

Title: *The Spirit of Missions*, 1888

Digital Copyright Notice

Copyright 2022. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send written requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

The
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE
Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

VOLUME LIII, MDCCCLXXXVIII.

PUBLISHED AT 22 BIBLE HOUSE
NEW YORK

1870

CONFIDENTIAL

210224430

CONFIDENTIAL

CONFIDENTIAL

CONTENTS OF VOLUME LIII.

JANUARY.

	PAGE		PAGE
FRONTISPIECE—The Right Rev. John Williams, D.D., LL.D.		mission. Missionary Intelligence—Alabama, Colorado, Missouri, Nevada and Utah.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	1	FOREIGN MISSIONS.....	21
EDITORIAL.....	3	Bishop Boone's Visit to Wuhu and Hankow. Then and Now in Japan. Announcements. China—English in the Mission Schools: A Bright Scholar: News from Hankow: A Wuchang Incident. Haiti—The Farm School Examination: Accident to the Rev. Mr. Michel.	
Epiphany and Foreign Missions. The First Quarter and the Second. America as a Field for Missions. Collections for Work among Colored People. London Conference on Foreign Missions. Recent Action of Universities and Colleges. The Spirit of Change. Chinese Morals. The Children's Lenten Offering. Designated Offerings versus "Specials." The Value of Prayer for Missions. To-day in China. The Government and Religion in Africa. Worthy Monuments. "The Spirit of Missions." Brief Mention. With Our Correspondents.		MISCELLANY.....	26
THE CHILDREN'S LENTEN OFFERING.....	11	Topics for Prayer. A Royal Invitation (Poetry). Receiving, but not Giving. How We Learn to Love Others. A Letter from Uganda. Bishop Hannington's Fellow-martyrs. The Alaskans Teachable and Industrious. An Eminent Missionary Bishop. Young Japan. The Enjoyment of God. Schools for Colored Girls. A Discovery in California. A Survey of Missions. Fragments.	
DOMESTIC MISSIONS.....	12	WOMAN'S WORK.....	31
A Leaf from the History of the Rosebud Mission (Illustrated). Bishop J. A. Paddock's Seventh Annual Report. News of the Alaska Mis-		To Diocesan Officers. A Quiet Day. South Dakota—The Record of a Diaconate in the Indian Field. Washington Territory.	
		ACKNOWLEDGMENTS.....	35

FEBRUARY.

FRONTISPIECE—The Right Rev. J. S. Johnston		missionary Intelligence—Arkansas, Northern California, Western Texas.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	41	FOREIGN MISSIONS.....	63
JAMES SAUL.....	42	Bishop Ferguson's Work since Last June. Our Debt to Foreign Missions. Announcements. Africa—Pressing Needs of the Mission: Rocktown and Cavalla Affairs: Mr. Ashton's Impaired Eyesight: A Glimpse of Sierra Leone. China—Notes of the Mission. Japan—Many Baptisms at Tokio: Plans for the New St. Agnes' School Building.	
EDITORIAL.....	43	MISCELLANY.....	69
Stand by the Missionary Canon. The Children's Lenten Offering. Christian Terminology in China. The Bishop of Western Texas. What is the Enrolment Plan? Enrolment Action of the Board of Managers. The Immediate Work of the Enrolment Committee. Suggestions to the Clergy Regarding the Enrolment. Reappointment of Judge Prince. The Students' Missionary Association. A New Year's Gift. The Missionary Magazine. Brief Mention. With Our Correspondents.		Topics for Prayer. An Epiphany Call (Poetry). The Late Mrs. J. J. Astor. A Cause of the Lack of Zeal. The Indian Field. A Mission in India. Onward! Upward! Heavenward! Home-ward! (Poetry). Marvellous Openings in Japan. Our Chinese Immigrants. Gifts for Educational Institutions. Grand Possibilities. The Great Work of One Woman. Information and Prayer. Fragments.	
THE AMERICAN CHURCH BUILDING FUND.....	52	WOMAN'S WORK.....	74
ANOTHER TRAVELLER ANSWERED.....	53	To Diocesan Officers. Do Church Schools Supply a Missionary Need? China—A Letter from Bishop Boone. Japan—Letter from a Japanese School-girl.	
BISHOP HARE.....	54	ACKNOWLEDGMENTS.....	78
ABSURDITIES OF HEATHENISM.....	54		
A NEW BOOK ON THE CONGO REGION.....	55		
DOMESTIC MISSIONS.....	56		
The Work in Oregon during 1886-87. The Missions to Colored People in Virginia. Commission for Church Work among Colored People. Mis-			

MARCH.

FRONTISPIECE—The Right Rev. Abiel Leonard, D.D.		Whole Line. Observe a Due Proportion. Bishop Leonard. Good News from Japan. One Source of Joy. A Cheering Incident. Pertinent Questions about China. Schools for Girls. Our Country's Greatness and Growth. Church Work in Nebraska. The Lord's Money—Where Is It? Indian Education. Brief Mention.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	85		
EDITORIAL.....	86		
Receipts for Five Months. A Wide Latitude. Promoting the Enrolment. Work along the			

MARCH.—Continued.

	PAGE		PAGE
AGONY THE MEASURE OF SUCCESS.....	93	MISCELLANY.....	106
PREJUDICE CHANGED TO PRAISE.....	94	Topics for Prayer. Farewell to a Missionary (Poetry). Young People and Missions. Lavishness of Divine Love. Hazarding their Lives. Increase of our Population. Not Mine (Poetry). Dakota as a Mission Field. A Question to Hold a Man. Living in a New World. The Henry Martyn Hall. The Work of Our Hands (Poetry). An Important Decision. Mrs. Livingstone's Grave. The First Home Mission. A Chinese Lawyer in New York. Shanghai and Its Mission Work. Fragments.	
THE CHRISTIAN MISSIONARY AND HEATHEN RELIGIONS.....	95		
DOMESTIC MISSIONS.....	96		
Lay Help in the Church. St. John's Indian Boarding School, in South Dakota. Do Indians Ever Laugh? Missionary Intelligence—Nevada and Utah, North Dakota, South Dakota.			
FOREIGN MISSIONS.....	101	WOMAN'S WORK.....	112
A Missionary Tour through Southern Dioceses. Africa—Miss Merriam's Arrival. China—Christmas Services in the Mission; Mr. Sowerby's Movements. Japan—Encouraging News; The Osaka Ladies' Institute. Haiti—Annual Meeting of the Convocation.		To Diocesan Officers. A Quiet Day. The Ideal Auxilliary. South Carolina—Colored Work at Eastover. Georgia—The Ogeechee Mission to Colored People. Haiti—A Letter from Miss Baker.	
		ACKNOWLEDGMENTS.....	116

APRIL.

FRONTISPIECE—The Right Rev. H. B. Whipple, D.D.		FOREIGN MISSIONS.....	142
EDITORIAL.....	125	An Ordination of Deacons in China. Higher Christian Education in Japan. Announcements. Africa—Visitations by the Bishop: The Bishop's Visitation of Crozierville: The Memorial School at Kai-Poo.	
No March Meeting of the Board. Shall the Appropriations be Increased? George Kelly Dunlop. An All-day Missionary Meeting. Ordination in the China Mission. Contributions and Appropriations. Bishop Dunlop's Memorial. Government Interference in Mission Schools. A Reflex Wave in Japan. The "Hilarious" Giver. The Recent Inundation in China. A Missionary Indeed. The Heathen at Our Doors. A Noble Life. Brief Mention. With Our Correspondents.		MISCELLANY.....	148
BISHOP WHIPPLE AND HIS INDIAN MISSIONS.....	132	Topics for Prayer. Easter-tide (Poetry). Andrew, Whom the Lord Hid. Living Churches. The Macedonian Givers. Bishop Hannington's Sincerity and Generosity. Signally Repaid. Idol Procession in Los Angeles. A Military Officer in Error. Scope of Foreign Mission Work. All May Help Missions. Mr. Beresford-Hope. Fragments.	
PASTORAL INSTRUCTION IN SYSTEMATIC GIVING....	135	WOMAN'S WORK.....	153
DOMESTIC MISSIONS.....	136	To Diocesan Officers. A Quiet Day in Missouri. The Foreign Missionary Lending Library. South Dakota—Letter from the Rev. C. R. Stroh. Japan—Miss Mailes' Country Work.	
The Church's Duty to the Middle West. Men and Money. Missionary Intelligence—Milwaukee, Nevada and Utah, Northern Texas, South Carolina, Western Texas, Wyoming and Idaho.		ACKNOWLEDGMENTS.....	157

MAY.

FRONTISPIECE.—Residence of Miss Mailes and her Bible-Women, Osaka, Japan.		Institute. Appropriations for Buildings. Announcements. Africa—News of the Mission. China—Christmas at Wuchang. Japan—A Medical Society at Osaka: An Historical Collection of Toilet Articles for Sale.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	165	MISCELLANY.....	189
GEORGE KELLY DUNLOP.....	166	Topics for Prayer. A Petition (Poetry). Missions in the Bible. Notable Progress. Difficult to be Understood. A Remarkable Indian Woman. The Illiteracy of the Colored People. Valuable Workers. View of the Indian Rights Association. Freely Give (Poetry). Universities' Mission to Africa. Bishop Russell's Widow. Heathen Priests Losing Heart. Covetousness and Liberality. Indian Missions in British America. Sober and Rational Faith. Foreign Missions Aiding Home Work. Fragments.	
EDITORIAL.....	167	WOMAN'S WORK.....	194
Comparison of Receipts. The Commission on Work among the Colored People. A Munificent Gift. Concerning the Missionary Council. Let There Be Light. New Mexico and Arizona. A Reply to an Objection. Missions to the Indians. Missions Doing Good Work in China. Gospel Ethnology. The Opportunity for Christianity. Good Things in Store for Africa. Brief Mention. With Our Correspondents.		Another Missionary Reading Society. A Quiet Day. An Easter Offering. China—Examination of the Rosa Sayres School: How May the Auxilliary Help Our Mission in Wuchang? The Jane Bohlen School and Women Workers.	
INTEREST IN MISSIONARIES.....	175	ACKNOWLEDGMENTS.....	198
THE INDIAN'S SIDE OF THE QUESTION.....	176		
A REMARKABLE TIME FOR MISSION WORK.....	177		
DOMESTIC MISSIONS.....	178		
Bishop Dunlop's Death. The Church in Nebraska. Commission on Work among the Colored People. The Needs of Western Texas.			
FOREIGN MISSIONS.....	184		
Need of a New Church at Hankow. An Efficient			

CONTENTS.

v

JUNE.

	PAGE		PAGE
FRONTISPIECE—The Rev. Mr. Sowerby and the Young Men's Christian Society.		ments. China—Lent and Easter at Wuchang. Haiti—Mission of the Holy Comforter, Port-au-Prince: Holy Week and Easter in the Churches. Japan—Increasing Needs of the Mission.	
PROCEEDINGS OF THE BOARD OF MANAGERS.....	205	MISCELLANY.....	225
JOHN HENRY HOBART BROWN.....	206	Topic for Prayer. A Prayer for Spiritual Increase. Ascension Hymn (Poetry). If Ye Love Me, Keep My Commandments. Systematic Giving. Woman's Condition in Japan. The Color Question. Submission (Poetry). Forty Years' Work in China. In the Heart of Africa. The Dawn of the Modern Mission. Immigration. The Missionary's Call. Some Generous Givers. Fragments.	
EDITORIAL.....	206	WOMAN'S WORK.....	230
Give Everyone an Opportunity. A Want Still Unsupplied. Terms of Mr. Harold Brown's Gift. The Noble Purpose of a Large Gift. An Honor Roll. Sensible Views of the Tithe. A Missionary Bishop's Experience. The Motive of Giving. Self-support in Africa. Brief Mention. With Our Correspondents.		Vacation Days. South Dakota—The Turning Point. North Carolina—Mission Work in Lincoln. China—What Women are Not Needed at Shanghai: A Church and Church Furnishings for Hankow: A Word from Dr. Deas at Wuchang. West Africa—A Letter from Monrovia. Haiti—A Letter from Miss Baker.	
THE LIQUOR TRAFFIC IN AFRICA.....	212	ACKNOWLEDGMENTS.....	234
DOMESTIC MISSIONS.....	214		
Grace Church, Jamestown, Dakota. (Illustrated.) Bishop Leonard's Work in Nevada and Utah. The Desire for Christian Unity. Missionary Intelligence—Iowa, North Carolina, Western Texas.			
FOREIGN MISSIONS.....	219		
The Political Condition of Japan. Announce-			

JULY.

FRONTISPIECE—Catechists and Theological Students at Tokio, Japan.		Colorado, Florida, Nevada and Utah, Northern Texas, South Dakota, Western Texas.	
CHANGE OF TREASURER.....	249	FOREIGN MISSIONS.....	266
PROCEEDINGS OF THE BOARD OF MANAGERS.....	249	Heathen Chinese View of the Future Life. Faith Quickened. The Church of the Saviour, Wakayama, Japan (Illustrated). Prayer for Native Converts and Inquirers. Announcements. China—The Earthquake in Yunnan: "China's Millions": Internal Affairs of the Empire.	
MINUTE REGARDING THE GENERAL SECRETARY.....	251	MISCELLANY.....	272
EDITORIAL.....	251	Topic for Prayer. "One Little Thing" (Poetry). "Why Are Ye Fearful?" A Friend of Missions. Woman's Elevation. Our Responsibility. Commodore Perry's Fidelity. Advance of the Colored People. Non-Christian Tracts in China. "Churls" and "Liberals." Mormon Fanaticism. Many Native Clergymen. A Spiritual Revolution. Value and Growth of Foreign Missions. Fragments.	
Appropriations for the Coming Fiscal Year. The Next Two Months. The Missionary Council. Urgent Call for More Missionaries. Solemn Facts. Conditions of Missionary Success. The Vital Moment in Japan. The Good Providence and Will of God. The Indian Languages and Indian Schools. Official Interpretation of the Indian Order. Brief Mention.		WOMAN'S WORK.....	277
MONUMENTS AND MEMORIALS.....	258	China—St. Mary's Orphanage, Shanghai: The Babies of the Orphanage: The Girls of St. Mary's Hall.	
WEIRD, WILD AFRICA.....	259	ACKNOWLEDGMENTS.....	281
A PROPOSED ALLIANCE.....	260		
DOMESTIC MISSIONS.....	261		
Commission on Work among Colored People. New Races Coming. Missionary Intelligence—			

AUGUST.

FRONTISPIECE—Indians at the Carlisle School.		DOMESTIC MISSIONS.....	305
EDITORIAL.....	293	Christian Unity and Christian Work. Town-building in Nebraska. Missionary Intelligence—Alabama, Minnesota, New Mexico and Arizona, Northern Texas, Pittsburgh, Virginia, Western Texas, Wyoming and Idaho.	
Special Notice. A Moving Appeal. Bishop Whipple on Missions. The Promise of the Future in China. The Indian Languages in Indian Schools. Encouragement from Africa. An Era of Progress. The "Chinese Churchman." Bishop Parker's Interest in Missions. Bishop Parker's Last Illness. Two Present Needs. Brief Mention.		FOREIGN MISSIONS.....	311
THE GENERAL SECRETARY'S VISIT TO ENGLAND..	300	A Recent Tour of Bishop Ferguson's. Announcements. Africa—A New Station: Easter Services: Ladies' Church Aid Society and Northwestern Convocation. China—Good Success at Hankow and Honan: The Work at St. John's College: News of the Mission. Japan—The Rev. Mr. Cole's Work: Miss Bull's Work. Haiti—Burning of Holy Trinity Church and Parsonage, Port-au-Prince.	
MR. CAINE'S ASSERTIONS.....	302		
THE CHURCH MISSIONARY SOCIETY OF ENGLAND	303		
MOHAMMEDAN PROPAGANDISM AND POLYGAMY...	304		

AUGUST.—Continued.

	PAGE		PAGE
MISCELLANY	319	WOMAN'S WORK	323
Topic for Prayer. Saviour, Sprinkle Many Nations (Poetry). The Wanderer at Home. Moolu. Heathenism in San Francisco. Indians' Desire for Instruction. A New Era in Utah. Professor Drummond's Book on Africa. Young Alaska. Have You Made Your Will? A Missionary Hymn (Poetry). The Indian Problem. A Significant Fact. Incidents of Mission Work in West Africa. Fragments.		A Request to the Diocesan Secretaries. A Summer Offering. West Africa—St. John's, Cape Mount: The Orphan Asylum, Cape Palmas. China—The Clergy House at Wuchang: The Church at Hankow. Haiti—A Letter from the Rev. C. E. Benedict, Aux Cayes.	
		ACKNOWLEDGMENTS	327

SEPTEMBER.

FRONTISPICE.—The Rev. F. L. H. Pott and his Choir.		gence—Florida, Northern California, Oregon, Wyoming and Idaho.	
EDITORIAL	333	FOREIGN MISSIONS	358
Our Missionaries in Alaska. A Welcome Visitor. Trying to Meet the Conditions. The Lambeth Conference. The Failure of the Commission to the Sioux Indians. The Census and the Gospel. An Afflicted Diocese. Politics and Religion. Christianity in the United States. The Unconfessed Sin. Bishop Beckwith on Missions. Brief Mention. With Our Correspondents.		Christian Unity in Japan. Monstrous Evolutions in India. Announcements. China—Mrs. Thomson's Retirement: The Growing Work in Honan: The Yellow River District after Last Year's Flood: The Great Need of More Out-stations: A Baptism at St. John's College.	
PROTECTION OF FOREIGNERS IN CHINA	341	MISCELLANY	350
LIGHT IN DARKNESS	342	Topics for Prayer. New Canaan (Poetry). The Great King's Messenger. The Secret of It. The Gospel among Negroes and Indians. The Patriotic Use of Wealth. Women in Japan. Strange Accounts of Travellers. First Success among the Dakotas. A Real Preacher. Fragments.	
MORMONISM AMONG THE SCANDINAVIANS	342	WOMAN'S WORK	364
HEROIC CHRISTIAN SERVICE	344	To Diocesan Officers. Notices. The Study of Missions. The Children. A Budget of Letters about the Colored Work. Fellow-laborers with St. Paul (Poetry).	
DOMESTIC MISSIONS	345	ACKNOWLEDGMENTS	368
Christ Church, Sidney, Nebraska (Illustrated). The Mission in Alaska. The Cheyenne River Agency Mission, South Dakota. Work of the Commission on the Spiritual Care of Immigrants. Conscience Money. Missionary Intelli-			

OCTOBER.

FRONTISPICE.—Missionaries and Members of the Ladies' Institute, Osaka, Japan.		Nebraska, New Mexico and Arizona, North Carolina, South Carolina, Tennessee.	
PROCEEDINGS OF THE BOARD OF MANAGERS	373	FOREIGN MISSIONS	392
EDITORIAL	374	The Last Year in the Japan Mission. An Affecting Scene in Japan. Announcements. Africa—The New Buildings: A New School-room at Cape Mount. China—Visitations by the Bishop: A Message of Sympathy.	
The Old Fiscal Year and the New. The Missionary Council. Present Needs in China. The Power of Associated Effort. Reasons for a Missions House. The Clergy Are Interested in Missions. The American Church Building Fund. A Request by Bishop Leonard. Regulating the Missionary Work in Africa. The Awakening in China. New Subscribers for "The Spirit of Missions." Brief Mention. With Our Correspondents.		MISCELLANY	398
THE NEXT MISSIONARY COUNCIL	382	Topics for Prayer. Charity (Poetry). The Lord's Prayer. A Remarkable Occurrence in Japan. Hardships and Isolation. Concerning Armies. Tempting the Indians. A Hand-book of Foreign Missions. Obstacles in China. A Modern Widow's Mite. Beginning of the Indian Work. Chinese Liberality. A Sexagenarian at School. Shooting an Eclipse. Fragments.	
THE OFFICIAL MISSIONARY MAGAZINE OF THE CHURCH	383	WOMAN'S WORK	408
TEACH THE PRINCIPLE OF MISSIONS	384	To Diocesan Officers. Notice. Alaska—A Letter for Auxiliary Helpers. Japan—The Ladies' Institute, Osaka.	
DOMESTIC MISSIONS	385	ACKNOWLEDGMENTS	407
Bishop Brewer's Annual Report. The Mission in Alaska. Missionary Intelligence—Colorado,			

NOVEMBER.

FRONTISPICE.—Calvary Church, Mayville, Dakota.		EDITORIAL	415
PROCEEDINGS OF THE BOARD OF MANAGERS	413	Advent Offerings for Domestic Missions. Missions and a Missions House. National Prosperity. Bishop Doane on Foreign Missions. Florida's Affliction. The Strategic Value of Domestic Missions. Expansion of the English Church Abroad. Proposed Missions House. Brief Mention.	
THE MISSIONARY COUNCIL	414		
SAMUEL SMITH HARRIS	414		

NOVEMBER.—Continued.

