general efficiency, and in their comprehension of Christian truth, during the latter part of the past winter and summer, I have met them for instruction once a month, at the time of the "big issue," when all the Indians from all parts of the reserve congregate here for their rations. Feeling sure that these instruction gatherings are productive of good, I mean to do my duty in the matter as long as I am able.

Guilds.—At eight of our out-stations we have young people's organizations, some composed of both sexes. These meet periodically for discussion and mutual instruction and for a better understanding of Christianity. At the time of the monthly gathering of the people for the big issue, these various societies meet in a body in the church here, telling each other what they have been doing since their last meeting. When young men or young women come together in this way because they are all engaged in the same cause, who can resist admiring them and praying for them! The simple earnestness of these young men touches my sympathies very much.

A Church Boarding-School.—Our people here petitioned the Bishop last May that, to use their own expression, he would *give* them a Church school on this agency, where their

children may be brought up in the "nurture and admonition of the Lord." The Romanists are erecting quite an elaborate boarding-school within five miles of the agency. It is to be brick veneered and to accommodate about 200 children. The building is to cost over \$20,000. The Misses Drexel, of Philadelphia, gave the money for the structure. Several weeks ago they were out in person to see the progress of the work.

How I wish some woman of means, of the Church, would be moved to make it possible for our Bishop to render this boarding-school dream of ours a reality! We must not be blamed if all our children are alienated from our hands into the Roman Church. A boarding-school here side by side with the Romish one, will unquestionably prevent any such extensive alienation as feared above. We have the confidence of the people. Now is the chance!

November 4th, 1887.—Bishop Hare is creating what he calls a "sustentation fund for the support of the native clergy." The Woman's Society of the Church of the Holy Cross (agency) sent by me to our recent convocation, for the sustentation fund, the sum of twenty-five dollars, out of their ninety-five dollars. This society desires to become a branch of the Auxiliary. Prayer Books and Hymn Books in the Dakota are imperatively needed at the church here—as well as at the camps. They will form a most acceptable gift to any church, chapel, or mission station out here.

But, my Christian friends, I have already said too much. On the whole, God is blessing our labors among this people, in which you show much interest. Pray for the work. Pray for us.

WASHINGTON TERRITORY.

"January 29th, 1887.

"YOUR letter came by the last mail, and in regard to your question as to whether this agency is connected with the Episcopal Church, I would state that when my husband came here there was an Episcopal minister here as one of the teachers. He resigned to go to England, and Capt. Powell applied to Bishop Paddock and the Bishop of Oregon to supply the place. They could not do so, and Capt. Powell gave the position to a friend of his, who is an Episcopalian. We have the service every Sunday morning, and

I am trying to teach the girls and boys the chants. I cannot say we are exactly an Episcopal Mission but Bishop Paddock has always taken a great interest in the work.

"Our girls do not dress in uniform, but are furnished with two dresses a year by the government, a linsey for winter, and a gingham for summer. They have not much time for fancy-work, as their time is pretty well taken up. They are in school all the morning, and some are in the sewing department in the afternoon. But some of them are very fond of knitting edging, and do it nicely;

and they can all do Indian work, such as making baskets, mats, etc. At the beginning of every month I make out the duty-list, and assign each girl her duties for the month; two to assist in the Indian kitchen, two to assist the laundress, etc. We try to teach them everything by which they can make a living hereafter.

“ August 13th, 1887.

“ You ask about our house. The agent's house has a dining-room, kitchen, pantry and sitting-room downstairs, and upstairs we have two good sized bedrooms and two small ones. There was very little furniture when I came, but I have furnished the house quite comfortably. Adjoining our house is the Indian part of the building. There is upstairs, first a large issue-room, in which are kept all the goods to be made up into clothing for the children. Next that is a dressing-room where their clothes are hung. Then comes the dormitory for the girls, which is a very large room with about twelve large iron bedsteads. Next that is the seamstress' room. Down-

stairs there are a very large dining-room, play-room, and kitchen. There is a large wash-house in the yard, and the boys have their dormitory, play-room, etc., down the hill. They are in charge of the male teachers. There is a large school-room used for both girls and boys in the week, and we have service there on Sunday. The children are learning the catechism. We have two organs, one in my dining-room, and the other in the school-room. I teach them to sing hymns, and to chant.

“ Bishop Paddock left us yesterday after a visit of nearly a week. We had most interesting services while he was here, and he says he never heard more beautiful singing, better responses, or saw better behavior in a white school than in ours. Six of the Indian children were baptized, all small but one, a girl about sixteen years old. Our seamstress was also baptized, and our Doctor's baby and the baby of the telegraph operator. It was very interesting, and the Bishop expressed himself as being much delighted with everything.”

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

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

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

The Treasurer acknowledges the receipt of the following sums from November 1st, to December 1st, 1887.

ALABAMA—\$21.00		
<i>Decatur</i> —St. Paul's, Domestic.....	11 00	Clarkson" scholarship, \$60; "Lavinia Clarkson" scholarship, \$60, both St. Paul's School, Yankton, South Dakota; Indian, \$14.25; General, for Miss Carter's expenses, \$20.....
<i>Evergreen</i> —St. Mary's, General.....	2 50	<i>Richfield Springs</i> —St. John's, Indian.....
<i>Greenville</i> —St. Thomas', General.....	2 50	<i>Sandy Hill</i> —Zion, Domestic.....
<i>Hayneville</i> —St. Andrew's, General.....	2 50	<i>Saranac Lake</i> —St. Luke's, General.....
<i>Lowndesboro</i> —St. Paul's, General.....	2 50	<i>Stillwater</i> —St. John's, Domestic.....
		<i>Unadilla</i> —From "E. A. S." "In Memoriam," "Wm. M. T.," Sp. for St. Mary's Orphanage, Shanghai, China.....
ALBANY—\$282.72		
<i>Ballston Spa</i> —Christ Church, General, \$18.25; S. S., Sp. for Jaffa, \$6.25.....	24 50	ARKANSAS—\$27.15
<i>Glens Falls</i> —Church of the Messiah, Domestic, \$10.05; Foreign, \$6.40.....	16 45	<i>Little Rock</i> —Christ Church, Sp. for work of Rev. Mr. Costello, Indian Territory.....
<i>Kinderhook</i> —St. Paul's, Foreign.....	8 10	<i>Pine Bluff</i> —R. V. McCracken, Domestic and Foreign.....
<i>Malone</i> —St. Mark's, Indian, \$2; Colored, \$2; General, \$5.....	9 00	
<i>Mechanicville</i> —St. Luke's, Domestic.....	3 98	
<i>Oneonta</i> —St. James', Domestic.....	5 00	
<i>Plattsburgh</i> —Trinity Church, General.....	5 41	
<i>Potsdam</i> —Trinity Church, "T. Streetfield		

