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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.

FEBRUARY, 1888.

No. 2.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, JANUARY 11TH, 1888.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Littlejohn, Whitaker, Scarborough, Starkey, and Potter; the Rev. Drs. Davies, Satterlee, Shipman, Swope, Hall, Huntington and Applegate; and Messrs. Coffin, Stark, Vanderbilt, King, Mills, Whitlock and Chauncey. Of the members *ex officio* the Right Rev. Drs. Neely, Niles and Whitehead were present.

— The General Secretary announced the death, on January 2d, of the Rev. Melancthon Hoyt, D.D., the oldest Domestic missionary of the Board, who during his active life was always at an outpost, and therefore had been familiarly known as "the Church's picket-guard." By resolution the General Secretary was directed to prepare a minute to be spread upon the records, expressing the Board's respect for the memory of Dr. Hoyt, and its sympathy with his family in their bereavement.

— The General Secretary stated that Mr. W. A. M. Fuller, chairman of the central committee of the Enrolment Plan had represented to him that it was the purpose of the committee, acting under the authority given to them by the Board of Missions, to promote a general and united effort throughout the Church during the coming Lent to complete the fund of \$1,000,000, and that the Presiding Bishop had addressed a communication to the Bishops of the Church commending this purpose and invoking their co-operation. The action of the Board upon this question will be found on another page of this magazine.

— Announcement was made of the consecration of the Rev. James S. Johnston as Missionary Bishop of Western Texas, which took place in Trinity Church, Mobile, on the Feast of the Epiphany. The Bishop was expecting to proceed immediately to his field of labor.

— Communications were considered from several of the Bishops in the Domestic field with respect to the missionary work in their jurisdictions.

— Communications were received from the Bishops in the Foreign field, and from a number of their missionaries, a selection from which will be found in this magazine. Action taken in connection with these communications was as follows:

Resolved: That, pending the appointment of a lay treasurer, the appropriation to the China mission, to be expended in the field according to the schedule in force for the first and second quarters, be and is hereby extended to the last of June.

Resolved: That, under Bishop Williams' call for teachers for St. Paul's School [Tokio] and acting for him, the Rev. Victor M. Law, M.D., be appointed a missionary to Japan, with the usual "outfit" and salary of a married man.

Resolved: That the question raised by the Rev. H. D. Page with regard to the use, free of rent, of the St. Timothy's School building [Osaka] for a school for missionaries children be referred to the Missionary Bishop of Yedo with power.

Resolved: That the request of the Missionary Bishop of Cape Palmas, that he may have the privilege of using so much as may be necessary of the unexpended balance of his travelling expenses for the year 1886-87 towards defraying the expenses of the proposed missionary convocation be and is hereby approved.

— The following resolution was adopted with regard to the Children's Lenten Offerings:

Resolved: That the General Secretary be requested to issue a call to the rectors and Sunday-school superintendents to devote the offerings of all Sunday-schools during the season of Lent to the Domestic and Foreign missionary work of the Church, and especially that the Diocesan and Missionary Bishops be respectfully requested to do what may seem best to them to secure a united and generous offering from the Sunday-schools of the Church for this most important and needy work.

— The Board, by a rising vote, adopted a minute touching the death of the Rev. James Saul, D.D., which is published on another page.

— The Rev. William F. Nichols, Rector of St. James' Church, Philadelphia, was elected to membership in the Board to fill the vacancy caused by Dr. Saul's death. Mr. Nichols has since accepted this election.

JAMES SAUL.

THE Board of Managers desires to place on record an expression of its heart-felt sorrow for the loss of its honored colleague, the Rev. James Saul, D.D., who departed this life in Philadelphia on the 16th of November, 1887, and its veneration of his saintly character. Dr. Saul became a member of the Board of Managers in 1880, and until a few months before his death at the patriarchal age of eighty-nine, was constant in his attendance at its meetings.

At a period of life when many men feel entitled to spend the residue of their days in repose, Dr. Saul applied to be admitted to the Sacred Ministry of the Church. Until the age of sixty he had been successfully engaged in business pursuits in the city of New Orleans, where he held honorable positions of public trust. He was ordained in 1861, and faithfully discharged the sacred duties of his ministry until the increasing infirmities of age compelled his retirement from active work.

The life of Dr. Saul furnishes a noble example of fervent zeal in the missionary work of the Church, and of a self-consecration and a sacrifice that are rarely equalled. For many years he limited to the utmost his personal expenditure that he might have the more to give for the extension of the Church of Christ. He preferred to be his own executor, and by his munificent charities divested himself before his death of most of his worldly possessions.

His name will long be held in grateful and honored remembrance by the colored people of the South, on whose behalf he was unwearied in founding schools and supporting teachers and missionaries; by the College of St. John in

Shanghai, to whose fund he was a generous contributor; by the Missionary Bishops of the Church for his noble foundation of an endowment toward their support, and by many a struggling missionary, both at home and abroad, whose burdens were lightened and heart cheered by his sympathy and aid. He rests from his labors, and his works do follow him; we may not doubt of his rich reward.

JOHN SCARBOROUGH, }
 THOMAS F. DAVIES, } *Special Committee.*
 BENJ. STARK. }

STAND BY THE MISSIONARY CANON.

THE Bishop of Chicago has given in a published article a most effective answer to the question, "Should the Missionary Canon be Repealed?" After showing the disastrous consequences which would ensue upon disorganization, he deprecates any change which would tend to separate brethren and magnify differences of views among Churchmen, thinking it far better to accentuate the many points of agreement, and to emphasize the substantial unity in the Church, and above all to put on the girdle of love which is the bond of perfectness and the means whereby men may dwell and work together in the same household of faith.

The Rev. Dr. Courtney, of Boston, concludes an article to the same purpose with these emphatic words: "*The ideal is a true one. We have not succeeded in reaching it—let us make a more vigorous and united effort to do so.*"

THE CHILDREN'S LENTEN OFFERING.

There is every promise that the proposal that the children of the Church shall devote their offerings during Lent to General Missions will this year be more widely observed than it has been in previous years. Throughout some dioceses, and in many parishes in all parts of the country, the custom has been in practice for years, and the result has been excellent, not only in the amount of money sent to our treasury, but in the interest awakened among the children in giving for missions. With a wider adoption of it we shall confidently look for still larger fruits. The Board of Managers at its meeting January 11th, expressed its appreciation of the importance of this method of enlisting the children's interest and help by the adoption of the following resolution:

Resolved: That the General Secretary be requested to issue a call to the rectors and Sunday-school superintendents to devote the offerings of all Sunday-schools during the season of Lent to the Domestic and Foreign missionary work of the Church, and especially that the Diocesan and Missionary Bishops be respectfully requested to do what may seem best to them to secure a united and generous offering from the Sunday-schools of the Church for this most important and needy work.

We have already received letters from many of the Bishops, and with a few exceptions, in which diocesan arrangements prevent, they enter heartily into the effort to make the Children's Lenten Offering for General Missions this year a great success. We make extracts from a few of the letters:

The Bishop of Connecticut writes: "Certainly I shall be ready and glad to put my name to a circular anent the Lenten offerings."

The Bishop of Rhode Island writes: "I heartily approve of the effort to raise \$50,000 for General Missions by the Children's Lenten Offerings, and recommend the movement for adoption in the Sunday-schools of this diocese."

The Bishop of Texas writes: "I sympathize most heartily with the movement, and will take much pleasure in presenting it to the congregations in my diocese and the clergy as having my cordial approval."

The Bishop of Ohio writes: "I am happy to say the matter is already attended to, and the agent, Mr. Schuyler Davis, is already engaged in presenting the subject to Sunday-schools, both in person and by note, with the approval of rectors and with my recommendation."

The Bishop of Vermont writes: "I most heartily approve the plan to enlist early the future men and women of the Church in the cause of her missions. I have just sent out a recommendation that all the Sunday-schools, great and small, in parish or mission, join this effort of the children's contribution to the missions of the Church."

The Bishop of Central New York writes: "The proposal that the children of the Church make their offerings to Christ during Lent for the benefit of His missions abroad or at home, seems to me to be every way reasonable and right. I should rejoice if that were done throughout the Diocese of Central New York. We have many local objects for which help is needed, but I will cheerfully postpone any claims or plans of my own for the sake of the general good."

The Bishop of Pennsylvania writes: "I shall certainly do all in my power to keep up the interest which the members of the Sunday-schools in Pennsylvania have taken in missions and if possible to deepen it."

The Bishop of New Hampshire writes: "I am greatly desirous that all of my Sunday-schools, omitting for the time all things parochial and all things diocesan and all things 'special,' should through the Sundays in Lent concentrate their offerings upon Domestic and Foreign Missions as aided by or rather through the general treasury in New York."

The Bishop of South Carolina writes: "I will with pleasure adopt your suggestion and ask the children of this diocese to give Lenten offerings to General Missions."

The Bishop of Northern Texas writes: "I cordially approve of the Children's Lenten Offerings for General Missions, and will rejoice greatly if Northern Texas can be induced to put the plan into operation."

The Bishop of Iowa writes: "I very heartily approve of the effort of the Managers of the Missionary Society to interest the children of the Church during Lent in the Church's missions, and I will with pleasure commend it to my people."

The Bishop of New York writes: "Yes, the Lenten Offering to which you refer has my approval. I shall be glad to see children devote their offerings to General Missions, and I heartily commend the plan to the confidence and co-operation of their pastors in the Diocese of New York."

The Bishop of Montana writes: "The Children's Lenten Offering for General Missions shall have my heartiest co-operation and support. I shall

look after it myself, and as far as I can accomplish it every Sunday-school I have shall give their Lenten offerings to General Missions."

The Bishop of Mississippi writes: "I very gladly give my hearty approval to the plan of the Children's Lenten Offering and shall recommend it to the children of the diocese through the *Church News*."

Other of the Bishops have expressed orally their desire to have the Sunday-schools of their dioceses join in the Lenten Offering.

Orders for the Lenten Offering Boxes should be sent at once to the General Secretary, 22 Bible House, New York.

CHRISTIAN TERMINOLOGY IN CHINA.

BISHOP SCHERESCHEWSKY has brought the light of his learning to bear upon the subject of terminology in the China mission, and in articles which appear in the *Churchman* of January 14th and 21st, he has discussed the subject with an ability and thoroughness of which no man living is more capable than he. We give an extract from his closing article, which will be read with profound interest by all who desire to see the Empire of China brought under the dominion of the Kingdom of Christ. The Bishop says:

It has been stated that in our China mission we have not the "proper terms for Eucharist or Priest." I would say that *Sheng ch'an*, as mentioned before, is quite a correct rendering of the name Lord's Supper, and to my thinking it is more satisfactory than the word Eucharist would be if translated into Chinese. As for Priest, we have the English word transferred. If it comes to transferring a foreign term into Chinese, should the Italian *sacerdote* be regarded as preferable to the English word Priest? Is the Anglican doctrine of the Holy Eucharist identical with that of the Church of Rome, that we should use *mi sa* (*missa*)?

I must here make a remark that is a truism. Ours is a reformed Church. Of course we cannot employ many of the religious terms used by the Romanists. To do so would be giving up the points concerning which we are at issue with the Church of Rome. Protestant missionaries, as mentioned before, adopted many of the terms used by the Roman Catholic missionaries. But as there were many that they could not conscientiously adopt, they were obliged to make new ones. They were entirely competent to do this. Their knowledge of the Chinese language, to say the least, was fully equal to that of the early Roman Catholic missionaries. In recent times the Protestant missionaries, as a class, are far in advance of the Roman Catholic missionaries in Chinese scholarship. Most of the dictionaries, hand-books, grammars, translations of the Chinese classics, exhaustive works on the Chinese Empire, translations of modern scientific books into Chinese, have been the work of Protestant missionaries.

Here I would say that there is a great deal of exaggeration regarding the success of Roman Catholic missionaries in China. Considering that they began to labor there nearly 300 years ago, that they were first backed by the power of Portugal and afterward by that of France, that their missions have been well supplied with men and means, that rival orders have been working zealously in the field, as the result of all this one can hardly call less than a million converts in a population of 300,000,000 a remarkable success, even taking into consideration the period during which Roman Catholicism was proscribed and persecuted in China. In early times the labors of Roman Catholic missionaries were attended with great success, but this cannot be predicated of modern times. Within the last twenty-five years Protestant converts have multiplied twenty-fold, whereas the increase of Roman Catholic converts during the same period has not been at all re-

markable. There is one respect in which the success of Protestant missionaries has been considerable, while that of Roman Catholic missionaries has been almost *nil*. I refer to the impresson made upon the Chinese as a nation.

It is largely due to the labors of Protestant missionaries that China is now awaking from the sleep of centuries, and that Christian civilization is beginning to make an impression on the Chinese people. Of the eminent scholars among the Protestant missionaries I will mention only a few names, such as Morrison, Medhurst, the elder Bishop Boone, Bridgman, Williams, Wylie, Legge, Edkins, Martin. Did space permit I might enlarge upon what Protestant missionaries have accomplished in the various departments of missionary work in China. I might speak of the labors of medical missionaries and the promise that their work holds out of being a great power in the evangelization of China, and might dwell upon the patience, the devotion, the self-sacrifice that have marked the endeavors of Protestant missionaries throughout China. But I will only say here, that it is well to remember that they are too large and important a body either to be slightly spoken of or complacently patronized.

THE BISHOP OF WESTERN TEXAS.

THE frontispiece in this number of the magazine presents a faithful likeness of the Right Rev. J. S. Johnston, the successor of the lamented Elliott in the Bishopric of Western Texas. Bishop Johnston was consecrated on the Feast of the Epiphany, January 6th last, in Trinity Church, Mobile, Alabama. Bishop Wilmer, of Alabama, was the consecrator, assisted by Bishops Dudley of Kentucky, Harris of Michigan, Galleher of Louisiana, and Thompson of Mississippi. The sermon was preached by Bishop Dudley.

Bishop Johnston was born in Mississippi in 1843, and was educated at the University of Virginia, which institution he left to join the Confederate army. He was admitted to the bar in 1868, but took Holy Orders the next year. His first parish was at Port Gibson, Mississippi. In 1880 he was called to Trinity Church, Mobile, and on October 28th, 1887, was chosen Missionary Bishop.

WHAT IS THE ENROLMENT PLAN?

THREE or four years ago a plan was set on foot to raise a million dollars for missions by enrolling 200,000 contributors of five dollars each. It is called the Laymen's Plan, because it was proposed by a layman to laymen, and was intended to be the work of the laity from beginning to completion. The plan called upon the laity of the Church in every parish to solicit pledges of five dollars from each member of the parish and when the full number of 200,000 was reached the whole was to be collected and presented as a thank-offering at the opening of the General Convention in Chicago in 1886. A central committee was formed in Philadelphia, and local treasurers were appointed by the Bishops in several dioceses. Wherever the work was taken up earnestly the success was so great as to prove that the plan would succeed if adopted in all the parishes. In the Diocese of Pennsylvania about \$30,000 was collected, and in the Missionary Jurisdiction of Montana more than \$1,000 was raised. The plan failed of success for lack of universal adoption. The Church did not wake up to the importance of the undertaking in time to complete it before the meeting of the General Convention. The committee reported some \$80,000

collected as the result of the imperfect effort. The General Convention, sitting as the Board of Missions, greeted the plan with enthusiasm and adopted a series of resolutions urging that it be carried forward to complete success, and constituted the lay deputies from each diocese a special committee from that diocese to act with the central committee. The central committee to whom the whole subject was referred, with power, consist of the following laymen, viz.: Messrs. W. A. M. Fuller, Alexander Brown, Lemuel Coffin, George C. Thomas, C. Stuart Patterson, Orlando Crease, Edward S. Buckley, J. Pierpont Morgan, R. Fulton Cutting, Samuel R. Dorrance, H. P. Baldwin, A. H. McGuffey, H. O. Moss, R. A. Lamberton, John Nicholas Brown, W. H. S. Burgwyn, and James M. Smith.

ENROLMENT ACTION OF THE BOARD OF MANAGERS.

It having been announced to the Board at its meeting on January 11th (this year) that the laymen's enrolment committee had determined to invite the laity throughout the Church to proceed with the work of enrolment during the coming Lent, the following resolutions were moved and unanimously adopted:

Resolved: That the Board of Managers learns with great pleasure that the laymen's committee in charge of the Missionary Enrolment Plan has determined, after consultation with the Presiding Bishop, to prosecute with vigor during the coming Lent the effort to increase the fund to the full amount of \$1,000,000.

Resolved: That inasmuch as the Enrolment Plan provides that no part of the fund can be used until the full sum of \$1,000,000 is secured, therefore, in order to make available to the Board of Missions the sum already collected and to finish the undertaking it is of the utmost importance that the laity of the Church give to this work their most earnest efforts, and also that the clergy encourage and support the laity therein.

Resolved: That the Board of Managers will heartily co-operate in the work of the enrolment committee during the coming Lent.

THE IMMEDIATE WORK OF THE ENROLMENT COMMITTEE.

The central committee have decided to take up and prosecute with vigor the Enrolment Plan during the coming Lent. They earnestly desire the hearty co-operation of the Bishops and clergy, and they appeal directly to their brethren of the laity in all parts of the Church not only to enrol their names as contributors but to take the work in hand and solicit the names and contributions of five dollars from every member of the parishes. This is an especial work of the laity and there can be no doubt, if they engage in it promptly and with enthusiasm, that the sum of \$1,000,000 for missions can be secured before Easter, 1888.

SUGGESTIONS TO THE CLERGY REGARDING THE ENROLMENT.

The clergy in charge of congregations would greatly promote the Enrolment Plan by preaching upon missions and explaining the plan or by presenting the subject from the chancel on February 12th, the Sunday before Ash-Wednesday, in such a way as to impress it upon the minds of the laity as a special work for them during the coming season of Lent. It might also be well to invite the laity to meet and confer with the clergy upon

methods of proceeding with the work, and to have provided for that meeting an Enrolment Book, which may be procured by sending to Mr. W. A. M. Fuller, Post-office Box 941, Philadelphia.

REAPPOINTMENT OF JUDGE PRINCE.

THE trustees of the American Church Building Fund Commission have re-appointed the Hon. L. Bradford Prince special secretary for one year from January 1st, 1888. The wisdom of this appointment will be recognized by every one who is at all familiar with Judge Prince's work during the year 1887. On another page will be found an article from his pen regarding the work of the commission, in which it appears that the number of parishes contributing to the fund in 1887 was 646, as compared with 98 in 1886, and that the increase of the fund during the past year amounted to over \$52,000, including the "Bishop Robertson Memorial" of \$30,000, for which the commission holds bonds of Trinity Church, Kansas City, Missouri. Such an encouraging increase in the first year of the special secretary's work more than justifies the action of the trustees in requesting Judge Prince to continue it for another year. Let the increase go on this year also, and offerings be made by every parish, and individual gifts of large amounts, and the fund will soon have fully realized the sanguine hopes of its projectors.

THE STUDENTS' MISSIONARY ASSOCIATION.

THE convention of the Church Students' Missionary Association which was held in New York January 13th and 14th, marks the beginning of a movement which we think gives good promise of usefulness in the future. The missionary idea ought to be at the foundation of all education in the Church, and especially in the education of those who are to take part in the Sacred Ministry. It is a sign of the awakening of the Church to greater missionary activity that this association of students has been organized, and we rejoice that its first meeting has been attended with evident success. The words of Dean Hoffman in welcoming the delegates from the several institutions which were represented, gave the keynote to the sessions, which throughout were helpful and inspiring. We give an extract from the dean's address of welcome, as follows:

It would be difficult to imagine any gathering of men in whose hands is lodged a greater power for good than this missionary association possesses; and certainly no one can conceive any greater purpose than that which brings you together here. You are entering upon that stage of the world when more can be accomplished for good or evil in a single lifetime than in a century of other days. But if you would embrace your opportunity and make this notable gathering subserve its missionary purpose, you must keep your hearts open to the great principle which underlies all missionary effort, keep before your eyes the words engraven upon the charter of your Church: "Go ye, make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." The command to go into all the world and preach the Gospel to every creature was given by the Divine Master with the Sacrament of our new birth. We are bound to it not only by every vow which binds us to the altar of our God, and cannot ignore it

without ignoring the vows of our baptism, but it is of the very essence of the love of Christ that he who possesses it will long to impart it to others.

I am aware of the temptation which besets the parish Priest to thrust aside the claims that lie outside his special work. And you will find penurious laymen in every parish who will object whenever a collection is made for missions, because of the needs at home. But I also know that there is no surer way to kill the spiritual life of any parish (or for that matter, of any individual Christian) than to allow its efforts to be confined to itself. The life of the missionary is the highest, noblest, most heroic work which a man can ever do. His work will outlast the proudest monuments of earth, nay, the very earth itself; for it is written, "they that turn many to righteousness shall shine as the stars for ever and ever." May the Holy Spirit be with you, dear brethren, in your deliberations, and fill your hearts with more and more of that missionary spirit which is the very life and glory of the Church of the living God.

A NEW YEAR'S GIFT.

As regularly as the new year comes some one, who has given no clue to his or her identity, sends a cashier's check for \$3,000 to our treasury, and for \$1,000 to the Church Building Fund. We offer grateful acknowledgments and best wishes for the new year to our unknown contributor. The Lord who seeth in secret, will reward openly. Would that there were many more such, who having freely received also freely give.

THE MISSIONARY MAGAZINE.

AN esteemed correspondent writes to us of what might be done with the Church's missionary magazine, and we agree with him so fully that we publish his valued communication in this form. He says: "The American Board of Commissioners for Foreign Missions in the amount of its contributions and the extent of its work stands at the head of the missionary organizations of this country; it is worthy to be compared with the great missionary societies of the Church of England. Much of its efficiency is due, we believe, to the *Missionary Herald*, its monthly organ, and to the reception it meets among the people. Once every month the churches hold what is called a 'missionary concert.' The ministers make careful preparation for it, the *Herald* is both the text and the sermon. Extracts are read, interesting facts are culled, a pen daguerreotype of the field is presented, addresses are made by ministers and people, illustrative maps are used, and the work of the Board is thus deeply impressed upon the minds of all. They hear about it, they take part in it and are inspired with a personal interest. It is their work, not merely the work of the board or of the Church; they must care for and support it. Their sympathies and hearts are moved, the strings of their purses are untied, the treasury of the board is filled. The monthly 'concert' is the meeting of all the month, and the people not only realize that every Christian is a missionary, but they learn the responsibilities that this fact devolves upon them; they do their missionary work by their alms and prayers. Like causes produce like effects. If our clergy would treat THE SPIRIT OF MISSIONS in the same way; if they would tell their people the interesting facts of the Church's work at home and abroad; if they would help them to realize that they are missionaries and that in all the field it is their

work that is being done, that if they do not go themselves they must by their alms send their substitutes and follow them with their prayers, we should not need Advent or Epiphany appeals, knowledge would create zeal, and working for missions at home and abroad would react upon the parishes. Activity would become contagious. Why can not all of our rectors try the experiment and report the result?"

BRIEF MENTION.

BISHOP FERGUSON, writing from Cape Palmas under date of November 9th last, says: "I am very glad indeed that you have been able to send out the Rev. Mr. Williams and Miss Merriam. We need such reinforcement. I wish you could find a well-trained lady to come to assist in the Cape Palmas Orphan Asylum and Girls' School; one who has had some experience in teaching, and a real Church-woman. If no white woman will consent to come perhaps a competent colored one can be found in the South. I am afraid Mrs. Dennis' health will break down, and we shall have no one to continue that good work. I may add that it is very desirable that the lady should be well up in the art of fancy needle-work."

THE clergy will realize the importance of taking offerings for missions before the beginning of Lent. Parochial efforts are likely in most parishes to claim pre-eminence as Easter comes in view, and then there is danger that the needs of our missions will be forgotten. By all means secure the missionary offerings before Lent begins.

Bishop Leonard writes: "You will have ample opportunity by and by for aiding me as a work of love in what I shall try in my poor way to do for our dear Lord in Nevada and Utah. You cannot know how I tremble at the thought of taking up the work laid down by such men as Bishops Whitaker and Tuttle. I have hearkened to the Church's call, and I shall go forth, with God's help, to do the Master's work with all the energy, enthusiasm and wisdom which I can command. I beg your constant prayers in my behalf as I go to what I know will be a hard and trying field, where in the providence of God I am commissioned and put. Where I can aid you more than I have done heretofore I shall gladly do it. No man has a keener interest in the work of missions than have I, and I shall talk for the cause more than ever."

THE fifteenth anniversary of the consecration of Bishop Hare to the Episcopate was made the occasion of a most happy gathering in Sioux Falls, Dakota, January 10th. The clergy and lay workers in the jurisdiction met with the Bishop in convocation, which opened with a service in the cathedral and an address by the Bishop giving reminiscences of his life in the Episcopate. A conference upon the work in the jurisdiction was followed by a social feast, when congratulations were freely and lovingly offered to the Bishop. At a reception in the evening a set of episcopal robes was presented to the Bishop. The leading editorial in the *Sioux Falls Press* on that day was devoted to Bishop Hare, and paid a warm tribute to him as man and as Bishop.

LETTERS received from the Rev. E. R. Woodman and Miss Sybil Carter, who are at present frequently addressing meetings in several of the southern dioceses upon Domestic and Foreign Missions give a very encouraging account of their tour. Mr. Woodman writes from Tennessee that they are received most cordially, and says of the congregations

to which they speak: "The enthusiasm is all that anyone can ask for. I can assure you that God's presence is with us, and people are thanking us for telling them about mission work."

Contributions are frequently sent with the remark, "The day was stormy, and the offering is smaller than it would have been in good weather." There is a lesson in the saying, "If the mountain will not come to Mahomet, Mahomet must go to the mountain." If the people do not come and bring their offerings the rector might go for them or send. Systematic offerings would, however, solve the difficulty and swell the amount of contributions.

WITH OUR CORRESPONDENTS.

THE Rev. J. H. Blacklock, missionary at South Pittsburgh, Tennessee, says in his last quarterly report to the Board: "I took charge of this parish on Easter Day, 1887. It was a mission station previously, and was made a parish at the diocesan convention at Memphis last year. The church has struggled against many difficulties, but is now beginning to look up. Since my appointment a new rectory, commodious, substantial and well furnished throughout, has been built. The Sunday-school improves. I am endeavoring to interest the church in mission work. It is all new to them. I have begun by devoting a single service in the month to this work, and substituting for the sermon, extracts from *THE SPIRIT OF MISSIONS*. The service is popular, and will I think become more so; and will naturally assist in the circulation of the magazine. Our people are well disposed toward missions, and will actively assist as soon as they can recover from the financial pressure which the cost of the rectory has involved. I hope to send you a second collection later. Please send me particulars of the plan you recommend for securing systematic offerings. This parish is truly a mission. The church is willing but weak, and needs great care; but as I believe a true missionary spirit in a parish strengthens its own life, I shall endeavor to cultivate the former, when the latter will naturally follow."