	PAGE		PAGE
THE DOMESTIC MISSIONS OF THE CHURCH IN THE UNITED STATES.....	422	Working. Ninety and Nine (Poetry). Testimony of a Distinguished Voyager. Two Gifted Missionaries. Living Epistles of Christianity. Superstition in New Mexico. My Father's Field (Poetry). Change in West Africa. Indian Religion. Christian Union in Japan. Fragments.	
DOMESTIC MISSIONS.....	425		
Eighth Annual Report of the Bishop of Washington Territory. Bishop Leonard's Work in Nevada and Utah. Endowment of the Oregon Episcopate. The Character of Immigrants. Old-time Speed Will Not Answer. Missionary Intelligence—Colorado.		WOMAN'S WORK.....	445
FOREIGN MISSIONS.....	431	To Diocesan Officers. Maryland—the Colored School at Aquasco. Mississippi—St. Mary's Mission, Vicksburg. South Dakota—The Auxiliary and the Mission House at Grace Mission, Crow Creek: The School Children at Crow Creek Agency. Japan—The Matsuri: The Bible Classes: Studies in the Ladies' Institute, Osaka.	
Announcements. Annual Report of the Bishop of Haiti. Bishop Boone's Report for 1887-88. Noteworthy Giving.		ACKNOWLEDGMENTS.....	449
MISCELLANY.....	440		
Topic for Prayer. A Prayer. Praying and			

DECEMBER.

FRONTISPICE—"Unto Us a Child is Born."		FOREIGN MISSIONS.....	470
THE SECOND MISSIONARY COUNCIL.....	453	Mr. Tyng's Last Year's Work in Japan. Announcements. Africa—The Work at Lower Buchanan. China—The Medical Mission at Shanghai: The Wuchang Medical Work. Japan—Mrs. Page's Music-teaching: Miss Mailes and Her Bible Women.	
EDITORIAL.....	455	MISCELLANY.....	476
The Board of Managers. The Missionary Council. The Advent Offerings. A New Missionary Bishop. Ready for a Call. Annual Meetings of the Woman's Auxiliary. The Testimony of a Statesman. A Magnificent Benefaction. Partial Views of Eastern Literature. Progress in Japan. Brief Mention.		Topics for Prayer. The Bethlehem Star (Poetry). A True Missionary. Macedonian Giving. "Ask and Ye Shall Receive." Who Give Most to Home Missions. An Interesting Case. What has Come to Pass in Utah. A People not to be Despised. Stagnation in Africa Disappearing. How to Win Christian Triumphs. How Rich may a Christian Become? Fragments.	
REPORT OF THE COMMITTEE ON INCREASING MISSIONARY INTEREST.....	460	WOMAN'S WORK.....	481
THE CHINESE EXCLUSION POLICY.....	463	To Diocesan Officers. The November Meeting. Junior Branches of the Auxiliary. China—A Christmas Box for China.	
WORDS AND DEEDS.....	464	ACKNOWLEDGMENTS.....	385
DOMESTIC MISSIONS.....	465		
Missionary Work in Colorado. The Church in Northern California.			

THE SPIRIT OF MISSIONS.

VOL. LIII.

MARCH, 1888.

No. 3.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, FEBRUARY 8TH, 1888.

— The following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Littlejohn, Whitaker, Scarborough and Potter; the Rev. Drs. Hoffman, McVickar, Reese, Eccleston, Davies, Smith, Shipman, Swope and Huntington; and Messrs. Coffin, Stark, Vanderbilt, Low, King, Davies, Mills and Chauncey. Of the members *ex officio* the Right Rev. Drs. Coxe and Hare were present.

— The following resolution was adopted by the Board, touching the reappointment of the Rev. Mr. Gordon at the approaching expiration of the first year of his service in Mexico:

Resolved: That the Rev. William B. Gordon, nominated by the Presiding Bishop, be and is hereby appointed for a second year, under the resolution of the Board of Missions, as the "clergyman of this Church to whom shall be assigned the duty of counselling and guiding the work of those Presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a mission," this action to take effect when a sufficient sum of money is secured for his salary and travelling expenses.

— Communications were received from several of the Domestic Missionary Bishops, regarding the work in their jurisdictions, and from several Diocesan Bishops aided in their missionary work by the Board.

— Letters were also submitted from the Bishops in the Foreign field.

— The General Secretary submitted a printed copy of the minutes of the proceedings of the Church Commission on Work among the Colored People at the meeting held in Washington, January 12th last.

— The resignation of Mr. John W. Atkinson as a member of the Commission on Work among the Colored People, was accepted with an expression of regret, and on motion Mr. J. J. Daniel, of Jacksonville, Florida, was elected to membership.

— The Board, acting for Bishop Boone, of China, appointed Dr. Marie Haslep (of Indianapolis) as missionary physician in charge of the Elizabeth Bunn Memorial Hospital for Women and Children, at Wuchang, China.

— Acting for Bishop Williams, of Japan, the Board appointed Miss Sarah S. Sprague (of Hartford, Connecticut) a missionary teacher in the Japan mission.

RECEIPTS FOR FIVE MONTHS.

THE receipts from September 1st to February 1st are \$96,654.36. For the same period of the last fiscal year the receipts were \$81,222.39. A gain of \$15,431.97 is encouraging, and if the proportion of increase shall continue it will be very gratifying. No effort should be spared to swell the contributions before the 1st of June, as the amount received during the twelve months preceding that date must, under the rule established by the Board of Missions, form the basis of appropriations for the following year.

A WIDE LATITUDE.

THE Board of Missions in permitting contributors to designate their contributions for any part of the missionary work, allow a wide range of discrimination to the supporters of the work, and would seem to remove all possible objections on the part of any that their money is used to support work or views which they do not approve. But, if this were not enough, the Board grants an even wider latitude by receiving and transmitting contributions as "Specials" to any Bishop or missionary over and above the appropriations of the Board. What room is left for objection when such liberty of choice is given? Surely, every person who has a desire to extend the Church can find a way to do it through the Board of Missions; yet the best of all ways is to put money at the disposal of the Board of Managers, to pay its appropriations.

PROMOTING THE ENROLMENT.

THE central committee on the Laymen's Enrolment Plan have done wisely and well all that could be done by that body to advance the excellent object which they have in view during the present season of Lent. They have addressed the Bishops of every diocese and missionary jurisdiction, invoking their aid in the prosecution of this work; which has the fullest endorsement of the Church; they have communicated with all the clergy, setting forth the features of the plan and requesting them to take definite action to bring the subject clearly before the laity on the Sunday next before Lent; they have invited the lay deputies to the General Convention to that co-operation to which they pledged themselves in Chicago, and they have offered to supply without cost Enrolment books and circulars to each parish. They have nothing further to do now but to await the result of their faithful labors. The work is fairly launched, and a definite period is set for an earnest personal canvass. Can any one doubt what the result will be if the laity in all parts of the Church put forth their efforts during the forty days of Lent to accomplish this great work of enrolling 200,000 contributors of five dollars each for the cause of missions?

Brethren of the laity, this is your work, and the honor of success will be yours. There should be no holding back, but in every parish some one should see to it that the work is going forward with all energy and diligence. There can be no room for saying, We did not know of it; for it has been fully advertised and clearly explained, and the responsibility has been placed upon each individual layman in the Church. It will not be too late when this reaches the clergy for them to give a stirring reminder to their congregations.

WORK ALONG THE WHOLE LINE.

MANY congregations have already completed their part of the enrolment and have nothing more to do for that fund. They may, however, still do a work for missions during Lent. The enrolment will call off attention, for the time being, from the immediate, urgent needs of this Society to meet its obligations for the current year. We have put aside every other consideration to accomplish the enrolment. That is the one thing to be done during this Lent, and as a matter of course the current revenue will suffer loss. Here we are bold to urge that parishes and persons, having done their part for the enrolment, will redouble their efforts in behalf of the current needs of the work, and that many gifts large and small may flow into the treasury from those who are foremost in every good work.

OBSERVE A DUE PROPORTION.

WHILST the Enrolment Plan is going forward with all vigor, and a uniform gift of five dollars is asked from every layman, rich or poor, it is timely to remind our readers of the varying ability to give among God's people. A contribution of five dollars will cause some persons scarcely a thought, while to others it will be a real sacrifice, all the more precious because it is given with an earnest love for Christ and His work. It is one of the features of the plan to secure this uniformity of gifts and to show that by a simultaneous movement among all the members of the Church a great work can be done. This is well, and we trust no one will fail to engage in the plan and enroll himself among the thousands. At the same time, we can well believe that many thoughtful persons will be impressed by the great disproportion of effort on the part of the enrolled, and will wish that their own sacrifice might be equal to that of others. To any such we would say, the opportunity of giving to the work need not be limited to the enrolment plan. The calls for enlargement come from every quarter, and with larger means we could speedily lengthen the cords and strengthen the stakes of the work at home and abroad. Help the enrolment; but over and above that let every one give in proportion to his ability into the treasury of the Lord.

BISHOP LEONARD.

THE Right Rev. Abiel Leonard, D.D., was consecrated Bishop of Nevada and Utah in Christ Church, St. Louis, on Wednesday, January 25th, being the Feast of the Conversion of St. Paul.

Bishop Leonard was born in Fayette, Missouri, June 26th, 1848. It is rather remarkable that between himself and Bishop Talbot there should be so many coincidences. Both natives of Fayette, they began their education together, were both graduated from Dartmouth College in 1870, were classmates at the General Theological Seminary, ordained to the Diaconate and Priesthood together, labored as clergymen for years in their native diocese, and now both have been sent as Missionary Bishops to work side by side on the great western frontier.

Bishop Leonard is not yet forty. He is in vigorous health, full of zeal, and

has always as a parish Priest been greatly interested in missions. There is every reason to believe that in his new field of labor, upon which he has already entered, he will carry qualifications and abilities which will contribute, under God, to a high degree of success.

Bishop Tuttle, whom he succeeds in Utah, has written an earnest letter to the many friends who have hitherto stood by him, respecting a continuance of their loving sympathy and help in behalf of Bishop Leonard.

GOOD NEWS FROM JAPAN.

BISHOP WILLIAMS, in writing from Tokio under date of January 17th, says: "My visit to Osaka during the Christmas holidays was most encouraging. The work there has never seemed brighter or so full of promise. The Christians seemed all alive and ready to work for Christ. Sixty-three were confirmed in Osaka; thirteen in Wakayama; and thirty-one in Nara. At other points which I was unable to visit there are candidates ready for confirmation." The same letter contains an urgent call for a teacher for the Osaka Ladies' Institute, which will be found among the Foreign news of this magazine. These are most cheering signs in the Japan mission, and call for devout thanksgiving.

ONE SOURCE OF JOY.

It is a not uncommon notion that the Christian life is made up of unpleasant tasks. "Thou shalt" and "thou shalt not" seem to bound and limit the Christian's liberty by a law which lays its exactions upon conscience, enjoining duty and forbidding pleasure, and so making of life a burden. Another view is that the Christian life is a new life, not less real and free though stirred by loftier impulses and guided by fresh motives and principles of action. In other words, it is life turned around; walking with God, not away from Him; delighting in His will and finding His service "perfect freedom." This is the true view, and gives to life a nobleness which can come in no other way.

An illustration of this true view came to us a few days ago in a letter which contained some hundreds of dollars for missions, and in which the writer says:

I wish people in their missionary appeals would speak more about the joy of giving, and show up the other side of the case a little. We are reminded of our obligations more than of our privileges, and we are not made to realize the gain to ourselves when we are brought into sympathy with the great world around us.

The joy which the writer of the above expresses in sending a liberal contribution is a joy which many others might experience if they would learn the secret. It carries a double blessing with it, in making one realize his union with the Source of life, whose bounty he receives, and his own power as God's dispenser of good. We are persuaded that there is much more of this spirit among us than we are apt to think. We have met so many persons of wealth who act as stewards of God's bounty and do good with a free and liberal hand that it gives us great pleasure to testify to the fact. The records of Church and charitable societies will show that this present time is remarkable for large individual gifts. It is both right and wise to acknowledge this liberality and to

make it known, because it is a source of joy in which many others may learn to share.

If the clergy would always impress upon the people the privilege of serving Christ, the rewards of self-sacrifice, the blessedness of giving, the joy of doing good, the effect of it would be stimulating and encouraging. Then it would be sufficient simply to set forth a good cause in order to call out needful and hearty help. There is much good to be done in "the great world around us." The opportunities seem greater now than ever before, and if men and women can be made to know that it is a privilege as well as a duty to serve the King of kings the world will be the better for it in every way.

A CHEERING INCIDENT.

WE are often tempted to think that the people in missionary jurisdictions incline too much to look for help from abroad, instead of making an effort to help themselves. It is pleasant, therefore, to record such an instance of self-dependence as the following: When Bishop Talbot, of Wyoming and Idaho, was on a visit to Laramie, Wyoming, recently, an envelope was handed to him containing an offer by the vestry of the church at Laramie, through the generous aid of citizens, to build for him a house of brick, and requesting him to accept the offer and make Laramie his home. The Bishop accepted the kind offer, and has designated Laramie, Wyoming, as his official residence.

PERTINENT QUESTIONS ABOUT CHINA.

THE Rev. Francis L. Hawks Pott, of our China mission, communicates to the *Churchman* a series of questions which bring out clearly the importance of missionary work in China, and from which we quote as follows:

Have you ever stopped to think of the mighty, gigantic difficulties there are in bringing the revelation of God in Christ to the hearts of this people, and that they show but too plainly evidences that hereafter they may wish to accept the outward fruits of foreign civilization with none of that Creed which has been the source of that civilization; and that there are signs that if ever that purely scientific age is to come of which scientists are so fond of talking, it will be here in materialistic China?

Have you ever for a moment honestly confessed that the handful of men the Church has sent to China is pitifully, shamefully small; all out of proportion to the number she keeps at home?

Have you yet realized that all life is the result of sacrifice, in the spiritual world and natural world alike; that our Lord said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit;" and that the sending forth of men to the outskirts of the world means not a decrease but an increase in the life of His Body, the Church, and until that sacrifice is made, a dead Church at home will be the result?

Are you seeing to it that our theological students in our seminaries are being taught to look on Christianity as anything more than a sort of parish theology, to be applied in parishes at home to the needs of the European white race?

Are any of us realizing as we ought to do, the meaning of a world-religion, the revelation of God to all the sons of men? If so would there be that continual, humiliating exhortation after exhortation, appeal after appeal, for men to think enough of Foreign Missions to make some slight offering for their support?

In conclusion, one word. None of us really believes that any of those awful prophecies that ring out the death of Christianity ever can come true. We rise in the triumph of our faith that "He shall reign until He hath put all enemies under His feet," and that in the end "God shall be all in all." But surely many of us are doing as little as we can to show the falsity of those prophecies, owing to our narrow, petty idea of the meaning of Christianity, to our small conception of what the world means, to our ofttimes absolute forgetfulness that "the field is the world."

SCHOOLS FOR GIRLS.

It is the opinion of all the Bishops in the Domestic field that schools for girls form a very important agency in planting the Church in the newer parts of our country. Bishop Worthington is anxious to free Brownell Hall from a debt of \$15,000; Bishop Garrett, of Northern Texas, is diligently seeking to obtain funds to complete his girls' school, for which he has been ardently laboring for years, and for which he still requires some \$20,000.

The hope of the great West is in the future women, and to secure their proper training in sound religion is an object which will well repay all its costs. The New West Education Commission had its origin in 1879, in a deep conviction shared by many that the most potent of all weapons against certain gigantic evils of the western territories was the Christian school. It has now no fewer than 2,600 pupils in its schools in Utah and New Mexico. Its receipts for the past year were \$61,318. It has seven academies and twenty-three other schools.

If our Church people are wise they will see to it not only that missionaries are sent to minister the Gospel, but that provision is made for Christian education in schools.

OUR COUNTRY'S GREATNESS AND GROWTH.

THE Rev. Dr. Strong's little book, "Our Country," has brought together facts and statistics concerning the land in which we live which will surprise any one who has not observed the magnitude of our country and its rapid increase in population. The following paragraph gives the substance of some of its statements:

The area of the United States, exclusive of Alaska, is larger than that of China and Japan, Sweden and Norway, Belgium, Holland, Portugal and Greece, European Turkey, Palestine, Switzerland and Denmark, Great Britain, Germany and Austria, France, Spain and Italy, combined, with enough left over in Washington Territory for all New England. The agricultural resources of the United States alone, when fully developed, are capable of feeding *ten hundred million people*. The United States have a population of at least 62,000,000 at this moment. This makes them second in this particular among the great civilized nations of the world. Keeping in view the ratio of growth of the countries named between recent census periods, there are to-day about 88,000,000 inhabitants in European Russia, 47,000,000 in Germany, 40,000,000 in Austro-Hungary, 38,000,000 in France, 37,000,000 in Great Britain and Ireland, 30,000,000 in Italy, and 17,000,000 in Spain. The population of none of the other countries of Europe reaches 10,000,000, Turkey's inhabitants outside of Asia aggregating scarcely half that figure. Russia alone of the great powers of Christendom exceeds the United States in population. Even Russia must soon be left far in the rear. On July 1st, 1890, when the next national enumeration

takes place, the United States will have 67,000,000 inhabitants. It will have 96,000,000 in the year 1900, and 124,000,000 in 1910. This computation is based on the average growth of the country during the century. Employing a like basis for Russia, that nation before 1910 will have dropped to second place, the United States taking the first.

CHURCH WORK IN NEBRASKA.

BISHOP WORTHINGTON has printed a brief statement of Church work in Nebraska. There are forty-five churches, seventeen of which have been begun within the last two years and a half, besides building eight rectories and one guild house. Eight new churches are needed at once, and the Bishop says, "Could I receive from without the diocese for each of these eight new points from \$500 to \$600 the remainder required to build comfortable places of worship could in most cases be raised at these missions." The Bishop adds:

Surely the great moral problems before us in the West are of equal moment to those in the East who are united to us by ties of Christian brotherhood, kinship and large monetary business interests. It has been long since proven that permanent growth and prosperity require that the people have both the institutions of education and Christianity. I earnestly pray that our Church may no longer continue as it now is, the last to enter the new towns that are so rapidly springing up about us, nor longer rest satisfied in giving by far the least of its wealth, as compared with other Christians, who follow their children to their western homes with the holy influences that surround them in the land of their fathers. May we who boast of higher privileges consider well the greater responsibilities that rest upon us and the awful certainty of our accountability.

THE LORD'S MONEY—WHERE IS IT?

THE *Independent*, in an editorial article under this title, speaks so forcibly the thoughts which are in many minds, and touches so truly the real need in the Christian Church, that we take pleasure in transferring nearly the whole article to our pages and commending it to the attention of our readers:

The conversion of the world waits on the generosity of God's people. There was a time when it waited, or seemed to wait, on the opening of doors into the heathen world. But all doors are now open. There was a time when it waited, or seemed to wait, on the consecration of men and women for the Foreign field; this era is also about finished. Men and women are knocking at the doors of our missionary societies, and asking to be sent to India, China, Corea, Africa—anywhere—to preach and teach the Gospel of Love. Some go out at their own charges; some are waiting for opportunity to go out; and hundreds are preparing for the work. Golden opportunities offer in Japan and China and Burmah and elsewhere; the societies are anxious to seize upon them; candidates are ready to accept commission. What hinders? Simply lack of God's money.

Who has the Lord's money? The Lord's people. It is they who withhold it. He has given them in abundance. He has supplied their every want. He has bestowed so liberally that the limits of necessity are passed and comfort is insured; and comfort broadens into ease, ease into luxury, luxury into great wealth. Where is the Lord's portion? Withheld through ignorance or avarice. Wot ye not, O Christian people, that the Lord hath need of His money? Look around you! The harvests are ripe, the reapers are ready; all waits for you. The Lord of the harvest waits for the reapers, the reapers wait for you.

The world never lay beneath the Cross, as it now lies. There never was such an opportunity to lift up the Cross for the healing of the nations. There never was such a de-

sire to look upon it. There never were so many willing hands to hold it up. The fullness of time has come. To wait now is to trifle with God and with the great work He has opened before us. . . . The conversion of the world will be sadly delayed unless the good Christian people of this land seize the opportunity of the moment and pour their offerings into our missionary treasuries.

It is idle to pray for open doors, for the increase of the missionary force, for the speedy conversion of the world, and keep the Lord's money locked up.

INDIAN EDUCATION.