CALIFORNIA—\$35.50

<i>Carpenteria</i> —From Rev. John Couch, Domestic and Foreign.....	10 00
<i>North Temescal</i> —Grace Mission, Domestic and Foreign.....	6 00
<i>Ontario</i> —Christ Church, General.....	7 00
<i>Pomona</i> —St. Paul's, General.....	12 50

CENTRAL NEW YORK—\$717.13

<i>Baldwinsville</i> —Grace, Colored, \$4.54; Domestic, \$7.24.....	11 78
<i>Big Flats</i> —St. John's, Domestic.....	3 50
<i>Binghamton</i> —Christ Church, Domestic.....	21 52
Church of the Good Shepherd, Domestic, Trinity Church, Domestic.....	8 10
<i>Boonville</i> —Trinity Church.....	11 71
<i>Carthage</i> —Grace.....	2 24
<i>Champion</i> —St. John's, \$1.38; S. S., \$1.57, Domestic.....	2 68
<i>Clark's Mills</i> —St. Mark's, Domestic.....	2 95
<i>Clayton</i> —Christ Church, Domestic.....	2 75
<i>Copenhagen</i> —Grace, Domestic.....	6 35
<i>Ellisburgh</i> —Grace, Domestic.....	2 32
<i>Geddes</i> —St. Mark's, Domestic.....	80
<i>Great Bend</i> —Trinity Church, Domestic.....	5 00
<i>Greene</i> —Zion, Domestic, \$36.10; Colored, \$17.60.....	1 00
<i>Guilford</i> —Christ Church, Domestic.....	53 70
<i>Hamilton</i> —St. Thomas', Domestic.....	2 96
<i>Holland Patent</i> —St. Paul's, Domestic.....	4 87
<i>Hoyt's Corners</i> —Calvary S. S., Domestic.....	1 65
<i>Jordan</i> —Christ Church, \$11.22; S. S., \$2.02, Domestic.....	3 70
<i>La Fargeville</i> —St. Paul's, Domestic.....	13 24
<i>Lowville</i> —Trinity Church, Domestic.....	3 15
<i>Mt. Upton</i> —Grace, Domestic.....	2 54
<i>New Berlin</i> —St. Andrew's, Domestic.....	2 10
<i>Oswego</i> —Christ Church, Domestic.....	22 00
Evangelist, Domestic.....	55 50
<i>Ovid</i> —Trinity Church S. S., Domestic.....	3 37
<i>Pierpont Manor</i> —Zion, Domestic.....	10 06
<i>Pulaski</i> —St. James', Domestic.....	1 43
<i>Rome</i> —Zion, Domestic.....	1 23
St. Joseph's, Domestic.....	25 91
<i>Sherburne</i> —Christ Church, Sp. for scholarship in St. Mark's School, Salt Lake, Utah, \$20; Sp. for Indians on White Earth Reservation, at discretion of Bishop Gilbert, \$17.50; Colored, \$12.25.....	1 07
<i>Skaneateles</i> —St. James' (of which Wo. Aux., \$25); Domestic.....	49 75
<i>Syracuse</i> —St. James', Domestic.....	75 20
St. Mark's, Colored.....	3 65
St. Paul's, Domestic.....	5 54
Trinity Church S. S., Domestic.....	42 37
<i>Trumansburgh</i> —Epiphany (of which S. S., \$6.78); Domestic.....	40 00
<i>Utica</i> —Trinity Church, Domestic.....	13 65
<i>Waterloo</i> —St. Paul's, Domestic.....	7 62
<i>Watertown</i> —Trinity Church, Domestic.....	48 65
<i>Waverly</i> —Grace, Domestic.....	90 10
<i>Westmoreland</i> —Gethsemane, Domestic.....	2 35
<i>Whitesboro</i> —St. John's, Wo. Aux., for "Philo White" scholarship, High School, Cavalla, Africa.....	2 75
<i>Willard</i> —Christ Church, Domestic.....	10 00
<i>Miscellaneous</i> —First District Br. Wo. Aux., Domestic, \$26.82; Mite from "T. R. R.," Domestic, \$1.....	6 50
	27 82

CENTRAL PENNSYLVANIA—\$297.00

<i>Alden Station</i> —St. Andrew's Mission, Colored, \$1; Indian, \$1.....	2 00
<i>Pottsville</i> —Wo. Aux., Indian, South Dakota.....	25 00
<i>Wilkes Barre</i> —St. Stephen's, for "St. Stephen's" scholarships in Baird Hall, China, \$40; High School, Cavalla, Africa, \$40; Girls' School, Cape Palmas, \$50.....	180 00
<i>Williamsport</i> —Christ Church, General, \$100; S. S., Sp. for scholarship in Bishop Tuttle's School, Ogden, Utah, \$40.....	140 00

CHICAGO—\$80.00

<i>Chicago</i> —Grace, Wo. Aux., General.....	50 00
<i>Oak Park</i> —Branch Wo. Aux., for "Harriet	

Gustorf" scholarship, St. Mary's Hall, China.....	20 00
<i>Ravenswood</i> —All Saints', Domestic.....	10 00

CONNECTICUT—\$541.86

<i>Birmingham</i> —St. James', Domestic, \$20 Foreign, \$20.....	40 00
<i>Branford</i> —Trinity Parish, Foreign.....	9 82
<i>Bridgeport</i> —St. Paul's Parish, Foreign.....	11 08
<i>Cheshire</i> —St. Peter's, Domestic, \$2.24; Foreign, \$10.76; "Tithe," for Domestic, \$2; Foreign, \$3.....	18 00
<i>Fairfield</i> —St. Paul's, Domestic.....	20 00
<i>Fair Haven</i> —St. James', Colored.....	15 00
<i>Guilford</i> —Christ Church, Foreign.....	20 00
<i>Hartford</i> —Christ Church S. S., for scholarship in St. John's School, South Dakota.....	60 00
<i>Meriden</i> —St. Andrew's, Domestic.....	76 90
<i>New Haven</i> —St. Paul's, Colored, \$45; Mexico, \$10.....	55 00
<i>North Haven</i> —St. John's, Colored.....	13 04
<i>Norwalk</i> —St. Paul's, Foreign.....	45 46
<i>Unionville</i> —Christ Church, Domestic, \$1.32; Foreign, \$1.32.....	2 64
<i>Waterbury</i> —St. John's, for South Dakota, Domestic.....	100 00
Members of St. John's and Trinity Churches, Sp. for All Saints' School, South Dakota.....	32 00
<i>West Hartford</i> —St. James' Parish, "A Member," Domestic.....	10 00
<i>Wilton</i> —St. Matthew's Society, Domestic.....	2 92
<i>Yalesville</i> —"J. B. R.," Domestic, \$5; Foreign, \$5.....	10 00