A LADY correspondent closes her letter with these earnest words: "Is there no gifted pen among our missionary staff that will write such an article on offerings from rich people as would arouse them from their apathy and lethargy? Our rector preached a very fine sermon for the cause of Foreign Missions on Sunday, January 8th, and yet we had a paltry collection, nearly one-half of it being given by one member of our branch of the Woman's Auxiliary. Alas! how will we all give account of our fellowship?"

A CLERGYMAN of Long Island writes: "*THE SPIRIT OF MISSIONS* continues to increase in value and interest, because it is constantly giving a most definite and instructive account of what is going on among us for the improvement of the human race; more especially, perhaps, as it shows what is doing, what may be done, and what ought to be done, toward lifting the unregenerate out of heathenism into the light of Christianity. This beautiful contrast is more and more visibly presented in each successive issue of *THE SPIRIT OF MISSIONS*. It is not less inviting and interesting than romance to the young; and is as instructive and encouraging as any reality can be to all who delight in seeing handsome progress making in the grand work of regeneration, of opening up opportunities for those in the lowest conditions of the human race to rise to the highest by 'growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' It seems to me that *THE SPIRIT OF MISSIONS* ought to be greatly enlarged in circulation, so that increased interest in the work may be seconded by enlarged knowledge."

THE AMERICAN CHURCH BUILDING FUND.

A YEAR ago THE SPIRIT OF MISSIONS published a general statement regarding the American Church Building Fund Commission, wherein were briefly set forth the necessity for its existence, its plan of organization, and its method of operation; with a few words as to the success of similar organizations in other Christian bodies, and the wonderful value and efficiency of money contributed to this, in its continued use, over and over again, in helping on the erection of churches to the end of time. A few additional points are now worthy of attention.

IT IS A COMMISSION.

It is not a voluntary society or association. In other words, it was organized by the general Church, and has authority directly from it. The Church is full of societies and associations and guilds established for various good purposes; but this, among all its general institutions, is the only commission. It represents the whole Church, as twenty of its members are appointed by the Presiding Bishop, and two by each Diocesan or Missionary Bishop. Thus it can never reflect any partisan or personal influence, but is the organized and commissioned agent of the entire Church to perform a necessary and important part of its work in evangelizing the land.

THE RECORD OF 1887

is full of encouragement. The increased interest is worthy of note, as it shows how ready the Church is to respond, as it learns the importance and practical nature of this work. The number of contributing parishes grew from 98 in 1886 to 646 in 1887; a gain of 660 per cent. In 1886 the increase in the fund itself was less than \$5,000; in 1887 it was over \$52,000. Not only was the first \$100,000 completed, but the fund has reached \$121,000.

If any had doubts of its success and perpetuity those are now dispelled. Contributions can be made with entire certainty that the fund will be perpetual, and that money given to it will go on doing its work through the ages. In this view there can be no more satisfactory way of continuing to do good long after death, or of founding a useful as well as lasting memorial of the departed, than through this fund. In the spring of 1887 the commission established the system of

NAMED MEMORIAL FUNDS

by which any contribution of \$5,000 or more could receive a special name from the donor, to be continued in perpetuity; and the donor may also designate the particular locality to which the income of such fund shall be devoted. Already three such named funds have been established, one of \$5,000 by Mr. Cornelius Vanderbilt, one of \$5,000 by Mr. W. G. Low, and the "Bishop Robertson Memorial Fund" now consisting of \$30,000. Attention is particularly directed to this kind of memorial, as the very best, both for permanence and usefulness, that can be devised.

THE WORK OF THE COMMISSION

has increased as rapidly as its means would permit. During 1887 no less than sixty-seven loans were voted, amounting in all to over \$74,000. These were distributed in twenty-eight dioceses and jurisdictions, South Dakota receiving the greatest number, nine. The good thus accomplished can never be measured; but to enable our brethren on the frontier to influence and mould new communities before it is too late, to aid in the work among colored people at the South, and to meet the requirements of Church extension throughout the country, requires that the fund shall be raised to its entire amount without delay.

It was noted as a gratifying fact last year that in the year ending September 1st, 1885, over \$5,000 of money previously loaned was returned into the fund, ready to go out again on its second mission. In the succeeding year, a still larger sum (over \$8,000) has thus been returned, not only proving the readiness of the assisted churches to fulfil their obligations, but illustrating even more strongly the working of this system, under which the same money continues in a constant round of usefulness in successive places, through all time.

ANNUAL OFFERINGS.

The method proposed for the raising of this fund, at its foundation at the General Convention of 1880, was that every parish should make an annual offering to it, until the fund was complete. If the Church at large had carried out this plan; if the rector of every parish had given his people the opportunity to contribute once in each year to this work, the entire million of dollars would before now have been in the treasury, and

Church extension would have received a mighty impetus.

THE GENERAL CONVENTION OF 1880

—both houses sitting jointly as a Board of Missions—unanimously passed resolutions “particularly requesting that at least once a year the offerings of the people be especially asked in every congregation in the land toward the increase of the Church Building Fund.”

THE GENERAL CONVENTION OF 1886

in a similar manner unanimously voted “to renew the recommendation that every parish of our Church contribute annually to the American Church Building Fund, until the full sum of \$1,000,000 is secured.”

FIFTY-EIGHT BISHOPS

in the Autumn of 1887 put forth an appeal saying: “We cordially unite in commending to the attention of all the clergy and congregations of our Church the resolutions unanimously passed at Chicago [reciting the resolutions]. We recommend that in every parish in which an offering shall not have

been made for that purpose prior to that date, such offering be received on the second Sunday in November.”

THE MISSIONARY COUNCIL

held at Philadelphia, in October, 1887, with enthusiasm adopted the following resolution, offered by Bishop Littlejohn and seconded by Bishop Whipple:

Resolved: That this Missionary Council, fully appreciating the vast practical importance of the work of the Church Building Fund Commission, earnestly recommend that all parishes that have not already made their contributions for 1887, do so on the day suggested by the Bishop—the second Sunday in November—or as soon thereafter as may be practicable—and it also commends the Building Fund to the laity for individual donations and bequests.

Thus every authority and representative assembly of the general Church has united in recommending an annual offering in every parish; and it is earnestly hoped that the clergy will give to their people this yearly opportunity to aid in the speedy completion of this fund.

L. BRADFORD PRINCE,
Special Secretary.

ANOTHER TRAVELLER ANSWERED.

Not long since the author of a new and popular book, “Two Years in a Jungle,” in a letter published in the *New York Tribune* stated that “India officials, as a class, have no faith in the work of missionaries, so far as spreading the Gospel among the natives is concerned.” At about the same time that this letter appeared in the *Tribune*, the Earl of Northbrook, formerly Viceroy of India, at a meeting in London bore testimony from his own observation to the beneficent influence of missions in India. Speaking from personal acquaintance, he could say that he had seen many missionary stations of various bodies, and he had on all occasions seen that these men were doing a great Christian work, and in every way were gaining the affection of the people. He also said that General Sir Herbert Edwards and General Taylor, two of the most distinguished soldiers of the time; Lord Lawrence, one of the best administrators which India ever had; Sir Donald McLeod, Sir Bartle Frere, and many others were not only Christian men but far-sighted men, and they showed their faith in the enlightening and saving work of the missionaries by their cordial sympathy and aid.

The above-quoted affirmation in the *Tribune* letter has been brought to the notice of

Sir Charles M. Aitcheson, the Lieutenant-Governor (highest officer) of the Punjab, by the Rev. Dr. Stewart of Sealkote, India, and he has written to Dr. Stewart, a letter in which he says: “I have not seen the article referred to, but I, for my part, should say that any one who writes that Indian officials, as a class, have no faith in the work of missionaries as a civilizing and Christianizing agency in India, must either be ignorant of facts or under the influence of very blinding prejudice. Statistics of conversion are no proper or adequate test of missionary work. Still, judged even by that standard, it cannot be said that an agency which, within little more than fifty years, has built up a native Church numbering, roughly, two-thirds of a million, is resultless. But, besides that, missionary teaching and Christian literature are leavening native opinion, especially among the Hindoos, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts. Out of many examples I could give, take one. I know one of the ruling princes of India who probably never saw or spoke to a Christian missionary in his life. After a long talk with me on religious matters, he told me himself that he reads the Sanskrit transla-

tion of our Bible and prays to Jesus Christ every day for the pardon of his sins. It is not too much to say that the whole Brahma movement, which takes a lead in all social

and moral reforms in India, and which, although decidedly unchristian, pays to Christianity the sincere flattery of imitation, is the direct product of missionary teaching."

BISHOP HARE.

The fifteenth anniversary of Bishop Hare's elevation to the Episcopate affords a very appropriate occasion for a formal manifestation of the affectionate esteem in which he is held throughout this diocese, not only by the clergy and members of his own denomination, but by all who have had any opportunity of learning the remarkable character of the man who has so completely endeared himself to so many localities and individuals. The quiet energy with which he has administered the important and intricate business affairs that belong to his jurisdiction has impressed every business man who has observed them. The kind and fatherly manner in which he has advised and directed the clergy of his diocese in matters belonging to their duties has led them to regard him as much more than their official head—he is to them a personal guide, counsellor and friend. The laity of the denomination, old and young, approach him with that affectionate confidence which can be inspired only by a man whose heart is overflowing with kindly sentiments for humankind. His work among the Sioux Indians has led large numbers of

them almost to idolize him, and the influence which he has among them, exercised as it is, is in a multitude of ways beneficial to them and to the work of Christianizing them.

The life of such a man, devoted to such work as he has taken on himself, has a stupendous effect on the entire region which his labors reach. The same talent and industry engaged in private channels would make him a fortune and an enviable record; but he foregoes all the advantages which his social connections in the East might secure, deprives himself of the opportunity for gratifying tastes which must be strong in one of his mould, and takes up such tasks on the frontier as might appall even a man of the most robust physique. When men see such a man willing to make such sacrifices and undergo such hardships as are involved in his work, they must be inspired with a much higher appreciation of the mission which calls him to it. The life of Bishop Hare is a perennial sermon on the influence which the Christian Ministry can have upon those whose hearts become thoroughly imbued with its spirit.—*Sioux Falls Press.*

ABSURDITIES OF HEATHENISM.

THE powerful hold which superstition has upon men, and the very foolish things which they will do when they withdraw themselves from God and indulge in idolatry are remarkably illustrated by some recent events in China. There is a large yellow log outside of one of the gates of Peking where it has been, it is said, ever since the fall of the Ming dynasty (A.D. 1643). As it is still in a good condition, it commands the respect of all classes of the Chinese. Many of them believe that some god has become embodied in it, and so they annually worship it. On the first of October last the emperor commanded the board of ceremonies to appoint a few officials to pay respect to the deified log!

From this deification of a log we pass to the enshrining of a hog and worshipping of it by reverential throngs of people. Miss

Adele H. Fielde, so widely known for her long and faithful labors among the girls and women of Swatow, China, in a recent letter says: "Last year, a villager living about thirty miles from here went to a neighboring hamlet and bought a porker that he intended to kill. Having paid the money for it, he tied a rope around its body behind the shoulders, and undertook to drive it home. It made objection, after the manner of its kind, to being either driven or led, and when just in front of a temple, in the outskirts of a hamlet, it slipped the noose, plunged into the building, and took refuge under the altar. No exertion of its owner succeeded in getting it out of the fane; and when it finally crouched before the god and refused to stir, the assembled crowd began to look upon it as a devotee, and to fear to interrupt its petitions. Some of the by-

standers, belonging to the hamlet in which the animal was reared, made up a purse which repaid the buyer for his outlay, and the contributors then became the owners of the hog, whose fame for piety and prescience soon spread throughout the hamlet. A new shrine was prepared, and the hog was enticed into it, while awe-stricken throngs came to do him reverence. The whitest of rice was offered for his delectation, and so fastidious did he become as to reject many of the dainties lavishly brought to him by his worshippers. One day two men simultaneously gave him eggs to eat, and when he partook of the one offering and rejected the other, the keeper explained that the god dwelling in him saw that the latter offering had not been made with a pure heart. The offerer thereupon confessed that just before his leaving home his youngest child had cried for one of the eggs brought to the god, and that he had struck the child for crying. This story was spread abroad, and helped to increase the number and the servility of the worshippers. The hog had gold ear-rings put in its ears, a handsome bed to lie in, and strings of coins hung around its neck. When the strings of coins became numerous and heavy, they were quietly removed by the shrine-

keepers. Some of the pilgrims to this shrine were marvellously cured of disease, and then the filth of the sty began to be in demand as a remedy for all ailments. Persons came a day's journey to buy the offal for sick friends, and the sale of it kept the shrine exquisitely clean. At last report, this sale was still carried on, and the porcine idol was so fattened on the cates brought to him, that his eyes had become invisible."

As the reader is doubtless aware, all classes of the heathen Chinese believe that eclipses of the sun and moon are caused by the endeavors of a huge dragon to devour these luminaries, and so at each recurrence of the eclipse the people try to frighten away the dragon by beating on gongs, tin pans and other things, while others use fire-crackers and guns for making a noise. They are encouraged and indeed enjoined to do this by proclamations issued a few days previously by the Mandarins. At a very recent eclipse the monstrous Krupp guns imported from Germany and placed upon the forts and war vessels, were used for this purpose, and great is the joy of the heathen Chinese that they now have such very effective implements for frightening away the dragon, and preventing sun and moon from being eaten!

A NEW BOOK ON THE CONGO REGION.

The Rev. W. Holman Bentley, an English missionary, has published a book entitled "Life on the Congo." Mr. Bentley has been longer in the Congo region than almost any other missionary, and his book contains much that is valuable on the physical characteristics and climate of the country, the home life and superstitions of the natives, the experiences of the missionaries, and some of the results of their labors.

It is not yet ten years since the first missionaries arrived in the country, and yet already there are native Christian churches at Mukimungu, Lukunga, Banza, Manteka and San Salvador; there being about 1,500 converts, whose sincerity is attested by the self-denial and consistency of their lives. There are more than fifty missionaries; but the greater part of them have but very recently arrived.

Mr. Bentley believes that Bishop Taylor's self-supporting idea is impracticable in Africa, and that it "could only be entertained by those ignorant of African life and

circumstances. This will be a matter of painful experience." He gives the following illustration of the risks and difficulties of some men with whom he was acquainted: "A few months ago, a faith-healing mission, a party of four men, sent by Mr. Simpson's church in New York, started for the Congo. They held this same notion of self-support, and of being able to establish mission work far into the interior with a small sum of money. I saw the leader of the party, gave him the fullest information, and more advice than was agreeable. They reached the Congo, and ignoring medicine, the leader died in a week or two, the rest were obliged to abandon their principles, and the mail of May brought a message from them that they wished they had followed my advice. They had come to the end of their means; differences had arisen; without money enough to return home, they were hoping to get some employment on the coast and thus to earn sufficient to return. Such a story needs no comment, but certainly ought to be known."

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

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

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

THE WORK IN OREGON DURING 1886-87.

SINCE I made my last annual report to the Board of Missions three clergymen have been added to our number—the Rev. A. L. Parker at Eugene City, the Rev. Wm. Seymour Short at Astoria, and the Rev. Jesse C. Taylor at Oregon City. A fourth, the Rev. Wm. L. McEwan, of Walla Walla, Washington Territory, will return to this jurisdiction in December. This will bring our whole number of clergymen up to seventeen, far too small a force for the vast and ever widening field we are set to cultivate.

The changes among those who are or were missionaries of the Board, are as follows: the Rev. Mr. Fair has removed from McMinnville in the valley of the Willamette to The Dalles on the Columbia river, east of the Cascade mountains, taking the place there of the Rev. Mr. McEwan. The Rev. Mr. Post has removed from Roseburg to Salem, and become rector of St. Paul's Church at that place, and the Rev. Mr. Lund has removed from the southern coast mission to Roseburg. I spent a Sunday recently at The Dalles, and found the evidences of Mr. Fair's zealous and faithful work in the increased congregation and Sunday-school, the hearty services and the general spirit of earnestness and unanimity among the people. They are contributing more than any previous time to the support of the missionary, and I trust are well started on the road to parochial independence.

Mr. Booth's work at Corvallis and Yaquina Bay is progressing in a very encouraging way. In the month of May I laid the corner-stones for two churches there—one at Toledo at the head of the bay, and the other at Newport, close by the sea. This latter church is entirely finished and used for ser-

vices, while the one at Toledo is occupied by the congregation, though unfinished as to the interior and permanent seats, church furniture, etc.

For the church at Toledo we are largely indebted to the liberality of one family of Irish Church people, whose father, years ago, set apart the lots for a future church and dedicated other property to be sold for its benefit. After many years of patient waiting they are now in the enjoyment of this long-delayed blessing—a house of God and the regular services of the Church of their fathers. Mr. Booth writes that he always has good congregations and interesting services at this place.

At Newport we have by gift and purchase four good-sized town lots, and a complete and beautiful church—St. Stephen's Memorial Church, built by a former neighbor and parishioner of mine in Manayunk, Philadelphia, and a memorial of her husband, Wm. B. Stephens. I propose to consecrate these two churches, God willing, early next summer. The Church people at Newport have also erected a portion of a rectory, which served as a residence for Mr. Booth and his family last summer, and which we hope to complete early next year. Yaquina Bay is so rapidly increasing in population and all material interests, through the building of the Oregon and Pacific railroad that Mr. Booth earnestly urged the division of his large field by relieving him of Corvallis, limiting his services to Yaquina Bay and the adjoining region. This would certainly be a very desirable plan if a missionary could be found for Corvallis, and the valley portion of the mission. McMinnville, only thirty miles distant on the railroad, could then be united with Corvallis, and a mission be formed with

two churches and congregations and a large outlying country with half-a-dozen other towns that could well employ the time and energies of any one man. I could safely pledge a salary of \$800 with a comfortable rectory, and one of the fairest countries the eye ever rested on, to a man with the requisite qualifications; but I fear, as in too many other cases, my pledge will be all in vain.

Much improvement is observable at Eugene City under the energetic ministrations of the Rev. A. L. Parker. In a recent letter he says, "Our work is most encouraging." This parish, for the first time in its history, is now self-supporting, receiving nothing from the missionary funds of the Church; but even this increase in the contributions of the people would only suffice for the support of one of like modest demands and expectations with the present incumbent.

After a vacancy of nearly a year in the rectorship of Grace Church, Astoria, the congregation secured in the month of June the services of the Rev. Wm. Seymour Short, of Middletown, Connecticut. Under Mr. Short's vigorous ministrations new life has been imparted to all departments of work in the parish and in the interesting mission of the Chapel of the Holy Innocents, in Upper Astoria. The vestry of Grace Church has purchased a new house directly adjoining the church lot for a rectory at the cost of \$3,000, and funds are in hand at the Chapel of the Holy Innocents for its immediate enlargement and improvement, made necessary by the very marked increase of both congregation and Sunday-school. The two rectories added this year make our whole number eighteen.

Oregon City and Albany are now united as one mission under the Rev. Jesse C. Taylor, who comes to us from the Diocese of Maryland, and is a missionary of your Board. While the older congregation at Oregon City shows encouraging signs of steady and substantial improvement under Mr. Taylor's ministrations, there are also the same encouraging tokens of new life and growth at St. Peter's, Albany. The church building has been repaired, improved, and painted; the congregations are much larger and steadily increasing, and the offerings of the people much in advance of any previous year. By reason of the extension of the Oregon and Pacific railroad from Yaquina

Bay to Albany, and thence through the Cascade mountains, onward to its eastern connections, this is coming to be one of our most promising and important towns, rapidly advancing in all material interests. With faithful and persevering work the Church cannot fail to share in this growth and enlargement, and the time cannot be far distant when St. Peter's, Albany, shall demand and repay a clergyman's full time and attention.

At La Grande, the first and for many years the only town in the beautiful and fertile Grand Ronde valley, we have had a somewhat costly experience, but not an uncommon one in this country where railroads are such a mighty power, cutting their way through mountains and over plains "without fear, favor, or affection" for any one. The line of the Oregon Railway and Navigation Company coming within a mile and a half of the old town of La Grande, caused the removal of its entire business to the new town, in which lead we in time were compelled to follow with our church and rectory. They were moved without any serious damage nearly a mile, and stand where there is every prospect of our building up a good and permanent congregation. The new town occupies a very favorable site, and seems destined to become the important place of this whole valley and adjoining region. I held service recently in the church on its new ground, with a much larger congregation than we were accustomed to have of late in the old town, and with many other signs of growth and improvement. So that, although this removal has cost us fully \$500, we feel sure the money has been well spent.

Trinity Mission, in the northern suburbs of the city of Portland, has also been moved. The increase of business establishments and saloons immediately about the chapel made it a very undesirable location, greatly hindering and retarding its work. It was, therefore, thought best to sell the lot and buy two others in the same neighborhood, but in a much more eligible place. This has been done and the chapel has been moved, enlarged, refitted, and made a very commodious and proper place of worship. The Rev. Mr. McEwan, from Walla Walla, has been appointed by the Bishop to the charge of this mission, in connection with the chaplaincy of the Bishop Scott Academy, which is not far distant. This work

is now thought by its friends to be in a very promising condition, and it is believed that in a short time a self-supporting congregation will be built up here. For the present it depends for its support largely upon the efforts and liberality of the younger members of the congregation of Trinity Church.

SCHOOLS.

These have gone on in their work much as in former years, in some cases with more efficiency in the staff of teachers, but in all doing commendable and excellent work. St. Helen's Hall and the Bishop Scott Grammar School, Portland, have together had a roll of 223 pupils, and Ascension School and Leighton Academy had fifty; making a total of 273 in all our schools.

ST. HELEN'S HALL, PORTLAND.

This institution, with its 100 pupils and full corps of accomplished and faithful teachers, eleven in number, is a school worthy of the Church in any part of the country east or west, and is doing admirable work. The time is near at hand, perhaps has already come, when a change should be made in the location of this school. It owns a large block of twelve lots on high ground, commanding a view of the whole city and the snowy mountains of the Cascade range beyond. Here the school will find in the near future an admirable site in every respect. If \$25,000 were at my command to erect such a building as would be worthy of the location and of the work the school is destined to accomplish, perhaps I should not delay the undertaking. Lacking this, however, I am content to "make haste slowly," and await the more urgent pressure and demand of the future.

THE BISHOP SCOTT GRAMMAR SCHOOL

is to be known hereafter as the Bishop Scott Academy, in which we have introduced a modified system of military drill and discipline. To facilitate this a large and commodious gymnasium and drill-room has been erected and other enlargements and improvements have been made. In adopting these changes, counsel has been sought from a number of well known and successful instructors and managers in the best boys' schools in the country, and in every case a favorable judgment has been returned. So far the change has worked well. The school has 100 pupils, fifty of whom are boarders, occupying all the dormitories, with a large "overflow" into "Bish-

opcroft," temporarily vacated by the Bishop's family. The academy occupies a large and beautiful property in the best part of the city of Portland, which is yearly increasing in value, and which should be held intact if possible for the future benefit of the school. An assessment of over \$1,000, for street improvements, which I have just paid, will serve to show that this is no light undertaking.

ASCENSION SCHOOL AND LEIGHTON ACADEMY.

These two schools at the Cove, in eastern Oregon, occupy a peculiar field. They were not established with the expectation of large patronage, and the terms were purposely made low to bring them within the reach of a larger number of people. They are doing what is manifestly such a good work, their influence is so beneficial to the whole community, and they are so evidently sowing the seed and laying the foundations for future growth and strength to the Church, that it would be eminently wise to foster and sustain such a work with liberal gifts from without. Here as elsewhere, we might learn wisdom of our Christian brethren of other communions. The *Northwestern Christian Advocate*, an influential Methodist journal published in the city of Chicago, says of their schools: "First, instruction in our Church institutions must be *absolutely free*. Second, our institutions must be sufficiently endowed to make them financially independent, or they must sooner or later be abandoned. Third, with the powerful influences at work to take our young people to state schools, our institutions must have sufficient prestige to 'draw,' or they must of necessity decline." Now this is just as true of our Church schools as it is of those of the Methodists, Presbyterians, and Congregationalists, and these schools will only accomplish their full and legitimate work through the wise liberality of our people to whom God has given the stewardship of this world's goods.

THE GOOD SAMARITAN HOSPITAL

has had a successful and encouraging year, and I think I am warranted in saying that it is steadily improving in efficiency, enlarging its work, and growing in the sympathies and appreciation of the members of our own Church, as well as of the community in general. It has treated this last year 294 patients, being an increase of seventy-one over the previous year. Its receipts from all sources were \$10,956.21, and it closed the

year without any indebtedness. Its efficiency has been much promoted this year, by the addition of three endowed free beds. The endowment of one of these, bearing the name of the "Caroline Church Memorial Bed," comes from Portland. One, the "Queen Victoria Jubilee Bed," was endowed by the British-born citizens resident in Oregon, as a memorial of the jubilee year of the reign of their gracious queen. The endowment of the third, the "Ellen Wain Memorial Bed," comes from Philadelphia. Three additional endowments make the invested and interest-bearing capital of the hospital a little over \$36,000.

ANNUAL STATISTICS.

According to the parochial reports to the convocation there were this last year 220 baptisms; 134 persons confirmed; and 1,324 communicants. The offerings to Domestic and Foreign Missions were \$660.17, and the total offerings for all purposes, \$28,743.11.

The permanent episcopal fund is steadily if not rapidly increasing, and by the first of January will reach nearly if not quite \$10,000. The episcopal residence and lots are fully worth \$16,000 in addition.

The whole invested and interest-bearing funds amount now to \$80,000, and the real estate is worth fully \$400,000; making in all \$480,000 as the property of the jurisdiction, upon which the entire indebtedness is less than \$12,000.

"SPECIALS."

I have received in the way of "Specials" from eastern churches and personal friends, and from the Pennsylvania and Connecticut branches of the Woman's Auxiliary, the total sum of \$14,938.36. This has been expended as follows: Investments for the permanent episcopal fund, Elizabeth Underwood fund, endowed beds in the Good Samaritan Hospital, Sarah and Charlotte Babbit scholarship, and the Mary Butler scholarship, \$5,600; for the purchase of building lots, building churches, rectories, and repairs and improvements, \$4,724.62; for educational work, school buildings, repairs, furniture, and current expenses, \$2,829.25; to the Good Samaritan Hospital, \$454.77; travelling expenses of clergymen from the East and in the mission field, \$607.75; special gifts and appropriations to families of missionaries, \$570; miscellaneous, \$151. Total, \$14,938.36.

CONCLUSION.