THE annual report of the United States Commissioner of Indian Affairs makes the following statement in regard to education among the Indians :

I have already referred incidentally to the indispensable work done in the way of Indian education by the various religious organizations of the country. Although it discredits the government, it is but just to say that for some years these societies have put more money into Indian school buildings than the government has expended for that purpose, and the increase in the number of children attending school is in no small degree due to the fact that places in which to teach the children have been provided from other than government funds. Moreover, as has already been stated, in the maintenance of schools so established, the societies draw largely from their own funds to supplement the allowance granted these schools by the government. In assisting in the support of such schools the office has been entirely unsectarian, and all the leading denominations of the country are represented in Indian school work.

The Baptist *Home Mission Monthly* is authority for the statement below in regard to Roman Catholic schools among the Indians, which indicates a startling amount of government patronage given to one religious body :

The Bureau of Catholic Indian Missions has issued a tabular statement of [Roman] Catholic schools among the Indians. There are twenty day, and thirty-five boarding schools, with 2,190 boarding pupils and 870 day pupils. For these 3,060 scholars the government allows \$231,880, besides \$40,000 for subsistence, clothing, etc.

BRIEF MENTION.

WE have sent out to the Sunday-schools about 50,000 Lenten Offering Boxes. This is a much larger number than have been called for in any previous year. There has been a great stirring of interest in missions among the children of the Church, and we look for a large response at Easter. The expense of supplying these boxes is a heavy charge, and we trust all who have them will see the importance of making a liberal return to the general treasury of the Society, and so justify the outlay.

CHINA has made more progress toward civilization in the last five years than for twenty years before. The population of the empire is so vast that it is estimated that twenty-four are dying every minute, 34,560 every day, and 12,441,600 every year. At this rate the whole population of the United States would be swept off in five years! There is one Protestant missionary to every 500,000 people.

DR. TOLMAN WHEELER, of Chicago, has presented to the Western Theological Seminary, property in Chicago having a value of at least \$100,000, as a permanent endowment of that institution. He formerly gave \$100,000 for the erection of the seminary; \$5,000 for the library; \$20,000 for the erection of a clergy-house and school-house, and a hand-

some stone house as a residence for the Bishop. The Diocese of Chicago is to be congratulated.

WITH one exception, the most magnificent gift of charity in the history of the world is the gift by Baron Hirsch of \$10,000,000, which has been deposited in the Bank of London under the trusteeship of Baron Rothschild and Baron de Worms for the education of the poor Jews of Russia.

THE late Mr. W. W. Corcoran, the distinguished philanthropist, prepared before his death a volume of autograph letters, which he dedicated to his grandchildren. Following is a part of the preface to the volume: "As a private individual, inspired by an appreciation of my relations to my fellow-man, I have from my early youth to old age, endeavored to be just to all and generous to the deserving. Blessed by kind Providence with larger possessions than commonly fall to the lot of man, I have regarded them as a sacred trust for the benefit of knowledge, truth and charity. My reward has been an approving conscience and the gratifying appreciation of many good and great men, whose testimonies I have preserved in this volume for you."

AGONY THE MEASURE OF SUCCESS.

It has been said with great truth by a French Christian philosopher, that the conditions of a profound life are *love* and *sorrow*. Certainly in the greatest and deepest life that was ever lived, these are two features which mark it. We trace the Son of God from Bethlehem to Calvary by these two footprints, *love* and *sorrow*, the one ever being the consequence of the other; for where is love, there must be sorrow—every new love creates a new source of sadness.

The love of patriots creates a grief which none but patriots know. The love of parents creates sorrows which none but parents know. The love of Christians, afflictions which none but Christians know. These last are transmitted and inherited from Christ—to inherit His love is to inherit His sorrow.

If it be the glorious privilege of the Church of Jesus Christ that she is called to inherit the work of her Lord upon earth; if His ministry of reconciliation be her ministry—His mission her mission; if the obligation to preach the Gospel to every creature rests not merely upon a parting injunction, but also upon the fact that the Church of Christ—that Church which is filled with the Divine Spirit—represents Christ in the world, and in a very deep sense is to be Christ to the world; then it is evident that in carrying on her Lord's work, she will be beset by His afflictions, and assailed by His temptations.

And what were these? One affliction,

one temptation, for "He *suffered* being tempted," always and everywhere was to *avoid conflict*; to conquer Satan's kingdom without the Cross. This was the temptation in the wilderness; the temptation suggested by His disciple St. Peter, when he said, "Master, spare Thyself." It met the Saviour again in the Garden of Gethsemane, in that hour of supreme trial, when the flesh shrank from the bitterness of the coming struggle, and He cried, "If it be possible, let this cup pass from Me." The old, the daily temptation met our blessed Master once again upon the cross, it pursued Him even to death's door: "If thou be the Son of God, come down from the cross." This temptation, bear in mind, beset our Lord in connection with His great work of ministry. Is not this the perpetual affliction of all His servants—the temptation of every society of men united together to do Christ's work in the world—to forget that humiliation is the path to exaltation; that the Cross, and that which the Cross stands for—*ἀγῶνία*—is God's wonderful method for the restoration of mankind to Himself; that without it, in some form or other, we shall fail utterly to accomplish His purposes of love.

It is this thought which makes all suffering a kind of *treasure*, and which leads every man imbued with St. Paul's missionary spirit to rejoice in sharing the "afflictions of Christ for the Body's sake." It is this conviction which makes us fear with a great fear, lest our usefulness should be impaired,

and our activity in vain, by the simple action of comfort, ease, worldly security, and absence of conflict.

The Cross is not only the condition precedent; it is the very *measure of success*.

The desire to see fruit to the glory of God is the desire common to us all. Success is what all men crave: success at home, success abroad, success in our parishes, success in our schools; not reputed, but real success—*two very different things*. Although against the idolatry of success Christian men must both lift up their voices and be on their guard; although we believe that there may even be missions of ordained or permitted failure, like Isaiah's mission of failure (Isa. vi. 9, 10), in which the workman God-ward is faithful, but man-ward, unsuccessful; nevertheless, fruit to the glory of God, in the conversion of the heathen to Christ, is what all must crave who are fired with the true missionary spirit. Success alone will satisfy us. It is a question I would put to myself, and to you, "Is the true success of every Christian ordained minister and missionary, the success of every Christian layman, every Sunday-school teacher, every church, and every society, measured by the conflict involved in their labors?" I think it may be. I think we may find at the last, when in the cool of the world's evening we hear the summons, "Call the laborers," that this was the divine law which regulated success in the kingdom of righteousness, peace, and joy: not activity, not money, not organization, but conflict. True it is that every man who sows, reaps; it is only they "who sow in tears" who "shall reap in joy." The tears, that for which tears stand—*ἀγῶνια*—are the essence of the promise.

It is written of the Great Servant: "He shall see of the travail of His soul, and be satisfied"; "it pleased the Lord to smite

Him, and to put Him to grief." It is by His agony and bloody sweat, by His cross and passion, that the world is delivered. And agony, in some form or other, is still, I believe, the measure of success. Thus it is, Christian men and women in every place fill up that which is behind of the afflictions of Christ, for His Body's sake; and carry on Christ's work in the world by inheriting, not only His love, but His conflicts.

If, then, it be said that the results of missionary efforts are slender, that they do not keep pace even with the increase in the world's population, I am not careful to answer that statement. In so far as it is true, I reply, Results are at least in proportion to our painful labor. We do not, indeed, in God's Kingdom, look for ready payments, for visible and tangible results. But we are sure that the Church, the society, the men who sow in tears, whether at home or abroad, shall reap in joy, that he "who goes on his way weeping, bearing precious seed, shall *doubtless* come again with joy, bringing his sheaves with him." If the results of modern missionary labors, great and glorious as they are, be not so amazing as the results which followed the first preaching of the everlasting Gospel, may it not be explained by this law in God's Kingdom—suffering the measure of blessing?

I offer this thought to all who help in the ministering work of Christ's Church, and who do desire to see more fruit. I offer it to those who find in their Christian labors many sources of anxiety as well as of joy, and who often are tempted to fret against the difficulties of their position. Success is measured not always by joy, but more frequently by conflict in work—*From a sermon delivered by the Rev. Walter Abbot in St. Dunstan's Church, Fleet Street, London.*

PREJUDICE CHANGED TO PRAISE.

MANY who go abroad prejudiced against Foreign Missions have their prejudice changed to praise when they become acquainted by personal observation with their great value and important results. The *Missionary Outlook*, of Toronto, Canada, says that General Lew Wallace, ex-United States Minister to Turkey, said when on a recent visit to that city, that "when he went to Turkey he was prejudiced against mission-

aries. But his views of them and their work had completely changed. He had found them to be an admirable body of men, who are doing a wonderful educational and civilizing work outside their religious work."

The Hon. David B. Sikes, United States consul at Bangkok, Siam, writes: "Before I went to the East I was strongly prejudiced against the missionary enterprise and against Foreign missionaries; but, after a careful

examination of their work I became convinced of its immense value."

A very interesting illustration of the change of mind effected by full information is furnished by the following from a recent number of the *Chronicle* of the London Missionary Society: "At the annual meeting of the Rhenish Missionary Society, a Dutch gentleman, Graf O. L. H. von Limburg-Stirum, gave an interesting report of a visit he had paid to the stations of the society in Sumatra. He had been travelling for four years in the Dutch East Indies and at first allowed himself to be prejudiced against missionary work by what Europeans living there told him concerning it. He was accustomed, indeed, to write home and in the mildest way say that the missionaries were enthusiasts. But having at last met with a missionary, he went to see some of the stations, and at once his views were entirely altered. He says that the results of the mission to the Battas are so striking that the worst enemy of missions must be compelled to rejoice in them. Among other places

he visited was the valley of Silindung—a region rather difficult of access, but lovely in the extreme. Looking down into it from the pass by which it is approached, the traveller sees a river winding through it, with many islands, and here and there groups of houses, the brown roofs of which rise up among the bamboo hedges; and, best of all, church towers are seen in many directions. Here, too, is a land into which advanced (?) civilization has not as yet introduced opium and brandy. Pushing on further across a level district, called by the missionaries the *steppe*, and where also are mission stations, the count came at last to the Toba lake, which, he says, was one of the loveliest sights he beheld in all his Indian travels. Along the shores are rice-fields, with numerous villages, and on an eminence rises the church tower of Balige, the limit of his journey. As he drew near, his ear caught the sound of church music. As he says: 'To be welcomed in the land of cannibals by children singing hymns, this, indeed, shows the peace-creating power of the Gospel.'

THE CHRISTIAN MISSIONARY AND HEATHEN RELIGIONS.

A UNIQUE missionary meeting was recently held at Oxford, England, of which the following interesting account is taken from the *Times* of that city: "At the invitation of the vicar of St. Giles', and by permission of the president and fellows of St. John's College, a conference was held in the hall of that college, to consider 'the Christian missionary in relation to other religions.' Professor Max Müller presided, and there was a crowded attendance. Two missionaries—Dr. Codrington, of Melanesia, and the Rev. W. E. Cousins, of Madagascar (London Missionary Society)—gave addresses, describing the moral and spiritual conceptions of the heathen tribes among whom they have been laboring. The Melanesians distinguish between bad and good, but are without any notion of a Personal God. Ghosts and spirits they do believe in, however, and in a dim, vague way have a sense of a spiritual world. The Hovas, on the other hand, whilst enslaved by gross superstitions, have retained traces of theism.

"Professor Max Müller, in opening the conference, bore ungrudging testimony to the value of missionary labor, especially dwelling upon those aspects of it most nearly allied to his own special lines of research.

Speaking for himself, as chiefly a student of language, he said that he had counted a number of missionaries among his best friends and helpers. 'What, indeed would the science of language be without missionaries?' he asked, and then replied: 'Bishop Patten, Bishop Cotton, Bishop Colenso, Bishop Caldwell, Bishop Callaway—all have helped me in my own special studies; and not only in my study of languages, but likewise in my study of religion, of mythology, and folk-lore. Now what has been the result of studying the languages of so-called savages, a study in which missionaries have been the most successful pioneers? Why, it has helped us to discover that the dialects spoken by the people who in India threw themselves under the wheels of the car of Juggernaut, who burnt their widows, and killed their new-born children, were most nearly related to our own speech, even to English and German, and were derived from an ancient language, which has been called the most perfect language in the world, Sanskrit, the sister of Greek and Latin. The great discovery gave us some new ideas about the true history of the human race. It did for philology what Copernicus had done for astronomy—it gave us a new centre.'

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.....*

LAY HELP IN THE CHURCH.

WHEN we say that the body of the Church includes the members, the obvious and necessary inference is that everything that each and all of the several members can contribute to the general welfare of the body is involved in their relation to it. The care and sustenance of the body of Christ's Church cannot depend exclusively upon the clergy, any more than the head can dispense with the hands or the feet in providing for the wants of the physical body. There is a large sense in which this is already admitted. No one thinks of questioning that the laity should attend to the temporalities of the Church. Their financial sagacity and business habits are everywhere recognized as fittingly employed in managing the Church in all her secular relations. It is not merely the fact that a clergyman's duties lead him away from business, but by a natural intellectual and moral effect they unfit him for business. If the worldly side of religion is to be attended to with any success, it must be by those who have the requisite training for it. All this is understood. But there are many laymen whose abilities are not confined to business. There is a continually increasing volume of talent among the laity which rises to the loftier planes of intellectual and spiritual life. And there is no reason why, without in the least trenching upon the proper functions of the clergy, this body of talent cannot be pressed into the service of the Church. Why may not the intellectual force, the persuasive tongue, the skill in argument of the Christian lawyer, be used with effect in the instruction of a congregation? In the absence of the clergyman in a fully equipped parish, and still more in the conduct of mission stations, there is room for the abilities of that large class of men who love the Church and who

would be delighted to serve her if they had the chance. In view of the increasing demand for services which the clerical force is wholly inadequate to meet, it is a question of the utmost urgency, why not set our godly laity at work? If any fear that erroneous doctrine might be taught, let their fears be quieted. Of course the precaution would be taken to commission none but those of known character. And this precaution being taken, there is not a whit more reason for supposing that the average layman would teach error than that the average clergyman should do so. We entertain the conviction that the type of men we have in mind are in a high degree distinguished for their fidelity to Church principles. They represent the spirit of the body. They would be under no temptation to deviate from the line of teaching prescribed by the liturgy of the Church. They would not be likely to feel the spur of that bane of clerical soundness, "pulpit competition."

We have no specific plan to propose by which this end can be reached. That rests with those who are in authority. But that something of the kind is demanded, is plain as the day. It is demanded in all parts of the land, but especially in the West. After every appeal, the Bishops find it impossible to meet the call for clergy. Parishes are weak, stipends are low, social and educational conditions are many times uninviting, and the clergy do not always feel the call to work whether they get paid or not. If now there could be a few men in a diocese willing under the Bishop's direction to occupy these waste places, read the service, to make the Church's teaching for the day the basis for a brief instruction, a stimulus would immediately be given to the life of that "body" which we all love so much. Where the re-

lief is to come from unless in some such way it is impossible to see. The Bishop and the clergy together cannot be ubiquitous, many bye places and small vacant parishes will inevitably go without attention unless there

can be organized an additional working force, ready to go where it is sent, not dependent upon such work for support, and loving the labor for the Church's sake.—
Living Church.

ST. JOHN'S INDIAN BOARDING SCHOOL, IN SOUTH DAKOTA.

THIS admirable school is conducted in a government building which is in an almost untenable condition. The following letter to the Bishop tells of some experiences there during the storm of January 12th and 13th, 1888:

"What a tremendous storm we are just experiencing! Most intense cold, with high wind, which is blowing the snow in every direction, blinding one if he steps outside. We have never known anything like it before.

"To-day, at 12 o'clock, the mercury reached 20° below in a sheltered spot; 10° below in our sitting-room. The cows stood in their stalls all day without water, it being impossible to get them to the river, and we having only a meagre supply for the house.

"The snow drifted into the dormitories and halls until we fairly shovelled it out. Everybody in the house slept cold last night, and we were glad to light the fires when daylight came, and thaw out. It is quite remarkable that the girls preserve their sweet temper under such trying circumstances, and yet they do, although those who slept on the west side said this morning that the snow drifted on their beds all night.

"The extreme weather of the last two years has made sad ravages on the building, and we are no longer comfortable. The doors of the old part are warped out of place, so that many of these do not close tightly; the windows are very rickety and clatter back and forth in the casements. The kitchen is so cold that the girls' work-aprons freeze stiff, hanging on the wall, between breakfast and dinner, with a big fire in the stove.

"The new part of the building was so poorly built, that, I believe, it is even in a worse condition than the old. The girls are so willing and good they deserve a more comfortable home. In short, we do not consider the building in suitable condition to reopen the school another year. Cannot something be done?"

Miss Elaine Goodale visited St. John's

School in September, 1885, and in an editorial in the *Southern Workman* remarked: "I have never seen more complete control, more tact, grace, and personal magnetism, more delightful order and method, with an equally delightful spontaneity, than I saw in St. John's School on an Indian reservation."

General Armstrong, in a report of a trip made by him, said: "I must mention the good work done at the St. John's Episcopal School at this agency, by Mr. and Mrs. Kinney, assisted by Miss Stevens. They have thirty* bright Indian girls to whom they are giving an excellent practical education in household industries, besides teaching them the English language and Christian truth. The material of the school is capital, and the work is nobly done."

The next work that ought to be done in the Niobrara deanery is to provide a proper house and place of work for the able and devoted people, the teachers, and the faithful children whose efficient efforts have made for the school a name.

W. H. HARE,

Missionary Bishop of South Dakota.

A MISSIONARY in Dakota, writing concerning Campbell and Emmons counties in that state, says: "All through these parts, Russians are locating, and it is worth while to see how they build sod houses, and make them neat and comfortable; a clay plaster on the outside gives a wind and water-tight abode; a lime plaster gives a clean and cosey room inside. 'These Russians have taught us to build sod houses,' said a Holland farmer. Such a dwelling, located on a protected slope, facing the sunny south, built with walls three feet thick of compactly laid sod bricks, eight feet high, and a roomy attic, under a well thatched roof, is to be preferred to many a 'balloon frame' rattle box, a veritable refrigerator, when blizzards blow and the mercury drops to forty below."

* There are forty now.

DO INDIANS EVER LAUGH?

SOME Indian school-boys found their teacher had a great aversion to frogs. To them it was a continual source of amusement to see her run away from them. One day a boy caught one, and shut it up in the table-drawer. The teacher entered the room. All were in order; but when she opened the drawer the frog, glad to gain its liberty, leaped out upon the table and the teacher made a great ado. One of the boys in a gentlemanly way took up the frog, carried it to the door, and threw it out. No sign of enjoyment could be discerned in their faces. They remained through school hours retaining their solemn dignity. Afterwards as they told of it, they laughed until the tears came, laughed over and over again, as they remembered the dismay of the teacher. Why did they not laugh at first? They had not yet come into the ways of white men enough to realize that we would excuse rudeness in our pupils under these circumstances, and they consider it rude to laugh aloud, or to laugh at all at the expense of another in the other's presence.

An old woman who owned a poor old pony which was almost dead from starvation and hard work, had brought the pony in and tied him to the fence. He was literally "skin and bones." While I was in the house I heard the woman making a great outcry, and ran to the door just in time to see an immense flock of crows fly away. I said, "What is the matter?" She replied that the crows had come to pick her poor old pony's bones while he still lived. She saw the funny side of it as well as I, and laughed very heartily. When one of the young lady missionaries asked an Indian woman for her "Wakan sica tanka" instead of her "Waksica taka," no one laughed till the teacher was gone. When I inquired

why the dish-pan was not given, the reply was, she did not ask for the dish-pan, she asked for "the great evil spirit," and I assure you no Indian woman hears that story without laughing heartily. Another teacher meaning to ask for a tub, asked for a young man, and though to her face they did not laugh, I have seen a whole sewing-school convulsed with laughter over the mistake several times since. When one of the ministers from the East attending our meeting went up to a group of Indians who could not understand a word of English, and tried to enter into conversation, of course there was no response. He said to me as I came up, "Why do they look so solemn?" I interpreted what he said to the Indians, and all laughed, and said "We did not know what he said; why should we laugh?" It does not seem to occur to those asking the question, why they do not laugh, that they have but little to laugh at in the presence of white men.

Indian children are in the house quiet and orderly; they sit and listen to hear older people talk, and if anything is said that is very amusing, so they cannot control themselves, they put their hands on their mouths, and run outside to laugh. Men laugh gently and quietly, and now and then you may hear an old woman laugh long and loud; if so, some relative will say aside, "Hear how loud she laughs, like a white man; she is unwomanly." They are a very social people, and around the camp fire one may hear many legends and fables, hear many old war songs and nursery rhymes.

They are human. They are men and women. As a race they are neither treacherous nor lazy, but of course among them there are some who are both, just as among us.—*Miss Collins, in American Missionary.*

MISSIONARY INTELLIGENCE.