DELAWARE—\$73.97

<i>Christiana Hundred</i> —Christ Church, Miss F. A. Smith, through Wo. Aux., Sp. for support of baby, St. Mary's Orphanage, China.....	20 00
<i>Wilmington</i> —St. John's, \$21.45; S. S., \$5.02, Colored.....	26 47
St. Andrew's S. S., three classes, through Wo. Aux., Sp. for Building Fund, St. Mary's Orphanage, China.....	14 00
<i>Miscellaneous</i> —Delaware Br. Wo. Aux., for Japan.....	13 50

EAST CAROLINA—\$4.50

<i>Aurora</i> —Mission, General.....	4 00
<i>Vanceboro</i> —St. Paul's, General.....	50

EASTON—\$24.30

<i>Kent Co. (Chester town)</i> —Emmanuel Church, Domestic.....	8 30
Shrewsbury Parish, for Medical Department, St. John's College, Shanghai, China.....	16 00

FLORIDA—\$5.00

<i>Milton</i> —St. Mary's, Domestic.....	5 00
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FOND DU LAC—\$4.00

<i>Green Bay</i> —Christ Church, Domestic.....	4 00
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GEORGIA—\$30.60

<i>Columbus</i> —Trinity Church, Domestic.....	12 20
<i>Macon</i> —Christ Church, Domestic.....	15 40
<i>Marietta</i> —St. James', Indian, \$1; Colored, \$1; Foreign, \$1.....	3 00

INDIANA—\$15.15

<i>Delphi</i> —St. Mary's, General (of which from Rev. W. S. Haywood, in memoriam of "Josiah Haywood," \$3).....	3 10
<i>Frankfort</i> —St. Luke's, Domestic, \$2.02; S. S., General, \$3cts.....	2 35
<i>Indianapolis</i> —Christ Church, Wo. Aux., Sp. for scholarship in Utah.....	5 00
<i>Mishawaka</i> —St. Paul's, General.....	4 70

ACKNOWLEDGMENTS.

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KANSAS—\$20.60

Atchison—Trinity Church, Colored..... 10 00
Leavenworth—St. Paul's, Domestic..... 10 60

KENTUCKY—\$33.40

Louisville—Chas. H. Pettet, for "W. F. Pettet" scholarship, Cape Mount School, Africa..... 25 00
Paris—St. Peter's, Foreign..... 8 40

LONG ISLAND—\$490.02

Brooklyn (E. D.)—Grace, Domestic..... 8 00
 Holy Trinity Church, Mrs. Jacob Cole, General..... 25 00
 St. Ann's, Ladies' Missionary Aid Committee, Domestic..... 407 00
 St. John's Hospital, Children's Ward, Wo. Aux., Sp. for support of "Forget-Me-Not," St. Mary's Orphanage, China..... 7 00
 St. Matthew's, General..... 5 35
Fisher's Island—St. John's, Indian..... 4 00
Great Neck—All Saints', Hon. J. A. King, Sp. for Rev. E. R. Woodman, Japan..... 25 00
Little Neck—Zion S. S., Missionary Box, Sp. for Jaffa..... 8 67

MAINE—\$2.00

Oaccasappa—T. Robitschek, for Mexico.... 2 00

MARYLAND—\$380.93

Baltimore—Christ Church S. S., Class of Girls, Wo. Aux., General..... 1 15
 Emmanuel Church, Wo. Aux., Domestic, \$92; Oregon, \$5; Foreign, \$83..... 180 00
 Mount Calvary, Sp. for Bishop Seymour, St. Mark's, Domestic..... 48 51
 St. Mary's Chapel, Sp. for Bishop Seymour..... 3 05
D. C. Washington—Ascension, Domestic, \$30.35; Foreign, \$43.60..... 14 92
 Miscellaneous, Miss Roland, Indian..... 73 95
Howard and Anne Arundel Co's—Trinity Parish, Domestic, \$6; Foreign, \$9.35; Colored, \$2; Rev. W. F. Gardner, for Mexico, \$2..... 5 00
Washington Co (Hagerstown)—Admiral Fairfax, General..... 10 00
St. Mary's Co.—William and Mary Parish, Domestic, \$1; Foreign, \$1..... 2 00
 Miscellaneous, Miss Julia Walker, Indian..... 5 00

MASSACHUSETTS—\$541.06

Boston—Church of the Good Shepherd, Colored..... 17 50
 St. James', "A Member," Missionary Box, General..... 7 64
(Highlands)—St. John's, "A Member," through Wo. Aux., Sp. for redemption of girl in Mrs. Brierley's School, Africa..... 20 00
 St. Paul's, "A Member," through Wo. Aux., "Bishop Manton Eastburn Memorial" scholarship, St. Paul's School, Japan, \$40; St. Margaret's School, Tokio, \$5; St. Agnes' School, Osaka, \$5; Sp. for redemption of girl in Mrs. Brierley's School, Africa, \$5..... 55 00
 Trinity "E. M. B.," through Wo. Aux., "Margaret Carter Memorial" scholarship, St. Agnes' School, Osaka..... 20 00
 "A Friend," through Wo. Aux., Foreign..... 5 00
Brookline—St. Paul's, General..... 50 00
Dorchester—Miscellaneous, Martha L. Richardson, for "Bishop Ferguson" scholarship, St. John's School, Cape Mount, Africa..... 40 00
Fitchburg—Christ Church, Domestic, \$48; Colored, \$14.46..... 62 46
Longwood—Church of Our Saviour, Foreign..... 134 71
Milford—Trinity Church, Indian..... 5 00
Newton—Grace, Wo. Aux., "Grace" scholarship, Bridgman Memorial School, China..... 20 00
Northampton—St. John's, Foreign..... 10 25
Pittsfield—St. Stephen's, "A Member,"

Domestic and Foreign..... 50 00
Stockbridge—St. Paul's, Wo. Aux., Indian..... 20 00
Taunton—St. John's, for work in Washington Territory..... 6 00
Waltham—Christ Church, Domestic..... 17 00
Miscellaneous—"A. F.," through Wo. Aux., Sp. for Mrs. Brierley's African girls... 50