To the generous givers who have in this and past years thus aided the missionary work in Oregon, I am grateful, and I have the honest conviction that their money has not been thrown away, but that it will bring forth its blessed fruits through all the ages of the Church. Liberal as these gifts may seem in one view, they are nevertheless altogether inadequate to the demands of this great state, just now beginning to disclose its coming power. It is said of the distinguished Henry Clay, that on the occasion of his first ascent to the top of the Alleghany mountains with a party of chosen friends, he was enraptured with the surrounding scenery, and especially with the wide and seemingly boundless and uninhabited space that stretched out toward the west. Commanding silence from his friends, he stooped down to the ground, and remained some time in the attitude of an intense listener, till at length he exclaimed with animation to his surprised hearers—"I hear them; I hear them!" "Hear what, Mr. Clay?" responded his wondering audience. "I hear the tramp of the people coming by thousands and tens of thousands to occupy these hills and valleys, till all this wilderness shall blossom as the rose." What Mr. Clay only heard afar off in the distance, and in the imagination of an intelligent and thoughtful statesman, we see in living reality, only multiplied a thousand-fold. This swelling tide of human life has not only crossed the Alleghanies, but has flowed up and over the Rocky mountains, over the vast plains beyond, and down to the shores of the Pacific itself, in numbers and power that even that far-seeing statesman never imagined in his most sanguine hours. Here in Oregon "the day of small things" has been long, and to many slow and wearisome, and most of those who have borne its burden and heat in the work of the Church have sown chiefly for others to reap. But the doors of this favored land are now opened wide, its surprising beauties have caught the eye of the traveller, its vast and varied resources are opening out to the view of the intelligent and enterprising people of other states and other countries, and a day of material prosperity dawns upon us, that the most confident and hopeful have never over-estimated.

The great question for us now is, What are Churchmen at home and abroad doing to

keep the Church abreast of this onward but irresistible movement? These fields, already white to the harvest, and broadening day by day, may seem to those whom we would call to their cultivation too distant, too small in comparison with those of the older states, too unimportant, too obscure, too laborious. They who shall live to witness the growth

and importance of this extreme western country, at the end of a single decade, will be amazed at their own short-sightedness, and deeply regret that the Church and Churchmen to whom God had given the ability were not wiser in the day of their opportunity.

B. WISTAR MORRIS,
Missionary Bishop of Oregon.

THE MISSIONS TO COLORED PEOPLE IN VIRGINIA.

THE *Monthly Bulletin* of the Bishop Payne Divinity and Industrial School, at Petersburg, Virginia, of which the Rev. R. A. Goodwin, Local Agent of the Board of Missions, is the principal, publishes a summary view of the work among the colored people in the diocese, as follows: "There are now in the Diocese of Virginia ten colored Deacons and one colored Presbyter laboring among their own people, and three white Presbyters whose work lies wholly among the colored people.

"Their work is conducted at twenty-three different points, four of them being in towns of over 10,000 inhabitants, and the rest in country places. The work in this diocese is unique in that so large a proportion of it is among the rural population.

"Besides this, at thirteen other places, there is a Sunday-school work sustained by the white rectors and their congregations. In some of these places there is a fair opening for other mission work, when men and means can be found to enter upon it.

"Ten mission day-schools are conducted, with twenty-two teachers and 1,357 pupils, supported almost entirely by appropriations from the Board of Missions.

"Thirty-six Sunday-schools are being sustained, with 134 teachers and 3,049 pupils.

"In these missions, according to reports to the last diocesan council, there were 1,013 communicants, while 215 baptisms and 291 confirmations were reported for the previous year.

"Since 1878 the diocese has made special provision for the theological training of colored candidates for orders, in a school which is now established under a liberal charter of the legislature as the Bishop Payne Divinity and Industrial School. The divinity-school, now equipped with a teaching staff of three Presbyters, offers a complete course of study for Priest's Orders, and a special course for those who are candidates for Deacon's Orders

only. The normal school in the same institution, with four teachers, offers in its course tuition in the studies required of those who seek to become candidates for Priest's Orders. From this divinity-school fourteen students have entered our Ministry, three of whom are now in Priest's Orders. It is in this school that the mission work in the diocese finds its centre; and for such aid as will render it permanently efficient, an appeal is made to the Church at large.

"The carrying on of so extensive and so promising a work would have been impossible without the liberal aid given in the appropriations from the Board of Missions, and other generous gifts which from time to time have been made by friends without the diocese, particularly those of the Evangelical Educational Society, which has supported most of our divinity-students.

"Neither would it have been possible without the hearty good-will of the white clergy and laity within the diocese: a good-will manifested both in gifts of money and in self-denying labors which are more than money.

"During the year preceding the last diocesan council, the Diocesan Missionary Society of Virginia contributed out of its treasury to this work the sum of \$1,829.75. The trustees of the Theological Seminary of Virginia contributed to the education of the colored ministers the sum of \$900, and continue that contribution annually. Friends in Virginia during the same year contributed to the Bishop Payne Divinity and Industrial School the sum of \$5,325, partly toward the purchase of property, and partly for its endowment fund, efficiently supplementing thereby the liberal gifts of the late Rev. Dr. Saul (who was one of the school's trustees), which amounted to \$8,000. In the same year contributions were made from Virginia, of \$299; \$33 toward the current expenses of the divinity-school, and \$150 toward

those of St. Stephen's School. Besides all this, the white people of the diocese have made liberal contributions to the work being done at the other places within the diocese, of which no account can be given.

"From the parochial reports we gather that the contributions reported within these missions, presumably from the colored people themselves, amounted to \$2,990.53.

"This statement of work done or attempted is made in behalf of the Diocese of Vir-

ginia, not by way of boasting, but by way of showing that it is trying to do its duty in this important mission, and deserves the aid of the brethren of other dioceses, particularly of those who have not the like work among the colored people laid at their own doors. Grateful for the aid heretofore received, this diocese asks for its continuance and enlargement, that the ever opening opportunities may be seized; asks earnestly, as in God's Name, and for God's work."

COMMISSION FOR CHURCH WORK AMONG COLORED PEOPLE.

THE Bishops of Kentucky, New York, Florida and Maryland, the Rev. Drs. Eccleston and Potter, and the Rev. Messrs. Perry and Cooke have been visiting churches at the North, and preaching in behalf of the work of the commission. About fifty such missionary sermons have been preached in Massachusetts, Rhode Island, Connecticut, New York, Central New York, Western New York, Michigan, Ohio, Central Pennsylvania, Pennsylvania and Pittsburgh.

After a service in St. Peter's Church,

Pittsburgh, the rector, the Rev. W. R. Mackay, notified the commission that that parish would provide \$1,500 a year for five years, for salary and expenses of a colored Priest as itinerant missionary to go to such dioceses as the commission, with the consent and approval of the Bishops should direct, and to be, when in any diocese, under the control and direction of the Bishop. It will need a little time for hearing from the several Bishops and making arrangements for well using this generous offer.

MISSIONARY INTELLIGENCE.

ARKANSAS.—The Bishop writes, under date of January 7th: "I am glad to say that St. Philip's Church for the colored people, in connection with our cathedral [at Little Rock], will be opened for services in about a week. It will seat about 250, and can be enlarged as we need the room until it will hold seven or eight hundred. The cost of the church rests upon my family and myself. The ground, obtained on long time, is yet to be paid for. I hope the Church at large will help toward the cost of that."

Witcherville.—The Rev. Dr. F. McDonald reports: "The Bishop transferred me to this mission field on the first day of last September. With the exception of two services by the Rev. Mr. Degen, of Fort Smith, mine are the first ever held in this section of country. Shortly after my coming the Bishop made a visitation, when eleven persons were confirmed. I have also baptized two adults. We hold regular services twice every Sunday in the chapel of Buckner College. They are surprisingly well attended. The diocese has purchased Buckner College from the Baptists [the American Church Building Fund Commission lending it the necessary money] and

changed it into a diocesan school. We opened the school on the first day of October last under many difficulties, but earnestly hope to make it a success. Extensive beds of coal have been discovered all about us, by reason of which a number of settlements are springing up within a radius of a few miles. In two of the more important of these towns I have secured suitable lots for building churches, and the day is not far off when these lots will be used. Population is coming from all directions to the coal-fields, so it seems reasonable to conclude that soon plenty of work will present itself for two or more missionaries."

NORTHERN CALIFORNIA.—Bishop Wingfield writes: "The Rev. F. H. Gilbert, our missionary in Siskiyou county, has made an extended excursion into the sparsely settled neighborhoods of the county. He left Yreka on a Friday, travelling that day as far as Etna by wagon, and remaining there overnight. On Saturday he set out on muleback for Sawyer's Bar, twenty-five miles distant, where on Sunday he held two services, and addressed a small Sunday-school. He also baptized two children. There were

about thirty persons at the morning service and nearly fifty in the evening. On Monday he went to the Forks of the Salmon, eighteen miles distant, and visited among the people, staying at this point over-night. On Tuesday he travelled to the Black Bear Mine, fifteen miles away, where he preached from house to house, and stopped till the next day. On Wednesday he set out for Rough and Ready, and rode thirty-two miles, and continued his journey through Fort Jones back to Yreka, where he arrived after an absence of six days and nights, during which time he travelled about 100 miles on mule-back, and nearly as many more on buck-board.

"The road, or trail, in the mountains, was very rough and in some places perilous in the extreme, but our missionary, who is a man of great faith, zeal and energy, rejoiced in the opportunity of conveying to the wild and untutored mountaineers the message of God's love. His only church building (St. Mark's Church) wherein to officiate is located at Yreka, where he holds service more regularly than at any other point. When he is at home his usual Sunday work is Sunday-school, full Morning Prayer, and sermon, after which, with lunch in hand, he starts out for a walk of nine miles to Orris, where he holds a service and preaches at 3 o'clock. He walks back to Yreka in time for a hasty dinner, and has Evening Prayer, with sermon, at 7.30 o'clock. His incessant labor has been abundantly blessed, and he has great satisfaction in beholding some of the happiest results of his labors." The Bishop, at his last visitation, confirmed nearly thirty persons.

Auburn.—Bishop Wingfield, on his last visitation to this place, preached, and administered the Holy Communion to about twenty persons. The services were held in a house of worship under the control of the Congregationalists, but toward the building of which the Church people of the village contributed, with the understanding that if a clergyman of the Church could be obtained for services on one Sunday of any month he would have a right to the use of the building for that day. In the afternoon of the day of his visitation, the Bishop, on invitation of their minister, addressed the children of the Congregational Sunday-school. The Bishop held service again in the evening and preached. The congregations were

the largest ever gathered in Auburn, and much enthusiasm for the Church was kindled, of which the Bishop promptly took advantage by calling a meeting of all persons interested in the Church's services immediately after Evening Prayer, and organizing St. Luke's Mission, appointing proper officers for the mission and for a missionary guild, and fixing the day, hour, and place for its meeting.

In the last year Auburn became a health-resort for people from all part of the world. Seven cheap hotels have been erected on the edge of the village, and among the visitors are some few Church people, who appreciate Church services.

WESTERN TEXAS.—Bishop Johnston, the newly consecrated Bishop of this jurisdiction, writes from San Antonio, under date of January 14th, as follows: "I have arrived at my new home, and am ready for work, which I begin to-morrow at St. Mark's Church, in this city. I want the Church, which has sent me here to try to do the Master's work, to know that I have already found it bristling with difficulties, though no more than I expected. In the first place, three ministers have left the district since my election. There is widespread depression here owing to the failure of the crops for three successive years from drought. It is difficult for the people to sustain themselves; when this is the case the Church and her ministers are the first and greatest sufferers. The work wisely begun by Bishop Elliott, if it is to go on, must receive assistance from those who have been its friends. It will be necessary to supplement the allowance of the Board, which is liberal enough in proportion to what it has to disburse, by special offerings from those who are already interested here, or else there will be danger of losing the ground gained. I shall impress upon the people the necessity of helping themselves and becoming independent as soon as possible; but at present prompt aid must be given or else good men must suffer, and points at which work ought to be going on, be abandoned. I trust that this field may continue to have the help of the prayers and the offerings of all its old friends, and that new ones may be raised up for it, so that we may soon 'see the pleasure of the Lord prospering in our hands.' I will close by saying that the treasury is practically as good as empty."

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 FERGUSON'S WORK SINCE LAST JUNE.

SINCE presenting my annual report up to June 30th, the work has gone on successfully, though not without some interruption.

The first thing that claimed attention was our semi-annual missionary convocation, which came off on the first, second and third days of July, in St. Mark's Church. All the members—clergymen, catechists and teachers—were present, except Mr. John P. Gibson, of Thurston Station, who sent an excuse. The reports and addresses made were on the whole encouraging, and showed real advancement at some of the stations. The examining chaplains having made a favorable report on his qualification, and the Standing Committee having recommended him in due form, Mr. Thomas D. Brownell Gabla, the oldest workman on our roll, was admitted to the Order of Deacons on the Lord's Day during the convocation. He is a man of considerable experience in matters appertaining to the work, is well known among the Gedeboes as a most eloquent and influential speaker, and otherwise gives promise of a successful ministration. Since his removal to Wote Station he has been encouraged in his work by the occasional baptism of converts from heathenism; the last of whom was a "devil-doctor" of considerable note. Mr. Brownell reports that his conversion has had the effect of causing many of the heathen to lose confidence in greegrees. He possessed a large number of them, which had been procured at a considerable cost. Having given them up to the missionary, the latter has sent some of them to me, which, he says, might be forwarded to your room as curiosities, should you wish them.

The next important event that I may report is a tour which I made to the interior

in July and August. The Rev. M. P. Keda Valentine and the two teachers who were to be placed in charge of stations—Messrs. James H. Dennis and George Dowe Natt—accompanied me. We took the land route to Dihne, the capital of the Gbodobo tribe, situated on the Cavalla river. This being an important point, I determined to open there the new station for which provision had been made through the Massachusetts Branch of the Woman's Auxiliary, if all proved well. Reporting ourselves to King Nmano Tae, we informed him of our purpose to pass on up to Tebo, where we would spend the Lord's Day and return on Monday, and requested him to have his chiefs and head men to meet us on our return, which he promised to do. We then embarked in two leaky canoes and ascended the stream. Reaching Nyinumu after dark, we stopped, and went up into the village to introduce Mr. Natt to King Betumu and his chiefs as their teacher, in place of Mr. Proud, who has been transferred to Hoffman Station. They met us in the king's house, and received him with the customary formality of hand-shaking. Our journey was then resumed. The weather was pretty cool, and we were all tired and sleepy; rather too much so to keep the necessary look-out for the numerous snags that make travelling on the river at night somewhat dangerous. It was a great relief to us when, at 1 A.M., the canoes struck the landing of Tebo Bohlen Station. The Rev. A. H. Foda Vinton received us, and gave us lodging in his spacious house.

On the following day—Saturday, July 30th—I inspected the station and school. Much work has been done on the grounds. Besides an abundance of cassada, potatoes,

and eddoes, a good crop of rice has been raised. There were twelve boarding and two day-scholars present in the school, who made recitations in Bible history, Church Catechism, primer, counting and writing; and did well, considering the short time that the school has been in operation.

In the afternoon we went over to the heathen village to visit King Tayu Segbe. Brother Vinton had enrolled his name among the candidates for Baptism; he having expressed a desire for the same, and manifested considerable earnestness. A favorable circumstance, too, was the fact of his having but one wife at the time, which was quite unusual for a man of his position. On introducing the subject of his intended baptism, and questioning him in reference to the same, we discovered that his mind had undergone a change. When his intention became known, some of his chiefs and kinsmen protested against it, on the ground that it would be lowering the dignity of his office for him to renounce polygamy; besides, he would be regarded as a poor man who could not afford to buy wives; and, to make sure their aim, they had already procured another woman for him. The old man (he cannot be less than seventy years) had yielded the point evidently without any remonstrance. What he and all others need, is to have the heart really brought under the influence of the Holy Ghost. Polygamy and every other fancied obstacle will then vanish from sight. To my mind, a greater blunder could not be committed than to declare polygamy no barrier to Christian Baptism. I regard its abandonment as a sure test of that complete surrender which the law of Christ demands. Remove it, and we may be able to number converts by scores; but we would soon find that the heart which clings to this evil will likewise hold fast to other concomitant ones. Polygamy has never been a barrier to any really converted soul; but it has undoubtedly kept many false professors out of the Church. We may, without any risk, say to a would-be convert who refuses to obey the divine law of monogamy: "Thy heart is not right in the sight of God."

Sunday, the Eighth after Trinity, was a day that will not soon be forgotten by those who were present at Tebo Bohlen Station. At 7.30 A.M., I conducted the first service, assisted by the Rev. Messrs. Valentine and

Vinton, and celebrated the Holy Communion. We were fourteen at the Lord's Table. Service was again held at 11 A.M. King Segbe and several of the chiefs from the two nearest villages were present. The congregation numbered about sixty all told. After brief discourses from brother Valentine and myself, I baptized seventeen persons. Nine of these were boarding-scholars, one the infant son of brother Vinton, and the others men and women—some of them far advanced in years—from the heathen villages.

In the afternoon, brother Vinton took us to Yoke, a village belonging to another tribe, where he had a sick candidate who was not able to walk. The man was brought from his miserable hut into our presence by his kinsmen. He had been a great warrior in his day; but life seemed now a burden. His emaciated countenance and withered limbs showed that he had been a prey to a wasting disease. Heathenism has nothing to offer to such unfortunate creatures: no hope, no comfort, and often no attention whatever. Having questioned him, as usual very closely, in order to be assured that there was no deception, and explained the importance of the Sacrament which we were about to administer, Elijah Digbade was then baptized in the Name of the Holy Trinity and now has hope that reaches beyond this world of suffering. The closing service of the day was held at night on the station. The Rev. Messrs. Valentine and Vinton read Evening Prayer, and I addressed the converts.

God be praised for this day's record. May an abundant harvest follow the gathering in of these first-fruits at our new station to the glory of His Name!

On Monday, August 1st, we started from Tebo early in the morning. We stopped at Nyinumu, and left Mr. George Dowe Natt in charge of that station. He is one of the Christians who were forced to leave their homes at Cavalla on account of the political trouble; was educated in the Hoffman Institute, and seems to be an energetic young man.

We arrived at Dihne at 1 P.M. King Tae informed us that the chiefs had assembled in the morning, according to the arrangement, but as we were not present, they dispersed. We soon learned, however, that this was not a fact; nor was this the only fault we found in him. He manifested a most disagreeable

and turbulent disposition. We discovered, however, that his naturally bad temperament had been wrought on by a political trouble. A large faction of his subjects had assumed a rebellious attitude. When we succeeded in having a meeting held to consider the matter that had carried us there, a large majority of the people favored our mission, and were ready at once to enter into the usual agreement; but it was not without considerable delay and much talk that we succeeded in bringing the king to terms. What made matters worse was the fact that the piece of land which we wanted is a part of the private possession of his family. Through the persuasion of his people, he yielded, however, and signed the agreement. The Eliza F. Drury Station was then founded, and placed in charge of Mr. James H. Dennis, who was formally presented to the king and chiefs as their teacher. We began at once to clear off the grounds; and brick-makers, sawyers, and shingle-makers, whom we carried with us, set to work getting out material for the house.

Our trouble with King Tae, however, was not at an end as we supposed. A letter which I received recently from Mr. Dennis, informs me that he was preparing to build on the land which had been given to us. His family having been frequently visited by sickness and death, the "devil-doctor" had to be consulted to ascertain the cause. He declared that a change of residence was needed: Dihne must be vacated for a time. Accordingly the king determined to follow the direction. But no place would suit him to move to but a spot in close proximity to the site chosen for our house; which would greatly interfere with our school arrangement, and especially the farming operation. The Rev. Messrs. Valentine and Vinton were therefore sent to remonstrate; but Tae could not be deterred from his purpose. This is not, however, the only difficulty that has presented itself with regard to the site chosen for our new station. Since the rains have set in, the low lands around the beautiful hill are covered with water, and the creeks are swelled to such an extent that communication with the heathen villages is attended with considerable difficulty. Of course, this was never contemplated. While it is never desirable to have a mission station in too close proximity to the dwellings of the heathen, it should always be within easy

reach of them. A change of locality has therefore become necessary; and I shall go out to look after the same as soon as the weather permits.

From Gbodobo I next visited Thurston Station, and met Mr. J. P. Gibson at his post. The dwelling-house was not finished. Although the people have always manifested some interest in the mission, they have not fulfilled their promise to help in the work. To "say and do not" is characteristic of the heathen. To my surprise, I found two huts in course of erection on the station, which were being built for a refugee from Rocktown. I immediately had the chiefs called together, and, after some talk, declared finally that unless the huts were removed, we would leave the place. They offered several frivolous excuses, and, after hearing our conclusion, said they would report the matter to the king on his return (he was then out of town) and let me know the result. A few days afterward a note from Mr. Gibson informed me that the huts were removed. The work is therefore still going on in spite of Satan's opposition.

But the enemy is ever devising new methods to prevent the success of God's work. Mr. Samuel W. Seton, a communicant of St. James' Church, Hoffman Station, who had, up to a few months ago, made unsuccessful efforts to be restored to the Ministry, from which he had been deposed by Bishop Pennick, sent me a communication last month declaring, in reproachful language, not only Romanists, but all Protestant churches in error; that he desires "to preach the pure Word of God under the sole authority and commission of none but Jesus;" that he has therefore severed his connection with the Protestant Episcopal Church; and that he has united himself with "The Church of Christ:" the name given to a sect which he and a few others have started here. The Church which has brought him out of heathenism into the light of Christianity and civilization he pronounces in such great error that he has to leave her; and, with consummate impertinence, says to us, "I shall ever endeavor to win you all to Christ and unto His Church." He has been unfortunately misled, and I trust will come to himself before he shall have done much of the evil which his words, quoted above, show is designed. We are doing all in our power to strengthen the weak, especially the converts from heathen-

ism who are not prepared to withstand the error. Besides his efforts among these, I am informed that he is preaching to the heathen, and that it is his purpose to bap-

tize polygamists; but the Lord Jesus, the great Head of the Church, liveth.

S. D. FERGUSON.

Harper, Liberia, October 17th, 1887.

OUR DEBT TO FOREIGN MISSIONS.

HAD the primitive Christians argued as some of our modern church members do, the Anglo-Saxon race would never have known anything of Christ, and we should still have been in darkness. When the Holy Spirit said to the believers at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them," nobody ventured to say, "Are there not many unconverted

men in Antioch? It will be time enough to go elsewhere when this city has been evangelized." Nay, it was the command of God; "so when they had fasted and prayed and laid their hands on them, they sent them away." Then began the true career of Paul, and to that noble self-sacrifice of the Church at Antioch, Europe and America owe the fact that they have the Gospel.

ANNOUNCEMENTS.

China.—In the last number of this magazine the illness of Dr. Boone, in London, was mentioned. Under date of December 14th last he wrote from there that he had recovered from his critical attack of fever, and hoped to sail on the 21st of December for Shanghai by the steamer "Palinurus."

Japan.—At the meeting of the Board of Managers on January 11th, under Bishop Williams' call for teachers for St. Paul's School the Rev. Victor M. Law, M.D., was appointed a missionary to Japan. It is understood that Dr. Law and his family will

depart speedily for his new field. He has been one of the Board's missionaries in Nebraska.

Africa.—Advices have been received from Bishop Ferguson that he has appointed the Rev. J. B. Williams to the charge of Bassa Station; thus leaving the Rev. Paulus Moort free to devote all his time to the work at Monrovia, the capital of the republic. Mr. Williams arrived at Bassa November 28th.

Miss Mary B. Merriam arrived at Cape Mount November 18th, after a very much delayed passage from Sierra Leone because of head winds, tornadoes and calms.

AFRICA.

PRESSING NEEDS OF THE MISSION.

BISHOP Ferguson, in writing on November 16th last, says: "Appeals for help are so frequently made from various quarters that they are often taken as a matter of course, and treated with cool indifference. This, I fear, has been the fate of those recently set forth by the General Secretary in behalf of the work in this missionary jurisdiction. The sum of \$7,000 has been asked for to build suitable houses for the Hoffman Institute and High School. Could the friends of the cause who are blessed with the ability, and are always willing to help forward the good work, see the situation, I am sure they would gladden our hearts by their ready responses. Could they, for instance, witness our faithful Presbyter with his nineteen students crowded in a little room about fifteen feet square, or the two departments of the

high school, numbering about sixty pupils, operating under equally disadvantageous circumstances, I have no doubt that they could consider this appeal most urgent. The present arrangement was only to be a temporary one, and the probability of its continuance is rather discouraging, especially when it is remembered that the hope of the perpetuity of the work in this land depends so largely upon the success of our training-institutions; but what can we do if the Church will not relieve us of the embarrassment.

"Again, an appeal has been made for \$1,000 to complete the church edifice at Bassa. The importance of this work has already been stated. Here we have a beautiful brick edifice; but, left in its present unfinished state, it is in danger of being damaged by the heavy rains; and thus we

may lose what has already been expended on this work. The people are trying to help themselves; but the task is too great for them alone. Could this noble effort to plant the Church of Christ in that important part of Liberia be seen by the friends of the cause in America, there is no doubt that the money would be forthcoming to meet the urgent demand.

"There is one more pressing need which must be mentioned in this connection. Our warm-hearted Church folk at Crozierville Station are now without a church edifice. The old building was taken down because unfit for use, and a temporary house built to serve until a suitable one could be erected; but a letter which I received recently from the pastor, informs me that it accidentally took fire, and was burnt down. They are a deserving people, and are putting their own shoulders to the wheel; but they need assistance. Five hundred dollars would help them out of their distress, and be gratefully received."

ROCKTOWN AND CAVALLA AFFAIRS.

The Bishop, in a letter dated November 9th last, says: "I made a visit to Rocktown and Fishtown last week, and was gratified to find at the former place an anxiety to have the school placed there again. I think they have profited by our withdrawal for a time. Should they build the house free of charge, as they promise to do, we shall have to provide a teacher for them.

"As soon as I deem it prudent, I shall have the work resumed at Cavalla. I had no idea that the trouble would have lasted so long. As matters there are at present we can do nothing until there is a change, which God grant may soon take place."

MR. ASHTON'S IMPAIRED EYESIGHT.

Some time ago it was announced that Mr. J. W. Ashton, for a long time our business agent at Cape Palmas, being nearly blind, had received leave of absence to go to Germany for the treatment of his eyes. In a letter recently received he informs us that he returned to his home on the 9th of October last with the intention of resuming duty on the 23d of that month. He says that the operation upon his left eye was quite successful. He can now read, write, and attend to business as formerly. Another correspon-

dent, however, writes later of him as follows: "Apparently he has made little improvement in health, but the final results of his visit to Germany are yet to be seen. I trust, however, the good Lord will prolong his days. He is one of the faithful members of the Church of Christ in this land of darkness."

A GLIMPSE OF SIERRA LEONE.