NEVADA AND UTAH.—Bishop Tuttle sends to the *Churchman* the following letter, dated January 28th, regarding the consecration of Bishop Leonard, his successor in the Bishopric of Utah: "We have just consecrated the Right Rev. Abiel Leonard, D.D., to be the Missionary Bishop of Nevada and Utah. Earnestly interested in his work he intends

to push on to Salt Lake City within two or three weeks. Nine Bishops of us at his consecration wished him God-speed.

"The venerable Bishop of Kansas was the consecrator, and surprised us with his freshness and vigor. Twenty-seven clergymen were present from the Dioceses of Missouri, Kansas, Springfield and Indiana, and from

the Missionary District of Wyoming and Idaho. The offerings, ninety-seven dollars, were special for Nevada and Utah.

"My heart and prayers go forth for my brother in his work. It may be understood how well I know what he is facing. I fervently hope and I humbly ask that the loving and generous hearts who for twenty years have stood by me in the work of that strange field will stand by him also. Then will his heart be cheered and his way be brightened wonderfully.

"Things in the field are in organized shape it is true, and the people themselves meet the most of current expenses. Yet some taxes, insurances, and assessments for emergencies constantly fall upon the Bishop and his purse. And the scholarships remain still the provided commissariat necessary for the missionary campaign in Utah.

"Dear friends, continue your help, I pray you, to my brother, the Right Rev. Abiel Leonard, D.D., Salt Lake City, Utah. All letters so directed will reach him.

"And dear friends again, my heart is filled in its depths with loving and grateful memories of your generous helpfulness to me in the frontier work for all these twenty years, and I sadly say my good-by to you, and gladly add, God bless and reward you ever."

Bishop Tuttle's Farewell to Utah.—"To MY MANY FRIENDS IN UTAH: The time has come for my official good-by. To-morrow Bishop Leonard, your new Bishop, is to be consecrated. To-day I have turned over to him all the documents and accounts pertaining to the district. I know the past, and from it can forecast the future, and so I feel well assured that you will loyally and lovingly stand by him in the work that he comes to do. For a year and a half, though separated from you, I have remained in charge as your Bishop. This charge has been a comfort to me, and there is no little sadness in my heart that now the last official connection between us is to be cut. I cling to the comfort of the thought that official separation has no power to carry with it personal estrangement. Nearly twenty-one years of my life have been spent upon you. Memories of those years pour in upon me like a flood. You have been very kind to me in them all. Many have been my failures. May God forgive them, and my unfaithfulness to you. It makes my heart ache that I am to be associated with you no more. I hope that you

and I have done somewhat together for the higher aims of our better nature and the holy work God gives us to do. Go on, dear friends, praying God for help in these higher and holier ways. Think gently of me, I pray you, for my seeming desertion from your side. Your esteem and love are among the most precious things that earth has brought me. It would sadden me unspeakably to lose them. Good-by! Stand true to God's will and to His work, in your own souls and those of your fellow-men. May He bring our sundered lives again together in the home that He offers us, for the dear Lord's sake! That glad hope in my heart puts a cheery undertone into the sad word, Good-by. Your grateful, unforgetting friend of many years,

"DANIEL S. TUTTLE."

NORTH DAKOTA.—The progress in Church work in this jurisdiction has been most gratifying. Although many obstacles have been encountered, still since Bishop Walker entered upon his official duties the friends of the Church have come to his assistance, and rallied to his support with willing minds, and lovingly seconded all his efforts to establish Church services where none were held before, and in organizing for Church extension in this great and growing Northwest. Several very beautiful church edifices have been erected, and others soon will be. While this part of the territory is almost destitute of stone suitable for building purposes, yet it has been found that the bowlders lying in many places upon these broad prairies can be utilized for that purpose. These new buildings are all made of that material, and by the skill of the mason it makes a very unique and pretty building. This is done by splitting them in two, dressing them, and placing the flat side to the weather and backing up with other material.
—*North Dakota Churchman.*

SOUTH DAKOTA.—The celebration at Sioux Falls of the fifteenth anniversary of Bishop Hare's consecration to the Episcopate, which we noticed last month, was a very interesting occasion.

At half-past ten in the morning, a service was held in the cathedral, at which the Bishop made an address, reviewing his work in the Episcopate. Upon the conclusion of the service the clergy and others held a con-

ference upon the work of the jurisdiction, and then met at All Saints' School, where dinner was served to twenty-four guests, at which the Rev. C. H. Bohn presided.

In the evening a public reception was given to the Bishop, preceding which a costly set of robes was presented to the Bishop by friends in the jurisdiction, the Rev. J. H. Babcock making, for the donors, a presentation address. To this address the Bishop responded, when Mr. R. W. Folds, senior warden of Calvary Cathedral, Sioux Falls, presented to the Bishop the following resolutions, adopted at a special meeting of the vestry:

Resolved: That we, the wardens and vestrymen of Calvary Cathedral, hereby offer our congratulations to the Right Rev. William H. Hare, on this the fifteenth anniversary of his consecration as Bishop.

Resolved: That we desire to express our hearty thanks for his timely counsel and Godly admonitions, as well as the tender care with which he has nurtured this church to its present prosperity.

Resolved: That we truly feel in our beloved Bishop a father in God, who by patience and self-denial has ever gone before us as an example in the work for the Lord, and trust we may long have his spiritual guidance and advice.

Signed,

R. W. FOLDS, Senior Warden.	} Vestrymen.
G. W. LEWIS, Junior Warden.	
JOHN S. LEWIS,	
E. G. WRIGHT,	
C. H. MUMBY,	

A Trip by the Bishop.—In an extended account of a recent visitation in his jurisdiction Bishop Hare writes as follows: "The Rev. Mr. Van Deerlin and his assistant, the Rev. Mr. Weddell, have but lately taken possession of the Rosebud mission, which until last spring was under the care of the Rev. Mr. Cleveland. I found them assiduously picking up the stitches which had been dropped since Mr. Cleveland left, and bravely enduring the misery of keeping 'bachelor's hall' in a house but ill prepared for the winter's cold and wind. They had been most courteously received and entertained on their arrival by the agent, the trader and others at the agency; but had felt that they had trespassed enough upon their hospitality, and ought to take possession of the mission house. There I found them.

"Mr. Van Deerlin became quite ill the evening of our arrival, the result of a whole day's drive in the cold without food. He crept into bed and we undertook to nurse him. 'Well,' said I to Mr. Weddell, 'what have you got to tempt his appetite?' 'Not

much,' he replied. 'I am heating some milk here in this tin and I thought I'd make him some coffee.' 'Tea,' said I, 'is better for him. Have you any tea?' 'No, we haven't any tea.' 'Have you any bread?' 'No, we haven't learned how to make bread yet.' 'Have you any crackers or biscuits?' 'No, they are all gone—we both expected to take tea out this evening—but we have a can of salmon.'

"Having so little for the invalid's stomach, we resolved to apply hot water to his feet. Meantime the last bell for service was ringing. To cut a long story short, we did the best we could for the sick brother and hurried off to service. The next morning the sick man was quite relieved, dread of being further nursed by two men having, I am sure, far more to do with his recovery than any of our medicaments.

"Thursday I drove out to St. Mary's mission Indian boarding-school, about fifteen miles from the agency. The building stands up grandly in the midst of its 160 acres of farm land; but fine as it is, it is not as attractive as the work which is done within it. The children welcomed me lovingly, and answered my questions in the chapel very satisfactorily. Order and neatness prevailed everywhere, results obtained, I fear, only by overwork on the part of those in charge. They must work all day and sleep at night 'with one eye open.'

"From an eastern mother I received some time ago the letter which I subjoin. It will touch many a heart, I doubt not, as it has moved mine:

"I find that ——— is in your jurisdiction. I therefore write to ascertain the probability of establishing an Episcopal church there. My oldest son is there. He was a communicant, and writes me he longs for his own Church again, and from its influence I hope everything for my boy—cut off as he is from every association by birth.

"My boy's life is a hard one, and his mother's heart is wrung with anxiety. His wife desires to join the church, which, I pray may be established—then I shall feel somewhat comforted about my boy, and as if he were under the care of a dear father in God. He has known only holy influences from birth, till forced to go into the world for himself. God grant that with a church all may come back to my boy."

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.*

A MISSIONARY TOUR THROUGH SOUTHERN DIOCESES.

MISS CARTER and I will soon complete the sixth week of our missionary trip through the South. We have visited Tennessee, Arkansas, Mississippi, Alabama, Louisiana, Georgia, and South Carolina. The people have everywhere heard us gladly. I have confined my addresses to Christian work in Japan, and the grand opportunities God is now giving His Church to win the empire for Him. With one or two exceptions, the cities visited have never before had Foreign Missions presented to them by a returned missionary. So I think you will be interested to hear something about only one week's work.

At the beginning of the week, on Sunday, in answer to the appeal made for teachers, a lady offered herself. She has had years of experience in teaching, and is most heartily endorsed by her rector and those who know her well. On Wednesday we reached another city. Miss Carter and I both made two addresses in different parishes. Here, another young lady of experience in teaching offered herself after long and careful deliberation. Every one speaks in the highest terms of her. Her rector says: "She is able to do anything." She has had success in winning the hearts of children.

The recent evening that we were in that city, I expected to have a large congregation to listen to a talk on Japan. But rain and certain public entertainments conspired against me. Very few people were present, but I told the story as if the house were full. At the close I suggested that the ladies' guild of the parish should pledge \$100 for the year, for Bible-women in Japan. As I was passing out of the church after service the sexton ran after me, and said: "The ladies wish to see you a moment."

I returned and was met by a lady, who introduced herself as the president of the guild. She introduced two or three other ladies, and then said, "We have been talking the matter over, and have decided to pledge you the \$100. We will raise it and send it to you at once."

The next day we went to another city. Here, the rector pledged fifty dollars for Japan, to be given by his band of "Ministering Children." After service, a young clergyman said he would like to have a talk with me. I took him to my room, and he told me that for years he had wished to go into the Foreign field, but had been hindered, as he had an aged father to care for. "Now," said he, "my father is at rest, and I am at liberty. I have not been allowed to do something that I was intending to do, and I think Providence is leading me to the Foreign work I have so long desired to do." He left me, saying he would write to you. He has been engaged for seven years in hard, earnest missionary work in the South, and I have doubts whether his diocese will allow him to leave.

The following day found us in a new field of labor. Here, \$140 was pledged for work among the Japanese women and girls. After evening service, a most touching thing happened. I had made the strongest appeal for helpers that I could possibly make. Among other things I said that frequently young ladies had told me, "I would so like to go to Japan; but my mother will not let me go." Then an appeal was made to the mothers to consecrate to the mission work of the Church, their children, who once were dedicated to God in Baptism. After service, I was introduced to several ladies, one of whom was leading a very fine-looking boy.

I took his face in my hands, and said I would tell him a story. I then told him of an English clergyman who was about starting for Japan, and was making missionary addresses before sailing. At one sermon a lady came forward and said, "I will dedicate my son to the Lord for mission work." The clergyman remembered the boy, and after he had been in Japan a year or so, he sent for him to come out. He was not exactly a boy, but a grown young man. He is now faithfully at work in Japan, teaching English in Japanese schools. After telling the story I turned to go away, when the mother took my hand, and trembling with the emotion that only a mother can know, said: "I consecrated him to the Lord's work to-night." That little boy will grow up with a Christian mother's daily prayers that he may become a missionary of the Cross.

The next day a young man called upon me, with a note from his rector, reading "With my heartiest endorsement." He came to see me in regard to my appeal for teachers for St. Paul's School, Tokio. He was a very finely appearing young man, twenty-four years old. He comes from a good family. His father was a judge, and

his older brother is now a lawyer. I asked the young man what branch of study he was most proficient in. He replied, "Mathematics." It happened that on that very morning I received a letter from Mr. J. McD. Gardner, head-master of St. Paul's School, Tokio, in which he said, "I wish a teacher of mathematics just as soon as one can get here." Now, the demand came in the morning, and *just the person to fill the demand* came at noon. Was this only a coincidence?

At noon on Sunday a lady came to the house where I was staying and told me, "I have heard Foreign missionary appeals before to-day; but the appeal from Japan was the first one to reach my heart. I will pledge you fifty dollars."

To sum up the week's work: Two lady teachers, one clergyman, and one male teacher, all for Japan. Money pledged to the amount of \$290, exclusive of offertories taken at the times of addresses. And all this is only the first-fruits, the beginning of giving and working. This trip has convinced me that the reason people take no greater interest in Foreign Missions is simply because they know nothing about them.

E. R. WOODMAN.

CHARLESTON, S. C., February 9th, 1888.

AFRICA.

MISS MERRIAM'S ARRIVAL.

THE Rev. H. C. Nyema Merriam, under date of December 6th, 1887, writes from Cape Mount: "I take great pleasure in informing you of the arrival of Miss Mary B. Merriam. The vessel reached this port on the 17th of November, and we were all very glad to see and welcome her. As for myself I cannot express the feelings that overcame me when I saw her as my very good godmother, whom I have been longing to see very much, and as a co-worker. She entered upon her duties at once, and is

full of enthusiasm and zeal for the work of her Master.

"The Bishop arrived here in a German steamer, on his visitation to this station, the same morning Miss Merriam came ashore. The Bishop confirmed eleven pupils—four boys and seven girls—and had a very interesting service. He left on the barque 'Liberia,' with the Rev. John B. Williams.

"We had our annual examination on the 29th and 30th of November, when the pupils did well again in their various studies."

CHINA.

CHRISTMAS SERVICES IN THE MISSION.

THE Rev. E. H. Thomson writes from Shanghai on the 30th of December as follows: "Mr. Pott was in from Kia-ting at Christmas. He preached an excellent sermon in Chinese on Christmas morning, at the Church of Our Saviour, Hankow. His pronunciation is very good and clear.

"Mr. Zu Soong Yen gives very pleasant

accounts of the Christmas festivities and baptisms at Kong-wan and San-ting-kew. Miss Spencer, Mrs. Thomson and myself were at the native Christians' feast in the city, at Christ Church. The church was very prettily decorated by the native Christians. The feast for the very poor was largely provided for by Miss Spencer, who enjoyed seeing their enjoyment. She had

also spent much thought and labor on the Christmas-tree for the college boys, which was richly enjoyed by all. Miss Wong had got up with the help of some kind friends a beautiful Christmas-tree for St. Mary's Hall. Mr. Pott was a leader of the work on every hand. We had a very pleasant Christmas Eve service after the trees had passed from their brightness."

MR. SOWERBY'S MOVEMENTS.

A letter received from the Rev. Herbert Sowerby announces that he purposed to sail from China for England, with Mrs. Sowerby and their children, for his year's vacation, on the 15th of December. Mr. Sowerby informs us that he purposes to visit the United States before the expiration of his leave of absence.

JAPAN.

ENCOURAGING NEWS.

BISHOP WILLIAMS writes in a personal letter to the Rev. Mr. McKim, now on leave of absence in this country, of a visit to Osaka during the Christmas holidays, as follows: "Things are 'booming.' Mr. Page is working like a Trojan, and seems to be in his element when he has his hands full. He was trying to rouse the Christians to work more and pray more and preach more. He was having prayers with them twice a day during the week, and the week after intended to have preaching every night at the Holy Comforter. Christmas Day and the Sunday before fifty persons were baptized in the three Osaka churches. Sixty-three were confirmed in Osaka, thirteen in Wakayama and thirty-one in Nara; of whom seven were from Tawaramoto and one from Takata—making 107 during my visit. I was unable to visit the other places where candidates for confirmation are ready, and shall try to go to them on my next visit to Osaka. The people of Kutara have all 'kotowaried' to the Buddhist priest. He called in the assistance of four or five of his brethren; but it had no effect. He then went from house to house and asked if he had done anything wrong, or if they had anything against him. They said, 'No; but we know a better way and we don't want Buddhism any longer.' This does not mean that all are or intend to be Christians, but the catechist, Mr. Hanada, from Wakayama, who brought the report, thinks that many will be Christians. There are now ten catechumens in the village.

"All looks well all along the line, and you have a good prospect of bringing many to the 'obedience of the faith' all through your field. For your sake I could wish that you might have been able to stay longer with your dear ones at home; but for my own sake and the work's sake I am rejoiced

to learn that you are to return to Japan in March. A little whisper had come to me that you would not return. I would not believe it; but when repeated, a little bit of fear would now and then arise. However, I stoutly maintained that you were too good and true a man, and too earnest a minister of Christ, too much interested in your work here to which the Master had called you, to let anything keep you from doing His glorious work in Japan, which He is so richly blessing. So you can understand that when your letter came, telling me you were coming back in March, and most generously said you are willing to go wherever it may be thought best, I felt that I should like to have you with me, that I might give you a good, hearty hug.

"With our present weak force it hardly seems best for us to undertake new work in Kioto, though I wish we were in a position to begin. If we get a little stronger, which I hope may be before very long, we may be able to occupy the city, though we must expect to find it hard work there. Mr. Tamaki and the Christians in Nara, when they learned that you were thinking of going to Kioto, wrote to me urging the claims of Nara. They said that Kioto was so well manned by the 'Rumiaes' that your work would not tell so much there; that Nara had now been made a *ken* and officers had gone there to live, and the place must grow and become a more important centre than it has been; that it is practically unoccupied except by our Church, and if you would go to Nara you could build up a strong church in a very short time."

THE OSAKA LADIES' INSTITUTE.

Bishop Williams writes from Tokio, under date of January 17th, as follows: "You may recollect that some time since reference was made in one of my letters to the Ladies' Institute of Osaka. In that letter I men-

tioned that the Church Missionary Society had promised to send out teachers for it; but the English missionaries in Osaka have concluded to withdraw finally from the institute. During my late visit to Osaka the committee which has in charge the management of the institute, requested me to ask our Board to send out an American lady as a teacher for them.

"All the members of our mission in Osaka think this is such a good opportunity for doing good among the ladies of the higher classes that we should not let it slip. Some of the best people in the city have the management of the institution. The governor was until lately its president, and though he has felt obliged to withdraw from this position, he promises to do what he can to further the prosperity of the institute. Mr. Fujita, one of the wealthiest merchants, if not the wealthiest, in the city, is now president. Of the members of the committee, Mr. Totoki, whose wife is one of our communicants, is a judge; Mr. Amano is the manager of the Osaka museum; Mr. Mochidzuka is a man of standing in the community, and Mr. Mori, a communicant of our Church, is a teacher and the real working man of the committee, who will do all he can to advance the interests of the Church.

"The rules of the institute provide that a Sunday-school may be held in the building, and full liberty to teach the Bible and Christianity after school hours will be granted. Since the commencement of the institute foreign ladies have been teaching the Bible in the Sunday-school, and as a result, Mrs. Laning informs me, there are now seven of the ladies of the institute who wish to be prepared for Holy Baptism.

"This opportunity for reaching the better class of the community in Osaka cannot be neglected, and I feel confident that the Board will be ready to vote the necessary money without delay.

"The question is, where can a suitable person be found, ready and willing to throw

herself heart and soul into this work? The committee wish her to teach only the English branches at present, and so do not object to her being as much as forty-odd years of age; in fact they would rather not have a very young lady. They would prefer to have one who has had some experience in teaching, and knows something of the world. To succeed she ought to be a well educated, earnest, Christian woman, with good common sense and withal a *true lady*, of good manners and address. Special stress should be laid on this, as those among whom she will have to labor are ladies, gentle and lady-like, who will fully appreciate this in their teacher.

"I trust you may be able to find a superior woman for this place and send her promptly. The lady (a communicant of our Church) whom they have engaged at present will leave Osaka at the end of March, and if it be possible the committee wish the lady who may be sent to be here when she leaves, to take her place.

"Mr. McKim writes me from the United States that several experienced lady teachers of high Christian character and warmly recommended who have applied for appointment to Japan, have been rejected because they were over thirty years of age. If this be correct you will probably know where to find the person needed, and send her out at once.

"To show you how this opening strikes others on the spot, I may mention that when Mr. Wigram, one of the secretaries of the Church Missionary Society was in Japan lately, and was asked if his society would not send out a teacher, said, 'Yes, and if the society declines, I will send one myself.' There are ladies well fitted for this work, anxious to serve our Blessed Master, who, if they were only on the spot, and could see what a splendid opportunity for telling work for Him is now offered would gladly embrace it. Please try to find the right one, and lay the matter properly before her."

HAITI.

ANNUAL MEETING OF THE CONVOCATION.

BISHOP HOLLY, in a letter dated at Port-au-Prince on the 14th of January last, thus writes: "The annual convocation of the clergy and laity has just taken place in this city. The attendance of the public at the

religious services held during the session has been unusually large and gratifying. The session is generally confined to two days, during which six sittings are held, four of which are religious assemblies.