MICHIGAN—\$359.54

Algonac—St. Andrew's, Wo. Aux., for Mrs. Jennings' salary, Virginia..... 10 00
Ann Arbor—St. Andrew's, Wo. Aux., for Mrs. Jennings' salary, Virginia..... 5 00
Bay City—Trinity Church, Wo. Aux., Sp. for "Reno" scholarship..... 2 15
Detroit—Church of the Messiah, Wo. Aux., for Mrs. Jennings' salary..... 2 50
 St. John's, Colored, \$152.94; Sp. for Dr. Porter's school, \$25; Wo. Aux., for Mrs. Jennings' salary, \$50; Sp. for "Reno" scholarship, \$54..... 281 94
 St. Paul's, Colored..... 5 00
 St. Peter's, Wo. Aux., for Mrs. Jennings' salary..... 1 25
 St. Stephen's, Wo. Aux., for Mrs. Jennings' salary, \$2.50; Sp. for "Reno" scholarship, \$2.50; Sunday-school, Colored, \$10..... 15 00
 St. Thomas', Wo. Aux., for Mrs. Jennings' salary..... 1 00
Henrietta—Christ Church Wo. Aux., Sp. for "Reno" scholarship..... 1 00
Lapeer—Grace, Domestic and Foreign..... 2 80
Miscellaneous—Michigan Branch Wo. Aux., Sp. for bricks in hospital in Denver..... 32 00

MILWAUKEE—\$9.00

Darlington—Kemper Church, Mrs. A. F. Deuing, Domestic..... 1 00
Wauwatosa—Trinity Church, Domestic..... 5 00
Western Union—St. Paul's Mission, General..... 3 00

MINNESOTA—\$41.19

Austin—Christ Church, Indian..... 7 17
Benson—Christ Church, Domestic and Foreign..... 3 15
Faribault—Norwegian Chapel, Foreign..... 4 21
Hastings—St. Luke's, Domestic and Foreign..... 6 66
Red Wing—Christ Church, Colored..... 15 00
Willmar—St. Luke's, for Alaska Missions..... 5 00

MISSISSIPPI—\$2.00

Pass Christian—From "J.," Foreign..... 2 00

MISSOURI—\$4.00

Macon—St. James' Parish, General..... 4 00

NEWARK—\$517.41

Bergen Point—Trinity Church S. S. for "Rising" scholarship, Hoffman Institute, Cavalla, Africa..... 75 00
Jersey City (Heights)—St. John's, Colored, "L. P. M." sale of sofa cushions, for Bishop Ferguson's work, Africa..... 20 00
 "A Friend," Domestic..... 8 00
Montclair—"A Friend," Domestic..... 25 00
Newark—St. Barnabas', Colored..... 38 00
Orange—St. Mark's, Domestic and Foreign, \$129.18; Sp. for Bishop Hare's work, \$50..... 179 18
Paterson—St. Paul's, General..... 29 45
Rutherford—Grace, Domestic, \$8; Foreign, \$10..... 18 00
South Orange—Holy Communion Parish, Domestic..... 124 78

NEW HAMPSHIRE—\$71.37

Concord—St. Paul's, Colored..... 18 12
 St. Paul's School, for "Neighbors" scholarship, High School, Cavalla, Africa..... 10 00
Manchester—Grace, Foreign..... 28 97
Wolfboro—St. John the Baptist, Domestic, \$5.71; Foreign, \$8.57..... 14 28

NEW JERSEY—\$525.34

<i>Bordentown</i> —Christ Church, Domestic....	27 78
<i>Chambersburg</i> —Christ Church, Domestic....	5 52
<i>Edgewater Park</i> —Mission, General.....	50 00
<i>Elizabeth</i> —St. John's, Domestic.....	300 25
<i>North Plainfield</i> —Holy Cross, for Domestic Missions in Fond du Lac.....	53 00
<i>Princeton</i> —Trinity Church, Domestic, \$25.87; China, \$1.....	26 87
<i>Rahway</i> —St. Paul's Guild, Domestic.....	10 75
<i>Riverton</i> —Christ Church, Wo. Aux., Sp. for salary of teacher, Utah.....	15 00
<i>Shrewsbury</i> —Christ Church, Domestic.....	18 87
<i>Trenton</i> —Trinity Church, Domestic, \$11.18; Foreign, \$2.80.....	13 98
<i>Woodbury</i> —Christ Church, General.....	3 32

NEW YORK—\$4,586.24

<i>Clifton</i> —St. John's S. S., Br. Wo. Aux., for Miss Williamson's salary, Japan, \$21; Sp. for Hoffman Institute Building Fund, \$31.....	42 00
<i>Hyde Park</i> —St. James', Domestic.....	22 26
<i>Matteawan</i> —St. Luke's, Wo. Aux., Sp. for Bishop Williams' new school, Japan, \$84.81; "A Member," Sp. for Rev. Wm. A Fair, Africa, \$5.....	69 81
<i>Middletown</i> —Grace, Foreign.....	31 09
<i>New Brighton</i> —Christ Church S. S., Br. Wo. Aux., for Miss Williamson's salary, \$15.56; Sp. for Hoffman Institute Building Fund, Africa, \$15.56.....	31 12
<i>New York</i> —Ascension, through Niobrara League, Indian.....	200 00
Calvary, Niobrara League, for Mrs. Kin- ney's salary, \$175; Woman's Foreign Missionary Association, for St. Luke's Hospital, China, \$30.....	205 00
Calvary Chapel, through Niobrara League, Sp. for Indian, asking for a church in South Dakota, \$34.60; Wo. Aux., Sp. for Bishop Miles' work, \$25.05.....	59 65
Christ Church S. S., for "Christ Church" scholarship, St. Mary's School, South Dakota.....	60 00
Christian Institute S. S., Colored, \$25; Foreign, \$25.....	50 00
Grace, Wo. Aux., Miss Williamson's salary, Japan, \$350; "Grace Church" scholarship, Haiti, \$115; Sp. for Christ- mas presents for St. Margaret's School, Japan, \$10; Indian, \$332.48; from one of the "King's Daughters," Domestic, \$5; Africa, \$5; China, \$5; Sp. for Indian, \$5; Sp. for missions among Mohammed- ans in Turkey, \$5.....	832 48
Holy Communion, "C. W. O.," Domestic, \$200; "L. H. O.," Domestic, \$200; "C. W. O.," Foreign, \$100.....	500 00
<i>(Harlem)</i> —Holy Trinity Church, Niobrara League, for Rev. P. Deloria's salary, South Dakota.....	20 00
St. Andrew's, Domestic.....	106 55
St. Clement's, "Cash," \$60; "W. B. T.," \$6; Domestic.....	66 00
St. John the Evangelist, Sp. for Mrs. Brier- ley's work in Africa.....	11 00
St. Michael's, through Niobrara League, for Rev. P. Deloria's salary, South Da- kota, \$43.07; Wo. Aux., Domestic, \$31.60.	74 67
St. Stephen's, through Niobrara League, Sp. for Rev. Joseph Cook.....	15 00
St. Thomas', through Niobrara League, for Rev. P. Deloria's salary, South Dakota, \$50; Wo. Aux., for "Loomis" scholar- ship, Cape Mount, Africa, \$25.....	75 00
Miscellaneous, Mrs. J. J. Astor, through Niobrara League, for Rev. C. S. Cook....	700 00
E. H. Dougherty, General.....	500 00
J. H. Shoenberger, Sp. for Rev. E. R. Woodman, Japan.....	100 00
C. Vanderbilt, Sp. for Rev. E. R. Wood- man, Japan.....	100 00
Mrs. Samuel Wetmore, through Niobrara League, for "Wyatt Memorial" scholar- ship, St. Paul's School, South Dakota ..	60 00
Rev. E. A. Hoffman, Sp. for Rev. E. R. Woodman, Japan.....	50 00