Miss Mary B. Merriam, whose safe arrival at Cape Mount has been announced, wrote to us an interesting letter from Sierra Leone, where her ship tarried for a few days on the way to Liberia, from which we take the following: "We anchored here this morning [October 29th, 1887] at half-past one. We have made the passage [from New York] in thirty-four days and thirteen and one-half hours. The weather has been unusually fine, with favorable winds, and the captain considers that it has been a remarkable passage; but we ladies have been so sea-sick all through the voyage that we could enjoy very little. The vessel will remain here from five to ten days and then sail direct to Cape Mount, which we shall reach after two or three days if the winds are favorable.

"It is the rainy season and the town from the boat looks very green and fresh. The cathedral and government buildings are near the wharf. Beyond them, and stretching along the coast to the right, are the Sierra Leone mountains so-called, which are really high hills, apparently not so high as our Berkshire hills in Massachusetts. In some places they are densely wooded; but the most of them are cultivated in large patches of dark, fertile soil, interspersed among apparently cultivated orchards. Some country residences are near the tops of the hills, as well as the government barracks and guns which command the port. The United States consulate is nearly opposite to me as I write: a bare-looking wooden building, with white awnings over the windows. There are no handsome buildings to be seen, they look like old New York wharf warehouses. The cathedral itself is a weather-beaten brick building, like an old English church. The striking of the clock in its tower was a welcome sound this morning.

"Fourra College, a large, fine building, rises among the trees at the point on the extreme left; a little way this side of it is the

dismantled hull of an old vessel, roofed over and used for storage. A tall cotton-tree, resembling a gnarled oak, rises high over our consulate, and graceful cocoa-nut trees, with shade trees planted by the government, are seen in every direction. The scene altogether, totally different from anything to be seen in Europe or in America, is picturesque and attractive.

"We were visited early this morning by some Mandingoes in graceful, white *embroidered* robes, wearing turbans and country hats, who brought curiosities of native manufacture to sell, and also by the health officer and the custom-house officer, the

latter a well-mannered, slender young black fellow, who is now on deck in possession, as I write, and a smiling, bright eyed young washerwoman, well dressed, with bare feet, who came to ask our patronage. The wharf presents a busy appearance, decently clothed colored people moving about in every direction. The whole appearance of the people here is in advance of that of the same class in Monrovia.

"To-morrow I hope to go on shore to the cathedral for the service, especially to return thanks for the marked goodness and mercy which have followed us through our journey."

CHINA.

NOTES OF THE MISSION.

A LETTER from Bishop Boone, under date of November 19th last, shows that he was temporarily occupying Dr. Boone's house in Hong Kew, in the Foreign Concession of Shanghai. He goes out to St. John's College nearly every day by *jinrickisha*, arriving there before ten in the morning. He instructs the theological class and spends the remainder of the time with his teacher of Chinese until four in the afternoon. Confirmation was appointed at St. Paul's Church, Kong Wan, for the next day. The Bishop

says that the news from Wuchang is very satisfactory. Messrs. Graves and Partridge are taking up the work as fast as Mr. Sowerby turns it over to them. Mr. Sowerby and his family are about leaving for their vacation, which they will spend in England; Mr. Sowerby himself coming to the United States for a time. The Rev. Mr. Pott is stationed at Kia Ding. The Bishop has advised him to come up to Shanghai at least once a month "for a sight of civilization." As soon as circumstances will permit the Bishop will reside on the St. John's College property.

JAPAN.

MANY BAPTISMS AT TOKIO.

In a letter received just as this number of the magazine was ready for the press Bishop Williams writes: "You will be pleased to learn that additions to the Church in Tokio have lately been made. I baptized in St. Paul's School chapel on the morning of November 13th three adults and one infant, and in Trinity Chapel, the same afternoon, ten adults and six children; on November 20th at Christ Chapel ten adults, and on December 13th, at the same chapel, one adult and nine children. On Christmas Day I expect to baptize six adults (three from Trinity Chapel and three from St. Paul's Chapel). There are also nearly fifty preparing for Holy Baptism in Tokio."

PLANS FOR THE NEW ST. AGNES' SCHOOL BUILDING.

The Rev. Henry D. Page, of Osaka, writes under date of December 2d last, as follows:

"I was much pleased to learn that something more than \$5,000 had been received toward the new building of St. Agnes' School. Miss Williamson now has fifty-three boarders in the house, and her room is taxed to its utmost capacity. As before, she is on the point of giving up her own rooms for the use of the scholars. Will it be possible for you to get and send out at once some of the most modern and most approved plans for a school building? The dormitory arrangement, of course, will have to be modified to suit the peculiar needs of the Japanese; but with regard to arrangements for lecture-rooms and a large assembly-room that could be used daily as a chapel and for commencement exercises, we ought to be able to follow closely the plans of your architect, and Miss Williamson and all of us are very desirous to have the best arrangements for ventilation and light and the convenience and health of all concerned."

MISCELLANY.

TOPICS FOR PRAYER.

- I. That the children of the Church may learn to love the missionary work, and to help it.
- II. For a superintendent of the work at Cape Mount Station, in Africa.

AN EPIPHANY CALL.

[Written for THE SPIRIT OF MISSIONS.]

O all ye sons of God,
Behold the land you tread,
Whither God's hand and rod
Your soul-tried fathers led.

Wide is your heritage,
With all good gifts supplied:
Gifts from the heavens that fall,
And in the earth abide.

Behold, O sons of God,
How flows the living tide
Across the main, to make
Life's current deep and wide.

The people come from far,
Toilers with us to be,
To live and labor 'neath
The banner of the free.

O all ye sons of God,
If sons of God ye are,
Go ye, and through the land
The love of God declare.

Go ye and gladly tell,
O'er hill and level plain:
"The Blessed One hath come
In every heart to reign."

Forth from the Eastern wave,
E'en to the Westward sea,
Of God's own love proclaim
The message full and free.

From North to South upbuild,
The altars of the Lord,
Till all the people know
The tidings of His Word.

Lo! teeming throngs await,
Of white and black and red,
The day when all shall be
Into one Kingdom led.

Then, O ye sons of God,
Tell forth Messiah's birth
Until His light complete
The circuit of the earth.

REV. EDMUND LEAF.

Birdsboro, Pa.

THE LATE MRS. J. J. ASTOR.

It is not too much to say that the death of Mrs. John Jacob Astor, last week, has cast a shadow upon our Christmas joy; there was weeping at Bethlehem when Christ the Lord was born. A great lesson has come not only to the highest circles of wealth and fashion, but to the homes of the poor, where Mrs. Astor was a ministering angel, ever by her abundant charities proclaiming an evangel of love. Born to fortune, by her marriage coming to stores of vast wealth, in many ways accomplished, queen in society wherever high birth and great possessions have influence—these were her least claims to respect and love. If she possessed great talents she felt their responsibility and improved them. She went about doing good, and her charities, not the mere giving of money, but personal ministry among the poor, found a hundred channels, and eternity alone can measure the results of her wise beneficence. The poor not only received her alms, but, like her Lord, she condescended to their estate, and they blessed the hand that relieved them. Much of the charity to the poor inspires no gratitude and deserves none: we throw them a soup ticket as we would a bone to a dog and pass on our way followed by no thanks. In "Uncle Tom's Cabin" little Eva could not influence Topsy for good until she put her hands upon her—it is sympathy, love, hearts that soften the poor, and not mere silver and gold. This secret Mrs. Astor had early learned as she sat at the feet of the pitying Jesus or followed in His steps. She gave money by thousands and hundreds of thousands of dollars, but it was all outweighed by a kindly word, a ministry of personal love; and she is to-day, perhaps, more truly mourned in the slums of the city than in the stately avenues, and will be longer remembered. She seemed especially to love to care for poor children. For

a quarter of a century she supported a school of the Children's Aid Society. Hundreds of forlorn children she sent to the West that they might be provided with homes, sometimes at a cost of \$40,000 in a single season. So she interested herself in the Newsboys' Lodging House, and if at Thanksgiving or Christmas she herself feasted, she took care that hundreds and hundreds of others should share her joy. To the humblest homes she sent, often she carried, flowers and fruit and kind words, and was thus more widely known for her charity than for her wealth. Such a woman never dies; but we miss her presence.—*New York Correspondence of Standard of the Cross and the Church.*

A CAUSE OF THE LACK OF ZEAL.

THE distinguished Professor Christlieb, of Bonn, has lately written as follows of the lack of missionary zeal in his native land. His words are worthy of being pondered on this side of the Atlantic. "How inactive," he says, "a large part of our ministers show themselves! Whence the great difference of interest in missions, often in one and the same province? I answer, chiefly from the difference of the position taken by the clergy in this matter. As they are in deeds of love, so are their congregations. If the shepherd himself does not live in the present history of missions, if he robs himself of this great faith-strengthening spiritual refreshment, and upon his lonely watch does not pause and listen to the strokes of the distant hammer in the building up of God's Kingdom; if he only glances rapidly through the mission reports, to see if he can get material for the missionary meeting, and if these meetings are more a burden to him than a real delight, a matter of the heart—and the congregation has a fine discernment for this difference—if he cares simply for the work of Home Missions because this finds greater favor with the lukewarm part of the congregation; if he preaches on missions only in Epiphany, without noticing them in his other Sunday sermons, though missionary thoughts run through the whole New Testament; if he expects to maintain the right degree of missionary interest in his congregation by an official report which few read, or by the missionary anniversary which is celebrated now and then by the church—it will become more and more difficult for him to hold the interest gained, not to speak

of helping the development to keep pace with the needs of the society to which his congregation belongs. Then circumstances like those to-day follow: the work extends, the wants and demands of the societies increase, but their receipts barely keep up to the old standard, nay, here and there diminish, and the deficits become permanent. Of course, most of the extensive development of the missionary spirit depends upon the position taken by the minister himself."

THE INDIAN FIELD.

GENERAL S. C. ARMSTRONG, the president of Hampton Institute, Virginia, who has so large an experience with the Indians, says: "Indians are quick to learn any kind of handicraft, but are slow in execution, having little idea of the value of time. Their intellectual development is good. There is a steadily increasing studiousness in our pupils as they advance, and a more settled determination to do their best in every way.

"The moral fibre of the Indians is, I believe, finer than that of most dark or barbaric races. They have at least an embryonic idea of honor, truth and honesty, and have some well-defined religious convictions. They deal with each other (within the tribal relation) according to a strict religious code. With those not of their own tribe they are governed by different laws, but are not cruel, except in retaliation.

"It is not difficult to lead them from the 'Great Spirit' up to the true God, and working among them, I find traces of nearly all the Ten Commandments in the teaching which they have received from their own people.

"The Indian is spiritual, as the negro is religious, and there is no better field for Christian work than among the red men of our country."

A MISSION IN INDIA.

A VERY remarkable religious movement is progressing in the English Church mission in the Punjab, India, especially in and about Amritsar, and there is a large ingathering into the Church of Hindoos, Sikhs and Mohammedans. A missionary at Amritsar writes: "Our compound resounds from morning to night with voices repeating to each other the Lord's Prayer, the Ten Commandments and the Creed, with *bhajhans* and bits of the Gospels."

**ONWARD! UPWARD! HEAVEN-
WARD! HOMEWARD!**

"Looking unto Jesus."

ONWARD! Although thy path seems dark
and drear,
Thou 'rt not alone—Thine own dear Lord is
near;
He who hath loved and led thee through the
past,
Will love and lead and keep thee to the
last;

So, onward press.

Upward! Although the steps seem rough
and steep,
Toil on, brave heart, thy faithful Lord will
keep
Thy tired feet; only look up to Him,
And, looking, faith and hope shall ne'er
grow dim;

So, upward press.

Heavenward! This earth is not thy place
of rest,
Thou 'rt but a pilgrim marching through in
quest
Of home; and as thou passest day by day,
Bring others with thee on the upward way;
So, heavenward press.

Homeward! For what is home! Oh, word
most sweet!
Is it not resting at thy Saviour's feet?
Is it not basking in thy Father's smile?
Is it not meeting loved ones lost awhile?
Then, homeward press.

Yes! Onward, upward, heavenward, home-
ward press!
Looking to Him, the Lord our Righteous-
ness!

—A. E. J., in *Church Missionary Gleaner*.

MARVELLOUS OPENINGS IN JAPAN.

ON reaching Japan after a visit to the United States, Dr. Gordon, of the American Board's mission, writes concerning the wondrous openings for Christian work in Japan and the pressing need for reinforcements in all the missions. He says: "Before leaving America I was thinking frequently of the large reinforcements the board is sending out. Here on the ground it is almost impossible to think of anything else than the need of more workers. Our mission and in fact all the missions seem like an army

with every man fighting up to the limit of his strength and many faint and weary and ready to fall, and yet not a man in reserve. And this illustration holds good with reference to our Japanese workers. The need of more teachers in our schools is matched by the need of more trained men and women from these schools to take up the ever waiting work. No better use of twenty consecrated Christian men, and an equal or greater number of women, could be made than to put them here; and the probability would be that even such a number would be forced into active work before they could, by study of the language, prepare themselves for it."

OUR CHINESE IMMIGRANTS.

THE people of this country may well consider whether the time has not come for laying some restriction upon immigration; but, as is often the case, we began at the wrong end, and restricted immigration at the Golden Gate when we ought to have done it at Sandy Hook. The industrious, peaceable Chinaman should not be excluded, while lawless socialists are freely admitted. We complain of the Chinese that they do not become citizens, and proceed to remedy that evil by passing a law that they shall not be allowed to become citizens. We complain that they are not Christians, and then proceed to commend Christianity to them by breaking their windows, and sometimes their heads, even in Boston. Is it any wonder that they are not suddenly and universally charmed with Christianity? When a Chinese mob raged about the residence of my colleague Martin at Foochow, and he broke through the plastered partition between his house and the Tauist temple adjoining, the Tauist priests took him and his family under their shelter, and in the presence of the grimy gods of heathenism they dwelt secure during that dreadful night. When the poor hunted Chinese of Rock Springs were fleeing from their murderous pursuers, one sought shelter in the house of a Christian minister, but was told that he had better move on, and he did move on to his death. How long will it take this kind of reciprocity to win the Chinese to Christ? These murderous men, thank God, were not Americans, it is true; but the fact remains that they were ignorant, vicious foreigners of Europe, whose immigration we were encouraging by hun-

dreds of thousands in a single year, while our politicians were standing aghast at an immigration of peaceful Chinamen, which had barely reached the run of 100,000 in a quarter of a century. We have cause for gratitude to God, however, that, in spite of all this, Christian kindness and the Christian Gospel are at work among our Chinese immigrants and are finding the way to their hearts.—*Rev. Dr. S. L. Baldwin.*

GIFTS FOR EDUCATIONAL INSTITUTIONS.

WE rejoice to hear that the Rev. Dr. Jacob Chamberlain, prior to his return to India, secured the \$50,000 he was seeking for the establishment of a theological seminary in the Arcot mission. It is pleasant to be able to chronicle such a gift for Christian education on mission ground. Institutions similar to this are greatly needed at many central points in mission fields, and they might be established with a comparatively small sum of money. When we hear of the hundreds of thousands, and even millions, of dollars given for educational institutions in our own land, already filled with colleges and seminaries, we wish it were possible to secure even a tithe of these sums for the planting of Christian institutions in lands that are almost wholly unsupplied.—*Missionary Herald.*

GRAND POSSIBILITIES.

CAPITALISTS are awake to the grand possibilities which lie before the great West as vast and exceedingly rich oriental empires once lay before resistless Roman armies. It is time for the Church of God to be awake to these possibilities, and also to the dark and threatening perils which attend them as a shadow its substance. Capitalists have shown and are showing their faith by their works. It is time that the Church should show a grander faith by mightier works.

Let no one think that this exhibition of the greatness of our inheritance in the great West is exaggerated. "But, Mr. Turner, I don't see these things in nature," said a lady once as she was looking at one of the masterpieces of the great artist. "Don't you wish you did?" Mr. Turner replied, with pardonable *naïveté*. It needs neither the vision of faith nor any exalted sense of

patriotism to enable men to see how vast in material wealth and power the great West is destined to become, and that at an early day. The capitalists can easily see this. But it needs both the large and clear vision of faith and the highest patriotism to urge men to put forth those efforts and to make those sacrifices which will be necessary to make the power of this region, growing so fast, to be imperial, to be as beneficent as the light, and to prevent its becoming as destructive as the lightning.—*Rev. Dr. George C. Noyes.*

THE GREAT WORK OF ONE WOMAN.

IT needed some courage for the pilgrim fathers to set sail for America; it needed hardly less for a lady to go on board the "Peruvian," on the 12th of May, 1870, with 100 boys rescued from crime and misery in the lowest haunts of London, to settle them in a colony where she was a complete stranger, and get for them engagements in agricultural work, for which they had no training! But it was not an insane venture, plunged into without rhyme or reason. The children had had a Christian and moral training—a training in the spirit of service—and it was known that their rawness in agriculture would be no obstacle to their engagement by the farmers, who were keen for assistance.

In June, 1870, it was the good fortune of the present writer to meet Miss Macpherson at the house of the late Hon. George Brown, of Toronto. She had just placed at his farm, Bow Park, the last two boys of the hundred, and very happy she was at the highly successful achievement of her purpose.

Every year the same work has gone on, and hundreds more emigrants have been taken out. And very happy have the results usually been. Only two or three per cent. have turned out good-for-nothing; the overwhelming majority are useful and exemplary, and often Christian, citizens. Had they remained as they were in London, the proportion would most likely have been the very opposite—two or three per cent. respectable, and the rest blackguards.

When we say that Miss Macpherson has taken to Canada 4,600 destitute children, and placed them in situations of comfort and promise, we tell but a fraction of her work, for it would never do to send to another

land the reclaimed waifs of East London without training and preparation. The Home of Industry to receive the raw material; an English country home to work it up; and a reception home in Canada to take in the emigrants on their arrival, and be a centre of operations in the colony—have all to be maintained in a state of unflagging activity, and with that earnest but trustful and restful spirit which says, "Except the Lord build the house, they labor in vain that build it."—*The Quiver*.

INFORMATION AND PRAYER.

ONE thing is plainly and primarily necessary for true and effective prayer for missions, viz., *information*. We cannot conceive of prayer apart from sympathies aroused. Nothing can arouse them except *information* concerning the world of missions, both of a Scriptural and experimental kind. Realize the condition of the unbelieving as God describes it and know something of their needs, as in contact with the truth, and the sympathies of every heart of divine love must be stirred. We need only to read St. Paul's Epistles to the Churches, to know how differently he would pray for them. The impurities of Corinth, the legality of the Galatians, the divisions of the Philippians, the special dangers of the Colossians; the duties of Titus, the example and personal tendencies of Timothy; the lawful power of Philemon, the new relation to him of Onesimus; the supreme importance of a growing holiness in all believers—so would the "care of the Churches" accumulate the burden of his prayers. But even in his confinement at Rome he must have *information*, otherwise prayer will be blind and the sympathies misdirected. Here was the office of Epaphroditus and of Epaphras, missionaries from the mission field, without whose reports the Philippians would have lacked his special sympathy, as called forth by their necessitous condition, and we, one of the tenderest of his appeals; and also he could have known nothing of the pressing need of Colossæ, where, possibly, he had never been.—*Rev. R. G. W. Tucker*.

ALASKA furnishes an excellent field for benevolence on the part of summer visitors. Last season some tourists from New York left \$2,000 there for various good objects.

FRAGMENTS.

— In the training-school of the American Board at Kioto, Japan, there are now 550 students, sixty-four of whom are in the theological department.

— The diversity of races and variety of languages spoken in Constantinople may be judged from the fact that the Holy Scriptures are circulated in no fewer than thirty-six languages.

— There are 8,000 colored children in our Sunday-schools in the Diocese of Florida, and Bishop Weed has missionaries at work among the colored people on stipends ranging from \$100 to \$400.

— From Shansi, China, Mr. Stanley P. Smith writes rejoicingly of "over 200 baptisms," but adds: "You will not be surprised. God, who has in such an extraordinary way opened up China, will certainly work an extraordinary work."

— Such has been the merciless persecution to which Mr. A. M. Mackay and the native Christians in Uganda have been subjected that Mr. Mackay is prostrate both in body and mind; yet he proposes to return to the scenes of his labors and sufferings as soon as possible.

— The Niger Trading Company has adopted the policy of the prohibition of intoxicating liquors in all trading transactions with African races, because it has been found that the opposite policy does not pay, the demoralization of the natives by spirit drinking ruining trade.

— In Shanghai, last November, a criminal was sentenced to death by starvation. He was suspended in a cage about five feet high, in a public place, in such a manner that his toes could just reach its floor, where he was condemned to remain without food or water until he died.

— The *Living Church* says: "It is a remarkable coincidence that Bishops Talbot and Leonard, life-long friends, were boys together in a little mission in Missouri, starting to school the same day, sitting at the same desk, confirmed together, ordained Deacon and Priest, each celebrating matrimony for the other, and now appointed Bishops over neighboring jurisdictions." Bishop Talbot has also been appointed to deliver the sermon at Dr. Leonard's consecration to the Episcopate.

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 conference of diocesan officers with the Secretary of the Auxiliary will be held on Thursday, February 23d, at 10.30 A.M., in Room 21, Bible House, New York.

JULIA C. EMERY, *Secretary.*

DO CHURCH SCHOOLS SUPPLY A MISSIONARY NEED?

THIS question is asked sometimes by some inclined to examine critically the methods employed in our mission fields. The following incident given by a teacher in a Domestic Missionary Jurisdiction, together with Bishop Boone's letter from China, may serve as an answer.

"One morning a father came to me with his daughter, a gentle girl of fourteen, saying, 'Miss——, I wish to place my child with you because I see you are thorough, and turn out good scholars in grammar and arithmetic; and I wish my daughter to come under your care and teaching. But I might as well be honest with you; I am what you call an unbeliever; and I do not wish you to teach her to believe as you do.'

"My reply was, 'Mr.——, I thank you, and I, too, will be perfectly honest. I cannot make you the promise you desire. You wish your daughter to come to me because I am thorough. Why am I? Because I am working for my dear Master, in Whom I believe with my whole heart, and I want His pupils, "perfect in *all* good works." You want me to teach your child, and I cannot divide myself. I and my belief are one. I should be nothing without it. I would like to have her come, and she will be well taught, but I cannot make you false promises to gain a pupil.' He left, taking her with him; but, to my surprise, brought her the next day, and formally entered her. Of course she learned the Creed and the Lord's Prayer, from daily repetition; and I came to watch for her gentle voice in the Psalms; and she was taught with the rest.

"Six months after, I was sitting at my desk, absorbed in work, when I heard, 'Oh, Miss——, Miss——!' and turning, found M—— at my right hand, tears streaming down her cheeks which were fairly burning with excitement. Forgetful of her surroundings, her schoolmates, everything that would generally embarrass her, for she is very timid, she continued, 'Oh, how could they! how could they! And to think of it, He died for men that *hated Him!* It would have been different if they had treated Him better! Oh, Miss——,' wringing her hands, 'Oh, it does make my heart hurt! . . . ' At once

I comprehended. She had come from the reading-class—the book in use being the ‘Story of the Bible’—and the Crucifixion in all its power had come home to her, as it should to us who have been more favored.

“I shall never forget the expression on our Bishop’s face as I told him the story. ‘Ah, Miss ——, you are blessed indeed in your sweet mission,’ he said, while tears of sympathy started to his eyes.”

CHINA.

A LETTER FROM BISHOP BOONE.

ST. MARY’S HALL, SHANGHAI.

December, 1887.

ON November 27th, the First Sunday in Advent, I had the pleasure of holding a special Confirmation for girls from St. Mary’s Hall, at our collegiate memorial church, which serves both our institutions as a parish home during the school life of their pupils. I laid my hands in blessing on the heads of ten young girls whom I had found to be well prepared under the careful teaching of Miss Wong.

You and all who are interested in this St. Mary’s would have rejoiced, as I did, to see the earnest, reverent faces of these young disciples of our “One Lord,” as they listened to my previous instruction through the preceding week; and now when they so modestly came forward, two by two, from their seats in the transept, to receive the gift of the Holy Ghost in the laying on of hands. My address, on Ephesians v. 18, was listened to, as if their hearts were drinking in of the Holy Spirit of whom I was endeavoring to tell them more fully than ever before.

This happy event moves me to send you a letter this mail, to tell you not only something of these girls, especially, but also something of all our girls who have become communicants at St. Mary’s. In this way not only the supporters of these girls but others also may be stirred to fresh interest in Miss Wong and the really noble work that she is doing in St. Mary’s Hall and the Orphanage. I give a list of the girls in this Confirmation class of 1887: 1. Kwei-Tsú, 16 years, entered Bridgman Memorial, 1878; Baptism, 1878; scholarship, “Edmund Lincoln B.” 2. Ping-Yuin, 14 years, entered Emma Jones at St. Mary’s, 1881; Baptism, infancy; scholarship, “Virginia Clark.” 3. Kiung Voong, 14 years, entered Emma Jones at St. Mary’s, 1881; Baptism, infancy; scholarship, “Good Shepherd.” 4.

Ah-San, 14 years, entered Emma Jones at St. Mary’s, 1882; Baptism, infancy; scholarship, “St. Paul’s,” Boston. 5. Kian-Len, 16 years, entered Emma Jones at St. Mary’s, 1882; Baptism, July 1883; scholarship, “Marian Percy Browne.” 6. Wei-Yung, 14 years, entered St. Mary’s Hall, 1882; Baptism, July 1885; scholarship, “Margaret K. Burtis.” 7. Kian-Voong, 14 years, entered St. Mary’s Hall, 1882; Baptism, infancy; scholarship, “Louise Scofield.” 8. Foh Tsung, 14 years, entered St. Mary’s Hall, 1883; Baptism, April 1884; scholarship, (1st) “Maria Kip,” (2d) “Bishop Jaggar.” 9. Ming Liang, 14 years, entered St. Mary’s Hall, 1884; Baptism, infancy; scholarship, “Isabel C. Habersham.” 10. Zung-Zung, 15 years, entered St. Mary’s Hall, 1885; Baptism, May, 1885; scholarship, “Samuel R. Fuller.”

Some of these girls, as you will observe, have been with us for some years, while the latest comer, an older girl, has come forward for both Baptism and Confirmation this year. The class does not include all of age to be confirmed; and it has always been so. Some delay of themselves; others are kept back as less mature, or not thought ready in general temper and by record in the school discipline. Half their number were baptized in infancy, and hence come from Christian households. The Christian atmosphere of the school has been such, and Miss Wong’s influence so marked on all under her care, and the many instructions through years in church and in class have been so blessed, that, sooner or later, all who have graduated, so far, have been brought to the glad use of the Church’s means of grace as helps to lead a godly life. This we believe to be the answer to prayers by the patrons of the scholarships in this school, and others at home, as well as of those of us who are in direct charge of the girls, doing your work as your proxies—who are their God-parents by undertaking

to support them under these happy Christian influences that have so changed and brightened their young lives.