"The first day of the session is fixed for

the First Sunday after the Epiphany, so as to allow the clergy to get through with the services connected with the Christmas holidays in their respective congregations before coming to assist at convocation. All the services on this day, three in all, are necessarily for religious devotion and instruction.

"The opening service, at 10 A. M., is for the Holy Communion and the annual convocation sermon, which this year was preached by the Rev. Mr. Benedict, of Cayes. The second sitting was at 3 P. M. the same day for catechising and addressing the children of the Sunday-school. This is a fixed feature in our annual meetings, with the view of having the children and their teachers feel that they are specially cared for by the whole Church, and that they have some part and lot in this annual assembly. This is also done with the hope that the children will thereby grow up with an increased interest in the Church, and feel the responsibility of entering into our labors to carry on the good work when we shall have entered into rest. The third sitting was at 7 P. M. when the missionary sermon was preached. This feature in our exercises is intended to bring out in more vivid colors the duty of carrying on the work of evangelizing the human race, wheresoever found in ignorance of the Gospel, than may be done in the annual sermon preached at the opening service of the convocation.

"Two sittings, at 9 A. M. and at 3 P. M., of the second day were devoted to the routine business of the convocation.

"The sixth and last sitting was at 7 P. M. of the second day. This is always a missionary meeting, opened by the invocation of the Holy Ghost, by singing the French version of the hymn 'Come Holy Ghost' and saying the prayer of the Office of Institution: 'O God, Holy Ghost.' After this another hymn is sung, when the Bishop reads his annual address, giving account of the work in this jurisdiction, and referring to important points of Church work abroad. The declaration of the American Bishops on the unity of Christians, the autonomous organization of the Church in Japan, the circular of the three leading English Bishops calling attention to the demoralizing influence of the traffic in ardent spirits among uncivilized tribes carried on by European traders, and the call for the third Pan-Anglican synod for July, 1888, were referred to in the Bishop's

address, with passing comments thereon. Feeling allusion was also made to three of the American Bishops deceased last year, who had exercised episcopal functions to consolidate the work in Haiti—Bishop Lee, who first visited the island to exercise episcopal functions in 1863, and was a member of the commission of Bishops on Haiti; Bishop Stevens, who ordained two of the Haitien clergy (the Rev. Messrs. Jones and Benedict), and Bishop Horatio Potter, who, with Bishop Stevens, presented the Bishop of Haiti to the Presiding Bishop in 1874, for consecration; all of whom afterward united in the imposition of hands at his consecration. It was also stated that the last official public act of the late Bishop Smith, deceased in May, 1884, was to preside at the nomination of Bishop Ferguson as Bishop of the sister republic of Liberia; and that over thirty years ago, he had in a published article, while still in exercise as Bishop of Kentucky, then a slave state, declared himself in favor at the proper time of the consecration to the Episcopate of men of the African race. Among others he named as likely candidates the present Bishop of Haiti, who was then a Presbyter in the Diocese of Connecticut. He lived to preside at the consecration of this latter to the Episcopate in 1874, and ten years later to preside at the nomination to the Episcopate of another descendant of the African race, as a Bishop in Liberia.

"At the close of the Bishop's address, missionary speeches were made by the Rev. Messrs. Ledan, Battiste, Benedict and Cadiche. Stirring missionary hymns were sung after the address and each speech, and the exercises closed with missionary prayers, for the work in Haiti and abroad; for the circulation of the Holy Scriptures; and for missionaries engaged in the work of evangelization; followed by the benediction given by the Bishop.

"At the opening service on Sunday the 8th inst. the Psalter for the day was chanted antiphonally by two choirs, and the Litany was also sung by the Rev. T. F. Holly as Precentor. Special pains are taken to make these annual gatherings as important spiritually and imposing liturgically as possible, so as to hold out a lofty ideal to which all are stimulated to put forth efforts to attain. Thus our missionaries return home spiritually invigorated, to pursue with renewed zeal, during another year, their Gospel work."

MISCELLANY.

TOPICS FOR PRAYER.

- I. THAT the Laymen's Enrolment Plan may meet with good success during this season of Lent.
- II. Thanksgiving for the recent converts in the Japan mission, and prayer that they may be strengthened in the Christian life.

FAREWELL TO A MISSIONARY.

"FAREWELL." The last low word is said,
The last long look is given,
And we are parted, next to meet
Again may be in Heaven.

Farewell. We send you not alone,
Our faith, our prayers go too;
Take them and go—we may not come,
We stay and pray for you.

God has not given to us the call
To serve Him far from home;
But one in heart with you we kneel,
And plead, "Thy Kingdom come."

God bless you in your sacred work,
And guide you every hour;
And when you labor in His name
Make known His Spirit's power.

Then bravely face the unknown years,
Confiding in His aid;
Close follow in the Master's steps—
Press on; be not afraid.

God give you wisdom's priceless gift,
And make your joy increase;
And grant you 'midst life's searching storms,
His deep, untroubled peace.

Your lives are safe in God's dear hand,
We love to know it so;
Unless we knew He cared for you,
We could not bid you go.

To Jesus Christ, our common Lord,
Our Master and our Friend,
Your lives, your work, your power to serve,
We fearlessly commend.

And so, farewell. Though far apart,
Our faith, our joy, is one;
And we shall meet at Jesus' feet
When all our work is done.

—E. H. C.

YOUNG PEOPLE AND MISSIONS.

PROFESSOR HENRY DRUMMOND, the author of "Natural Law in the Spiritual World," has delivered an address, characterized by his usual force, on the importance of interesting young people systematically and deeply in the work of missions. He said: "Children are not yet rooted in the environment of any country. It is only as we grow up that we become provincial. No man, in fact, has a finer chance in any department of Christian work than the teacher who would interest the young in missions. There is that in the instincts of the young which affords enormous leverage; between the wonderfully adventurous spirit of the boy and the heroic career of the missionary there is natural sympathy. The facts will make all the impression, create all the interest, enlist all the scholars *if they are only known*, and the teacher should know them."

After remarking on the point that in order to deepen this interest it should be made specific and practical, Professor Drummond insisted upon the importance of having missionary maps, the giving of magic-lantern exhibitions with missionary slides, and the showing curiosities from missionary countries; also upon the circulation of first-class missionary literature, and addresses from missionaries temporarily away from their fields. He concluded as follows: "Interesting scholars to become missionaries is the highest department of our work, and the one most of all neglected. It is not enough to watch among the scholars for an interest in missions. We must watch for the dawn of the missionary spirit, and direct the picked few who manifest it, by solemn and careful steps. The missionary spirit steals into the mind at a very tender age. It is too great a thing to come late—it has to bear too much strain to be of hasty growth. Its seed must be in the virgin soil of the heart, and it must mature from the beginning of active growth. The few missionaries whom I have ventured to sound upon this matter have unanimously testified that the call came to them when very young; and I am inclined to place the usual time of impression at about the age of twelve years. This fact

gives a new impulse to all the missionary work of the Sunday-school."

LAVISHNESS OF DIVINE LOVE.

THERE is a certain lavishness in the love, and in the loving ministry, of our Lord, as He gives good gifts to those who are in need. He seems to give more than is necessary; and in this also He is an example to all of us. The idea that we ought to be very economical especially in religious giving or doing, is an idea that can be carried quite too far. That was the idea of the Apostles when they found fault with the lavishness of Mary of Bethany in pouring out the costly perfumed oil regardless of its expensiveness. Our Lord, however, commended her for that uncalculating spirit of affectionate devotedness. Dr. Bruce, in calling attention to this truth, suggests that the very word "usefulness" to which, as a test, so many Christians would bring all their religious activities, finds no place in the New Testament. David thanked the Lord that his cup was running over, and the Son of David gave as His idea of a good measure in all giving and doing, a measure that is "pressed down," and "shaken together," and "running over." In showing your love for Christ or for Christ's loved ones, you need have little fear of over-saying, or over-doing. The real danger in the Christian life is of falling short, rather than of going beyond, a proper and reasonable limit.—*Dr. H. Clay Trumbull.*

HAZARDING THEIR LIVES.

A NEW department in the *Missionary Review* is styled the international department. It is conducted by the Rev. Dr. Gracey, the president of the International Missionary Union. In a report of the last annual meeting of the union, Dr. Gracey gives the following interesting account of some of the experiences of the missionaries who were present: "Here were men and women who had hazarded their lives for the Lord Jesus. The 'beloved physician,' Dr. S. M. House, had been gored by an elephant; Jonathan Wilson, a pioneer to the Laos mission, was imperilled when his converts were slain by royal order. The younger brother and sister Lewis, of far western China, had faced the fury of a Chinese mob that plundered and destroyed their chapel and their home, compelling them and their colleagues to set off in native boats on a fifteen-hundred-mile

journey down the great Yang-tse-kiang to the sea. Here were those whose hearts had been kept from fear when 2,000 in a day were dying of cholera in the capital city of Siam, where they lived; men who had given bread to the famishing thousands in north China, saving many lives at the risk of their own; those who had ministered to the lepers and outcasts of India. Some had lived with the savage Santals in their jungle homes, and with the red men of our continent in their wigwams. Others, on their mission-preaching tours, had travelled in wheelbarrows, in sledges drawn by dogs, in palankeens, in jinrikishas, in birch-bark canoes, on elephants, on camels, and hundreds of miles on snow-shoes. One member had been speared by Malay pirates, and another, like Paul, had been shipwrecked and cast anchor on an island in the Mediterranean sea. But whatever else had been their experiences or deliverances, all could speak of the blessedness of the Master's service, and of souls once without hope turned from darkness to light and rejoicing in the Saviour they had found."

INCREASE OF OUR POPULATION.

How few adequately realize in a religious way the immense strides onward of this nation. The increase among us in population alone, when what it stands for is understood, is something startling. Every working day in each week since the present year [1887] began enough foreigners of all lineages and languages have come among us to build a city of 2,000 people on some hillside, or on some plain, or in some mountain valley. The upspringing of towns and villages in our nation almost outstrips the powers of arithmetic to compute, and fairly puts a strain, it may be said, upon the multiplication table. The immigrant, headed by the locomotive on tracks of steel, to-day is whirled in hosts over these great plains, as fertile as vast, and up the thousand fat valleys hidden away in the mountains beyond. Here cities are rising in the far West as a dream of the far East, which will soon count their thousands before millions of the intelligent of the land ever hear of their existence or of their names. Here hour by hour the foundations of empire are being laid for America, and indeed for the world. Here myriads are coming, bringing untold and age-long contaminations and curses

along with them, to leave for good or evil their impress upon the republic not only, but upon the race. What are we doing? As Christians are we awake, are we surely awake, or are we asleep?—*Rev. Wm. J. Skillman.*

—
NOT MINE.

It is not mine to run with eager feet,
Along life's crowded ways, my Lord to meet.

It is not mine to pour the oil and wine,
Or bring the purple robe and linen fine.

It is not mine to walk through valleys dim,
Or climb far mountain heights, alone with Him.

He hath no need of me in grand affairs,
Where fields are lost, or crowns won unawares.

Yet, Master, if I may make one pale flower
Bloom brighter, for Thy sake, through one
short hour;

If I, in harvest-fields, where strong ones
reap,
May bind one golden sheaf for Love to keep;

May speak one quiet word when all is still,
Helping some fainting heart to bear Thy
will;

Or sing one high, clear song, on which may
soar
Some glad soul heavenward, I ask no more!
—*Mrs. Julia L. C. Dorr.*

—
DAKOTA AS A MISSION FIELD.

THE Rev. John B. Pomeroy contributes an interesting article to the *Church at Home and Abroad* concerning the Territory of Dakota as a mission field. He says: "Dakota has made unparalleled strides during the past ten years. It seems almost incredible that in half that time its population has trebled, and its progress and prosperity have been correspondingly great. Agricultural development has been so rapid that Dakota's wheat crop is greater than was ever credited to any one state for a season's yield, and was in 1887 equivalent to one-seventh of the total wheat crop of the Union in 1886, or about one-thirtieth of the wheat crop of the world. Dakota is the queen of the territories. More than fifty counties have voted

out the saloon. The Church is growing rapidly. There is still open to settlement a district about the size of Maine or Indiana, comprising about 20,000,000 acres. A population of 5,000,000 can be supported. Wheat enough can be raised in Dakota to make bread for the nation. Surely the Church cannot afford to neglect so fair a field, where already such a beginning has been made. Never was there such a Home Mission field as Dakota to-day."

—
A QUESTION TO HOLD A MAN.

THERE is no question that I know of that so holds a man, once interested, and so grows upon him, as this Indian question. I was first interested in this subject about ten years ago in the city of Boston, where Bright Eyes, Mr. Tibbles, and old Standing Bear came to tell of the wrongs of the Poncas. They were to hold a public meeting. Wendell Phillips was to speak. I went to that meeting more with a desire to hear Phillips than from any interest in the Indian. At that time all I knew about him was what I had learned from the current literature and romance, and my idea was very far from correct. At that meeting a state of affairs was shown to exist that seemed astounding and impossible. A committee was appointed to investigate these statements. They found that the half had not been told. That committee started measures that rectified these wrongs done to the Poncas. It commenced suit under the fourteenth amendment to see whether the Indians were citizens. The judges of the supreme court decided that the Indian was not a person under the law. Then it tried other channels to get legislation that would help the Indian. Senator Dawes soon became interested in this question, and from that time to the present he has been interested; and how much the Indian owes to the legislation which has been started and carried forward by Senator Dawes but very few people know; but it must be followed by other legislation before the Indian is safe.

In Boston, Mrs. H. H. Jackson listened to the statement of Bright Eyes in regard to the wrongs suffered by her people. She came to her and said: "It is not possible that these things can be true." Bright Eyes showed her the official documents; she convinced her that it was true. From that hour that woman's whole soul was in the

work. She afterward wrote "A Century of Dishonor," and "Ramona," which has preached for the Indians and will continue to do so. She gave her life finally for the Indians, the sickness that caused her death being brought on while engaged in work for them. This work gets hold of a man, if he has any blood in his veins and sympathy in his heart, and makes him feel, if he would stand without condemnation before God in the last day, that he must do something to redeem his country from dishonor, and deliver this people from worse than slavery.—
Frank Wood, in the American Missionary.

LIVING IN A NEW WORLD.

In a book recently published in England, entitled "Jottings in the Pacific," by the Rev. Wyatt Gill, it is said: "More than a generation has passed away since the missionaries began their work in the Pacific. In nothing is the contrast between the past and present more distinctly marked than in the matter of cleanliness. The Hervey islanders in their original condition were never a cleanly race. In most of the islands fresh water is scarce; so that their sin was venial. A saponaceous plant known as the *tutututu*, was used in the early days of Christianity for washing clothes instead of soap. The trunk of the tree, which grows in the interstices of the coral rock near the sea, was scraped with a piece of hoop-iron or a knife; these scrapings mixed with water make a good lather. As commerce sprang up in the wake of Christianity, soap became plentiful and this saponaceous tree was allowed to grow unmolested.

"At the beginning of our work I have known natives to wear a shirt day and night until it fell to pieces. These wiseacres declined to use proffered soap, lest the precious garment should wear out the sooner! The increase of the soap trade in the Pacific is a fair index of the advance of our work on the side of civilization. In all Protestant native communities vast quantities of soap are disposed of. It is a pleasant thing on the Lord's Day from the pulpit to survey the clean and neat appearance of the congregation in contrast with the dirt of former days. In those early days the exclusive use of well-oiled native cloth was not favorable to cleanliness. At times the strong scent of these garments was overpowering to European nostrils, although agreeable enough to the

islanders. To day it seems as though we live in a new world, so cleanly (comparatively speaking) have our converts become in respect to their persons and garments."

THE HENRY MARTYN HALL.

THE memory of Henry Martyn has now received a visible tribute by the building of a hall in the very heart of Cambridge, his own university town. Small in dimensions, but admirably convenient because of its situation, it is to serve as the place where Church societies may hold meetings, regular or special, when no appeal is made for a large public gathering. It will be the local habitation of the Church Missionary Union, of the S.P. G. University Association, of the university daily prayer meeting, of the university branch of the Church Temperance Society, and others. And to many of us it will be specially notable that these various agencies for good will meet in a hall named after one who will always keep in our remembrance the great cause of Foreign Missions.

The opening of the hall was preceded by a noble sermon, or rather by two sermons, for in the sermon before the university on the Sunday preceding, the master of the Temple took the occasion of offering an eloquent tribute to the character of Martyn. "His was the hero-life of my boyhood," said Dr. Vaughan. If we consider the preacher and his influence in our Church, and the audience before which he made this avowal, we may well think that this tribute might have been as precious to Martyn as the memorial building itself. The special sermon was preached in Trinity Church, where Martyn had been Simeon's curate for a time, and the new master of Trinity College (Dr. Butler) was the preacher. Those who heard his sermon, or read it, must have felt what a power of saintliness must have been in Henry Martyn to have affected with such appreciative love one whose own life and character are so honored as Dr. Butler's. It is plain that the power which seemed to pass into the grave at Tokat in 1812, has been speaking ever since, and speaketh yet.—*London Mission Field.*

WHEN Henry Martyn asked the aged Van de Kemp whether he had ever repented of being a missionary, the old man replied: "I would not exchange my work for a kingdom."

THE WORK OF OUR HANDS.

"THE work of our hands, establish Thou it"
 How often with thoughtless lips we pray;
 But He who sits in the heavens shall say:
 "Is the work of your hands so fair and fit,
 That ye dare so to pray?"
 Softly we answer: "Lord, make it fit—
 The work of our hands—that so we may
 Lift up our eyes and dare to pray:
 The work of our hands—establish Thou it,
 Forever and aye."

—Selected.

AN IMPORTANT DECISION.

Mrs. RHEES, an American missionary at Kobe, Japan, writes: "There is so much written about Japan and the desire of the young people to study English that I need not write about it. But there was a convention of Japanese physicians held in Yokohama, a few months ago, that to me seems of great importance. The object of the meeting was to consider what could be done to prevent the diseases that cause so much weakness and suffering among the people. The decision reached by the meeting was, that they recommend the placing of the daughters of the people in Christian schools. It seems to me a great gain when really educated physicians acknowledge *sin* to be the cause of many of their diseases, and Christianity the remedy. All the boarding schools among the missionaries are enlarging their accommodations to meet the constantly increasing demand."

MRS. LIVINGSTONE'S GRAVE.

PROFESSOR DRUMMOND has told as follows of his visit, in the heart of Africa, to the grave of David Livingstone's wife, Dr. Moffatt's daughter: "We went to spend the night within a few yards of the place where Mrs. Livingstone died. Late in the afternoon we reached the spot—a low, ruined hut a hundred yards from the river's bank with a broad veranda shading its crumbling walls. A grass-grown path struggled to the doorway, and the fresh print of a hippopotamus told how neglected the spot is now. Pushing the door open, we found ourselves in a long, dark room, its mud floor broken into fragments, and remains of native fires betraying its late occupants. Turning to the right we entered a smaller chamber, the walls bare and stained, with two glass-

less windows facing the river. The evening sun setting over the far-off Morumballa mountains filled the room with its soft glow, and took our thoughts back to that evening twenty years ago, when in this same bedroom at this same time Livingstone knelt over his dying wife and witnessed the great sunset of his life.

"Under a huge baobab-tree—a miracle of vegetable vitality and luxuriance—is Mrs. Livingstone's grave. The picture in Livingstone's book represents the place as well kept and surrounded with neatly planted trees. But now it is an utter wilderness, matted with jungle grass and trodden by the beasts of the forest; and as I looked at the forsaken mound and contrasted it with her husband's marble tomb in Westminster Abbey, I thought perhaps the woman's love which brought her to a spot like this might be not less worthy of immortality."

THE FIRST HOME MISSION.

We cannot tell certainly who was the first Foreign missionary. The greatest who ever lived or labored was probably the Apostle Paul. But we can scarcely say he was the first. Peter was before him when he preached to Cornelius the Centurion, and Philip the Evangelist when he brought the Ethiopian eunuch to the faith of Christ, and sent him with the tidings into the heart of dark and oppressed Africa. But we know who was the first Home missionary. It was Andrew, when he first got to know Christ, and then went to his brother Simon, and said to him: "We have found the Christ. And he brought him to Jesus."—*Ker's Sermons.*

A CHINESE LAWYER IN NEW YORK.