Miss Alice Keteltas, Domestic and For- eign.....	20 00
Margaret A. Duane, for "Howard Duane Memorial" scholarship, St. Paul's School, Tokio.....	20 00
"A Friend," Sp. for new mission in South- ern California.....	10 00
<i>Peekskill</i> —St. Peter's S. S., Wo. Aux., for "St. Peter's S. S., Peekskill" scholar- ship, Cape Palmas Orphan Asylum.....	25 00
<i>Pelham</i> —Christ Church, Wo. Aux., Domest- ic.....	76 37
<i>Poughkeepsie</i> —"A. E. C.," Wo. Aux., for "In Memoriam" scholarship, Cape Palmas, Africa.....	25 00
<i>Richmond</i> —St. Andrew's, Wo. Aux., for Miss Williamson's salary, \$9.10; Sp. for Hoffman Institute Building Fund, Africa, \$9.10.....	18 20
<i>Rye</i> —Brevort Farm, through Niobrara League, for "Brevort Farm" scholar- ship, St. Paul's School, South Dakota (of which proceeds of Bazar, \$30).....	150 00
Christ Church, through Niobrara League, for "Sarah Adams Buckley" scholar- ship, South Dakota.....	60 00
<i>Staatsburgh</i> —St. Margaret's, Domestic, \$16.49; from "Girls' Guild," Wo. Aux., Sp. toward support of Florence Will- iams, St. Augustine's Normal School, Raleigh, N. C., \$2.50.....	18 99
<i>West Brighton</i> —Ascension, Wo. Aux., for Miss Williamson's salary, \$21; Sp. for Hoffman Institute Building Fund, Afri- ca, \$21.....	42 00
<i>White Plains</i> —Grace, Domestic.....	34 05
<i>Yonkers</i> —Mrs. W. F. Cochran, for "Chri- stiana Mason Gibson Memorial" scholar- ship, St. John's School, South Dakota....	60 00
<i>Miscellaneous</i> —From "X.," General, \$20; Domestic, \$15.....	35 00
Dutchess Co. Branch Wo. Aux., Sp. for new church for the Rev. John McKim, Japan.....	10 00

NORTH CAROLINA—\$54.42

<i>Asheville</i> —Grace Church in the Mountain, through Wo. Aux., Domestic.....	10 00
Trinity Church, Domestic, \$19.57; from Mrs. J. G. M., contents of Mite Chest, Domestic, \$2.50.....	22 07
<i>Beaufort</i> —St. Paul's, Domestic, \$5; For- eign, \$5.....	10 00
<i>Chapel Hill</i> —Chapel of the Cross, General..	11 25
<i>Franklin</i> —St. John's, Domestic.....	1 10

OHIO—\$131.60

<i>Ashtabula</i> —St. Peter's, General.....	8 15
<i>Cleveland</i> —Emmanuel Church, Wo. Aux., for Colored schools in Georgia.....	5 00
St. Paul's, Domestic, \$61.86.....	61 86
<i>Galion</i> —Grace, Domestic.....	8 09
<i>Hudson</i> —Christ Church, Wo. Aux., for Col- ored schools in Georgia.....	3 50
<i>Sandusky</i> —Grace, Wo. Aux., for Colored schools in Georgia.....	25 00
<i>Warren</i> —Confraternity of St. James, for "St. James'" scholarship, Jane Bohlen School, China.....	10 00
<i>Miscellaneous</i> —Wo. Aux. of Diocese, Gen- eral, for Miss Carter's expenses.....	10 00

PENNSYLVANIA—\$1,462.73

<i>Clifton Heights</i> —St. Stephen's, Domestic....	8 90
<i>Coatesville</i> —Trinity Church, through Indian Hope Association, Indian.....	5 00
<i>Downington</i> —St. James', Infant School, In- dian Hope Association, Indian.....	3 00
<i>Jenkintown</i> —Church of Our Saviour, Indian Hope Association, Indian.....	10 00
<i>Norristown</i> —St. John's, "A Lady," Sp. for furnishing Bishop Dunlop's church in Las Vegas, New Mexico.....	2 00
<i>Oaks</i> —St. Paul's Memorial Church, Colored, \$5.63; China, \$5.06; Mexico, \$5.29; Haiti, \$3.16; Africa, \$5.....	26 14