From 1881, sixty-three girls have been under the care of the supporters and teachers of St. Mary's Hall, of whom eleven came from the Bridgman Memorial School, and nine came from the Emma Jones Memorial when these former schools were merged into the new and larger St. Mary's Hall. The other forty-three have all entered St. Mary's, though some have been supported on scholarships of the older schools continued on, some of them, I am happy to say, up to this time; so that several girls have successively been helped by the same steady friends of our good work on behalf of their Chinese sisters. For instance, the "Aldert Smedes" scholarship kept up by St. Mary's, at Raleigh, N. C., has already graduated two girls, who were happily married from the school, and it will soon take up its third pupil.

The "Cornelia Whipple" supported by St. Mary's, Faribault, has had its three pupils, one now, the previous one having married the late Deacon Ting's son, and its first pupil having been cared for through much suffering and several severe operations, during the intervals of which she returned to school and kept on with studies so far as she could. The "Bertha Leffingwell," of St. Mary's, Knoxville, has cared for two years for Rev. Mr. Woo's daughter, and now provides for Miss Wong's youngest sister, sent to the school since her father's lamented death.

In all, fifteen have left St. Mary's on the completion of their studies, nine of whom have been married to Christian husbands, while several are waiting at home for the appointed wedding day. Six of the above are teaching or have taught; some widowed young have come back to be most useful assistants at St. Mary's or Bohlen Hall, Wuchang; some are teaching in girls' day-schools at Kong Wan, while waiting for their *fiancés* to graduate from the longer course of studies in our theological school. What a help it is to these girls' day-schools to have teachers, and to our candidates (post-graduate), Christian school teachers and clergy to have their wives trained at St. Mary's, you may well imagine. We do not rival our sister St. Mary's at home in the variety of our studies and accomplishments,

but a fair and sound mental training is given. The girls have enlarged knowledge of this world in which China has taken so little interest in past days, and very practical training in all household duties, and in spinning and beautiful needle-work, above all in the foundations of a thorough knowledge of the Gospels, which they memorize, and of the Church's Creeds and Catechism, and history also in some measure; and the love of her holy ways becomes part of the warp and woof of their lives. They go forth to make happy homes, and, as we trust, in the light of past examples, to diffuse blessings on others, among whom they witness for Christ and the Church that has nurtured and fostered them.

There is no Missionary Bishop in the South or West who will not and does not testify to the worth of these centres of light which radiate out to the homes of his scattered people. If that is so on the borders of a Christian civilization, what must it be here in a heathen mass of people and among those who have yet to learn in any proper way the holy and spiritual worth of those who are handmaids of the Lord, some even mothers in our Israel.

Three only of our pupils have died during their school course, all of whom were baptized, and one had been a communicant for some time. Eight went home—some sick, some withdrawn for good reasons, and only two, I believe, because they would not be reformed and helped to better ways. Thirty-seven are with us now, pursuing their studies. Thirty-seven is also the number of those who have been confirmed at different times, twenty-two of whom are on our list now attending St. John's. We have not our full number now because we are waiting for word from home as to rebuilding. We want and need most urgently a better building, well raised from the ground and more protected from the weather, more worthy of the school that has been so blessed of God.

WE would recall to the recollection of the friends of this Chinese St. Mary's, the generous missionary gifts which its girls have made: the work of their hands sent to Knoxville, Illinois, and sold for one hundred dollars, for the benefit of St. Mary's there; the box sent to the Mission Rooms, which brought about the same amount for

the little orphanage in Shanghai; and, later, fifteen dollars sent to Africa as a token of love and appreciation of a like gift made by the girls of Cape Mount to the orphanage babies.

The girls of our mission schools are becoming missionaries themselves, and we are seeing in them the fruit of prayer and work and gifts, and also the promise of richer harvests yet to come.

JAPAN.

LETTER FROM A JAPANESE SCHOOL-GIRL.

ST. AGNES' SCHOOL,

No. 6 CONCESSION, OSAKA, JAPAN.

December 8th, 1887.

MY DEAR MRS. MCKIM:

I am very thankful to you for your kind remembrance in sending us your love in the letter to Miss Williamson.

Often I inclined to write you since you went away, but you see I was very busy with my lessons every day and also I did not have a good opportunity. Of course you know that I need much longer time to write a foreign letter than my own, so I put it away until now. Please do not be angry with me.

Though I did not write you even once, I remembered you in my prayers every morning and evening. I am ever so thankful to you and Mr. McKim's kindness to our school, and especially for your kindness in teaching us music and singing. It is all through your kindness I am now able to play the organ at Church on Sunday, so I feel very thankful towards you.

Dear Mrs. McKim, how is your health now and all your family? You were not very strong while you were in Japan, but I think you are quite well and having a good time in your native country.

When are you coming back to Japan again? We are all waiting to have you come back soon. Mr. Tyng's family arrived in Osaka last month safely. Their children had forgotten all the Japanese language and can't talk even a word. I think your children are the same.

Our school has flourished very much since you went home. There are about fifty-five

boarding pupils now, and about twenty day scholars. In this case the schoolroom became very small, and a new addition was built last spring, which contains sixty seats, and its upstairs is divided into three rooms, containing five girls in each room. Now the school is all full, yet new scholars are coming still. I think if we do not have a new building as quickly as possible, Miss Williamson will go out to the piazza and sleep there again. We feel very thankful the school is growing so much, but on the contrary we feel very bad to let the teacher go out and sleep in the cold air, so I wish you all kind friends in America will work for our poor school in this small island and give us a nice large building in all kindness. Then we all shall be very happy.

There are now ten teachers in our school. Mr. Mitsumoto, one of the members of Mr. McKim's church, is our translation teacher, and Mr. Page comes to our school from 2 to 3 and teaches us music, singing and conversation, and Mrs. Anderson teaches us conversation and dictation from 2.30 to 4. Miss Williamson works all day long as before, and now we have two sewing teachers, one etiquette and one calisthenic teacher and two others, for Japanese and mathematics.

Dear Mrs. McKim, if I had room I would be glad to write you something that would interest you, but you see I have cluttered away all my paper upon the school. I depend upon your good nature to excuse my prolix and illegible letter.

Please give our love to Mr. McKim, and hoping you will soon return to Osaka, I remain,

Your affectionate pupil,
HANA TANAKA.

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 Auxilliary.

The Treasurer acknowledges the receipt of the following sums from December 1st, 1887, to January 1st, 1888.

ALABAMA—\$47.00		
<i>Florence</i> —Trinity Church, Domestic.....	3 25	
<i>Greensboro</i> —St. Paul's, Domestic and Foreign.....	10 00	
<i>Huntsville</i> —Church of the Nativity, Domestic.....	22 60	
<i>Mobile</i> —Good Shepherd Mission, General..	2 80	
Trinity Church, Domestic.....	5 00	
<i>Union</i> —Church of the Nativity, Foreign....	3 35	
ALBANY—\$335.53		
<i>Albany</i> —All Saints' Cathedral, Domestic, \$52.64; Foreign, \$23.83.....	76 47	
St. Paul's, Domestic, \$60.49; "A Member," for "Pauline Beck Hewson" scholarship, Cape Mount School, Africa, \$25....	85 49	
<i>Ballston Spa</i> —Christ Church, Domestic, \$20; Foreign, \$10.....	30 00	
<i>Burnt Hills</i> —Calvary, Domestic, \$5.60; Foreign, \$5.59.....	11 19	
<i>Delhi</i> —St. John's, Foreign.....	34 85	
<i>Kinderhook</i> —St. Paul's, General.....	2 00	
<i>Middleville</i> —Memorial, Domestic.....	2 50	
<i>Plattsburgh</i> —Trinity Church, General.....	4 86	
<i>Saratoga</i> —Bethesda, Branch Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, China.....	20 00	
<i>Schaghticoke</i> —Trinity Church, Domestic.....	2 97	
<i>Stockport</i> —St. John the Evangelist, Domestic.....	10 00	
<i>Stottville</i> —St. Barnabas' Chapel, Domestic.....	5 00	
<i>Troy</i> —Christ Church, Domestic.....	34 20	
Mrs. N. E. Dauchy, Sp. for Bishop Elliott Memorial Fund.....	7 00	
<i>(West Troy)</i> —Trinity Church, Domestic..	9 00	
ARKANSAS—\$88.59		
<i>Little Rock</i> —Christ Church, a member of Christ Church, Sp. for Bishop Johnston, Western Texas, \$10; S. S., \$78.59.....	88 59	
CALIFORNIA—\$16.00		
<i>Pacific Grove</i> —Rev. J. Simonds, for China..	1 00	
<i>San Francisco</i> —"M.," Domestic, \$10; Foreign, \$5.....	15 00	
CENTRAL NEW YORK—\$628.28		
<i>Cortlandt</i> —Grace, Domestic.....	7 61	
<i>Oriskany</i> —St. Peter's, Domestic.....	74	
<i>Oswego</i> —Christ Church, Domestic.....	18 31	
<i>Seneca Falls</i> —Trinity Church, Domestic..	96 50	
<i>Utica</i> —Grace, Domestic, \$386.48; "A. A. E.," Colored work, \$61.25.....	447 73	
St. George's, for Rev. C. B. Perry's Colored work.....	6 06	
<i>Watertown</i> —Trinity Church, Branch Wo. Aux., Sp. for Bishop Brewer.....	50 00	
<i>Whitesboro</i> —St. John's, Domestic.....	1 33	
CENTRAL PENNSYLVANIA—\$428.61		
<i>Bethlehem</i> —Trinity Church, General.....	61 58	
<i>Brookland</i> —All Saints', Foreign, \$5.71; Indian, \$2.....	7 71	
<i>Danville</i> —Christ Memorial Church, Domestic.....	16 25	
<i>Easton</i> —Trinity Church, Domestic.....	12 55	
<i>Hasleton</i> —St. Peter's, Domestic.....	2 74	
<i>Lancaster</i> —H. K. Benjamin, Indian, \$1; Colored, \$1; Africa, \$1.....	3 00	
<i>Lebanon</i> —St. Luke's, Colored.....	6 24	
<i>Mauch Chunk</i> —St. Mark's S. S., for "Rev. Leighton Coleman" scholarship, Duane Hall, China.....	40 00	
<i>Mechanicsburgh</i> —St. Luke's, Domestic, \$5; Colored, \$2.50.....	7 50	
<i>Minersville</i> —St. Paul's, Domestic and Foreign.....	2 80	
<i>Phillipsburg</i> —St. Paul's S. S., Domestic, \$15.18; Foreign, \$12.38.....	27 56	
<i>Pottsville</i> —Trinity Church, Wo. Aux., Sp. for salary of teacher in Utah, \$25; Sp. for Baby organ for Rev. J. A. Gilfillan, White Earth, Minn., \$18.50.....	43 50	
<i>Reading</i> —St. Barnabas', Domestic.....	8 00	
E. W. Howe, for "E. W. H." scholarship, St. Paul's School, South Dakota, \$60; Sp. for Baby organ for Rev. J. A. Gilfillan, White Earth, Minn., \$18.50.....	78 50	
<i>Scranton</i> —Church of the Good Shepherd (of which S. S., \$6.50) Domestic, \$21.94; Foreign, \$6.50.....	28 44	
<i>Shamokin</i> —Trinity Church, Domestic.....	8 50	
<i>Towanda</i> —Christ Church, General.....	7 47	
<i>York</i> —St. John's, Domestic.....	36 27	
<i>Miscellaneous</i> —Central Pennsylvania Br. Wo. Aux., for "Central Pennsylvania" scholarship, St. Mary's School, South Dakota.....	30 00	
CHICAGO—\$435.33		
<i>Chicago</i> —Ascension, Sp. at discretion of Rev. J. McKim.....	30 00	
Grace, "Sisters of Bethany," Wo. Aux., Sp. for Bishop Walker's work, North Dakota.....	25 00	
St. James', Wo. Aux., Colored.....	39 00	
Trinity Church, Domestic, \$151; "Helping Hands," Wo. Aux., Sp. for Bishop Brewer, \$50.....	201 00	
"L." for "Bowman" scholarship, St. Margaret's School, Japan \$40; for "H. Memorial" scholarship, Cape Mount School, Africa, \$25.....	65 00	
<i>Dixon</i> —St. Luke's, for Japan, \$7.07; Sp. for Rev. J. McKim, \$2.25.....	9 32	
<i>Galena</i> —Grace, Foreign.....	6 00	
Alice L. Snyder, Missionary Boxes, Domestic, \$3.65; Foreign, \$3.70.....	7 35	
<i>Highland Park</i> —Trinity Church, General..	8 95	
<i>Sterling</i> —Grace, for Japan.....	4 29	
<i>Streator</i> —Christ Church, Domestic and Foreign.....	30 00	
<i>Wheaton</i> —Trinity Church, Domestic.....	9 42	
CONNECTICUT—\$1,941.29		
<i>Ansonia</i> —Christ Church, Domestic, \$9.69; Foreign, \$9.69.....	19 38	
<i>Bridgeport</i> —Christ Church, Domestic.....	25 69	
<i>Danbury</i> —Miss Annie Jones, Domestic.....	2 00	
<i>Danielsonville</i> —St. Alban's, Domestic.....	4 26	
<i>Fairfield</i> —Fairfield Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00	
<i>Fair Haven</i> —St. James', Domestic.....	25 00	
<i>Greenwich</i> —Christ Church (of which S. S., \$10.67), Domestic.....	30 00	
<i>Groton</i> —Seabury Memorial Mission, Domestic.....	2 95	
<i>Hamden</i> —Grace, Domestic, \$4; Foreign, \$4.....	8 00	
<i>Hartford</i> —Christ Church, "A Member," Domestic, \$250; Indian, \$50; Colored, \$100; Foreign, \$100.....	500 00	

Church of the Good Shepherd, Domestic.	150 26	Jane C. Duff, Domestic.....	1 00
St. John's S. S., Sp. for scholarship in Utah.....	40 00	St. Simon's Island—Christ Church, Domestic.....	2 00
Trinity Church, Domestic, \$60; Sp. for Bishops Brewer, Garrett, Dunlop and Walker, \$25 each.....	160 00	INDIANA—\$62.50	
Trinity College Chapel, Domestic.....	25 00	Aurora—St. Mark's, General.....	4 00
Dr. G. P. Davis, Domestic, \$50; Indian, \$25; Wo. Aux., Colored, \$25.....	100 00	Crawfordsville—St. John's, Domestic.....	2 07
Hebron—St. Peter's, Foreign.....	8 62	Delphi—St. Mary's, Domestic, \$1.14; General, \$1.40; J. W. S. Hayward Domestic, \$1; M. S. Hayward, Foreign, 80 cts.; M. E. Hayward, Foreign, 50 cts.; Sp. for Cuban Missions (B. F. Hayward, 25 cts.; In Memoriam, "C. and F.," 50 cts.), 75 cts.....	5 59
Lime Rock—Trinity Church, Domestic, \$17.68; Foreign, \$17.68.....	35 36	Frankfort—St. Luke's, General.....	50
Litchfield—Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00	Goshen—St. James', General.....	2 75
Middletown—Holy Trinity Church, Domestic (of which S. S., \$22.63), \$82.63; Indian, \$22; Colored, \$28.50.....	133 13	Indianapolis—Christ Church, Wo. Aux., Sp. for scholarship in Utah, \$5; China, 50 cts.....	5 50
New Britain—St. Mark's, Domestic.....	25 00	Laporte—St. Paul's, Domestic.....	6 50
New Haven—Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	2 78	Lafayette—St. John's (of which Children's Guild, \$2), Domestic.....	29 21
Trinity Church, Domestic.....	4 50	Lawrenceburg—Trinity Church, General... ..	1 00
New London—St. James', Domestic, \$100; Foreign, \$100.....	200 00	New Castle—St. James', Domestic and Foreign.....	55
Norwalk—St. Paul's S. S., for Osaka Mission School, Japan.....	26 43	Pittsburg—S. S., Domestic.....	53
Redding—Christ Church S. S., Mite Chests, Domestic, \$2.34; "Little Mary" Mite Chest, Domestic, 57 cts.....	2 91	Vincennes—St. James', General.....	4 30
Roxbury—Christ Church, Domestic.....	2 50	IOWA—\$70.50	
Sharon—Christ Church, Domestic, \$7; Colored, \$10.....	17 00	Anamosa—St. Mark's, Domestic, \$1.45; Foreign, \$1.20.....	2 65
Stratford—Christ Church, Foreign.....	23 40	Davenport—Cathedral, through Wo. Aux., Domestic.....	7 50
Thomaston—Trinity Church, Foreign, \$21.44; General, \$14.....	35 44	Trinity Church, Sp. for Rev. John McKim, Japan.....	9 64
Thompsonville—St. Andrew's, Domestic... ..	2 75	(West)—Christ Church, Sp. for Rev. J. McKim, Japan.....	2 06
Waterbury—Trinity Church, Foreign.....	5 00	Emmetsburg—Trinity Church, Foreign.....	5 00
Watertown—Christ Church, General.....	11 60	Independence—St. James', Domestic.....	8 63
Westport—Memorial Church of Holy Trinity, Domestic.....	15 63	Ottumwa—St. Mary's (of which S. S., \$11.32) General.....	30 02
Wethersfield—Trinity Church, "A Member," Sp. for Rev. S. C. Partridge, China.....	5 00	Waverly—St. Andrew's, Domestic.....	5 00
Willimantic—St. Paul's, Domestic.....	2 50	KANSAS—\$14.74	
Windham—St. Paul's, Domestic.....	4 00	Williamsburg—St. Barnabas' (of which S. S., \$8.48), Domestic.....	14 74
Yantic—Grace, Domestic.....	7 14	KENTUCKY—\$237.76	
DELAWARE—\$237.47		Cynthiana—Advent, Domestic.....	10 00
Brandywine Hundred (Talleville)—Grace, Foreign.....	5 50	Lexington—Mrs. A. E. Ryland, General.....	100 00
Newcastle—Immanuel Church, Domestic, \$47.55; Indian, \$15.42; General, \$62.26; Sp. for Bishop Morris, \$5.....	130 23	Louisville—Advent, General.....	15 00
Smyrna—St. Peter's, Domestic, \$18.84; Foreign, \$18.84.....	37 68	St. Paul's, for Japan.....	112 76
Wilmington—St. Andrew's, Domestic.....	42 74	LONG ISLAND—\$351.96	
Trinity Church, Domestic.....	21 32	Brooklyn—Grace, Wo. Aux., Sp. for work at Phoenix, Arizona.....	10 00
EAST CAROLINA—\$7.60		Church of the Redeemer, Wo. Aux., Indian.....	5 50
Fayetteville—St. John's, Domestic.....	5 25	St. James', Miss A. M. House, Sp. for Bishop Walker's Indian work.....	3 00
Washington Co.—St. David's, Domestic.....	1 50	(E. D.)—Calvary, Domestic.....	25 00
St. Luke's, Domestic.....	85	Christ Church, Foreign.....	25 00
EASTON—\$73.80		College Point—St. Paul's Chapel S. S., for "Muhlenberg" scholarship, Hope School, South Dakota.....	20 00
Dorchester Co.—Great Choptank Parish, General.....	30 00	Greenport—Holy Trinity Church (of which Rev. E. Weeks, \$10), Domestic.....	10 21
Kent Co.—Emmanuel Church, General.....	7 50	Huntington—St. John's, General, \$8.26; Colored, \$5.29.....	13 56
Talbot Co.—St. Peter's, Domestic.....	25 05	Islip—St. Mark's, Wo. Aux., Domestic.....	1 00
Miles River Parish, Domestic.....	6 25	Maspeth—St. Saviour's, Domestic.....	62 20
Whitemarsh Parish, Indian.....	5 00	Newtown—St. James', Wo. Aux., Sp. for Paddock Memorial building, Washington Territory.....	2 00
FLORIDA—\$11.36		Port Jefferson—Christ Church Mission, Domestic.....	5 50
Maitland—Church of the Good Shepherd, General.....	11 36	Riverhead—Grace, Domestic.....	2 00
FOND DU LAC—\$14.50		Setauket—Caroline Church, Domestic.....	5 00
Sheboygan Falls—St. Peter's, Wo. Aux., General.....	12 50	Miscellaneous—"M. M. M." Domestic.....	100 00
Wausau—Rev. Thomas Greene, Domestic, \$1; Foreign, \$1.....	2 00	Wo. Aux., "Long Island" scholarship, St. John's College, China.....	60 00
GEORGIA—\$86.25		Queens Co. Association, Wo. Aux., General.....	2 00
Augusta—Atonement Parish, Foreign.....	14 25	LOUISIANA—\$50.20	
Brunswick—St. Mark's, Domestic.....	12 50	New Orleans—Wo. Aux., Mite Boxes, General.....	42 50
Griffin—St. George's, Domestic.....	1 50	John Smith, Domestic.....	7 70
Macon—St. Barnabas' Chapel, General.....	5 00		
Savannah—Christ Church, Domestic.....	40 00		
Rev. C. Newell, General.....	10 00		

MAINE—\$171.02

Augusta—St. Mark's, Domestic, \$11.16;	
Foreign, \$11.16.....	22 32
Bangor—St. John's, Domestic.....	7 70
Camden—St. Thomas', Domestic.....	4 07
Exceter—Holy Trinity Church, Domestic	
and Foreign.....	2 51
Gardiner—Christ Church, General.....	16 50
Newcastle—St. Andrew's, General.....	2 50
Portland—St. Luke's Cathedral, General..	88 00
Thomaston—St. John Baptist's, Domestic...	1 17
Wiscasset—St. Philip's, Colored, \$2; Gen-	
eral, \$4.25.....	6 25
Woodford's—Mission, "A Lady," Foreign.	20 00

MARYLAND—\$2,245.75

Alleghany Co.—Emmanuel Church, Domes-	
tic, \$1; Colored, \$1; Foreign, \$1.....	3 00
St. George's, General.....	14 15
St. James', Domestic.....	5 00
Anne Arundel Co.—St. James', Domestic...	27 00
St. Peter's, Domestic, 50 cts.; Colored,	
50 cts.; Foreign, 50 cts.....	1 50
Baltimore—Emmanuel Church, Domestic,	
\$127.95; Wo. Aux., Domestic, \$174 50;	
Indian, \$32.50; Foreign, \$70.50; Miss	
Ives' salary, South Dakota, \$100; "A. M.	
Randolph" scholarship, St. Paul's	
School, South Dakota, \$60.....	565 45
Grace, "E. M." and "A.," for "E. S. Hall	
(In Memoriam)" scholarship, St. Paul's	
School, South Dakota.....	60 00
Mt. Calvary, Domestic, \$12.25; Indian,	
\$1.57; Colored, \$2.37; Foreign, \$11.43;	
Sp. for Rev. F. R. Graves, China, \$14.....	41 52
Mt. Calvary Chapel of St. Mary the Vir-	
gin, Domestic, \$5.81; Colored, \$5.62;	
Foreign, \$5.80; Sp. for Rev. W. L. Bur-	
well, Charleston, W. Va., \$27.43.....	44 66
St. Andrew's, General.....	3 14
St. George's, Domestic, 66 cts.; Colored,	
66 cts.; Foreign, 66 cts.....	1 98
St. Paul's, Domestic, \$550; Indian, \$150;	
Colored, \$100; Foreign, \$100.....	700 00
St. Peter's, Domestic and Foreign.....	10 00
Miscellaneous, Mr. James Flynn, Domes-	
tic, \$50; Foreign, \$50.....	100 00
Indian Aid Association, Wo. Aux., Miss	
Ives' salary, South Dakota.....	10 00
Baltimore Co.—Immanuel Church, Domes-	
tic, \$11.14; Colored, 85 cts.; Foreign,	
\$11.14.....	23 13
St. John's, General.....	10 00
St. Michael's, Mite Chests, Domestic.....	9 75
St. Thomas', Domestic, 82 cts.; Colored,	
83 cts.; Foreign, 82 cts.....	2 47
Trinity Church, Domestic and Foreign.....	28 12
Calvert Co.—Christ Church, General.....	7 25
Carroll Co.—Holy Trinity Church, Colored,	
\$5; General, \$5.....	10 00
D. C., Anacostia—Emmanuel Church, Domes-	
tic, \$2.50; Foreign, \$2.50.....	5 00
Georgetown—St. Alban's, Colored, \$7.50;	
Foreign, \$7.50; General, \$5.....	20 00
Washington—Grace, Domestic, \$5; For-	
eign, \$5.....	10 00
Church of Hallowed Name, Domestic and	
Foreign.....	3 20
Incarnation, Sp. for parsonage for Turtle	
Mountain Indians, Bishop Walker, \$5.38;	
Domestic, \$23.87; Colored, \$2.50.....	31 75
St. John's, for Japan, \$58.34; China, \$54.60;	
"A Member," \$25 each to Domestic,	
Indian, Colored in South Carolina,	
Africa, China, Japan, Mexico and Sp.	
for India.....	313 03
Trinity Church, Domestic, \$17.21; For-	
eign, \$17.21.....	34 42
Frederick Co.—St. Mark's, Domestic, \$4.50;	
Foreign, \$4.50.....	9 00
Harford Co.—Christ Church, Domestic,	
87 cts.; Colored, 86 cts.; Foreign, 87 cts.	
St. George's, for China.....	9 73
Howard Co.—Good Shepherd Chapel, Gen-	
eral.....	1 86
St. John's, General.....	20 17
Howard and Anne Arundel Co's—Queen	
Caroline Parish, General.....	3 50
Prince George's Co.—St. John's, Domestic.	
St. Matthew's, General.....	7 74
	10 50

St. Philip's, Domestic and Foreign.....	6 24
St. Thomas' (of which T. J. Packard, \$5)	
white work, South Dakota, \$5; Colored,	
\$5; Japan, \$5.55.....	15 55
Zion Parish, Domestic, \$3.12; Colored,	
\$3.13; Foreign, \$3.13.....	9 38
St. Mary's Co.—All Faith, Domestic, \$1.58;	
Foreign, \$1.58.....	3 16
Washington Co.—St. John's, Domestic.....	40 80