A CHINAMAN, Hong Yen Chang, has recently been admitted to the bar in the city of New York. He is a young man about twenty-six years of age, and a graduate of Columbia Law School. By a special act of the legislature last spring the general term was directed to waive the disabilities on account of his race, and admit him on passing a satisfactory examination. Judge Noah Davis says that his examination was eminently satisfactory, the young man showing great familiarity with the law, and evincing a remarkable aptitude for the profession. It is understood to be his aim to practise in New York with especial reference to the rights of

his countrymen in the courts, and do what he can in other ways to elevate the character and standing of his people in this country. This is said to be the first case of a Chinaman being admitted to law practice in this country. It is a sign of progress whereat all should rejoice.—*Helping Hand.*

SHANGHAI AND ITS MISSION WORK.

SHANGHAI is the busiest and most rapidly growing centre of commercial activity in all China. Besides the large native city, there is a very extensive "foreign settlement," where a large number of Americans and Europeans and nearly 200,000 Chinese live under foreign municipal control and for the most part in houses owned by foreigners. A recent number of the *North-China Daily News* contains a list of the Protestant missionary agencies which are at work in Shanghai, and some statistics of the schools in which Chinese of both sexes are being educated. Both the correspondent who supplies the information and the editor who discusses it, express surprise at the extent of missionary operations, and they are especially surprised at the large number of mission schools—thirty-eight—and how wide-spread facilities for a Christian education have become, and how largely the Chinese are availing themselves of these facilities.

FRAGMENTS.

— The English Church Army has sent its first three "working-men missionaries" to India. Some of the worst characters at home are being reached by members of this organization.

— The native Christian women of Osaka, Japan, have formed a Ladies' Christian Association. A recent meeting composed of ladies only, is said to have numbered over a thousand.

— Mr. Robert Arthington, of Leeds, England, has offered \$45,000 to each of three British Missionary Societies to unite in carrying on work among the neglected Indian tribes on the Amazon river.

— The editor of *Medical Missions* draws attention to the following rule in Lady Dufferin's scheme, the "national association for supplying female medical aid to the women of India": "No employé of the

association will be allowed to proselytize or interfere in any way with the religious beliefs of any section of the people;" and asks the question, "Has any Christian a right to ask or to give such a pledge as this rule implies?"

— Mr. Armour, of Chicago, has expended nearly half a million of dollars in erecting and maintaining a new mission, dispensary, and crèche in that city, and he intends to erect a hospital also.

— It is estimated that only one-sixteenth of one per cent. of the money of Church members in the United States is annually given for Foreign Missions. One per cent. devoted to this cause would place \$10,000,000 in the treasuries.

— In the Fokien province, in China, within a short time, over 900 persons have been received into the Church by the missionaries of the Church Missionary Society, and 2,300 additional inquirers and candidates for baptism are reported.

— It is reported that \$131,758 was contributed last year to outside benevolent objects by the Rev. Dr. John Hall's congregation in New York. On a recent Sunday Dr. Hall asked for \$12,000 for their missions, and more than that was given.

— The Baptists are about to build at Mandalay, the capital of Burmah, a church as a memorial of Dr. Judson. Ten thousand dollars are to be expended upon it, of which sum \$1,200 has been given by a Burman Christian widow who was baptized by this eminent missionary.

— The ladies' association connected with the Society for the Propagation of the Gospel publishes a magazine called the *Grain of Mustard Seed*. The annual receipts of the association are about \$30,000. Christian work is carried on among women in India, Burmah, Japan, South Africa and Madagascar.

— The *Missionary Review* says: "The Indian presbytery of Dakota, composed of converted Sioux Indians, during the last ecclesiastical year gave \$571 more to Foreign Missions than any other presbytery in the synod, and during the last synodical year gave to the nine boards of that Church \$234 more than any of the white presbyteries of the synod."

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 Woman's Auxiliary will be held on Thursday, March 22d, in Room 21, Bible House, at 10.30 A.M.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

A QUIET DAY.

SINCE the suggestion of a Quiet Day made in the January SPIRIT OF MISSIONS, various notices relating to it have come in from officers of different diocesan branches. On January 17th the Secretary of the Massachusetts Branch writes: "The proposal for a Quiet Day for members of the Woman's Auxiliary was discussed in the meeting of officers of the Massachusetts Branch, held in Boston yesterday. I am requested to convey to you expression of the pleasure and profit which we all believe may be afforded us, individually and as co-workers, by observance of such a day. We would suggest the Eve of St. Andrew's Day as a fitting time for especial prayer and intercession for those engaged in the work of Missions."

The Secretary of the Nebraska Branch writes, January 24th: "Our President is coming to see me on Thursday, that we may go over our work and discuss plans for Lent, also to settle on some day in Lent for a Quiet Day, as suggested in Woman's Work in the January SPIRIT OF MISSIONS."

On January 27th the President of the Michigan Branch writes: "Will you let me know, as soon as you can, whether any date has been fixed for a general Quiet Day for the Auxiliary? We will hold one during Lent, and would prefer to have it, if possible, on the same date with all or some of the other branches."

The President of the New York Committee on Work for Foreign Missionaries sends word, February 16th, of a Quiet Day held on the 15th, Ash Wednesday, to which she had invited the delegates and members of her committee at their February meeting.

"The Quiet Day for Women at the Church of the Holy Trinity, New York City, was well observed. It differed from other days of this kind, in the fact that only three services were held specially for women. It being Ash Wednesday, there were general services at 11 A.M. and 8 P.M. The special services were the Holy Communion at 9 A.M., with 'Woman in Herself' as the subject of the address, and services at 3 and 5 P.M., subjects, 'Woman in the Home' and 'Woman in Society.' These last were well attended, and the discourses, delivered by the rector, the Rev. E. W. Warren, were eminently practical."

THE IDEAL AUXILIARY.

BY A LOCAL SECRETARY.

WE all have our ideals, and the loftier they are the more truly noble our lives are likely to be, in spite of our falling far short of our aspirations. Let us, for a moment, picture to ourselves an ideal auxiliary society; it may help to lift the one we have a little higher. We all know that auxiliary means help. The Woman's Auxiliary is therefore a helper to the Board of Missions in its great work of carrying out our Lord's last command. The first question then for the ideal auxiliary will be, "What *is* this missionary work of the Board?" *Intelligent knowledge of the field*, its needs, its workers, and what has already been accomplished, is a first requisite in the ideal auxiliary. To this end, the SPIRIT OF MISSIONS and other missionary periodicals will be regularly and carefully read, as month by month they lay before the Church the results of the work.

The next question will be: "What does the Board call for?" The answer to this is, "For men and for women consecrated to the work, for money to support missionaries and schools and hospitals, and, first and last and *always*, for the earnest, united prayers of Christ's followers, that His Name may be known upon earth, His saving health among all nations."

In the ideal auxiliary, therefore, each Christian woman will ask herself, as in God's sight, "What is my personal duty in this matter? Can I go with this message of salvation to those who sit in darkness?" And can we doubt that if the question were *faithfully* answered, the response from some loving heart would be, "Here am I, send me"? Mothers, whose ties bind them to home, will ask, "Have I done what I can to awaken in my sons and daughters an interest in this work, and a sense of their obligation in regard to it? Can I not, like Hannah of old, lend to the Lord, for this special service, the child that He has given me?" What nobler and more acceptable gift can a Christian mother lay upon the altar!

Next, as to money. In the ideal auxiliary each member will look upon herself as a steward to whom God has entrusted more or less of this world's goods, to be used for *Him*. She will remember that "the Lord loveth a cheerful giver," and she will rejoice in the *privilege* of thus ministering to Him of her substance, as truly as did the holy women who followed our blessed Saviour when on earth. She will remember that the Lord still sits over against the treasury and marks the gifts cast therein; and "the widow's mite" will not be cited as an apology for a small gift, unless it represent, as it did in her case, one's *all*. "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little" will sound in her ears as she makes her offering. She will be regular, systematic, and *generous* in her giving.

In the ideal auxiliary the cause of missions will be so dear to the heart of each member, that daily will the prayer ascend to the Lord of the harvest that He will send forth laborers into His harvest; and she will not forget to pray for those who are now in the field, bearing the burden and heat of the day, and for the converts to the faith gathered out of heathen darkness, but still surrounded by superstition and sore temptations. Gladly will she welcome every

opportunity for claiming the special promises attached to *united* intercession. She will make her plans, if possible, so that she can attend the missionary meeting whenever held, and will be ready to bear her part in every effort to increase the general knowledge of and interest in the grand work.

Such expressions as "charity begins at home," "heathen at our own door," and "I do not believe in foreign missions" will not be heard in the ideal auxiliary.

While individual preferences for certain phases of the work may still exist, there will be none excluded from the broad and catholic charity taught so emphatically by the great Captain of our salvation when He gave the order, "Go into *all the world*, and preach the Gospel to *every creature*." What would have become of us, Gentiles, if St. Paul had not believed in foreign missions?

Dear friends, is this ideal society an impracticable one? Is it not, rather, in every respect such an one as ours should be, and may be, if each one of us will but do her duty? May the "love of Christ" (His love to us and to the perishing world) "constrain us" to take hold of this work, thankful and happy that we, *even we*, may be co-workers with Him.

SOUTH CAROLINA.

COLORED WORK AT EASTOVER.

January 22d, 1888.

We are trying hard to raise twenty dollars for a font. We have twelve dollars and hope to have the other eight so as to get it by the time our Bishop pays his visit, which will be in February. At this time we will have a class to present for Confirmation. And so it is we labor on, watching and praying and striving for these precious souls committed to our care, praying also that our dear Lord will bless those kind Northern friends who aid us by their work and money. We hope some day some of them will visit us, and see the work we are doing.

We cannot but see that our children are improving, but alas! it will ever be one step

forward and two back, until we can have the home industrial school for which we hope and pray. Nothing permanent can ever be effected with these people until the Church feels the necessity of dealing with them as with the Indians, Chinese, Japanese and Africans, viz: take them from their home surroundings and establish home industrial schools, where they will be taught to work in a skilful manner and not in the present slipshod style, and where they can be made good servants. Oh! that our Heavenly Father would put it into the hearts of those whom He has blessed with this world's goods, to supplement the work of our kind departed friend Dr. Saul, by building on the Church land the houses we so much need.

GEORGIA.

THE OGEECHEE MISSION TO THE COLORED PEOPLE.

January 31st, 1888.

It affords me much satisfaction to be able to say that, owing to the earnest and efficient labors of my predecessors, I found this work established on a good foundation.

The Church, I think, has a good hold on the colored people among whom I labor. You would be gratified could you witness the earnestness with which they take part in the services. Many who cannot read make the responses from memory.

I am a Georgian by birth, and consequently have some knowledge of the peculiar characteristics of the colored people.

They, of course, like all others, where illiteracy prevails, are liable to confound the excitement of their emotional nature with genuine religion itself, and consequently they need the restraining influences, as well as the instruction and guidance that are found in the Church. A great many persons think that the ritual of the Church stands in the way of its making anything like a strong impression on the masses. I cannot

admit any such thing. When we take the pains to bring the services of the Church before the people in a proper manner, so as to enable them to receive the instruction contained in them, and help them to take their part in the public worship in God's house, in learning how to use those services, they will love them, and the illiterate, just as much so as the highly-cultured, will find in its written forms of worship, and its observances of days and seasons, a most natural vehicle for the expression of that which is emotional in worship, while it is free from the extravagance which marks the revival exercises of the sects.

We are so liable to overlook the teaching functions of the Ministry. In mission work they cannot be kept too prominently in view. My manner of conducting the services would be unnecessary and out of place in an educated congregation; but when I stand before the colored people of the Ogeechee mission, I recollect that I must teach them while we worship. I try to train them in the use of the services, and whenever it is necessary I do not in my speaking to them confine myself to my sermon, but endeavor to explain the particular teachings of the Epistle and Gospel and the Lessons for the day. I draw them out to take part in the worship.

The colored people like form and ceremony, and the imposing ritual of the Church impresses them, so that they like to take part in its various services whenever they know how to do so. The congregations are made up of laborers on the rice plantations that border on the river, whose condition is about the same as that of laborers generally. A few of them are very poor, viz: one old man, aged seventy-five, a woman said to be one hundred years old, and four other old women, who are too feeble to help themselves. There is also one afflicted young woman who is too feeble in mind and weak in body to do anything for herself.

There are two schools connected with the mission. For five months they are conducted as public schools, the teachers being paid from the county fund, and for another five months, the Church controls them and pays the teachers.

I reside at Walthourville because this place is more convenient for my work. I officiate on the first Sunday of every month at Sylvania, where there is a thriving white mission with a beautiful little church building, that was consecrated a short time ago. On the third Sunday, I visit a colored mission at Darien. I take the second and fourth Sundays for Ogeechee.

HAITI.

A LETTER FROM MISS BAKER.

PORT-AU-PRINCE, HAITI,
January 13th, 1888.

ON the Third Sunday in Advent I gave notice to the scholars of my Sunday-school that on the next Sunday I would give out large cards in return for the small tickets I had been giving them every Sunday for regularity, and that I wished them all to be present. At the time I had no cards, but felt sure I should receive some. On the Tuesday following I received the cards in company with two scrap-books. On the Fourth Sunday in Advent every scholar was present, as I anticipated. The Rev. A. Battiste catechised them, and spoke to them about the approaching festival, and then distributed the cards, and I am glad to say I did not see one wry face. Each one was not only satisfied with his or her card, but delighted. The Sunday-school then adjourned until the first Sunday after

New Year's Day, when they were all present to welcome me back from the mountains.

My sister and I left a day or two before Christmas, so as to have time to rest and also time to dress the church. On Christmas Eve we decorated the church: the men worked like bees bringing in vines and flowers from great distances. There was nothing to be seen of the bare boards and white-washed beams, when we had finished. We could not cover the floor, which is of stone, in the same way.

When Christmas morning dawned bright and clear, there was nothing to dampen the spirits of those assembled but the non-appearance of our minister. Our ministers here have to eke out a living somehow or other, besides attending to their ministerial duties. Some are employed as principals of Government schools, etc., and are not at liberty to do always what they would. Others live from hand to mouth as best they can, in

quiet submission, and often are more in need of alms than many of those who ask. But at last, to our great relief, our clergyman put in his appearance about an hour before service time. The church was very full, and the service very impressive. My Godson did honor to the occasion by hawling at the top of his little lungs all the service through. I am glad his mother was there, but she did not seem at all ruffled by his screams. It was extremely warm, and she looked as though nothing could ever change the expression of placid calm that was upon her face. He received the name of *Jean Elis-saint*. There were several other baptisms, ten in all. Each mother that was church-ed placed her offering on the plate, and after these two necessary ceremonies, the Holy Communion was administered.

The following day, a wedding took place, and after the marriage ceremony we all proceeded to the house, which was new, and the blessing of the house followed as a matter of course, and then we partook of the wedding breakfast. After that we were *en route* for the next station where there was presented to the church a Bible from a gentleman in the States. The people were much pleased to receive it; not so much to receive the Bible, I think, as to know that one so far away thought of them.

We attended another wedding which was a very pleasant affair. New Year's Day found us at Buteau, and with the rising of the sun the service began. Mr. Battiste gave them a very impressive sermon, and after the service, he told them how necessary it was for them to make an effort to

have the church covered and repaired. It is now in very bad order. I would much rather be under a tree if a shower of rain should come. It is only thatched. I suppose it was good in its day, but the straw is old now.

We went to visit the Deacon and his family. He has six children, all growing up in ignorance. The oldest child, a girl of fourteen, looked very delicate. And this brings me to what I wish to ask, which is, that scholarships of fifty or sixty dollars be granted to about five or six of these little girls, that a kind of industrial school may be established for them. I have no fear that it will be well supported when once begun, for I firmly believe for each pupil I shall find a lady who will be willing once a year to send articles of clothing for the same.

They have a pretty custom here among the mountain people; they always bring water and a towel to you to wash your hands before eating, they pouring the water over your hands. Before the minister leaves any house where he may have been visiting, the members of the household are all called together for prayers, or if he has stayed a few days, before he mounts he must leave his benediction.

At present, I have eighteen girls from five years to fifteen, and twelve boys from five to twelve, and one large boy of sixteen, who particularly belongs to the Mission. One of my oldest girls, fourteen years of age, is without father or mother, and will leave school to make her livelihood by selling in a tray, the worst occupation she could have, and I am sorry that it should be so.

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

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

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

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

ALABAMA—\$64.25			
<i>Decatur</i> —St. Paul's, Colored, \$7.50; Foreign, \$5.25	12 75	<i>Greenville</i> —St. Thomas', General	1 00
<i>Evergreen</i> —St. Mary's, General	1 00	<i>Hayneville</i> —St. Andrew's, General	1 00
<i>Florence</i> —Trinity Church, Domestic, \$3; Foreign, \$8.25	11 25	<i>Huntsville</i> —Church of the Nativity, Foreign	30 25
		<i>Lowndesboro</i> —St. Paul's, General	1 00
		<i>Union Springs</i> —Seale Mission, Domestic and Foreign	6 00

ALBANY—\$1,893.23

<i>Albany</i> —All Saints' Cathedral, Domestic, \$5; Foreign, \$15.....	20 00
St. Paul's, Sp. for Hospital, Helena, Montana, \$100; "M. E. H.," Sp. for endowment of "Paul Beck" scholarship, Cape Palmas Orphan Asylum, Africa, \$1,250.....	1,350 00
<i>Cambridge</i> —Miss S. H. Wendell, Domestic, \$25; Foreign, \$25.....	50 00
<i>Canaan Four Corners</i> —F. L. Beale, General.....	4 00
<i>Catskill</i> —St. Luke's, General.....	57 23
<i>Gloversville</i> —Mrs. H. Marshall, Mite Box No. 76,049, Domestic.....	1 00
<i>Herkimer</i> —Christ Church, Colored, \$4; Foreign, \$7.25.....	11 25
<i>Hogansburgh</i> —Mary Fulton, Mite Box No. 35,818, Domestic.....	5 00
<i>Mechanicsville</i> —St. Luke's, Foreign.....	7 80
<i>Rossmans Mills</i> —St. James' Chapel, Colored, \$1.09; Foreign, 98 cts.....	2 07
<i>Sandy Hill</i> —Zion, Foreign.....	19 58
<i>Schaghticoke</i> —Trinity Church, Foreign.....	1 83
<i>Stillwater</i> —St. John's, Foreign.....	1 66
<i>Stockport</i> —St. John Evangelist's, Colored, \$5.91; Foreign, \$12.41.....	18 32
<i>Stottville</i> —St. Barnabas' Chapel, Colored, \$13; Foreign, \$11.61.....	24 61
<i>Troy</i> —St. Paul's, Domestic, \$52.50; Foreign, \$52.50; Mary E. Hart, Domestic, \$100; Foreign, \$100.....	305 00
<i>West Burlington</i> —Christ Church, Foreign.....	1 88
<i>West Troy</i> —Trinity Church, Foreign.....	12 00

ARKANSAS—\$25.00

<i>Little Rock</i> —Christ Church, Japan.....	25 00
---	-------

CALIFORNIA—\$16.65

<i>San Gabriel</i> —Church of Our Saviour, Foreign, \$12.45; work at Wuchang, China, \$2; Sp. for Chinese League, 75 cts.; Japan, 35 cts.....	15 55
<i>Sierra Madre</i> —Ascension, mission work at Wuchang, China.....	1 10

CENTRAL NEW YORK—\$199.74

<i>Cortland</i> —Grace, Foreign.....	5 37
<i>Elmira</i> —Trinity Church, Domestic.....	124 00
<i>New Hartford</i> —St. Stephen's, Foreign.....	7 37
<i>Oswego</i> —Christ Church, Domestic, \$5; Foreign, \$28.50.....	33 50
<i>Owego</i> —St. Paul's, Foreign.....	19 50
<i>Whitesboro</i> —St. John's, Wo. Aux. "Philo White" scholarship, High School, Cavalla, Africa.....	10 00

CENTRAL PENNSYLVANIA—\$569.39

<i>Ashland</i> —St. John's, Foreign.....	5 63
<i>Bedford</i> —St. James', Foreign.....	6 50
<i>Bellefonte</i> —St. John's, Wo. Aux., General.....	1 25
<i>Carlisle</i> —St. John's, Foreign.....	13 81
<i>Centralia</i> —Holy Trinity Church, Foreign.....	1 95
<i>Chambersburg</i> —Trinity Church, Foreign, \$5.06; S. S., Domestic, \$3.18.....	8 24
<i>Drifton</i> —St. James', Indian, \$47.10; Colored, \$47.10.....	94 20
<i>Easton</i> —Trinity Church, Foreign, \$12.54; S. S., Domestic, \$13.87.....	26 41
<i>Harrisburg</i> —St. Stephen's S. S., Sp. for scholarship in Utah, \$40; "Mrs. B.," Domestic, \$15; Foreign, \$5.....	60 00
<i>Lancaster</i> —St. John's, Domestic and Foreign.....	14 89
<i>Lebanon</i> —St. Luke's, Mite Chests, Domestic, \$5.27; Foreign, \$7.59; S. S., for "Bishop Hare" scholarship, St. John's School, South Dakota, \$60.....	72 86
<i>Philipsburg</i> —St. Paul's, Domestic.....	6 00
Mite Box No. 8,532, Foreign.....	27 32
<i>Plymouth</i> —St. Peter's, Foreign.....	30 00
<i>Reading</i> —St. Barnabas', Japan.....	5 50
<i>South Bethlehem</i> —Church of the Nativity, Foreign.....	65 04
<i>Summit Hill</i> —St. Philip's, Foreign.....	3 29
<i>West Pittston</i> —Trinity Church, Foreign.....	8 00
<i>Wilkes Barre</i> —St. Stephen's, Foreign.....	100 00
<i>Williamsport</i> —Trinity Church, Foreign.....	18 50