<i>Philadelphia</i> —Advent, Domestic, \$55.86; Colored, \$25; Foreign, \$100.....	180 86	SOUTH CAROLINA—\$18.00	
(<i>Germantown</i>)—Christ Church, Domestic Crucifixion, for Bishop Ferguson's work, Liberia.....	147 72	<i>Charleston</i> —Calvary (Colored), Domestic... 3 00	
Episcopal Hospital Mission, Indian Hope Association, for "Alonzo Potter," scholarship St. Paul's School, South Dakota, and "M. A. DeW. Howe" scholarship, St. John's School, South Dakota... Grace, Foreign.....	2 50	<i>Fulton</i> —From Mrs. D. A. Richardson, Domestic and Foreign, \$10; Indian, \$5	15 00
Holy Comforter Memorial Church, Sp. for Bishop Pierce's work upon the Cathedral at Little Rock, Arkansas.....	90 00	SOUTHERN OHIO—\$180.57	
Holy Trinity Church, Young Men's Bible Class, Indian Hope Association, for "Clayton" scholarship, St. John's School, South Dakota.....	100 00	<i>Cincinnati (Clifton)</i> —Calvary, Domestic, \$115.35; from Little Women's Society, China, \$2.....	117 35
Church of the Nativity, Sp. for Bishop Garrett, \$25; Sp. for Bishop Pierce \$25.. (<i>Kensington</i>)—St. Barnabas', Indian Hope Association, Indian.....	17 05	(<i>Mt. Auburn</i>)—Church of Our Saviour, Colored.....	40 03
St. James', Colored, \$251.78; Indian Hope Association, Indian, \$20.....	30 00	<i>Circleville</i> —St. Philip's, Wo. Aux., Domestic.....	2 00
St. Jude's, Indian Hope Association, Indian.....	50 00	<i>Columbus</i> —Church of the Good Shepherd, Wo. Aux., Foreign, \$3.79; Sp. for Rev. Mr. Sturges, Fernandina, Fla., \$6.....	9 79
St. Luke's, Indian Hope Association, Indian.....	2 00	<i>Portsmouth</i> —All Saints', Wo. Aux., Foreign	7 40
(<i>Frankford</i>)—St. Mark's, Indian Hope Association, Indian.....	271 78	<i>Worthington</i> —St. John's, Wo. Aux., General.....	4 00
St. Mary's, Indian Hope Association, Indian.....	30 00	TENNESSEE—\$9.60	
(<i>Germantown</i>)—St. Michael's, Indian Hope Association, Indian.....	75 00	<i>Spring Hill</i> —Grace Chapel, General.....	9 60
St. Paul's, Indian Hope Association, Indian, \$43; Mrs. J. N. Stone, Domestic, \$10.....	102 00	TEXAS—\$25.00	
St. Peter's, General, \$10; from the late Mary McPartland's Mite Boxes, Domestic, \$1.61; Foreign, \$2.59.....	2 00	<i>Miscellaneous</i> —"A Friend," Wo. Aux., Sp. for Bishop Walker's Turtle Mountain Indians.....	25 00
(<i>Germantown</i>)—St. Peter's, Indian Hope Association, for "H. H. H." scholarship, Hope School, South Dakota, \$11; Indian, \$1.....	5 00	VERMONT—\$57.41	
St. Simon's Mission, Domestic and Foreign.....	53 00	<i>Bethel</i> —Christ Church, Domestic, \$6.50; Foreign, \$6.50.....	13 00
(<i>West</i>)—Church of the Saviour, Dr. and Mrs. E. H. Williams, Domestic, \$50; Foreign, \$50.....	14 20	<i>Brattleboro</i> —St. Michael's, Sp. for Bishop Walker's Indians.....	4 00
(<i>West</i>)—Church of the Saviour, Indian Hope Association, Indian, \$3; S. S., through Indian Hope Association, for "Church of the Saviour" scholarship, St. John's School, South Dakota, \$60....	12 00	<i>Cambridge</i> —Holy Apostles', Domestic, \$1; Foreign, \$1.....	2 00
Miscellaneous, Mr. Lemuel Coffin, Sp. for Rev. E. A. Woodman, Japan.....	19 58	<i>East Berkshire</i> —Calvary, Domestic, 62cts.; Foreign, 61cts.....	1 23
<i>Phoenixville</i> —St. Peter's, Indian Hope Association, Indian.....	100 00	<i>Fairfax</i> —Christ Church, Domestic, \$1; Foreign, \$1.....	2 00
PITTSBURGH—\$129.62		<i>Georgia</i> —Emmanuel Church, Domestic, 75cts.; Foreign, 75cts.....	1 50
<i>Du Bois</i> —Church of the Saviour, Domestic. 3 50		<i>Hydeville</i> —St. James', Domestic, 13cts.; Foreign, 12cts.....	25
<i>Erie</i> —St. Paul's, General..... 5 14		<i>Island Pond</i> —Christ Church, Domestic, 66cts.; Foreign, 65cts.....	1 31
<i>Pittsburgh</i> —Church of the Good Shepherd, Domestic..... 82 64		<i>Milton</i> —Trinity Church, Domestic, 50cts.; Foreign, 50cts.....	1 00
St. Luke's, Domestic..... 10 00		<i>Montgomery</i> —Union Church, Domestic, 76cts.; Foreign, 76cts.....	1 52
Trinity Memorial Church, General, \$10.27; Domestic, \$18.07..... 28 34		<i>Rutland</i> —Trinity Church, Domestic, \$6.68; Foreign, \$6.67.....	13 35
QUINCY—\$15.50		<i>Windsor</i> —St. Paul's, Domestic, \$3.13 Foreign, \$3.12; Colored, \$5.....	11 25
<i>Peoria</i> —St. Paul's, Missionary Society, Domestic and Foreign..... 7 00		<i>Wallingford</i> —J. C. Batcheller, Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Rock Island</i> —Trinity Church, St. Paul's Missionary Guild, General..... 8 50		VIRGINIA—\$231.03	
RHODE ISLAND—\$285.10		<i>Alexandria Co. (Alexandria)</i> —St. Paul's, Woman's Missionary Society, General, \$20.91; "Mary Randolph" scholarship, St. Agnes' School, Japan, \$20.12; Sp. for "George H. Norton" scholarship, Jaffa, \$6.....	47 03
<i>Manville</i> —Emmanuel Church, Indian, \$7.50; Colored, \$7.50..... 15 00		<i>Bedford Co. (Liberty)</i> —"L." Indian..... 10 00	
<i>Newport</i> —Trinity Church, Colored..... 44 36		<i>Fairfax Co.</i> —Theological Seminary, Colored Sunday-school, for Africa..... 1 00	
<i>Providence</i> —All Saints' Memorial, Domestic, \$47.37; Foreign, \$44 62; Indian, \$11 34; Colored, \$8.35; Mexico, \$8.40.... 120 08		<i>Henrico Co. (Richmond)</i> —Monumental, Missionary Aid Society, Sp. for Jaffa..... 25 00	
Epiphany (of which Sunday-school, \$15.49) General..... 55 66		St. Andrew's, Foreign..... 8 00	
St. Stephen's, Wo. Aux., for Mrs. Brent's salary..... 50 00		<i>Norfolk Co. (Norfolk)</i> —Christ Church, General..... 50 00	
		St. Paul's, General..... 70 00	
		(<i>Portsmouth</i>)—Trinity Church, Branch Wo., Aux., Sp. for Missionary Insurance Fund, Northern California..... 20 00	
		WESTERN MICHIGAN—\$86.41	
		<i>Kalamazoo</i> —St. Luke's, St. Agnes' Guild, Wo. Aux., for Mrs. Miles' salary..... 20 00	

ACKNOWLEDGMENTS.