MASSACHUSETTS—\$3,892.13

Amherst—Grace, Domestic.....	19 77
Andover—Christ Church, Mexico, 50 cts.;	
Foreign, \$55.63.....	56 13
Ashfield—St. John's, Domestic.....	6 22
Boston—St. Andrew's, Domestic.....	6 81
(Charlestown)—St. John's, Domestic, \$39;	
Nebraska, \$5.....	44 00
(Jamaica Plain)—St. John's, Colored....	58 10
(South)—St. Matthew's, Wo. Aux., Sp. for	
Sister Eliza's salary, \$5; "A. L." and	
Friend, Wo. Aux., for Mrs. Payne's sal-	
ary, Virginia, \$5.....	10 00
St. Paul's, Wo. Aux., "A Member," Sp.	
for scholarship in St. Mark's School,	
Utah, \$20; E. P. Merritt and Mr. and	
Mrs. A. W. Foster, Domestic, \$4; For-	
eign, \$4; "A Member," Wo. Aux., Domes-	
tic, \$1.....	29 00
Trinity Church, "A Member," Wo. Aux.,	
Sp. for pony for Rev. J. A. Deal, N. C.,	
\$5; Sp. for new hospital in Denver, \$1..	
.....	6 00
Cambridge—Christ Church, Domestic.....	50 00
St. James', Woman's Missionary Associa-	
tion, Sp. for furnishing St. Mary's	
School, South Dakota, \$30; Mrs. Green-	
leaf, \$10; Mrs. Sanders, for Indian	
Mission, \$2.....	42 00
St. John's Memorial Chapel, Domestic,	
\$10.55; Domestic, South Dakota, \$115;	
Foreign, \$10.55.....	136 10
St. Peter's, Domestic, \$10; Sp. for Bishop	
Boone, \$12.91.....	22 91
Greenfield—St. James', Domestic, \$22.41;	
Foreign, \$8.17.....	30 58
Groton—Gretton School Mission, General..	
.....	44 24
Holyoke—St. Paul's, Foreign.....	36 89
Lawrence—"Anonymous," General.....	5 00
Longwood—Church of Our Saviour, Domes-	
tic.....	111 80
Medford—Grace S. S., "Young Watchmen"	
Class, for Bishop Boone's work, China...	
.....	8 50
Melrose—Trinity Church, for Japan.....	11 82
New Bedford—Grace, Wo. Aux., Sp. for	
Sister Eliza's salary, \$7.50; Sp. for sup-	
port of Missionary in Montana, \$7.50....	
.....	15 00
Newburyport—St. Paul's, General, \$45.03;	
Sp. for Rev. Messrs. Graves and Par-	
tridge, China, \$12.....	57 03
Peabody—Mrs. S. C. Lord, Sp. for Mrs.	
Brierley.....	2 00
Pittsfield—Charles Adams, for Japan.....	1 00
"Miss E. S. N.," Wo. Aux., for salary of	
Rev. P. C. Zotom, Indian Territory.....	20 00
Salem—St. Peter's, Domestic.....	20 00
Sheffield—Christ Church, Domestic.....	3 00
Van Deusenville—Trinity Church, Domestic	
.....	9 50
Watertown—Church of the Good Shepherd,	
Foreign.....	2 25
Webster—Reconciliation, Sp. at discretion	
of Rev. S. C. Partridge, China, for dis-	
tribution of tracts.....	24 48
Wrentham—"S. C.," Foreign.....	2 00
Miscellaneous—"A Friend," Domestic.....	3,000 00

MICHIGAN—\$1,155.20

Ann Arbor—St. Andrew's, Domestic, \$21.16;	
Sp. for Bishop Morris, \$4.....	25 16
Clinton—St. John's, Domestic.....	2 20
Detroit—St. John's, Domestic, \$674.17; For-	
eign, \$76.35; Sp. for Bishop Worthing-	
ton, \$250.....	1,000 52
St. Mary's, Domestic.....	3 75
St. Paul's, Wo. Aux., Sp. for Rev. W. A.	
Fair, Africa.....	25 00
East Saginaw—St. Paul's, General.....	10 00
Fenton—"M. D.," General.....	5 00
Flint—St. Paul's, Mite Chest, "J. B." and	
"A. W.," Domestic.....	3 50
Jackson—St. Paul's, Domestic.....	40 00

<i>Marine City</i> —St. Mark's, Domestic.....	3 07	<i>Perth Amboy</i> —St. Peter's, Domestic.....	48 00
<i>Menominee</i> —Grace, St. Catharine's Guild, Wo. Aux., Sp. for organ for Osaka.....	15 00	<i>Plainfield</i> —Grace, Wo. Aux., Indian.....	25 00
<i>Monroe</i> —Trinity Church (of which S. S., \$5) Domestic.....	12 00	<i>Rahway</i> —St. Paul's Guild (of which S. S., \$30.13), Sp. for Bishop Pierce, Arkansas	43 13
<i>Pontiac</i> —"A Friend," General.....	10 00	<i>Ranococas</i> —St. Peter's, Domestic.....	1 00
MILWAUKEE—\$11.00		<i>Riverside</i> —St. Stephen's Chapel, Domestic.....	1 00
<i>Bay View</i> —St. Luke's S. S., General.....	5 00	<i>Riverton</i> —Christ Church, Domestic, \$10; Indian, \$5; Foreign, \$10.....	25 00
<i>Lake Geneva</i> —Holy Communion, Domestic	6 00	<i>Salem</i> —St. John's, for work among White people.....	100 00
MINNESOTA—\$57.79		<i>Somerville</i> —St. John's, Domestic and For- eign.....	20 50
<i>Faribault</i> —Cathedral, Foreign.....	34 98	<i>South Amboy</i> —Christ Church, Domestic \$6.92; Japan, \$2.54.....	9 46
<i>Fairmont</i> —St. Martin's, General.....	3 37	Doane Memorial Chapel, Domestic.....	3 30
<i>Janesville</i> —St. John's, Domestic.....	4 03	<i>Trenton</i> —St. Paul's (of which Rev. J. McA. Harding, \$5), Domestic.....	7 58
<i>Minneapolis</i> —St. Paul's, Domestic.....	10 13	<i>Vincentown</i> —Trinity Church, Domestic....	3 00
<i>Red Wing</i> —Christ Church, Indian.....	5 28	<i>Woodbury</i> —Christ Church Guild, General... <i>Westfield</i> —Grace, Domestic, \$5; Foreign, \$5	7 54 10 00
MISSISSIPPI—\$13.60		<i>Miscellaneous</i> —"A Widow's Mite," Foreign	5 00
<i>Canton</i> —Grace, Domestic.....	13 60		
MISSOURI—\$82.01		NEW YORK—\$5,287.83	
<i>Ferguson</i> —St. Stephen's, General.....	3 50	<i>Fordham</i> —St. James', Wo. Aux., Sp. for Hoffman Institute Building Fund, Africa	48 00
<i>Jefferson City</i> —Grace, General.....	2 50	<i>Goshen</i> —"Two Friends," General.....	6 00
<i>Kansas City</i> —W. C. Lee, Domestic, \$3; Foreign, \$3.....	6 00	<i>Hastings-on-Hudson</i> —Zion Chapel S. S., Domestic and Foreign.....	43 00
<i>Kirkwood</i> —Grace, Domestic.....	65 00	<i>Highland Falls</i> —Holy Innocents', Miss Blanche Berard, for China Medical Mis- sion.....	2 00
<i>Palmyra</i> —St. Paul's, General.....	1 76	<i>Irvington-on-Hudson</i> —St. Barnabas', Mrs. Wm. F. Cary, Jr., Domestic.....	75 00
<i>St. Louis</i> —Church of the Good Shepherd S. S., Indian.....	3 25	<i>Kingston</i> —St. John's, Domestic, \$7; Bishop Hare's work, \$15.....	22 00
NEBRASKA—\$20.67		<i>Mamaroneck</i> —St. Thomas', Woman's Mis- sionary Association, Foreign.....	15 35
<i>Ashland</i> —St. Stephen's, Domestic.....	16 00	<i>New Brighton</i> —Christ Church, Domestic... <i>Newburgh</i> —St. George's Chapel, General... Mrs. C. Gordon, Wo. Aux., Domestic.....	128 30 8 54 1 00
<i>Hastings</i> —St. Mark's, Domestic, \$1.06; For- eign, \$1.06.....	2 12	<i>New Rochelle</i> —D. A. Hanford, Domestic and Foreign.....	20 00
<i>Omaha</i> —St. Paul's, General.....	2 55	<i>New York</i> —Ascension Memorial Chapel, Missionary Society, Indian, \$2; Colored, \$5.....	7 00
NEWARK—\$338.85		Calvary, for salary of Mr. Gordon, Mexi- co, \$250; Domestic and Foreign, \$60; "A Member," Domestic, \$250; Indian, \$50; Colored, \$100; Foreign, \$100.....	810 00
<i>Bergen Point</i> —Trinity Church, Domestic, \$97 10; "W. S. L.," Sp. for Rev. J. T. Townsend, Minnesota, \$25.....	122 10	Holy Apostles', Woman's Missionary As- sociation, Sp. for Hoffman Institute Building Fund, Africa.....	52 44
<i>East Orange</i> —St. Paul's, Helping Hands Society, Wo. Aux., Sp. for scholarship in Rev. E. N. Joyner's School, Rockhill, S. C.....	10 00	Holy Communion, Sp. for maintenance of a bed in hospital in Tacoma, Washington Territory, at discretion of Frederick Mottet, \$300; "A Member," Domestic and Foreign, \$3.....	303 00
<i>Jersey City Heights</i> —Ascension, General... <i>Madison</i> —Grace S. S., for support of Scholar, Cape Mount School, Africa.....	6 29 30 00	St. James' S. S., Niobrara League, Indian, \$40.54; Rev. P. Deloria's salary, Indian, \$50.....	90 54
<i>Montclair</i> —St. Luke's, Colored.....	27 80	St. John Baptist, Domestic, \$5; General, \$7	12 00
<i>Morristown</i> —"A Friend," Domestic, \$25; Foreign, \$5.....	30 00	St. Luke's, Domestic.....	2 00
<i>Orange</i> —Grace S. S., for "Richard B. Duane" scholarship, St. John's Hall, China.....	20 00	St. Luke's Hospital, General.....	58 00
"Christmas Gift," Domestic.....	2 00	St. Michael's, Woman's Missionary Soci- ety, Sp. for Colored work, Rev. H. C. Duncan, Alexandria, La.....	40 00
<i>Passaic</i> —St. John's, Foreign.....	10 00	St. Stephen's, Domestic.....	58 18
<i>Summit</i> —Calvary, Domestic.....	40 66	St. Thomas' (of which "A Member," "In Memoriam," \$500), Domestic, \$1,939.38; Mite Chest, Domestic, \$19.70; Bishop Whipple's work, \$6; Wo. Aux., for Mrs. Brierley's salary, \$6; "St. Thomas" scholarship, St. Margaret's School, Japan, \$1; Ladies' Missionary Associa- tion, for salary of Catechist at Flandreau, \$30; Miss Julia Rhineland, Indian work, \$100; Young Ladies' Foreign Missionary Society, Miss Annie B. Halsted, Mexico, \$30; F. Courtney, Scholarship Fund, for Mr. Gordon's salary, Mexico, \$30; St. Thomas' Scholarship Fund, for Mr. Gordon's salary, Mexico, \$20; Miss Bunker, Mexico, \$5; Miss Patteson, Mexico, \$5.....	2,192 08
<i>Tenafly</i> —Atonement, Wo. Aux., for "Atonement" scholarship, Jane Bohlen School, China.....	40 00	[\$100 additional came after these acknowledgments were closed, making the contribution of St. Thomas' Church for Domestic Missions \$2,039.38.] St. Timothy's, J. J. Smith, Domestic.....	100 00
NEW HAMPSHIRE—\$50.70		Transfiguration, Domestic, \$25; Foreign, \$25.....	50 00
<i>Concord</i> —St. Paul's, Domestic, \$14.30; For- eign, \$10.40.....	24 70		
St. Paul's School, "A Friend," for China..	5 00		
<i>Keene</i> —St. James, Domestic.....	13 26		
<i>Littleton</i> —All Saints', Foreign.....	7 74		
NEW JERSEY—\$671.48			
<i>Beverly</i> —St. Stephen's, Domestic.....	19 00		
<i>Bordentown</i> —"A Friend," Domestic.....	5 00		
<i>Burlington</i> —St. Mary's, Domestic.....	49 44		
<i>Elizabeth</i> —Trinity Church S. S., for "Ame- lia Hamilton McAllister" scholarship, St. Mary's Hall, China.....	10 00		
Wo. Aux., for support of Bridgman Mem- orial School, China.....	16 00		
<i>Fairview</i> —Trinity Church, Domestic.....	3 10		
<i>Florence</i> —St. Stephen's, Domestic.....	13 10		
<i>Freehold</i> —St. Peter's, Domestic.....	14 00		
<i>Lakewood</i> —All Saints' Memorial, Domestic	40 00		
<i>Moorestown</i> —Trinity Church, General.....	20 00		
<i>New Brunswick</i> —Christ Church, Domestic. St. John the Evangelist, Domestic.....	55 50 68 95		
"Anonymous," for African Catechist.....	40 00		
<i>Palmyra</i> —Christ Church, Domestic.....	3 88		
<i>Pemberton</i> —Grace, Domestic.....	4 00		

Trinity Chapel, Foreign, \$10; "A widow," General, \$1	51 00	Atonement S. S., Domestic and Foreign	105 28
Trinity parish (German), General	4 00	Calvary Monumental, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund	2 00
Miscellaneous, "Sheltering Arms," thirty little girls, Colored, \$1; Mrs. Auchmuty, Domestic, \$300; E. Ferguson, Domestic, \$200; "A Friend," Domestic, \$50; Foreign, \$50; C. H. P. Babcock, General, \$10; Sp. balance toward two Baby organs for Rev. J. A. Gilfillan, White Earth, Minn., \$6.29; H. M. Morgan, Domestic, \$2; China, \$3; "H. S. B.," Domestic, \$5; "M. C.," Domestic, \$2; "Anonymous," General, \$1	630 29	(Germantown)—Christ Church, Wo. Aux., for Miss Mailes' salary, Japan	2 50
Nyack—Grace, General	45 00	Grace, Wo. Aux., for Wuchang Hospital, \$30; S. S., Foreign, \$50	80 00
Red Hook—St. Paul's, Wo. Aux., Sp. for Hoffman Institute Building Fund	30 75	Church of the Mediator, Wo. Aux., for Miss Mailes' salary, Japan, \$10; "Anna M. Stevens" scholarship, Cape Mount, Africa, \$1.50; "Bishop Stevens" scholarship, St. John's College, China, \$3.50; Sp. for Foreign Missionaries' Insurance Fund, \$2	17 00
Rye—Christ Church, Domestic, \$55.26; Wo. Aux., for "Ann Maria Jay" scholarship, St. Agnes' School, Japan, \$40; Rev. E. R. Woodman's expenses, Japan, \$2; Sp. for Bishop Holly's personal benefit, Haiti, \$71.20	168 46	(West)—Church of the Saviour, Wo. Aux., for "Anna M. Stevens" scholarship, Cape Mount, Africa, \$16; Mrs. Brierley's work, Africa, \$2; "Bishop Stevens" scholarship, St. John's College, China, \$16; Miss Mailes' salary, Japan, \$7; Sp. for Foreign Missionaries' Insurance Fund, \$1	42 00
Saint John's—St. John Evangelist, Indian	93	St. James', Wo. Aux., for "Anna M. Stevens" scholarship, Cape Mount, Africa, \$1.50; "Bishop Stevens" scholarship, St. John's College, China, \$3.50; Sp. for Foreign Missionaries' Insurance Fund, \$2; Mite Fund, Sp. for Rev. W. P. Browne, West Point, Miss., \$10	17 00
Saugerties—Trinity Church, Domestic	38 50	St. John the Evangelist, Domestic	6 44
Sing Sing—St. Paul's, Domestic	25 37	St. Jude's, Colored, \$50; Wo. Aux., Sp. for Bishop Knickerbacker, \$15	65 00
Staatsburg—St. Margaret's, Wo. Aux., for Bishop Payne Divinity School, Virginia, \$5; Sp. for Hoffman Institute Building Fund, \$10; Girls' Guild, Sp. toward support of Florence Williams, St. Augustine's School, Raleigh, N. C., \$2.50	17 50	St. Luke's, Wo. Aux., for Miss Mailes' salary, Japan, \$6; Sp. for Foreign Missionaries' Insurance Fund, \$4	10 00
Westchester—St. Peter's, Domestic	43 60	St. Mark's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund	2 00
Yonkers—Christ Church, General, \$3; Mrs. J. H. Clark, Wo. Aux., for "St. John's" scholarship, Emma Jones School, Shanghai, China, \$10	18 00	(Frankford)—St. Mark's, Domestic	48 58
Miscellaneous—"A Clergyman," Domestic, \$25; Foreign, \$25; "A. R.," Wo. Aux., Sp. for Domestic Contingent Fund, \$30	80 00	(West)—St. Mary's, Domestic, \$87.12; Domestic and Foreign, \$10; "G. S.," General, \$12; Wo. Aux., for Miss Mailes' salary, Japan, \$5; Mrs. Brierley's work, Africa, \$10; "Anna J. Rumney" scholarship, St. Paul's School, Japan, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$2; S.S., through Wo. Aux., for Japan, \$9.14	140 26
NORTH CAROLINA—\$150.90		St. Matthias, for Bishop Hare's Indian work, \$74.50; Colored, \$90.16	164 66
Asheville—Mission, General	1 00	(Germantown)—St. Peter's, Domestic, \$5; "Anna M. Stevens" scholarship, Cape Mount, Africa, \$1.50; "Bishop Stevens" scholarship, St. John's College, China, \$3.50; Sp. for Foreign Missionaries' Insurance Fund, \$5	15 00
Edgecombe Co.—St. Mary's, Foreign	3 44	(Manayunk)—St. Stephen's, General	51 71
Hickory—Ascension, Domestic	2 01	(Roanborough)—St. Timothy's, Domestic, \$122.39; Foreign, \$72.38; China, \$50; Sp. for Bishop Morris, \$5.92; Bishop Quintard, \$100; Bishop Spalding, \$100; Bishop Neely, \$100	550 69
Hillsboro—St. Matthew's, Domestic	17 14	Episcopal Hospital Mission, Miss Sharples' class, Domestic, \$5; Wo. Aux., for "St. John's Divinity" scholarship, St. John's College, China, \$3; Sp. for Foreign Missionaries' Insurance Fund, \$2	10 00
Lenoir—St. James', Domestic	1 57	(West)—Home of the Merciful Saviour, Wo. Aux., for Miss Mailes' salary	1 00
Lincolnton—St. Lukes, Domestic and Foreign	10 26	Pledge of the late Wm. L. Rehn, Sp. for St. John's College Permanent Fund, China	500 00
Mecklenburg Co.—St. Mark's, General	1 00	"A Lady" for "Margaret K. Burtis" scholarship, St. Mary's Hall, China	40 00
Monroe—St. Paul's, General	1 15	Miss Stiles' class, through Wo. Aux., Sp. for Montgomery Institute, Seguin, Western Texas	25 00
Pittsboro—St. Bartholomew's, General (of which Wo. Aux., \$13.75), \$26.80; Foreign, 77 cts	27 57	L. L. Walker, Domestic and Foreign	8 00
St. James' Mission, General	1 93	(Mt. Airy)—M. Vaughan, General	2 00
Raleigh—St. Mary's School, through Wo. Aux., for "Aldert Snedes" scholarship, Emma Jones School, China	20 00	Upper Providence—St. Paul's, Domestic, \$14.11; Foreign, \$14.10	28 21
Rutherfordton—St. Paul's, General	1 05	Radnor—St. Martin's, Mite Chest, Domestic, \$4.20; S. S., China, \$7.36	11 56
Sanford—General	50	Weldon—St. Peter's	5 69
Shelby—St. Thomas', General	1 80	West Chester—Holy Trinity Church, Wo. Aux., for Miss Mailes' salary, Japan, \$30; S. S., Africa, \$19.03	49 03
Tarboro—Calvary, Domestic	60 48	Whitford—"G. L. T.," \$960; Mrs. Sarah R. Bull, \$360; Miss Anne Bull, \$480; all toward salary of a missionary in Japan	1,800 00
OHIO—\$614.43		Miscellaneous—Branch Wo. Aux., for "Bish-	
Berea—St. Thomas'	1 25		
Cleveland—St. Paul's, Wo. Aux., Colored, for Mrs. Franklin's salary, Petersburg, Va.	10 00		
Trinity Church, Domestic, \$224.96; Sp. for Colored work of Rev. G. B. Cook, \$63.16; Mrs. P. Y. Morgan, Sp. for furnishing St. Mary's School, South Dakota, \$1	289 12		
Gambier—Two Missionary Boxes, Foreign	9 43		
Hudson—Christ Church, General	9 00		
Mansfield—Grace, Domestic	5 00		
Massillon—St. Timothy's, Domestic and Foreign	25 20		
Sandusky—Grace, Domestic	37 00		
Tiffin—Trinity Church, General	5 70		
Toledo—Calvary S. S., Domestic	28 75		
Grace, General	10 00		
(East)—St. Paul's Mission, Domestic	5 35		
Trinity Church S. S., Domestic	163 05		
Youngstown—St. James'	15 58		
PENNSYLVANIA—\$3,891.85			
Lower Merion—Church of the Redeemer, "Two Members," Domestic	47 21		
Morton—Atonement, Domestic	12 58		
Philadelphia—Advent, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund	3 00		

op Stevens Divinity" scholarship, St. John's College, China, \$33.50; travelling expenses of Foreign missionary speaker, \$5.....	28 50	Wo. Aux., for Bishop Boone's work in China.....	31 00
PITTSBURGH—\$1,845.41		<i>Memphis</i> —Calvary, Domestic, \$50; Foreign \$25.....	75 00
<i>Butler</i> —St. Peter's, General.....	2 00	<i>Nashville</i> —Advent, Domestic, \$5; Foreign, \$5.....	10 00
<i>Erie</i> —St. Paul's, General.....	4 11	TEXAS—\$35.95	
<i>Meadville</i> —Christ Church S. S., Wo. Aux., Sp. for St. Mary's Orphanage, China.....	20 00	<i>Galveston</i> —Trinity Church, Domestic.....	25 95
<i>New Haven</i> —Trinity Church, Domestic.....	5 00	<i>La Grange</i> —St. James', Domestic.....	10 00
<i>Pittsburgh</i> —Calvary, Domestic, \$153.90; Colored, \$184.69; Sp. for Rev. S. D. Hooker, Dillon, Montana, \$300; Men's Bible Class, for support of a scholar in St. Mary's School, South Dakota, \$15.....	552 99	VERMONT—\$29.35	
St. Andrew's, Mrs. F. R. Brunot, through Wo. Aux., Africa, \$50, for "Cietta Williams" scholarship, \$25; "Geo. McKenzie" scholarship, \$25, both in Cape Mount School, Africa.....	100 00	<i>Fairfield</i> —Trinity Church, Colored.....	2 55
St. Peter's, General, \$1,063.89; Colored, \$73.72; through Wo. Aux., Mite Chests, Domestic, \$20.70.....	1,158 31	<i>Manchester Centre</i> —Zion, for work among Colored people.....	6 60
"S. W. P.," Domestic.....	3 00	<i>Northfield</i> —St. Mary's, Colored.....	2 75
QUINCY—\$4.65		<i>Sheldon</i> —Grace, Colored.....	2 45
<i>Peoria</i> —Christ Church, Indian.....	4 65	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Rev. T. B. Clarkson, South Carolina, for Colored student.....	15 00
RHODE ISLAND—\$455.55		VIRGINIA—\$406.82	
<i>Jamestown</i> —St. Matthew's, Domestic.....	2 50	<i>Albemarle Co.</i> —Fredericksville Parish, Christ Church, Japan.....	40 00
<i>Lonsdale</i> —Christ Church, Domestic.....	44 00	(<i>Charlottesville</i>)—Mrs. L. I. Hubemont, Foreign.....	10 00
<i>Newport</i> —St. George's Chapel, General.....	4 00	<i>Amherst Co.</i> —Lexington Parish, Ascension, Domestic and Foreign.....	11 25
<i>Pontiac</i> —All Saints', Africa.....	3 68	<i>Campbell Co.</i> —Moore Parish, Foreign, \$2; General, \$5.....	7 00
<i>Providence</i> —Church of the Messiah, Bishop Hare's work.....	22 02	<i>Chesterfield Co.</i> —Manchester Parish, Meade Memorial Church, Domestic.....	9 03
St. James', General.....	13 00	<i>Dinwiddie Co.</i> —Bristol Parish, Grace S. S., for "Grace Church" scholarship, Duane Hall, China.....	20 00
St. John's, Colored, \$100; Mrs. E. C. Larned, Domestic, \$50; Foreign, \$50; Indian, \$50; Colored, \$50.....	300 00	Bristol Parish, St. John's, Domestic.....	3 62
St. Stephen's, Colored.....	5 00	Bristol Parish, St. Paul's, Domestic.....	28 15
"Anonymous".....	1 35	(<i>Blandford</i>)—Church of the Good Shepherd, Foreign.....	2 83
<i>Warren</i> —St. Mark's, Domestic, \$30; Foreign, \$30.....	60 00	<i>Essex Co.</i> —South Farnham Parish, Foreign.....	3 00
SOUTH CAROLINA—\$62.51		<i>Fluvanna Co.</i> —Rivanna Parish, St. John's, Mrs. A. C. Page, Indian, \$10; Africa, \$10; Japan, \$5; Mexico, \$6.....	30 00
<i>Anderson</i> —Grace, General.....	4 75	<i>Frederick Co.</i> —Frederick Parish, Christ Church, General.....	22 26
<i>Charleston</i> —Holy Communion, Domestic.....	14 54	<i>Henrico Co.</i> —Henrico Parish, Christ Church and S. S., Foreign, \$40.48; Japan, \$14.95 Henrico Parish, St. Andrew's, Indian, \$5; Africa, \$2.50; Japan, \$2.50.....	10 00
<i>Cheraw</i> —"S.," Domestic, \$2.50; Foreign, \$2.50.....	5 00	<i>Lunenburg Co.</i> —Thanksgiving Day offering of Mrs. Jennings' school, General.....	1 74
<i>Columbia</i> —Church of the Good Shepherd, Domestic.....	10 10	<i>Nansemond Co.</i> —Upper Suffolk Parish, St. Paul's, General.....	5 76
<i>Edgefield</i> —Trinity Church, Domestic.....	4 54	Lower Suffolk Parish, St. John's, General.....	3 00
<i>Gaffney</i> —Incarnation, Domestic.....	1 95	Lower Suffolk Parish, The Glebe Church, General.....	1 25
<i>Georgetown Co.</i> —All Saints', General.....	4 30	<i>Nelson Co. (Livingston)</i> —Freddy Horsley, through Wo. Aux., Foreign.....	50
<i>Glenn Springs</i> —Calvary, Domestic.....	4 05	<i>Norfolk Co.</i> —Elizabeth River Parish, St. Paul's, General.....	25 00
<i>Ridge Spring</i> —Grace, Domestic.....	4 46	<i>Powhatan Co.</i> —Powhatan Parish, St. Luke's, Foreign.....	15 75
<i>Ridgeway</i> —St. Stephen's, Domestic.....	3 00	<i>Princess Anne Co.</i> —Lynnhaven Parish, Domestic.....	5 00
<i>Trenton</i> —Church of Our Saviour, Domestic.....	4 70	<i>Rappahannock Co.</i> —Bloomfield Parish, St. Paul's, Foreign.....	1 33
<i>Winnboro'</i> —St. John's, Domestic.....	1 12	Bloomfield Parish, Trinity Church, Foreign.....	1 46
SOUTHERN OHIO—\$200.35		Bloomfield Parish "A Friend," Foreign.....	2 21
<i>Cincinnati (Avondale)</i> —Grace, Domestic.....	50 00	<i>Roanoke Co.</i> —Mount Olivet Parish, St. John's, for Bishop Dunlop's work.....	21 24
St. Paul's, Domestic, \$37.41; Colored, \$30.07; through Wo. Aux.; Domestic, \$16.04; Foreign, \$13.04.....	96 56	<i>Miscellaneous</i> —Norfolk, Wo. Aux., for "Bishop Johns" scholarship, St. Margaret's School, Tokio, Japan, \$40; Sp. for Japan, at discretion of Miss J. C. Emery, \$30.....	70 00
<i>Dayton</i> —Christ Church, Domestic.....	15 98	WESTERN MICHIGAN—\$214.69	
<i>Hartwell</i> —Holy Trinity Church, Domestic.....	14 23	<i>Benton Harbor</i> —Holy Trinity Church, Domestic.....	4 00
<i>Portsmouth</i> —All Saints', Colored.....	21 58	<i>Big Rapids</i> —St. Andrew's, Domestic.....	5 20
<i>Worthington</i> —St. John's, Colored.....	2 00	<i>Coldwater</i> —St. Mark's, Domestic.....	10 00
SPRINGFIELD—\$47.60		<i>Grand Rapids</i> —St. Mark's, "Mrs. A. M. F.," Domestic, \$50; Foreign, \$50.....	100 00
<i>Centralia</i> —St. John's, Domestic.....	2 50	<i>Hastings</i> —Emmanuel Church, General.....	7 15
<i>Chesterfield</i> —St. Peter's, General.....	3 75	<i>Kalamazoo</i> —St. Luke's, Domestic.....	72 87
<i>Collinsville</i> —Christ Church, Domestic and Foreign.....	2 00	<i>Manistee</i> —St. Paul's Mission, General.....	3 83
<i>Decatur</i> —Grace, Foreign.....	2 50	<i>Petoskey</i> —Emmanuel Church Mission, Domestic, \$5.82; Foreign, \$5.82.....	11 64
<i>East St. Louis</i> —St. Mary's Mission, General.....	1 50		
<i>Greenup</i> —St. Paul's, Foreign.....	2 00		
<i>Jacksonville</i> —Trinity Church, Domestic.....	10 00		
<i>Mansfield</i> —Christ Church, General.....	1 50		
<i>Mount Vernon</i> —Trinity Church, Domestic.....	2 50		
<i>McLeansboro</i> —St. James', General.....	3 65		
<i>Petersburg</i> —Trinity Church, General.....	3 50		
<i>Rantoul</i> —St. Paul's, General.....	1 25		
<i>Springfield</i> —St. Paul's, Domestic.....	8 95		
<i>Thomasboro</i> —St. Thomas' Mission, General.....	2 00		
TENNESSEE—\$116.00			
<i>Knoxville</i> —"Earnest Workers," through			

ACKNOWLEDGMENTS.