CHICAGO—\$240.67

<i>Chicago</i> —St. James', St. Margaret's Guild, Wo. Aux., "Julia Newbold Vibbert" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; "Julia Newbold Vibbard" scholarship, Jane Bohlen School, Wuchang, China, \$40... "L." for "H." Memorial scholarship, Cape Mount School, Africa.....	80 00
Mrs. J. V. Farwell, Jr., Mite Chest, No. 65, General.....	25 00
Agnes Wright, Foreign.....	15 00
<i>Farm Ridge</i> —St. Andrew's, Foreign.....	10 00
<i>Freeport</i> —Zion, General.....	4 50
<i>La Grange</i> —Emmanuel Church (of which S. S., \$1.82), Domestic, \$13.06; Foreign, \$13.06; Levi Blakeslee, Colored, \$10; Sp. for Turtle Mountain Indians, North Dakota, \$6.....	18 04
<i>Ottawa</i> —Christ Church, General.....	42 12
<i>Rockford</i> —Emmanuel Church, Foreign.....	5 00
<i>Waukegan</i> —Christ Church, Domestic.....	8 76
	37 25

CONNECTICUT—\$1,059.61

<i>Bethel</i> —St. Thomas', Domestic.....	13 49
<i>Bridgeport</i> —Trinity Church, Japan.....	28 20
"H. E. B.," Colored.....	5 00
<i>Bridgewater</i> —St. Mark's, Foreign.....	3 00
<i>Brookfield</i> —St. Paul's, Domestic, \$16.69; Foreign, \$8.48.....	25 17
Mission, Domestic.....	1 00
<i>Brooklyn</i> —Trinity Church, Domestic, \$6.53; Sp. for Rev. Messrs. Graves and Partridge, China, \$5.....	11 53
<i>Fairfield</i> —St. Paul's, Foreign.....	17 05
<i>Fair Haven</i> —St. James', Foreign.....	25 00
<i>Greenwich</i> —Christ Church (of which S. S., \$10.67), Foreign, \$46; Mite Chests, General, \$12.....	58 00
<i>Hartford (Parkville)</i> —Grace Chapel S. S., Indian.....	12 82
Trinity Church, Africa, \$50; Japan, \$50; Foreign, \$80.....	180 00
Mrs. Sarah Adams, General.....	100 00
<i>Harwinton</i> —"H.," Foreign.....	5 00
<i>Hazardville</i> —St. Mary's, Foreign.....	5 75
<i>Meriden</i> —St. Andrew's, Colored, \$5; Foreign, \$62.50.....	67 50
<i>Middletown</i> —Christ Church, General.....	15 00
<i>New Haven</i> —Trinity Church, Mite Chests, Domestic, \$60.25; "A. M. C.," Foreign, \$5 Ascension, Children's Ministering League, General.....	2 60
Mrs. I. B. Robertson, Domestic.....	100 00
<i>New London</i> —St. James' Missionary Association, Wo. Aux., Sp. for scholarship in Utah.....	40 00
<i>Norwalk</i> —St. Paul's, "E. L. S.," Foreign... "O.," Wo. Aux., Domestic.....	5 00
<i>Norwich</i> —Trinity Church, Mite Chests, General.....	10 00
<i>Portland</i> —Trinity Church, Foreign.....	22 00
<i>Southbury</i> —Epiphany, Domestic and Foreign.....	20 00
<i>Southport</i> —Trinity Church, Domestic, \$8.55; Indian, \$15; Colored, \$25; China, \$30; Mexico, \$12.50.....	5 00
Mrs. H. O. Cherry, for salary of Catechist South Dakota.....	91 05
<i>Stamford</i> —E. M. Brown, Mite Chest, Domestic.....	80 00
<i>Stonington</i> —Calvary, Foreign.....	36 74
<i>Stratford</i> —Christ Church, Colored.....	8 20
<i>Thompsonville</i> —St. Andrew's, Foreign.....	14 26
<i>Waterbury</i> —Trinity Church, Foreign, \$6; "A Friend," General, \$2.50.....	12 00
N. Merrell, General.....	8 50
<i>West Hartford</i> —St. James', "A Member," Foreign.....	50
<i>Woodbury</i> —Miss Mary J. Moore, Sp. for Bishop Boone.....	10 00

DELAWARE—\$105.14

<i>Dover</i> —Christ Church, Domestic.....	11 06
<i>Lewes</i> —St. Peter's S. S., for "Lewes" scholarship, Bishop Boone Memorial School, Wuchang, China.....	7 83

<i>Middletown</i> —St. Anne's, Domestic, \$15.15 (of which S. S., \$3.76); Indian, \$6.75; Colored, \$12	33 90	<i>Emporia</i> —Mrs. M. H. Buck, for "Lenten Offering" scholarship, Baird Hall, St. John's College, China	20 00
<i>New Castle</i> —Immanuel Church, Foreign	52 35		
EAST CAROLINA—\$16.43			
<i>Aurora</i> —Mission, General	3 25	KENTUCKY—\$233.75	
<i>Beaufort Co.</i> —Zion, Domestic, \$1.53; For- eign, \$1.63	3 16	<i>Bowling Green</i> —Christ Church, Foreign	5 55
<i>Edenton</i> —St. Paul's, Wo. Aux., General	9 27	<i>Covington</i> —Miss L. Wynne, Mite Chest, Indian	5 00
<i>Vanceboro</i> —St. Paul's, General	75	<i>Frankfort</i> —Ascension S. S., for "Turner" scholarship, Cape Mount School, Africa	25 00
EASTON—\$65.34			
<i>Cecil Co.</i> —Trinity Parish, Trinity Church (of which S. S., \$2.01), General	7 96	<i>Grahamton</i> —A. M. Robinson, Domestic, \$5; Foreign, \$5	10 00
<i>Kent Co. (Chester)</i> —Emmanuel Church, For- eign, \$15.37; Mite Box, "C. A. W.," Do- mestic, \$2.50; Mite Box, "W. O. W.," Foreign, \$2	19 87	<i>Louisville</i> —Calvary S. S., "A. B. W. Allen" scholarship, St. Margaret's School, To- kio, Japan, \$20; "R. L. McCready" scholarship, Cape Mount School, Africa, \$12.50	32 50
<i>Somerset Co. (Somerset)</i> —"T. M.," General	5 00	Calvary Chapel S. S., for "Thos. E. Locke, Jr.," scholarship, Cape Mount, Africa... ..	12 50
<i>Talbot Co. (Whitemarsh)</i> —Domestic and Foreign	15 48	Christ Church, "Mrs. R. C. H.," Indian... ..	3 20
<i>Worcester Co. (Worcester)</i> —St. Paul's, Do- mestic, \$6.78 (of which Mite Box, Rec- tor's family, \$1.40); Foreign, \$4.60; Mite Box, Rector's family, \$5.65	17 08	St. Andrew's, Wo. Aux., for Mrs. Dennis' salary, Cape Palmas, Africa, \$75; S. S., for "St. Andrew's S. S. No. 2" scholar- ship, Cape Mount School, Africa, \$25; "Wm. A. Robinson" scholarship, St. John's College, China, \$40	140 00
FLORIDA—\$44.40			
<i>Crescent City</i> —Mrs. M. Burton, Wo. Aux., freight for Africa	2 00	LONG ISLAND—\$2,916.27	
<i>Fort George</i> —Chapel, Foreign	6 20	<i>Astoria</i> —Mrs. A. E. Smallwood, Domestic, \$10; Foreign, \$10	20 00
<i>Palatka</i> —St. Philip's, Colored	2 00	<i>Brooklyn</i> —Church Charity Foundation, for Rev. Mr. Tyng's work, Japan, \$4; for work of Rev. S. C. Partridge, China, \$3; from "C. C. F.," Domestic, \$5; Foreign, \$3; Rev. S. C. Partridge's work, China, \$3	18 00
<i>Pensacola</i> —Christ Church, Domestic, \$12.43; Foreign, \$12.42	24 85	Grace, Domestic, \$1,797.08; Colored, \$25; China, \$35; Mission School, Greece, \$55; Africa, \$1.85; Foreign, \$288.75; Sp. for Bishop Walker, \$37.25; Sp. for Bish- op J. Paddock, \$20; Sp. for Bishop Dun- lop, \$55; Sp. for Nebraska, \$50; Sp. for two scholarships in Utah, \$80; Sp. for Rev. Dr. Oliver, Nebraska, \$10	2,554 98
<i>Sanford</i> —Holy Cross, Domestic	9 35	Holy Trinity Church, Employment Soci- ety, Sp. for Miss Skellie's salary, Mica- dale, N. C.	25 00
FOND DU LAC—\$6.23			
<i>Green Bay</i> —Christ Church, Foreign	1 50	St. Mark's, Domestic, \$9.80; Foreign, \$6.26	16 06
<i>Oconto</i> —Two Mite Chests, Colored, \$1.46; General, 54 cts.	2 00	St. Mary's, Domestic and Foreign	50 00
<i>Oneida</i> —Hobart Church, General	2 73	<i>College Point</i> —St. Paul's Chapel, Foreign	3 00
GEORGIA—\$216.31			
<i>Augusta</i> —Atonement, Domestic	9 15	<i>Flushing</i> —Miss S. H. Greenleaf, for "A. W. Greenleaf Memorial" scholarship, St. Paul's School, South Dakota	60 00
<i>Brunswick</i> —St. Mark's, Foreign	14 69	<i>Huntington</i> —St. John's, China	5 00
<i>Macon</i> —Christ Church, Foreign	17 45	<i>Jamaica</i> —Grace, General	86 70
<i>St. Simon's Mills</i> —Christ Church, Foreign	1 50	<i>Maspath</i> —St. Saviour's Church, Foreign	52 25
<i>Savannah</i> —Christ Church, "Bishop Stephen Elliott" scholarship, Bishop Boone Mem- orial School, China, \$44; for "Isabel Habersham" scholarship, St. Mary's Hall, China, \$44; Foreign, \$54; Infant Class in S.S., for St. Mary's Hall, Shang- hai, \$10; Grandchildren of Bishop Boone, for "Bishop Boone" scholarship, Bish- op Boone Memorial School, Wuchang, China, \$20	172 00	<i>Newtown</i> —St. James', Foreign, \$18.33; Mite Chests, Domestic, \$5	23 33
<i>Miscellaneous</i> —Cornelia E. Lee, Mite Chest No. 77,924, Domestic	1 52	<i>Riverhead</i> —Grace, Foreign	2 00
INDIANA—\$22.68			
<i>Crawfordsville</i> —St. John's, Foreign	3 50	LOUISIANA—\$551.83	
<i>Delphi</i> —St. Mary's, Foreign	1 38	<i>New Orleans</i> —Trinity Church, Domestic, \$501.05; S. S., for Japan, \$44.58	545 63
<i>Goshen</i> —St. James', Foreign	2 71	<i>Thibodaux</i> —St. John's, Paul G. Clark, Mite Chest, General	95
<i>Greensburg</i> —Mite Box No. 77,681, Domestic	85	<i>Napoleonville</i> —Christ Church, for work at Wuchang, China	5 25
<i>Indianapolis</i> —Holy Innocents', Domestic, (of which Wo. Aux., 95 cts.), \$4.36; for Rev. Messrs. Graves and Partridge, 56 cts.	4 92	MAINE—\$28.40	
<i>New Castle</i> —St. James', Foreign	62	<i>Bangor</i> —St. John's, Domestic	4 05
<i>Terre Haute</i> —St. Stephen's, Mite Chest No. 5,071, General	8 70	<i>Brunswick</i> —St. Paul's S. S., "Lee and Elinor," Indian	1 35
IOWA—\$80.50			
<i>Burlington</i> —Christ Church, Domestic, \$6; Foreign, \$5; Woman's Missionary So- ciety, Domestic, \$15; Foreign, \$5	31 00	<i>Portland</i> —St. Luke's, Wo. Aux., General... ..	20 00
<i>Davenport</i> —Cathedral, Foreign	7 50	St. Paul's, for work at Wuchang, China..	3 00
<i>Des Moines</i> —St. Paul's, General	42 00	MARYLAND—\$2,310.33	
KANSAS—\$24.61			
<i>Abilene</i> —St. John's, Domestic	4 61	<i>Baltimore</i> —Christ Church, Domestic, \$152.50; Colored, \$100; Sp. for Fremont, Nebraska, \$25; S. S., for "Howard" scholarship, St. Paul's School, South Dakota, \$60; Sp. for St. Mark's School, Salt Lake, Utah, \$40; Sp. for child's cot in Hospital, Portland, Oregon, \$30.40... ..	407 90

E. G. Miller, Domestic, \$150	470	42	Trinity Church, R. T. Paine, for salary of Rev. H. N. Woo, China, \$552; "A Member," Wo. Aux., Sp. for "brick" in Rev. Mr. Deal's church, Franklin, N. C., \$5; Sp. for Sedalia, Mo., \$1	558	00
Holy Trinity Church, Foreign	3	00	Miss Ida M. Mason, Domestic	1,000	00
Mount Calvary, Rev. H. D. Clapp, for Japan	1	00	"F." General	25	00
St. John Baptist, General	8	68	Brookline—Mite Chest, No. 1,591, General	5	23
St. Paul's, "L. C. A.," "In Memoriam," Mite Box, Domestic	5	00	Cambridge—Christ Church, Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka, Japan, \$10; "A Member," Wo. Aux., for dispensary work in Shanghai, China, \$30	40	00
St. Peter's, Young Ladies' Missionary Society, Wo. Aux., China, \$40; Greece, \$20	60	00	St. James' S. S., for support of Bible woman in Japan	10	00
"C. F. G.," for Bishop Whipple's Indian work	2	00	St. John's Memorial, Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka, Japan, \$10; Sp. for insurance dues of Rev. T. S. Tyng, Japan, \$12.50	22	50
D. C. Washington—Ascension, Domestic, \$28.93; Colored, \$4.38; Foreign, \$29.23	62	59	St. Peter's, Wo. Aux., Sp. for insurance dues of Rev. T. S. Tyng, Japan	12	50
Epiphany, Domestic (of which Miss Sarah Coleman, \$500), \$677.70; Indian, \$10; Japan, \$5; Foreign, \$235.70	928	40	Dedham—Church of the Good Shepherd, Wo. Aux., for "Good Shepherd" scholarship, Emma Jones School, China	20	00
Incarnation, Foreign	5	56	Dorchester—St. Ann's, Wo. Aux., Sp. for Bishop Spalding's Hospital	2	00
St. John's, Wo. Aux., Indian	37	17	Miss Carrie E. Blake, for "Bishop Randall" scholarship, Hope School, South Dakota	60	00
M. J. Perry, Domestic, \$5; Foreign, \$5	10	00	Fall River—Ascension, Domestic	18	55
Mrs. Heth's Mothers' Meeting Class, Wo. Aux., Sp. for church at Lead City, South Dakota	5	25	Great Barrington—Mrs. F. S. Whiting, Sp. for scholarship in Utah	40	00
Two Mite Chests, General	2	25	Hingham—St. John Evangelist, Colored, \$7.50; Foreign, \$7.50	15	00
Georgetown—St. John's, Domestic and Foreign	85	54	Lawrence—Grace, Foreign	65	10
Frederick Co. (Frederick City)—All Saints', Wo. Aux., Indian, \$11.75; Foreign, \$30.25	42	00	Lowell—House of Prayer, Foreign	5	00
Harford Co. (Churchville)—Churchville Parish, General	3	00	St. Anne's, "A Member," Foreign, \$5; Mite Chest, General, \$12	17	00
(Bel Air)—Emmanuel Church, Foreign	4	71	Lynn—Incarnation, Foreign	11	97
(Emmorton)—St. Mary's, Wo. Aux., Indian (Scarborough)—W. Outerbridge Huff, Domestic	10	00	Marblehead—St. Michael's, Domestic, \$10; Foreign, \$55	65	00
Howard and Anne Arundel Co's.—Trinity Parish, for "Christian Schmidt" scholarship, Cape Mount School, Africa, \$12.50; Mrs. M. Birchhead, for Africa, \$5	17	50	Medford—Grace, Domestic, \$10 (of which "K.," \$2); Foreign, \$7.50 (of which "K.," \$1.50); S. S., for scholarship in China, \$40	57	50
Montgomery Co.—St. Peter's, Foreign	11	41	Newburyport—St. Paul's, Wo. Aux., Sp. for Missionary in Montana, \$3; Sp. for Sister Eliza, \$2	5	00
Prince George's and Charles Co's.—St. John's Parish, Domestic, \$4.58; Colored, \$2.26	6	84	Newton—Grace, Foreign	21	25
Washington Co. (Lappon's Cross Roads)—St. Mark's, Foreign	4	51	Newton Highlands—St. Paul's, Domestic, \$11; Foreign, \$2	13	00
Miscellaneous—Junior Missionary Society, Wo. Aux., for Rev. J. C. Taylor's salary, South Dakota	90	00	Newton Lower Falls—St. Mary's, Foreign	11	25
Maryland Guild, Wo. Aux., Sp. for support of "Hope" scholarship, St. Mary's Orphanage, China	15	00	Northampton—St. John's, Domestic, \$16.05; Foreign, \$15; S. S., Sp. for Miss Tilletson's work, South Dakota, \$15	46	05
Bishop Pinckney Guild, Wo. Aux., Sp. for support of "Faith" scholarship, St. Mary's Orphanage, China	10	00	North Cambridge—St. James', "A Member," Wo. Aux., for "St. James" scholarship, St. Agnes' School, Osaka, Japan	40	00
MASSACHUSETTS—\$3,218.90			Somerville—R. H. Gibby, General	1	00
Andover—Christ Church, Colored, \$5; Japan, \$10	15	00	Stockbridge—St. Paul's, General, \$33.62; Sp. for scholarship in Utah, \$40; "All Saints" scholarship, St. Paul's School, South Dakota, \$60	133	62
Boston—Emmanuel Church, Wo. Aux., Sp. for Missionary in Montana, \$75; Sp. for Sister Eliza, \$25; Woman's Missionary Department, Wo. Aux., Foreign, \$40; "A Member," for Indian Mission, \$10; Foreign, \$10	160	00	Swansea—Christ Church, Foreign	2	50
Emmanuel Mission S. S., Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, China	20	00	Waltham—Christ Church, Colored, \$5.50; Foreign, \$32	37	50
St. Andrew's Church and S. S., Domestic and Foreign	8	84	Worcester—All Saints', Wo. Aux., for "Mrs. Anna L. Paddock" scholarship, Duane Hall, China	25	00
(Highlands)—St. James', "A Member," Wo. Aux., Sp. for "Archibald" scholarship, Utah	20	00	Miscellaneous—"W. B. L. B.," Wo. Aux., Sp. for "Bishop Elliott Memorial" scholarship, Western Texas	10	0
(Jamaica Plain)—St. John's, Domestic	50	50	MICHIGAN—\$776.49		
(Roxbury)—St. John's, "A Member," Wo. Aux., for "Lucy Lee Chickering" scholarship, Cape Mount School, Africa	25	00	Ann Arbor—St. Andrew's, Foreign	20	31
Susan E. Paddock, Mite Chest, General	4	00	Bay City—Trinity Church, Wo. Aux., Mrs. Jennings' salary	10	00
St. John Evangelist, Missionary Association, Colored, \$26; Sp. for Hospital, Tokio, Japan, \$50; Sp. for Rev. J. McKim's work, Japan, \$39.87; Sp. for Bishop Ferguson, Africa, \$50	165	87	Detroit—St. John's, Foreign, \$562.08; S. S., Domestic, \$75; Foreign, \$75	712	08
St. Paul's, Colored, \$231.14; Ladies' Epiphany pledge, Wo. Aux. for "Bishop B. H. Paddock" scholarship, St. Timothy's School, Osaka, Japan, \$45; "A Member," Wo. Aux., Domestic, \$25; Sp. for Bishop Spalding's Church Building Fund, \$25; Sp. for St. Helen's Hall, Portland, Oregon, \$10; Sp. for Bishop Scott Grammar School, Portland, Oregon, \$10; Sp. for Cuba, Key West, \$7	853	14	Dexter—St. James', Foreign	2	10
			Flint—St. Paul's, Wo. Aux., Sp. for Miss A. J. Caisson, Lenoir, N. C.	5	00
			Jackson—St. Paul's, Wo. Aux., Mrs. Jennings' salary	20	00
			Pontiac—Zion, Wo. Aux., Mrs. Jennings' salary	5	00
			Stockbridge—Christ Church, Wo. Aux., Mrs. Jennings' salary	2	00