<i>Luther</i> —Trinity Church S. S., \$1.38; Baptismal Offering, \$1; General.....	2 38	WYOMING AND IDAHO—\$8.70	
<i>Stanton</i> —Grace Mission, General.....	2 08	<i>Idaho.</i>	
<i>Miscellaneous</i> —Branch Wo. Aux., for Mrs. Miles' salary.....	62 00	<i>Lewiston</i> —Church of the Nativity, General.	8 70
WESTERN NEW YORK—\$56.40		FOREIGN CONTRIBUTIONS—\$12.10	
<i>Canaseraga</i> —Trinity Church, Domestic, \$2.50; Colored, \$5.....	7 50	<i>Japan, Tokio</i> —Through Wo. Aux., Sp. for the Rev. E. R. Woodman.....	2 10
<i>Le Roy</i> —St. Mark's, Domestic.....	5 00	<i>Africa, Liberia, Cape Mount</i> —Girls of Cape Mount School, through Wo. Aux., Sp. for St. Mary's Orphanage, China.....	10 00
<i>Rochester</i> —St. Luke's, Colored.....	43 90		
WEST VIRGINIA—\$93.33		MISCELLANEOUS—\$1,652.95	
<i>Charlestown</i> —Zion, Foreign, \$45; Domestic, \$27.79; for "Rev. H. M. Parker Memorial" scholarship, Bishop Boone Memorial School, China, \$15.....	87 79	Interest, Domestic, \$537.50; Indian, \$189.47; Africa, \$35.80; China, \$666.52; Japan, \$4; Foreign, \$68.12; Special, \$6.43.....	1,527 95
St. Philip's Chapel, Domestic and Foreign	45	Wm. G. Boulton, Treasurer, for Rev. Mr. Gordon's salary, Mexico.....	50 00
<i>Weston</i> —St. Paul's, Domestic, \$2.54; Japan, \$2.55.....	5 09	"L. P. M.," from sale of quilt for Bishop Ferguson's work.....	50 00
COLORADO—\$4.00		"Grace" Foreign.....	10 00
<i>Greeley</i> —Trinity Parish, General.....	4 00	"A. Z.," General.....	10 00
WESTERN TEXAS—\$6.60		Meeting of Wo. Aux. in Church of the Epiphany, Philadelphia, Pa., in October, for General Missions.....	4 00
<i>El Paso</i> —St. Clement's S. S., General.....	6 60	Indian Missions.....	1 00
NEW MEXICO AND ARIZONA—\$3.70		Receipts for the month.....	14,268 85
<i>New Mexico.</i>		Amount previously acknowledged.....	17,542 30
<i>Las Vegas</i> —St. Paul's, General.....	3 70	Total	<u>\$31,811 15</u>

APPROPRIATED.

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

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—Since Sept. 1st, 1887 (of which designated for Indian Missions, \$3,820.18; Missions to Colored people, \$1,585.47), including one-half of general offerings.....	\$17,676 88
FOREIGN—including one-half of general offerings.....	\$10,583 85
Total.....	<u>\$28,260 73</u>

Required from Dec. 1st, 1887, to Sept. 1st, 1888, for Domestic Missions	\$176,928 12
for Foreign Missions	\$130,560 76
Total	<u>\$307,488 88</u>

ACKNOWLEDGMENTS.

The Treasurer of the Missionary Enrolment Fund acknowledges the receipt of the following sums to December 1st, 1887.