WESTERN NEW YORK—\$568.36

<i>Angelica</i> —St. Paul's, Domestic.....	3 00
<i>Buffalo</i> —St. Paul's, Domestic.....	345 00
Trinity Church, Domestic.....	154 84
<i>Canandaigua</i> —St. John's, thro' Wo. Aux., for Miss Mailes' Bible-readers, \$10; Sp. for Miss A. J. Caisson, Lenoir, N. C., \$5.	15 00
<i>Dansville</i> —St. Peter's, Domestic.....	3 00
<i>Geneva</i> —St. Philip's Chapel S. S., Colored..	4 02
<i>Jamestown</i> —St. Luke's, Mrs. Backus, Sp. for Miss Skellie's salary, Micadale, N. C.	5 00
<i>Le Roy</i> —St. Mark's, Foreign.....	5 00
<i>Lockport</i> —Miss Henrietta Ballou, Domestic, \$5; F. J. Sawyer, Domestic, \$5; Mrs. F. J. Sawyer, Domestic, \$5.....	15 00
<i>Middleport</i> —Trinity Church, Domestic.....	4 00
<i>Rochester</i> —The Church Home, Colored.....	15 00

WEST VIRGINIA—\$62.89

<i>Alderson</i> —Church of the Messiah, Domestic	1 90
<i>Clarksburg</i> —Christ Church, Domestic.....	16 22
<i>Coal Valley</i> —"From a few individuals," Domestic and Foreign.....	3 00
<i>Port Spring</i> —Holy Comforter Mission, Do- mestic.....	1 25
<i>Hinton</i> —Ascension, Domestic.....	2 61
<i>Lewisburg</i> —St. John's, Domestic.....	1 50
<i>Ronceverte</i> —Chapel of the Incarnation, Do- mestic.....	1 75
<i>Shepherdstown</i> —Trinity Church, Domestic, \$8.16; Foreign, \$9.50.....	17 66
<i>Union</i> —All Saints', Domestic, \$10; Foreign, \$2; Mrs. H. B. Carpenter, General, \$5..	17 00

OREGON—140.75

<i>Corvallis</i> —Good Samaritan, Domestic.....	3 00
<i>Cove</i> —Ascension, Domestic.....	16 50
<i>East Portland</i> —St. David's, Domestic.....	14 25
<i>La Grande</i> —St. Peter's, Domestic.....	2 00
<i>Pendleton</i> —Church of the Redeemer, Do- mestic.....	22 00
<i>Portland</i> —St. Matthew's Chapel, General..	5 00
St. Stephen's Chapel, Domestic.....	20 50
Trinity Church, Domestic.....	50 00
Trinity Mission Chapel, Domestic.....	7 50

NORTH DAKOTA—\$8.05

<i>Grand Forks</i> —St. Paul's, Domestic, \$1.30; Indian, \$2.50; Foreign, \$1.....	4 80
<i>Pembina</i> —Grace, General.....	3 25

COLORADO—\$8.50

<i>Littleton</i> —St. Paul's, Domestic.....	2 00
<i>Pueblo</i> —Trinity Church, Domestic.....	6 50

NEVADA AND UTAH—\$27.30

<i>Nevada.</i> <i>Eureka</i> —St. James' (of which S. S., \$4.60) Foreign.....	27 30
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NORTHERN TEXAS—\$34.00

<i>Ballinger</i> —Holy Trinity Church, General..	2 60
<i>Comanche</i> —St. Matthew's (of which S. S., \$1.70) General, \$8.20; W. L. Sartwelle and wife, Domestic, \$10.....	18 20
<i>Fort Worth</i> —St. Andrew's, Domestic.....	8 20
<i>Wichita Falls</i> —Church of the Good Shep- herd Mission, Domestic.....	5 00

WESTERN TEXAS—\$14.00

<i>Gonzales</i> —Church of the Messiah, "Elliott Memorial Society," Foreign.....	7 30
<i>San Antonio</i> —St. Paul's Memorial Church, Domestic.....	6 70

MONTANA—\$27.35

<i>Billings</i> —St. Luke's, Domestic and Foreign	20 00
<i>Dillon</i> —St. James', General.....	7 35

FOREIGN CONTRIBUTIONS—\$75.00

<i>Germany, Leipzig</i> —Alice Byington, for "Agnes Elizabeth Jones" scholarship, St. John's School, South Dakota.....	60 00
<i>China, Shanghai</i> —St. Mary's Hall, Wo. Aux., Sp. for girls in Mrs. Brierley's School, Africa.....	15 00

MISCELLANEOUS—\$896.04

Interest, Domestic, \$76.47; Indian, \$66.91; Colored, \$21.06; China, \$183.38; Japan, \$30; Foreign, \$246.07; Sp. for African Boat Fund, \$19.54.....	643 43
Wm. G. Boulton, Treasurer, for Mr. Gor- don's salary, Mexico.....	185 50
C. T. M. Society, Wo. Aux., for "C. T. M. S." scholarship, Cape Mount School, Africa, \$25; Sp. for redemption of girl on the scholarship, \$20.....	45 00
St. Mark's, Friendly League, Wo. Aux., Sp. for scholarship in St. Mark's School, Utah.....	10 00
Anonymous, Mite Box, Domestic.....	10 00
Mite Chest, General.....	2 11

LEGACIES—\$1,500.00

<i>N. J., Elizabeth</i> —Estate of Miss Sophia Crittenton, Domestic, \$1,000; Africa, \$500.....	1,500 00
Receipts for the month.....	30,575 60
Amount previously acknowledged.....	31,811 15
Total.....	\$62,386 75
Less contribution for General Missions re- turned.....	99 00
Total receipts since Sept. 1st, 1887.....	\$62,287 75

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.....	\$335,749 61

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—Since Sept. 1st, 1887 (of which designated for Indian Missions, \$5,164.75; Missions to Colored people, \$2,925.23), including one-half of general offerings.....	\$36,271.89
FOREIGN—including one-half of general offerings.....	\$18,065.90
Total.....	\$54,337.79

Required from Jan. 1st, 1888, to Sept. 1st, 1888, for Domestic Missions \$158,333 11
for Foreign Missions. \$123,078 71

Total..... \$281,411 82

DOMESTIC MISSIONARIES

Receiving Stipends during the Whole or Part of the Year from September 1st, 1887, to September 1st, 1888.

MISSIONARIES TO WHITE PEOPLE.

MISSIONARY JURISDICTIONS.

COLORADO.		NORTHERN CALIFORNIA.		SOUTH DAKOTA.	
Rt. Rev. J. F. SPALDING, D.D., Denver.		Rt. Rev. J. H. D. WINGFIELD, D.D., Benicia.		Rt. Rev. W. H. HARR, D.D., Stouss Falls.	
Rev. A. Banister.....Alamosa		Rev. W. A. M. Breck.....Suisun		Rev. J. H. Babcock.....Mitchell	
Rev. F. Byrne.....Littleton		Rev. T. Brotherton.....Healdsburg		Rev. A. M. Doherty..(Retired Oct. 1st.)	
Rev. H. Dunlop.....Salida		Rev. T. H. Gilbert.....Yreka		Rev. G. W. Flowers.....Pierre	
Rev. H. Forrester.....Las Animas		Rev. C. M. Hoge.....Woodland		Rev. J. V. Himes.....Elk Point	
Rev. J. Foster.....Durango		Rev. S. M. Pentz.....Benicia		Rev. M. Hoyt, D.D., (Died Jan. 2d)	
Rev. S. W. Garrett.....Montout		Rev. J. S. Pentz.....Benicia		Rev. J. H. Molinoux.....Stouss Falls	
Rev. B. Hartley.....Trinidad		Rev. J. Portness.....Cloverdale		Rev. J. M. McBride.....Aberdeen	
Rev. E. P. Newton.....South Pueblo				Rev. J. Morris.....Mitchell	
Rev. O. E. Ostensen.....Ouray				Rev. D. A. Sanford.....Woodscock	
Rev. J. T. Frotheroe.....Greeley		NORTH DAKOTA.		Rev. J. B. Whaling.....Lead City	
Rev. M. F. Sorenson.....North Denver		Rt. Rev. W. D. WALKER, D.D., Fargo.		Rev. W. J. Wicks.....(Retired Jan. 1st)	
Rev. D. D. Van Antwerp..(Died Dec. 20)		Rev. T. H. M. V. Appleby, St. Vincent, Minn.		Mr. G. G. Ware.....Lapid City	
Rev. D. D. Wallace.....West Denver		Rev. C. Benham.....Bismarck		WASHINGTON TERRITORY.*	
Rev. J. C. S. Wells.....Colorado City		Rev. W. T. Currie.....Grant Forks		Rt. Rev. J. A. PADDOCK, D.D., Tacoma.	
Rev. S. M. Wren.....(Retired Oct. 31st.)		Rev. C. G. Kilner.....Valley City		Rev. C. C. Burnett.....Spokane Falls	
Rev. W. Worthington.....Longmont		Rev. W. D. Morrow.....Lisbon		Rev. C. B. Crawford.....Port Townsend	
		Rev. W. G. Maguire.....Casselton		Rev. E. Davis.....Sprague	
NEVADA AND UTAH.		Rev. A. G. Pinkham..(Retired Sept. 15.)		Rev. S. R. S. Gray.....East Sound	
Rt. Rev. A. LEONARD, D.D.		Rev. H. J. Sheridan.....Mayville		Rev. W. L. McEwan.....Walla Walla	
Rev. C. M. Armstrong..Salt Lake City, U.				Rev. A. L. Parker..(Retired Jan. 15th.)	
Rev. H. H. Buck.....Eureka, Nev.		NORTHERN TEXAS.		WESTERN TEXAS.	
Rev. G. R. Davis.....Carson City, Nev.		Rt. Rev. A. C. GARRETT, D.D., Dallas.		Rt. Rev. J. S. JOHNSTON..San Antonio	
Rev. W. Lucas.....Reno, Nev.		Rev. H. W. Dumbell.....Terrell		Rev. A. W. Burroughs.....Victoria	
Rev. S. Unsworth.....Ogden, U.		Rev. A. T. deLearys.....Ablene P. O.		Rev. J. E. Carter.....Gonzales	
Miss E. Temple.....Salt Lake City, U.		Rev. J. B. Fitzpatrick.....Sherman		Rev. J. B. Fitzpatrick..(Retired Nov. 30th)	
		Rev. H. C. Shaw.....Wichita Falls		Rev. N. B. Fuller.....Seguin	
MONTANA.		Rev. A. O. Taylor.....Cleburne		Mr. R. M. Fuller.....San Antonio	
Rt. Rev. L. R. BREWER, D.D., Helena.		Rev. W. A. Temple.....Colorado City		Rev. J. P. Lytton.....Boerne	
Rev. I. Brown.....Billings		Rev. P. Wager.....Brownwood		Rev. A. H. Noll.....Eagle Pass	
Rev. H. E. Clowes.....Fort Benton		Rev. E. Wickens.....Dallas		Rev. J. H. Fitcher.....Laredo	
Rev. S. D. Hooker.....Dillon				Rev. T. C. Stanley.....San Angelo	
Rev. A. B. Howard.....Deer Lodge		OREGON.		WYOMING AND IDAHO.	
Rev. W. Horsfall.....Miles City		Rt. Rev. B. W. MORRIS, D.D., Portland.		Rt. Rev. E. TALBOT, D.D.,	
Rev. F. B. Lewis.....Roseman		Rev. C. Booth.....Corvallis		Missionary Bishop, Laramie, Wyo.	
Rev. E. G. Prout.....Virginia		Rev. J. C. Fair.....The Dalles		Rev. R. E. G. Huntington..Ravelins, Wyo.	
Rev. G. Stewart.....Missoula		Rev. B. E. Habersham.....So. Portland		Rev. A. Judd.....Evanston, Wyo.	
NEW MEXICO INCLUDING ARIZONA.		Rev. W. Lund.....Roseburg		Rev. J. Roberts.....Shoshone Agency, Wyo.	
Rt. Rev. G. K. DUNLAP, D.D., Las Vegas.		Rev. W. E. Potwine.....Pendleton			
Rev. E. W. Meany.....Santa Fe		Rev. W. R. Powell.....Cove		Rev. F. W. Crook.....Emmett, Id.	
Rev. A. T. Sharpe.....Albuquerque		Rev. J. R. W. Sellwood.....E. Portland		Rev. J. D. McConkey.....Leviston, Id.	
Rev. T. Stafford.....East Las Vegas.		Rev. J. C. Taylor.....Oregon City			

DIOCESSES.

ALABAMA.		FOND DU LAC.*		KANSAS.	
Under Rt. Rev. R. H. WILMER, D.D.		Under Rt. Rev. J. H. BROWN, D.D.		Under Rt. Rev. T. H. VAIL, D.D.	
Rev. F. B. Lee.....Carlowville		Rev. W. R. Gardner..(Retired March 1st)		Rev. W. V. Ayers.....Arkansas City	
Rev. B. F. Mower.....Florence		Rev. J. R. Huff.....Neenah		Rev. J. T. Bagnall.....Chgo. Centre	
Rev. J. F. Smith.....Talladega		Rev. L. D. Hopkins.....Oconto		Rev. J. Bennett.....Wyandotte	
Rev. G. R. Upton.....Greenville		Rev. J. Jameson, Jr.....Ontego		Rev. G. P. Comings.....Girard	
Rev. De B. Waddell.....Union Springs		Rev. J. Moore.....Omro		Rev. W. H. Goodison.....Chanute	
		Rev. J. A. Upjohn.....Fond du Lac		Rev. J. T. Hargrave.....Winfield	
ARKANSAS.		Rev. E. Villatte.....Little Sturgeon		Rev. L. J. Holden.....Williamsburg	
Under Rt. Rev. H. N. PIERCE, D.D.		GEORGIA.		Rev. P. A. Johnson.....Mid Lothian	
Rev. C. A. Bruce.....Helena		Under Rt. Rev. J. W. BECKWITH, D.D.		Rev. J. N. Lee, D.D.....North Topeka	
Rev. W. W. Estabrooke, M.D., Little Rock		Rev. W. E. Eppes.....Clariksville		Rev. H. Mackay.....Emporia	
Rev. D. F. MacDonald, D.D., Wittercher		Rev. A. Forbes.....Dalton		Rev. J. M. Rankin.....Manhattan	
Rev. H. A. L. Peabody..(Retired Dec. 31)		Rev. J. Knowles.....Greensboro		Rev. T. L. Smith.....Coffeeville	
Rev. J. J. Vaulx.....Fayetteville		Rev. G. McAuley.....Madison		Rev. J. Wayne.....Burlington	
CALIFORNIA.		Rev. H. K. Rees.....Cave Spring		KENTUCKY.	
Under Rt. Rev. W. I. KIP, D.D.		INDIANA.		Under Rt. Rev. T. U. DUDLEY, D.D.	
Rev. D. O. Kelley.....Fresno		Under Rt. Rev. D. E. KNICKER-		Rev. V. O. Gee.....Bowling Green	
Rev. H. Lee.....Oakland, P. O.		BACKER, D.D.		Rev. L. Guerin.....Dayton	
Rev. R. McCosh.....Pomona		Rev. F. W. Adams.....Elkhart		Rev. L. Holmes.....Fulton	
Rev. F. J. Mynard.....Tustin		Rev. G. W. S. Ayers.....Connersville		Rev. C. H. Lockwood.....Beattyville	
EAST CAROLINA.		Rev. B. A. Brown.....Columbus		LOUISIANA.	
Under Rt. Rev. A. A. WATSON, D.D.		Rev. W. S. Hayward.....Delphi		Under Rt. Rev. J. N. GALLEHER, D.D.	
Rev. S. S. Barber.....Lake Comfort		Rev. E. G. Hunter.....Indianapolis		Rev. W. D. Christian.....Houma	
Rev. L. Eborn.....Creswell		Rev. A. G. E. Jenner.....Crawfordsville		Rev. G. C. Cleburne.....Shenandoah	
Rev. I. Harding.....Kinston		Rev. T. B. Kemp, D.D., (Retired Dec. 1st)		Rev. J. Philson.....Smithland	
Rev. T. B. Haughton.....Williamston		Rev. J. G. Miller.....Bristol		Rev. S. M. Wiggins..(P.O.) New Orleans	
Rev. H. G. Hilton..(Died Nov. 21st, 1887)		Rev. J. B. Ramsey.....Aurora			
Rev. N. C. Hughes, D.D., Choconinity		Rev. S. Rosevelt.....Goshen		MAINE.	
Rev. H. M. Jervis.....Leviston		Rev. W. Scott.....La Porte		Under Rt. Rev. H. A. NEELY, D.D.	
Rev. N. E. Price.....Bath		IOWA.		Rev. J. S. Colton.....Dexter	
Rev. R. B. Windley.....Bunyon		Under Rt. Rev. W. S. PERRY, D.D.		Rev. W. T. Elmer.....Presque Isle	
FLORIDA.*		Rev. J. W. Birchmore.....Independence		Rev. G. A. Holbrook..(Retired Jan. 9th)	
Under Rt. Rev. E. G. WEED, D.D.		Rev. L. D. Brainard.....Cherokee		Rev. M. McLaughlin.....Waterville	
Rev. C. A. Apple.....Apalachicola		Rev. G. A. Chambers.....Waterloo		Rev. L. H. Merrill.....Sherman	
Rev. J. B. Baez.....Key West		Rev. W. W. Corby.....Brooklyn		Rev. C. T. Ogden.....Woodfords	
Rev. J. B. O. Beaubien.....Leesbury		Rev. F. Fox.....Sac City		Rev. F. H. Rouse.....(Retired Oct. 15th)	
Rev. C. A. Cary.....Mandarin		Rev. W. E. Jacob.....Sioux City		Rev. W. A. Swan, Jr.....Ashland	
Rev. F. B. Dunham.....Gainesville		Rev. W. D. Jaudon..(Retired Nov. 1st)		Rev. H. Sawyer.....Houlton	
Rev. N. B. Harris.....Madison		Rev. H. C. Johnson.....Nashua		Rev. W. H. Washburn.....Leviston	
Rev. W. J. O'Brien.....Waldo		Rev. E. A. B. Jones.....Keokuk		Rev. M. H. Wellman..(Retired Oct. 15th)	
Rev. J. H. Weddell.....Tampa		Rev. A. Judd.....(Retired Nov. 1st)		Mr. H. Beers.....(Retired Jan. 15th)	
Rev. G. H. Ward.....Crescent City		Rev. W. P. Law.....(Retired Nov. 1st)		MILWAUKEE.	
Rev. W. Wilson.....Cedar Keys		Rev. P. McKim.....Sibley		Under Rt. Rev. E. R. WELLES, D.D.	
		Rev. H. E. S. Somerville..(Retired Nov. 1st)		Rev. G. F. Bingham.....Sharon	
		Rev. C. P. Wilson.....Anamosa		Rev. J. O. Ferris.....Hudson	

* This is the list for last fiscal year. The appropriation is remitted quarterly in gross to the Bishop. The names of the Missionaries appointed for this year have not been received.—(SEC.)

Rev. H. M. Green.....*Darlington*
 Rev. A. B. Peabody.....*Star Prairie*
 Rev. E. P. Wright, D.D.....*Bay View*

MINNESOTA.

Under Rt. Rev. H. B. WHIPPLE, D.D.
 Rt. Rev. M. N. GILBERT, S.T.D.,
 Assistant Bishop.
 Rev. T. H. M. V. Appleby.....*St. Vincent*
 Rev. R. N. Avery.....*Rochester*
 Rev. L. C. Birch.....*Wabasha*
 Rev. D. T. Booth.....*Willmar*
 Rev. J. Cornell.....*Janesville*
 Rev. T. J. Crump.....*Litchfield*
 Rev. D. G. Gunn.....*Wilder*
 Rev. G. L. Hillmer.....*Winona*
 Rev. R. M. Johnson.....*Glencoe*
 Rev. H. M. Johnson.....*Cannon Falls*
 Rev. J. W. Jones.....*Glencoe*
 Rev. G. H. Mueller.....*Blue Earth*
 Rev. E. L. Petersen.....(Died Oct. 29th)

MISSISSIPPI.

Under Rt. Rev. H. M. THOMPSON, D.D.
 Rev. W. P. Brown.....*West Point*
 Rev. W. De Hart.....*Hazlehurst*
 Rev. B. Halstead.....*Lexington*
 Rev. N. Logan.....*Port Gibson*
 Rev. I. N. Marks.....*Aberdeen*
 Rev. J. E. Martin.....*Canton*
 Rev. G. L. Neide, Jr.....*Water Valley*
 Rev. A. B. Perry.....*Como*
 Rev. J. W. Turner.....*Woodville*

MISSOURI.

Under Rt. Rev. D. S. TUTTLE, D.D.
 Rev. W. B. Burrows.....*Nevada*
 Rev. J. W. Dunn.....*Independence*
 Rev. J. L. Gay.....*Fayette*
 Rev. J. Gierlow.....*Jefferson City*
 Rev. G. H. Hunt.....*St. Charles*
 Rev. T. F. C. James.....*Cape Girardeau*
 Rev. W. Johnson.....*Rolla*
 Rev. E. H. Latrobe.....*Warrensburg*
 Rev. T. B. Lawson, D.D.(Resigned Dec. 1)
 Rev. J. H. Waterman.....*Chillicothe*

NEBRASKA.

Under Rt. Rev. G. WORTHINGTON, S.T.D.
 Rev. E. H. Gaynor.....*Blair*
 Rev. R. M. Knox.....*Columbus*
 Rev. V. M. Law, M. D.....*Cedar Rapids*
 Rev. C. McCarthy.....*Sidney*
 Rev. A. E. Marsh.....*Deatur*

Rev. F. Moore.....*Neligh*
 Rev. J. Paterson.....*Fapillion*
 Rev. E. R. Richardson.....*Crete*
 Rev. J. A. Russell.....*Falls City*
 Rev. W. H. Sparling.....*Schuyler*
 Rev. R. L. Stevens.....*Columbus*

NEW HAMPSHIRE.

Under Rt. Rev. W. W. NILES, D.D.
 Rev. R. M. Berkeley.....*Hanover*
 Rev. W. H. Cutler.....(Retired Oct. —)
 Rev. E. Goodridge.....*Exeter*
 Rev. C. J. Hendley.....*Lancaster*
 Rev. W. H. Moreland.....*Nashua*
 Rev. I. Peck.....*Littleton*
 Rev. H. A. Remick.....*Woodsville*
 Rev. L. Webster.....*Ashland*

NEW YORK.

Rev. T. Drumm, M.D., *Port Chaplain,*
New York
 Rev. J. W. Kramer, M.D., *Secretary of*
the Port Chaplaincy.....New York

NORTH CAROLINA.

Under Rt. Rev. T. B. LYMAN, D.D.
 Rev. G. H. Bell.....*Bell P. O.*
 Rev. C. T. Bland.....*Marion*
 Rev. D. H. Buel, D.D.....*Asheville*
 Rev. J. A. Deal.....*Franklin*
 Rev. E. P. Green.....*P. O. Third Creek*
 Rev. M. J. Neide.....*Tryon City*
 Rev. E. A. Osborne.....*Charlotte*
 Rev. J. H. Postell.....*Asheville*
 Rev. W. R. Wetmore.....*Lincolnton*

OHIO.

Under Rt. Rev. G. T. BEDELL, D.D.
 †Rev. A. W. Mann.....*Cleveland*

QUINCY.