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

ALABAMA—\$35.00		EAST CAROLINA—\$5.00	
<i>Birmingham</i> —Advent	25 00	<i>Miscellaneous</i> —"A Churchman"	5 00
<i>Eufaula</i> —E. W. Spalding	5 00	EASTON—\$15.00	
<i>Greensboro</i> —St. Paul's, "A Member"	5 00	<i>Snow Hill</i> —All Hallows	10 00
ALBANY—\$1,145.00		<i>Tennis Mills</i> —Through Wo. Aux., Mrs. Chesley	5 00
<i>Albany</i> —Through Wo. Aux., Wm. Lacy, Mary Lacy, Helen E. Lacy, Alice Lacy	20 00	FLORIDA—\$150.00	
<i>Argyle</i> —Mary J. Leigh	5 00	<i>Longwood</i> —W. H. and F. C. Lee	5 00
<i>Ballston Spa</i> —Mrs. M. Taylor	5 00	<i>Milton</i> —St. Mary's	40 00
<i>Cambridge</i> —"Anonymous"	5 00	<i>Palatka</i> —G. E. Hawes	5 00
<i>Cohoes</i> —Through Wo. Aux., Mrs. R. Weir, Mrs. P. R. Chadwick, Miss Van Bentuyssen, Mrs. Wm. Rinck	20 00	<i>Pensacola</i> —Christ Church	100 00
<i>Greensboro</i> —Mrs. M. A. T. Webster, Miss J. Townsend	10 00	FOND DU LAC—\$35.00	
<i>Kinderhook</i> —Miss Mary J. Wynkoop	5 00	<i>Omro</i> —Francis Moore	5 00
<i>Little Falls</i> —"B. H."	5 00	<i>Oshkosh</i> —Trinity Church	30 00
<i>Lansingburg</i> —"L. E. L. W." and wife	10 00	GEORGIA—\$35.00	
<i>Palenville</i> —Gloria Dei Church, A. Janney	5 00	<i>Brunswick</i> —St. Mark's	15 00
<i>Troy</i> —Ascension, Mrs. Wm. Skudder	5 00	<i>Clarksville</i> —Through Rev. W. E. Eppes	5 00
<i>Miscellaneous</i> —Geo. A. McCarthy, Diocesan Treasurer	1,050 00	<i>Savannah</i> —Christ Church	5 00
CALIFORNIA—\$1,276.50		<i>St. John's</i>	5 00
<i>Los Angeles</i> —H. M. Burton	5 00	<i>Mrs. Wm. Elliott</i>	5 00
<i>San Gabriel</i> —Church of Our Saviour	40 00	IOWA—\$20.00	
<i>San Jose</i> —Mrs. Rosa D. Payne	5 00	<i>Burlington</i> —Christ Church	5 00
<i>Tustin City</i> —Through Rev. A. B. Spaight	15 00	<i>Ottumwa</i> —St. Mary's	15 00
<i>Miscellaneous</i> —Wm. S. Neales, Diocesan Treasurer	1,111 50	KANSAS—\$336.00	
Through Rev. R. C. Foote	100 00	<i>Miscellaneous</i> —A. Leonard, Diocesan Treasurer	436 00
CENTRAL NEW YORK—\$1,156.00		LONG ISLAND—\$4,849.00	
<i>Elmira</i> —"S. G. T.," \$5; Miss M. Manners, \$5	10 00	<i>Brooklyn</i> —Mr. and Mrs. George A. Jarves	15 00
<i>Rome</i> —"Two Communicants"	10 00	<i>Arthur W. Benson</i> , \$5; <i>I. R. Benson</i> , \$5; <i>Miss Mary Benson</i> , \$5; <i>F. S. Benson</i> , <i>Miss Mary E. Ingalls</i> , \$5	25 00
<i>Utica</i> —Grace	5 00	<i>Miss N. S. Prout</i>	5 00
Miss L. C. Watson	5 00	<i>Flushing</i> —Sarah H. Greenleaf	5 00
<i>Miscellaneous</i> —Through Geo. J. Gardiner	1,126 00	"X"	5 00
CHICAGO—\$225.00		<i>Miscellaneous</i> —W. H. Fleeman (Diocesan Treasurer)	4,794 00
<i>Chicago</i> —"A Layman"	5 00	LOUISIANA—\$25.00	
<i>Elgin</i> —Church of the Redeemer	205 00	<i>New Orleans</i> —Mr. and Mrs. George Palfray	10 00
<i>Englewood</i> —Rev. H. J. Cook	5 00	<i>Smithland</i> —Miss E. Philson	5 00
<i>Galena</i> —Mrs. L. H. Snyder	5 00	<i>Williamsport</i> —St. Stephen's	5 00
<i>Sycamore</i> —St. Peter's, Mrs. A. L. Woodman	5 00	<i>Mrs. S. E. Archer</i>	5 00
CONNECTICUT—\$190.00		MAINE—\$40.00	
<i>Bridgeport</i> —"A. T.," "D. E.," "Two Sisters"	20 00	<i>Bar Harbor</i> —St. James'	30 00
<i>Fairfield</i> —Rev. J. R. Lombard	5 00	<i>Old Town</i> —George T. Sewall	5 00
<i>Hartford</i> —Mrs. S. D. Smith	5 00	<i>Portland</i> —Mr. Robitschek	5 00
<i>Middletown</i> —Miss J. Mulock	10 00	MARYLAND—\$311.17	
"W. A. J.," "N. A. J.," "E. J.," "M. M. J."	20 00	<i>Annapolis</i> —St. Anne's	5 00
<i>Berkeley Divinity School</i> , students	20 00	<i>Berlin</i> —Miss L. Wholey	5 00
<i>New Haven</i> —Trinity Church, Mr. and Mrs. C. T. Willets	10 00	<i>Baltimore</i> —Mary Dimmick	10 00
<i>Norwalk</i> —Through Wo. Aux., "O.," "H. L. S.," "E. L. S."	15 00	<i>T. S. Rhett</i>	5 00
<i>Norwich</i> —Mrs. E. Chappell	5 00	<i>Emmertown</i> —W. T. Brand	50 00
<i>Caroline B.</i> , Elizabeth H. and Burton Mansfield	15 00	<i>Georgetown</i> , D. C.—St. John's	5 00
<i>Sharon</i> —Mr. and Mrs. Rumney	10 00	<i>Hagerstown</i> —A. W. Lucas	5 00
<i>Southbury</i> —Epiphany	5 00	<i>Towson</i> —Trinity Church	5 00
<i>Watertown</i> —Christ Church	35 00	<i>Washington</i> , D. C.—Mrs. M. S. Perry	5 00
<i>Mr. and Mrs. C. M. Noble</i>	10 00	<i>Mrs. Robinson</i>	5 00
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DELAWARE—\$2,155.00		<i>Miscellaneous</i> —S. M. Curtis (Treasurer)	2,155 00

ACKNOWLEDGMENTS.

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		Total receipts to December 1st, 1887.....	\$24,915 97

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POSITION.—In 1877 it became a recognized Auxiliary of the Board of Missions, retaining its charter, organization, administration, and the appropriation of its funds.

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	16 96	
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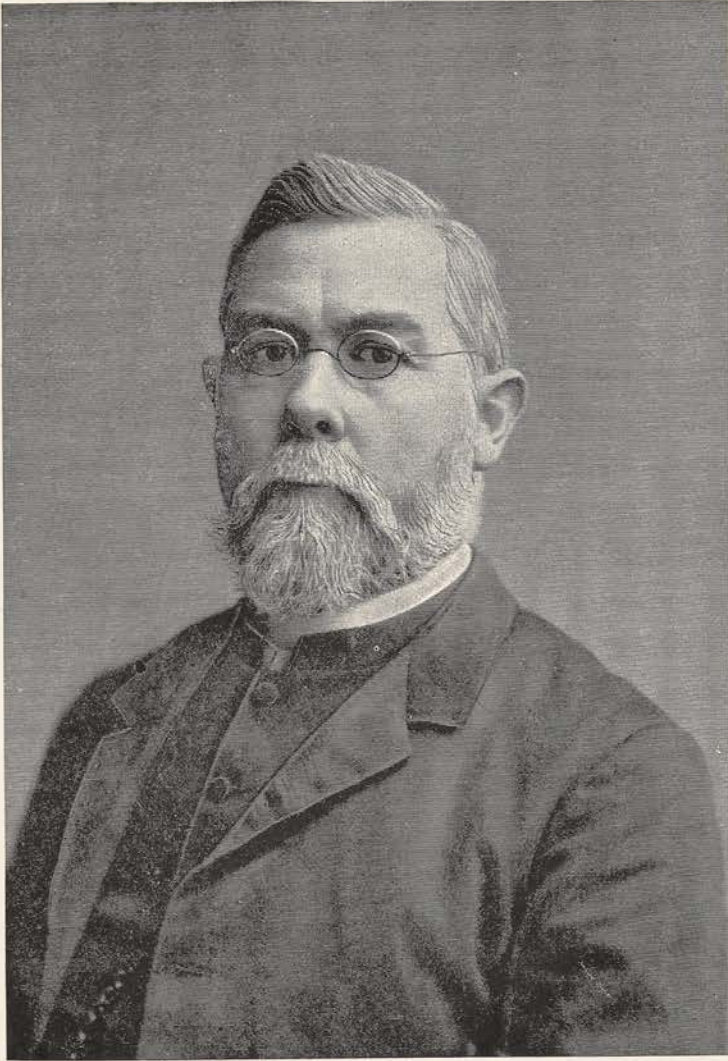
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