Under Rt. Rev. A. BURGESS, D.D.
 Rev. J. M. D. Davidson.....*Leicestershire*
 Rev. J. R. Holst.....*Wyoming*
 Rev. J. B. Trevett.....*P. O. Jubilee*
 Rev. F. J. Vincent.....*Griggsville*
 Rev. Henry Wheaton.....*P. O. Knoxville*
 Rev. William Westover.....*P. O. Reynolds*
 Rev. Samuel J. Yundt.....*Tiskitwa*

SOUTH CAROLINA.

Under Rt. Rev. W. B. W. HOWE, D.D.
 Rev. T. F. Gadsden.....*Anderson C. H.*
 Rev. E. N. Joyner.....*Rock Hill*
 Rev. J. Kershaw.....*Sumter*
 Rev. J. D. McCollough.....*Spartanburg C. H.*
 Rev. W. O. Prentiss.....*P. O. Charleston*

SPRINGFIELD.

Under Rt. Rev. G. F. SKYMOUR, D.D.
 Rev. B. O. Baker.....*McLeansboro*
 Rev. J. B. Blanchet.....*Albion*
 Rev. H. M. Chittenden.....*Carlinville*
 Rev. D. W. Dresser.....*Champaign*
 Rev. W. J. Frost, D.D.....*Cariple*
 Rev. J. B. Harrison.....*Belleville*
 Rev. W. H. Tomlins.....*East St. Louis*
 Rev. G. W. G. Van Winkle.....*Carrollton*
 Rev. T. White.....*Decatur*
 Rev. J. G. Wright.....*Greenville*

TENNESSEE.

Under Rt. Rev. C. T. QUINTARD, D.D.
 Rev. J. H. Blacklock.....*South Pittsburgh*
 Rev. C. F. Collins.....*Trenton*
 Rev. C. F. Flagler.....*Cleveland*
 Rev. C. M. Gray.....*Franklin*
 Rev. H. Howard, S.T.D.....*Tullahoma*
 Rev. S. McGlohon.....*Somerville*
 Rev. W. G. G. Thompson.....*Fayetteville*

TEXAS.

Under Rt. Rev. ALEX. GREGG, D.D.
 Rev. E. G. Bennis.....*Jefferson*
 Rev. C. H. Canfield.....*Bryan*
 Rev. H. Cassill.....*Calvert*
 Rev. H. O. Howard.....*Columbus*
 Rev. J. M. Jenkins.....*Marshall*
 Rev. H. H. Messenger.....*Beaumont*
 Rev. T. J. Morris.....*Columbus*
 Rev. L. P. Rucker.....*Brenham*
 Rev. W. Sharp.....*Huntsville*
 Rev. W. G. W. Smith.....*La Grange*
 Rev. J. C. Waddill.....*Woodville*
 Rev. F. W. Wey.....(Retired Dec. 1st)

VIRGINIA.

Under Rt. Rev. F. M. WHITTLE, D.D.
 Rt. Rev. A. M. RANDOLPH, D.D.,
 Assistant Bishop.

†Rev. J. Turner.....*Staunton*

WESTERN MICHIGAN.

Under Rt. Rev. G. D. GILLESPIE, D.D.
 Rev. J. W. Bancroft.....*Hastings*
 Rev. G. C. V. Eastman, D.D.....*Benton Harbor*
 Rev. F. C. Lee.....*Mount Pleasant*
 Rev. C. C. Stout.....*Petoskey*

WEST VIRGINIA.

Under Rt. Rev. G. W. PETERKIN, D.D.
 Rev. J. H. Birchhead.....*Coal Valley*
 Rev. J. Brittingham.....*Clarksburg*
 Rev. G. A. Gibbons.....*Moorefield*
 Rev. R. H. Mason.....*Union*

† Deaf Mute Missionary in several Dioceses.

LENTEN OFFERING BOXES.

Boxes for the offerings of Sunday-school children and others during the Sundays in Lent, to be applied to the General Missions of the Church under the charge of the Board, will be furnished to Rectors and Superintendents in any number required free of charge. Send orders for Leaflet and for boxes early to

THE GENERAL SECRETARY,

21 Bible House, New York.

EASTON—\$29.53

<i>Cecil Co.</i> —North Elk Parish.....	2 14
<i>Dorchester Co.</i> —Dorchester Parish.....	2 21
All Saints' Parish.....	10 00
<i>Talbot Co.</i> —Whitemarsh Parish.....	5 63
<i>Wicomico Co.</i> —Salisbury Parish.....	9 55

FLORIDA—\$11.00

<i>Jacksonville</i> —"H. L.".....	10 00
<i>Thonotosassa</i> —Church of the Redeemer....	1 00

FOND DU LAC—\$3.00

<i>Oconto</i> —St. Mark's.....	3 00
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GEORGIA—\$49.00

<i>Atlanta</i> —St. Luke's Cathedral.....	14 00
<i>Savannah</i> —Christ Church.....	35 00

INDIANA—\$24.46

<i>Connersville</i> —Trinity Church.....	74
<i>Delphi</i> —St. Mary's.....	50
<i>Goshen</i> —St. James'.....	5 00
<i>Madison</i> —Christ Church.....	6 96
<i>Newcastle</i> —St. James'.....	2 00
<i>Richmond</i> —St. Paul's.....	9 26

IOWA—\$63.26

<i>Clinton</i> —St. John's.....	10 00
<i>Emmetsburg</i> —Trinity Church.....	7 00
<i>Independence</i> —Miss S. E. Homans, \$5; George H. Jones, \$5; Floyd W. Jones, \$5.....	15 00
<i>Keokuk</i> —Holy Cross.....	2 00
<i>Ottumwa</i> —St. Mary's.....	14 30
<i>Sac City</i> —St. John's.....	6 00
<i>Waterloo</i> —St. Mark's.....	3 00
<i>Waverly</i> —St. Andrew's.....	5 25
<i>Winterset</i> —Trinity Mission.....	71

KANSAS—\$26.00

<i>Asherville</i> —Mrs. G. M. Smith.....	1 00
<i>Topeka</i> —Trinity Cathedral.....	25 00

KENTUCKY—\$184.45

<i>Henderson</i> —St. Paul's.....	19 10
<i>Lexington</i> —Christ Church.....	65 35
Mrs. Anne E. Ryland.....	100 00

LONG ISLAND—\$790.82

<i>Astoria</i> —Church of the Redeemer.....	29 75
<i>Brooklyn</i> —Church of the Good Shepherd....	11 27
Grace.....	90 00
Grace Chapel.....	20 50
Church of the Messiah.....	20 00
St. Luke's, "A Member".....	50 00
St. Matthew's.....	3 00
St. Stephen's.....	3 00
<i>College Point</i> —St. Paul's.....	8 00
<i>Far Rockaway</i> —St. John's.....	30 00
<i>Flushing</i> —St. George's.....	70 00
<i>Glen Cove</i> —St. Paul's.....	27 00
<i>Great Neck</i> —All Saints'.....	10 00
<i>Hempstead</i> —St. George's.....	17 00
<i>Manhasset</i> —Christ Church.....	8 00
<i>Maspeth</i> —St. Saviour's.....	300 00
<i>Newtown</i> —St. James'.....	51 73
<i>Smithtown</i> —St. James'.....	10 20
<i>South Oyster Bay</i> —Grace.....	25 00
<i>Whitestone</i> —Grace.....	4 63
<i>Woodville</i> —St. Paul's.....	1 74

LOUISIANA—\$43.80

<i>Clinton</i> —Thomas Sadler.....	1 00
<i>New Orleans</i> —Trinity Church.....	36 80
<i>Williamsport</i> —St. Stephen's.....	6 00

MAINE—\$3.20

<i>Brunswick</i> —St. Paul's.....	1 20
<i>Exeter</i> —Holy Trinity Church.....	2 00

MARYLAND—\$346.41

<i>Allegany Co.</i> —St. John's.....	1 00
<i>Anne Arundel Co.</i> (<i>Annapolis</i>)—Mrs. Samuel Ridout.....	100 00
<i>Baltimore Co.</i> (<i>Baltimore</i>)—St. Barnabas'.....	10 00
(<i>Baltimore</i>)—St. George's.....	1 25
(<i>Baltimore</i>)—St. Paul's.....	160 00
Reisterstown Parish.....	13 25
<i>D. C.</i> , (<i>Washington</i>)—St. James'.....	16 59
(<i>Washington</i>)—St. Paul's.....	12 76
(<i>Washington</i>)—Incarnation.....	2 00
<i>Harford Co.</i> —St. George's.....	8 56
<i>Prince George Co.</i> (<i>Belleville</i>)—St. John's.....	10 50
<i>Washington Co.</i> (<i>Hagerstown</i>)—St. John's.....	10 50

MASSACHUSETTS—\$1,393.68

<i>Amherst</i> —Grace.....	30 60
<i>Boston</i> —Church of the Redeemer.....	9 16
St. Matthew's, "H. W. N.".....	10 00
<i>Cambridge</i> —Christ Church.....	33 56
St. Peter's.....	10 00
<i>Fitchburg</i> —Mrs. M. C. Crocker.....	100 00
<i>Great Barrington</i> —St. James'.....	27 00
<i>Hingham</i> —St. John the Evangelist.....	12 00
<i>Holyoke</i> —St. Paul's.....	20 72
<i>Lawrence</i> —St. John's.....	15 00
<i>Millbury</i> —St. Philip's Mission.....	2 90
<i>Peabody</i> —St. Paul's.....	5 00
<i>Quincy</i> —Christ Church.....	10 80
<i>Southborough</i> —St. Mark's.....	22 15
<i>Swansea</i> —Christ Church.....	2 25
<i>Wakefield</i> —Emmanuel Church.....	5 88
<i>Waltham</i> —Christ Church.....	10 00
<i>Wilkinsonville</i> —St. John's.....	3 50
<i>Woods Holl</i> —Church of the Messiah.....	55 16
<i>Worcester</i> —St. Matthew's.....	8 00
Miscellaneous—Anonymous.....	1,000 00

MICHIGAN—\$61.92

<i>Ann Arbor</i> —St. Andrew's.....	5 00
<i>Blissfield</i> —Mrs. Phoebe Coleman.....	5 00
<i>Detroit</i> —St. Paul's S. S.....	10 00
<i>Dexter</i> —St. James'.....	1 82
<i>Henrietta</i> —Christ Church.....	2 50
<i>Marquette</i> —St. Paul's.....	24 07
<i>Monroe</i> —Trinity Church.....	4 53
<i>Owosso</i> —Christ Church.....	9 00

MILWAUKEE—\$72.20

<i>Baraboo</i> —Trinity Church.....	6 50
<i>Delaware</i> —Christ Church.....	12 00
<i>Milwaukee</i> —St. Paul's.....	53 70

MINNESOTA—\$74.14

<i>Austin</i> —Christ Church.....	6 95
<i>Fairmont</i> —St. Martin's.....	5 42
<i>Faribault</i> —Church of the Good Shepherd..	25 16
<i>Glencoe</i> —Christ Church.....	1 96
<i>Minneapolis</i> —St. Paul's.....	20 00
<i>Perham</i> —Church of the Redeemer.....	1 40
<i>Sauk Centre</i> —Good Samaritan.....	6 50
<i>St. Paul</i> —St. John the Evangelist.....	5 00
<i>St. Vincent</i> —Christ Church.....	1 75

MISSISSIPPI—\$26.20

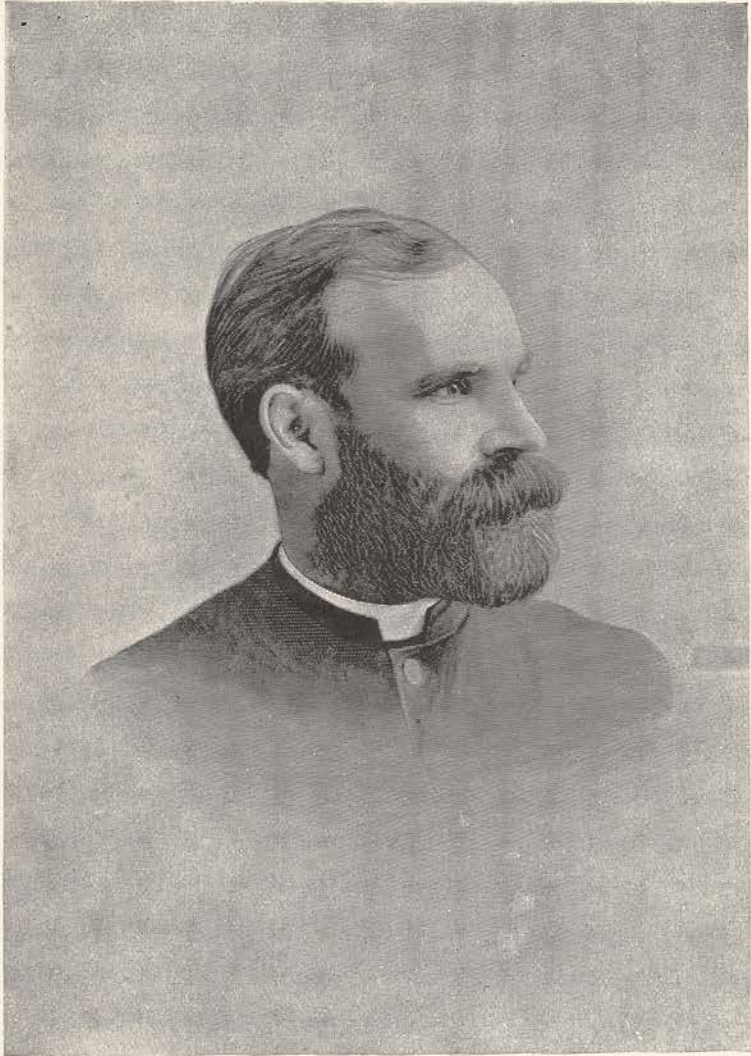
<i>Natchez</i> —Trinity Church.....	13 20
<i>Oxford</i> —St. Peter's.....	3 60
<i>Pass Christian</i> —Trinity Church.....	3 90
<i>Pittsburgh</i> —Christ Church.....	5 50

MISSOURI—\$30,307.62

<i>Amazonia</i> —St. Matthew's Mission.....	1 55
<i>Boonville</i> —Christ Church.....	10 25
<i>Carthage</i> —Grace.....	6 50
<i>Chillicothe</i> —Grace.....	4 00
<i>Fayette</i> —St. Mary's.....	3 00
<i>Kansas City</i> —Grace.....	65 50
Trinity Church.....	23 01
"Mite Box".....	3 50
Anonymous, for Bishop Robertson Memorial Fund, received as invested by contributor in bonds of Trinity Church, Kansas City, Mo. (face).....	30,000 00

<i>Kirkwood—Grace</i>	32 50	<i>Raleigh—Christ Church</i>	18 08
<i>Lebanon—St. Paul's</i>	1 46	<i>Church of the Good Shepherd</i> ...	9 25
<i>Marshall—Trinity Church</i>	2 55	<i>Scotland Neck—Trinity Church</i> ...	3 46
<i>Mexico—St. Paul's</i>	4 00	<i>Wadesboro—Calvary Church</i>	1 50
<i>Palmyra—St. Paul's</i>	2 10		
<i>Rolla—Christ Church</i>	2 45		
<i>Savannah—Rev. Carroll M. Davis</i> ...	2 50		
<i>St. Joseph—Christ Church</i>	20 25		
<i>St. Louis—Christ Church</i>	50 00		
<i>Grace</i>	5 60		
<i>Holy Communion</i>	44 40		
<i>St. Peter's</i>	22 50		
NEBRASKA—\$160.08			
<i>Cedar Rapids—Trinity Church</i>	3 00		
<i>Omaha—St. Barnabas'</i>	9 11		
<i>Trinity Cathedral</i>	142 26		
<i>Plattsmouth—St. Luke's</i>	5 71		
NEWARK—\$145.83			
<i>Hackensack—Christ Church</i>	18 61		
<i>Jersey City—St. Paul's</i>	10 00		
<i>Madison—Grace</i>	60 22		
<i>Orange—Grace</i>	50 00		
<i>Tenafly—Atonement</i>	50 00		
NEW HAMPSHIRE—\$11.45			
<i>Charlestown—St. Luke's</i>	6 45		
<i>Hanover—St. Thomas'</i>	5 00		
NEW JERSEY—\$253.75			
<i>Burlington—St. Mary's</i>	36 18		
<i>Connecticut Farms—St. Luke's Chapel</i> ...	1 41		
<i>Elizabeth—Christ Church</i>	5 00		
<i>Florence—St. Stephen's</i>	3 21		
<i>Freehold—St. Peter's</i>	60 00		
<i>Hightstown—Trinity Church</i>	2 43		
<i>Lambertville—St. Andrew's</i>	4 50		
<i>New Brunswick—Miss M. H. Vanderveer</i> ...	10 00		
<i>St. John the Evangelist</i>	60 00		
<i>Riverton—Christ Church</i>	10 00		
<i>Rocky Hill—Trinity Church</i>	1 25		
<i>Roselle—St. Luke's</i>	8 68		
<i>Sand Hills—St. Barnabas'</i>	64		
<i>Salem—St. John's</i>	23 86		
<i>Somerville—St. John's</i>	10 40		
<i>South Amboy—Doane Memorial Chapel</i>	1 54		
<i>Swedesboro—Trinity Church</i>	9 65		
<i>Trenton—St. Paul's</i>	5 00		
NEW YORK—\$989.97			
<i>East Chester—St. Paul's</i>	4 61		
<i>Goshen—St. James'</i>	65 69		
<i>Haverstraw—Trinity Church</i>	3 54		
<i>Hyde Park—St. James'</i>	26 39		
<i>Kingston—St. John's</i>	10 00		
<i>New York—Calvary Chapel</i>	8 61		
<i>Incarnation</i>	50 00		
<i>St. Augustine's Chapel</i>	16 70		
<i>St. Clement's</i>	35 13		
<i>St. Luke's</i>	174 91		
<i>St. Matthew's</i>	9 51		
<i>St. Paul's Chapel</i>	61 50		
<i>St. Thomas'</i>	220 04		
<i>Trinity Church</i>	101 56		
<i>Trinity Chapel</i>	116 67		
<i>Mrs. Helen L. Deas</i>	5 00		
<i>Philipstown—St. Philip's in the Highlands</i> ...	37 75		
<i>Pleasant Valley—St. Paul's</i>	12 26		
<i>Saint John's—St. John the Evangelist</i> ...	1 28		
<i>Staatsburgh—St. Margaret's</i>	2 00		
<i>Westchester—St. Peter's</i>	26 82		
NORTH CAROLINA—\$56.50			
<i>Burlington—St. Athanasius</i>	2 23		
<i>Durham—St. Philip's</i>	4 50		
<i>Edgecombe—St. Mary's</i>	1 82		
<i>Hillsboro—St. Matthew's</i>	1 00		
<i>Jackson—Church of the Saviour</i>	5 42		
<i>Leaksville—Epiphany</i>	3 60		
<i>Pittsboro—St. Bartholomew's</i>	5 17		
<i>St. James' Mission</i>	47		
<i>Cleveland—Trinity Church</i>	183 72		
<i>T. K. Collins</i>	265 00		
<i>Mrs. Mary S. Bradford</i>	20 00		
<i>Lima—Christ Church</i>	2 71		
<i>Galion—Grace</i>	3 17		
<i>Huron—Christ Church</i>	3 10		
<i>Mt. Vernon—St. Paul's</i>	11 00		
<i>Norwalk—St. Paul's</i>	28 86		
<i>Toledo—H. S. Walbridge</i>	10 00		
<i>Warren—Christ Church</i>	10 00		
OHIO—\$537.56			
<i>Doylestown—St. Paul's</i>	11 35		
<i>Philadelphia—Advent</i>	100 00		
<i>(Lower Dublin)—All Saints'</i>	50 34		
<i>(Kensington)—Church of the Good Shep-</i>			
<i>herd</i>	2 00		
<i>St. Andrew's</i>	40 25		
<i>(West)—St. Andrew's</i>	19 00		
<i>(Germantown)—St. Luke's</i>	5 00		
<i>(Kingsessing)—St. James'</i>	25 00		
<i>St. Mark's</i>	5 00		
<i>(Chestnut Hill)—St. Paul's</i>	50 00		
<i>Edward Ritchie</i>	5 00		
<i>Rev. E. Y. Buchanan</i>	5 00		
<i>Henry L. Fell</i>	10 00		
<i>Phoenixville—St. Peter's</i>	20 30		
<i>Radnor—St. David's</i>	10 00		
<i>St. Martin's</i>	7 73		
<i>Brookville—Trinity Mission</i>	9 09		
<i>Ridgway—Grace</i>	8 24		
PENNSYLVANIA—\$383.30			
<i>Butler—St. Peter's</i>	3 00		
<i>Corry—Emmanuel Church</i>	4 40		
<i>Emporium—Emmanuel Church</i>	4 10		
<i>Erie—St. John's</i>	1 50		
<i>Meadville—Christ Church</i>	30 22		
<i>North East—Holy Cross</i>	1 50		
<i>Pittsburgh—Church of the Good Shepherd</i> ...	39 53		
<i>Calvary</i>	119 05		
<i>Sewickley—St. Stephen's</i>	1 00		
<i>Sharon—St. John's</i>	19 29		
<i>Verona—St. Thomas'</i>	34 42		
<i>Warren—Trinity Church</i>	5 90		
<i>Youngsville—Trinity Mission</i>	5 00		
PITTSBURGH—\$268.91			
<i>Bradford—St. James' Mission</i>	4 00		
<i>Griggsville—St. James'</i>	1 53		
<i>Pittsfield—St. Stephen's</i>	2 50		
<i>Knoxville—St. Mary's School</i>	10 00		
<i>Rock Island—Trinity Church</i>	38 46		
QUINCY—\$56.49			
<i>Newport—Trinity Church</i>	124 75		
<i>Providence—All Saints' Memorial</i>	30 00		
<i>Wakefield—Ascension</i>	5 00		
<i>Warren—St. Mark's</i>	5 00		
RHODE ISLAND—\$164.75			
<i>Abbeville—Trinity Church</i>	5 00		
<i>Fulton—Mrs. D. A. Richardson</i>	5 00		
<i>Fee Dee—Prince Frederick's Parish</i>	4 63		
<i>Winnsboro—St. John's</i>	92		
SOUTH CAROLINA—\$15.55			
<i>Cincinnati (Arondale)—Grace</i>	17 00		
<i>(College Hill)—Grace</i>	12 11		
<i>Church of Our Saviour</i>	28 30		
<i>St. Philip's</i>	5 00		
<i>Mrs. N. Foster</i>	25 00		
<i>Columbus—Church of the Good Shepherd</i> ...	13 65		
<i>Hartwell—Holy Trinity Church</i>	4 40		

<i>Portsmouth</i> —All Saints'.....	10 00	OREGON— 10.00	
John D. Letcher.....	50 00	<i>Portland</i> —Judge Wait.....	10 00
<i>Zanesville</i> —St. James'.....	16 93		
SPRINGFIELD—\$13.85		NORTH DAKOTA—2.00	
<i>Carrollton</i> —Trinity Church.....	13 85	<i>Grand Forks</i> —St. Paul's.....	2 00
TENNESSEE—\$3.15		COLORADO—\$37.40	
<i>Bolivar</i> —St. James'.....	2 45	<i>Alamosa</i> —St. Thomas'.....	2 25
St. Philip's.....	70	<i>Denver</i> —St. John's Cathedral.....	27 00
		St. Mark's.....	2 00
		<i>Georgetown</i> —Grace.....	1 50
		<i>Los Anima</i> —Church of the Messiah.....	2 65
		<i>Littleton</i> —St. Paul's.....	2 00
TEXAS—\$71.55		NEVADA AND UTAH—\$65.50	
<i>Galveston</i> —Trinity Church.....	27 15	<i>Nevada.</i>	
<i>Hempstead</i> —St. Bartholomew's.....	5 00	<i>Eureka</i> —St. James'.....	7 40
<i>Huntsville</i> —St. Stephen's.....	3 00	<i>Virginia</i> —St. Paul's, \$13.05; S. S., \$6.95 ...	25 00
<i>San Augustine</i> —Christ Church.....	2 50	<i>Utah.</i>	
<i>Tyler</i> —Christ Church.....	8 90	<i>Ogden</i> —Church of the Good Shepherd.....	13 10
<i>Waco</i> —St. Paul's.....	25 00	<i>Salt Lake</i> —George M. Scott.....	20 00
VERMONT—\$51.31		SOUTH DAKOTA—\$19.69	
<i>Grand Isle</i> —St. John's.....	5 00	<i>Deadwood</i> —St. John's.....	7 10
<i>Manchester Centre</i> —Zion.....	7 00	<i>Rapid City</i> —Emmanuel Church.....	4 80
<i>Rutland</i> —Trinity Church.....	20 55	<i>Springfield</i> —Ascension.....	4 50
<i>White River Junction</i> —St. Paul's.....	10 00	<i>White Swan</i> —St. Philip the Deacon.....	3 29
<i>Windsor</i> —St. Paul's.....	8 76		
VIRGINIA—\$2.00		NORTHERN TEXAS—\$12.70	
<i>Goochland Co.</i> —St. Mary's.....	2 00	<i>Colorado</i> —All Saints' Mission.....	5 00
		<i>Port Worth</i> —St. Andrew's.....	7 70
WESTERN MICHIGAN—\$55.39		WESTERN TEXAS—\$6.00	
<i>Coldwater</i> —St. Mark's.....	4 00	<i>El Paso</i> —St. Clement's.....	6 00
<i>Elk Rapids</i> —St. Paul's.....	16 61	NEW MEXICO AND ARIZONA—\$2.35	
<i>Galesburg</i> —Mrs. J. S. H.....	1 00	<i>New Mexico.</i>	
<i>Hastings</i> —Emmanuel Church.....	8 92	<i>Santa Fe</i> —Holy Faith.....	2 35
<i>Holland</i> —Grace.....	3 70		
<i>Ionia</i> —St. John's.....	4 25	MONTANA—\$5.00	
<i>Kalamazoo</i> —St. Luke's.....	7 00	<i>Helena</i> —St. Peter's.....	5 00
<i>Ludington</i> —Grace.....	4 75		
<i>Muskegon</i> —St. Paul's.....	5 16	WEST VIRGINIA—\$5.00	
WESTERN NEW YORK—\$100.00		<i>Hurricane</i> —George L. Nye.....	5 00
<i>Buffalo</i> —St. Paul's.....	65 00		
<i>Rochester</i> —St. Andrew's.....	35 00		
		Total receipts September 1st, 1887, to	
		January 1st, 1888.....	\$39,852 07



THE RIGHT REV. ABIEL LEONARD, D.D.,
Missionary Bishop of Nevada and Utah.