MILWAUKEE—\$164.74

<i>Baraboo</i> —Trinity Parish, Wo. Aux., Sp. for Domestic Contingent Fund.....	4 00
<i>Bay View</i> —St. Luke's, Foreign.....	2 50
<i>Kenosha</i> —St. Matthew's, Domestic.....	22 15
<i>Lake Geneva</i> —Holy Communion, Foreign, \$5; S. S., General, \$5.....	10 00
<i>Milwaukee</i> —All Saints' Cathedral, Colored, \$23.25; Japan, \$32.08; Sp. for Rev. Messrs. Graves and Partridge, China, \$15.76.....	71 09
St. Paul's, Foreign.....	50 00
Mite Chest, Wo. Aux., General.....	5 00

MINNESOTA—\$31.83

<i>Montevideo</i> —Grace, Colored.....	50
<i>Richwood</i> —Holy Apostles', Japan.....	13 30
<i>Rushford</i> —Emmanuel Church, Domestic and Foreign.....	3 00
<i>Wales</i> —Nativity, Domestic, \$7.85; Foreign, \$7.18.....	15 03

MISSISSIPPI—\$6.10

<i>Crystal Springs</i> —Trinity Church S. S., Mite Chests, \$1.35; Foreign, \$2.65.....	4 00
<i>Oxford</i> —St. Peter's, Foreign.....	2 10

MISSOURI—\$57.05

<i>Lee's Summit</i> —St. Paul's, Foreign.....	1 00
<i>Marshall</i> —Trinity Church, Foreign.....	3 05
<i>Pleasant Hill</i> —Calvary, Foreign.....	2 35
<i>St. Joseph</i> —Christ Church, General.....	25 00
<i>St. Louis</i> —Mt. Calvary, Foreign, of which Roger Hayne, \$3.50; Ella Cochrane, \$1.50.....	5 00
St. John's, Mite Chest, Wo. Aux., Domestic.....	4 65
St. Peter's, General, of which "A Member," \$2; S. S., \$9.....	11 00
Anna B. Hayman, Mite Box, General.....	5 00

NEBRASKA—\$29.73

<i>Ashland</i> —St. Stephen's, Wo. Aux., General.....	2 15
<i>Blair</i> —St. Mary's, Wo. Aux., General.....	2 15
<i>Decatur</i> —St. Paul's, Domestic and Foreign.....	2 00
<i>Omaha</i> —All Saints', Wo. Aux., General.....	8 33
St. Barnabas', Foreign.....	10 10
<i>Schuyler</i> —Holy Trinity Church, Foreign.....	5 00

NEWARK—\$261.92

<i>Belleville</i> —Christ Church, Domestic.....	16 17
<i>Englewood</i> —St. Paul's, Wo. Aux., General.....	5 00
<i>Jersey City</i> —J. Webb Parker, Mite Chest, General.....	2 40
<i>Morristown</i> —St. Peter's, Domestic.....	10 00
"Anonymous," General, \$20; Sp. for Bishop J. A. Paddock, for children's bed in Fannie C. Paddock Memorial Hospital, Washington Territory, \$25.....	45 00
Thomas Pinckney, Foreign.....	10 00
<i>Newton</i> —Nina Oliver, Mite Box, Colored.....	2 50
<i>Orange</i> —Grace, General, \$85.85; Wo. Aux., for "Frances C. Henderson" scholarship, St. Mary's Hall, China, \$20; "Grace" scholarship, Duane Hall, China, \$20.....	125 85
<i>Orange Valley</i> —All Saints', for "Pinckney Henderson Adams" (Memorial) scholarship, St. Timothy's School, Japan.....	20 00
<i>Short Hills</i> —Christ Church, "A Lady," General.....	25 00

NEW HAMPSHIRE—\$73.11

<i>Charlestown</i> —St. Luke's, Colored.....	3 80
<i>Concord</i> —St. Paul's School Chapel, Mrs. H. G. Belknap, Domestic, \$2; Foreign, \$2.....	4 00
<i>Manchester</i> —Grace, Domestic.....	33 00
<i>Portsmouth</i> —St. John's, Foreign.....	16 00
<i>Salmon Falls</i> —Christ Church, Domestic.....	10 86
<i>Tilton</i> —Trinity Church, Domestic.....	5 45

NEW JERSEY—\$592.05

<i>Allentown</i> —Christ Church, Domestic, \$3.72; Colored, \$2.73; Foreign, \$3.16.....	9 61
--	------

<i>Asbury Park</i> —Rev. J. Liggins, Indian, \$1; Colored, \$1; Japan, \$2.....	4 00
<i>Beverly</i> —St. Stephen's, Foreign.....	20 00
<i>Burlington</i> —St. Mary's, Domestic, \$1.85; Foreign, \$46.35.....	48 21
<i>Crosswicks</i> —Grace, Domestic, \$3.46; Colored, \$1.28; Foreign, \$5.19.....	9 93
<i>Elizabeth</i> —Christ Church, Domestic, \$20; Indian, \$5; Colored, \$5; for salaries of Rev. Messrs. Graves and Partridge, China, \$44.16.....	74 16
St. John's, Young Ladies' Foreign Aid Society, Wo. Aux., for Mrs. Brierley's salary, \$50; Sp. for Mrs. Brierley, for a specific purpose \$25.....	75 00
<i>Fair Haven</i> —Holy Communion Chapel, Sp. for Bishop Seymour's colored work at Cairo, Ill.....	25 00
<i>Fairview</i> —Trinity Church, Foreign.....	6 90
<i>Florence</i> —St. Stephen's, Foreign.....	12 40
<i>Gibbsborough</i> —St. John's, Foreign.....	9 00
<i>Haddonfield</i> —Grace, Children's Guild, Wo. Aux., Sp. to redeem a little girl in Mrs. Brierley's school, Cape Mount, Africa.....	15 53
<i>Hightstown</i> —Trinity Church, Domestic and Foreign.....	1 13
<i>Lakewood</i> —All Saints', Foreign.....	48 00
<i>Mt. Holly</i> —St. Andrew's, Indian, \$15; Colored, \$12.....	27 00
<i>New Brunswick</i> —Christ Church, Africa, \$10; Foreign, \$38.73.....	48 73
<i>Perth Amboy</i> —St. Peter's S. S., Sp. for support of Mr. Matoda.....	45 00
<i>Riverside</i> —St. Stephen's Memorial Chapel, Foreign.....	1 00
<i>Rocky Hill</i> —Trinity Church, Domestic and Foreign.....	70
<i>Shrewsbury</i> —Christ Church, Foreign.....	10 39
<i>Spottswood</i> —St. Peter's, Domestic.....	9 90
<i>Swedesboro</i> —Trinity Church, Foreign.....	10 00
<i>Trenton</i> —St. Michael's, Japan, \$2; Foreign, \$42.63.....	44 63
St. Paul's, Foreign, \$8.25 (of which Rev. J. McA. Harding, \$5).....	8 25
Trinity Church, Domestic, \$10.46; Foreign, \$2.62.....	13 08
<i>Miscellaneous</i> —"L. P. M.," for Bishop Ferguson's work.....	10 00
Lower Division, Meeting of Wo. Aux., Sp. for rebuilding church at Wuchang, China.....	4 50

NEW YORK—\$16,186.89

<i>Brewster's</i> —St. Andrew's, Domestic.....	10 00
<i>High Bridge</i> —Mrs. M. B. Ogden, Domestic.....	100 00
<i>Irvington-on-Hudson</i> —St. Barnabas', Mrs. M. T. Cary, Sp. for Bishop Garrett's Girls' School.....	25 00
<i>Newburgh</i> —St. George's, Domestic, \$120.35; Indian, \$50; Colored, \$50; Foreign, \$65.54; S. S., Sp. for Rev. W. J. C. Agnew, Omro, Wis., \$40; Wo. Aux., for "St. George" scholarship, Cape Mount School, Africa, \$25.....	350 89
<i>New Castle</i> —St. Mark's, Foreign.....	10 00
<i>New York</i> —Ascension, Domestic, \$1,148.72; Bishop Whipple, White Earth, Minn., \$10; Africa, \$10; Foreign, \$1,496.21.....	2,664 93
Calvary, Foreign (of which Mexico, \$50), \$956.72; "No. 932," toward stipend of Rev. W. E. Potwine, Oregon, \$250; Woman's Foreign Missionary Association, Sp. for life insurance of Bishop Schereschewsky, \$79.16; Foreign, \$27; Medical Missions, China, \$170; salary of lady missionary, China, \$50; Rosa Sayres' Memorial School, China (in full for 1888, \$80.95; for 1889, \$22.60), \$103.55; Africa, \$5; Woman's Bible Class, Sp. for Rev. W. A. Fair, Africa, \$5.25; through Wo. Aux., for Miss Williamson's salary, Japan, \$100; for "Edith Wilmerding" scholarship, St. Agnes' School, Osaka, Japan, \$40; Mite Chest, General, \$20.40, 1,807 08	
Eighth Ward Mission, Wo. Aux., Sp. for Hoffman Institute Building Fund.....	5 00
Grace, Foreign, \$1,330.54; Wo. Aux., "Grace Church" scholarship, St. Margaret's School, Tokio, Japan, \$50; Sp. for Domestic Contingent Fund, \$10.....	1,300 54

Grace Chapel, Foreign.....	19 24	"D., " General.....	3 00
Holy Apostles', "A Member," Wo. Aux., for "Cornelia Prince B." scholarship, Orphan Asylum, Cape Palmas, Africa, \$30; for "Edmund Lincoln B." scholarship, Bridgman Memorial School, China, \$40.....	90 00	Patterson—Christ Church, Domestic.....	3 00
Holy Communion, through Niobrara League, for "Frances E. Lawrence" (Memorial) scholarship, St. Paul's School, South Dakota, \$60; "A Communicant," for Domestic, \$10; Colored, \$10; Foreign, \$10.....	90 00	Poughkeepsie—St. Paul's, Girls' Missionary Society, through Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, China.....	15 00 60 00
Holy Trinity Church, Woman's Missionary Society, for "Dudley Tyng" scholarship, Duane Hall, China, \$40; Sp. for E. H. Watkins' Memorial Bed, Osaka, Japan, \$60; from Young Ladies' Mission Band, Wo. Aux., Sp. for Hoffman Institute Building Fund, Africa, \$200; "Esther Watkins" scholarship, Mrs. Brierley's school, Cape Mount, Africa, \$25.....	325 00	Rye—Christ Church, Young Ladies' Society, Wo. Aux., Sp. for Hoffman Institute Building Fund.....	20 00
(Harlem)—Holy Trinity Church, for Japan, \$108.59; Young Ladies' Foreign Mission Band, through Wo. Aux., Sp. for Hoffman Institute Building Fund, Africa, \$10.....	118 59	"R. B. C.," Domestic, \$5; Foreign, \$5.....	10 00
Incarnation S. S., Mite Chests, Indian.....	22 97	Staatsburgh—St. Margaret's, Foreign, \$20; from "Girls' Guild" through Wo. Aux., Sp. toward support of Florence Williams, St. Augustine's Memorial School, Raleigh, N. C., \$2.50.....	22 50
Church of the Redeemer, Wo. Aux., Domestic.....	19 44	Wappinger's Falls—Zion, "Epiphany Basket," for "Zion Church, Wappinger's Falls" scholarships, one Duane Hall, China, \$40; one St. Mary's Hall, China, \$40.....	80 00
(Harlem)—St. Andrew's, Foreign, \$157.62; Sp. for scholarship in Utah, \$40.....	197 62	Yonkers—St. John's, Domestic, \$43.46; Foreign, \$73.29; W. F. Cochran, Foreign, \$100; through Wo. Aux., Sp. for horse and cart for Rev. W. Gill, Washington Territory, \$150.....	366 75
St. Ann's, Domestic, \$126.78; Colored, \$5; Japan, \$10; Foreign, \$121.77.....	263 55	Miscellaneous—Wo. Aux., Committee on work for Domestic Missionaries, Sp. for horse for Rev. Wm. Gill, Washington Territory.....	38 00
St. Augustine's Chapel, Foreign.....	20 29	NORTH CAROLINA—\$103.03	
St. Bartholomew's, Domestic, \$4,819 (of which Mrs. G. G. Haven, \$100); Missionary Guild, through Wo. Aux., for "Emma W. Cooke" scholarship, St. Mary's Hall, China, \$40; Juliet C. Smith, for "Bishop Clarkson Memorial" scholarship, Cape Mount, Africa, \$12.50.....	4,871 50	Asheville—Trinity Church, Foreign.....	18 56
St. Clement's, Sp. for Rev. W. E. Webb, Va., \$50; General, \$25.40; Mite Chest, Domestic, \$4.10.....	79 50	Charlotte—St. Peter's, Mite Chest, Wo. Aux., General \$2; Foreign, \$30.....	32 00
St. George's, Woman's Missionary Association, Wo. Aux., for Mrs. Brierley's salary, \$39.50; Foreign, \$1; Sp. for Rev. W. A. Fair, Africa, \$6; Avenue "A" S. S., Sp. for organ for Mrs. Tyng, Japan, \$34.92.....	81 42	Germantown—Mite Boxes, Wo. Aux., Domestic.....	1 50
St. John Baptist's, Miss H. Irving, Wo. Aux., Sp. for Hoffman Institute Building Fund.....	5 00	Greensboro—St. Barnabas', Mite Chest, General.....	1 00
St. John's Chapel, Foreign (of which Benjamin Stephens, \$15), \$34.48; Domestic, "Two Ladies," \$5 each, \$10.....	44 48	Hillsboro—Rebecca Cameron, Mite Chest, General.....	1 40
St. Luke's, Domestic, \$175.40; Foreign, \$141.73.....	317 13	Jackson—Church of the Saviour, General.....	10 00
St. Thomas', Domestic, \$100; Foreign, \$1,044.83; Young Ladies' Foreign Missionary Society, for "St. Thomas" scholarship, St. John's College, China, \$70; Miss Annie B. Halsted, for Mexico, \$30; "Two Members," Domestic, \$200; Foreign, \$200; Henry E. Russell, Foreign, \$50; George F. Dominick, Sp. for Bishop Garrett, for Texas School, \$25.....	1,719 86	Lucia—Mrs. J. R. Johnston, Mite Chest, General.....	1 00
Trinity Church, "A Few Members," for "Bishop Hobart" scholarship, Baird Hall, St. John's College, China.....	40 00	Marion—St. John's, Colored.....	75
Trinity Chapel, Foreign.....	259 61	Pittsborough—St. James', Foreign.....	5 35
Mrs. J. J. Astor, through Niobrara League, Sp. toward building rectory for St. Phillip's Chapel, South Dakota.....	250 00	Raleigh—Christ Church, Mite Chests, Domestic and Foreign.....	29 73
Mrs. G. R. Hoffman, Domestic, \$100; Foreign, \$25.....	125 00	Ringwood—St. Clement's, General.....	1 74
E. Ferguson, Indian, South Dakota.....	100 00	OHIO—\$723.97	
Mr. W. Bayard Cutting, \$25; Olivia M. Cutting, \$25; Sp. for personal benefit of Mr. Octavius Parker.....	50 00	Bellevue—St. Paul's, Mrs. E. Greenslade, Foreign.....	2 50
Miss Mary M. Collins, General.....	25 00	Cleveland—Church of the Good Shepherd, Domestic and Foreign.....	10 65
Through "Two Children," through Wo. Aux., Sp. for organ for Miss Malles', Japan.....	25 00	Grace, Domestic, \$14.60; Foreign, \$18.10; Sp. for Rev. Messrs. Graves and Partridge, China, \$5; Sp. for Rev. R. Vlatte, Little Sturgeon, Wisconsin, \$2.....	39 70
Miss Irving, Wo. Aux., for "Epiphany" scholarship, Cape Mount School, Africa.....	25 00	St. John's, Sp. for Ensanada Missions.....	7 53
J. P. Hardenbergh, Foreign.....	10 00	St. Mark's, Foreign.....	2 33
"Trust," Domestic.....	10 00	Trinity Church, Domestic, \$5; Foreign, \$142.54; Mite Chest, Domestic, \$4.....	151 54
		Gambier—Church of the Holy Spirit, Domestic, \$137.14; Foreign, \$137.48; thro' Wo. Aux., for Colored schools in Georgia, \$50.....	324 62
		Mansfield—Grace, Foreign.....	5 40
		Painesville—Lake Erie Seminary, Wo. Aux., for Colored schools in Georgia.....	5 00
		Toledo—Calvary Mission (of which S. S., 50 cts), Foreign.....	2 75
		Trinity Church, Foreign.....	100 00
		Warren—Christ Church, Foreign, \$16; S. S., for Africa, \$11; "The King's Messengers," Mite Boxes, for Mrs. Brierley's School, Africa, \$5.....	32 00
		Wooster—St. James', Foreign.....	4 95
		Youngstown—St. John's, Indian, \$10; Foreign, \$25.....	35 00
		PENNSYLVANIA—\$5,941.50	
		Andalusia—"C. and N.," Mite Box, Foreign.....	16 56
		(Ardmore)—St. Mary's, Domestic and Foreign.....	6 66
		Centreville—Trinity Church, Foreign.....	10 52
		Doylestown—St. Paul's, Foreign.....	30 59

<i>Eddington</i> —Christ Church, Domestic and Foreign	8 00
<i>Jenkinson</i> —Church of Our Saviour, Domestic and Foreign	39 54
<i>Lower Merion</i> —"B." for Japan	7 00
<i>Philadelphia</i> —Advent, Miss Miercker, Mite Chest, Domestic	31 06
Atonement, Foreign	61 61
Burd Orphan Asylum Chapel, Domestic	25 00
Christ Church, Domestic	250 00
Holy Comforter Memorial Chapel, Men's Bible Class, for Bishop Garrett's work	6 00
Holy Trinity Church, Indian, \$250; Colored, \$250; Domestic, \$700; Sp. for Bishops Brewer, Dunlop and Johnston, \$200 each	1,800 00
St. Clement's, Sp. at discretion of Rev. J. McKim	39 70
(<i>Kingsessing</i>)—St. James', Foreign	9 00
St. John the Evangelist's, Foreign	10 88
(<i>Germantown</i>)—St. Luke's, General	15 00
St. Peter's, Domestic, \$1,044; Foreign, \$304.22	1,348 22
(<i>Germantown</i>)—St. Peter's, Foreign	569 96
St. Stephen's, Foreign	162 36
(<i>Bridesburg</i>)—St. Stephen's S. S., "Bishop Hannington Class" toward rebuilding church at Crozierville, Africa	3 00
Zion, for Japan	45 00
Boys and Girls of Educational Home and Girls of Church Home, Angola (of which Boys, \$8.53; Girls, \$15.19) Domestic and Foreign	23 72
All Saints' Sisterhood, Sp. at discretion of Rev. J. McKim	20 00
"B. A.," Foreign, \$500; salary of Rev. F. R. Graves, China, \$100; Bishop Hare, for Indian work, \$250; Sp. for Jaffa School, \$100; Colored schools, Georgia, \$100; St. Augustine's (Normal School), Raleigh, N. C., \$100; Colored work, Petersburg, Va., \$50; Sp. toward lathing and plastering church at Palmer's Springs, Mecklenburg Co., Va., \$50	1,250 00
Indian Hope Association, for salary of Catechist in St. Mark's Chapel, Rosebud Reserve	20 00
<i>Radnor</i> —St. Martin's (of which Colored S. S. Class, \$3.75), Colored Mission	13 38
<i>Rockdale</i> —Calvary, Infant School, Wo. Aux., for Mrs. Brierley's work, \$5; Sp. for Mrs. W. A. Fair's work, Africa, \$8	16 00
<i>West Vincent</i> —St. Andrew's, Domestic	2 74
<i>Miscellaneous</i> —Miss Coles, Domestic, \$50; Foreign, \$50	100 00

PITTSBURGH—\$467.15

<i>Allegheny</i> —Christ Church, Sewing Society, Wo. Aux., General	11 40
Emmanuel Church, General	10 00
<i>Du Bois</i> —Church of Our Saviour, Foreign	4 00
<i>Franklin</i> —St. John's, Domestic	5 04
<i>Kittanning</i> —St. Paul's, Foreign	15 00
<i>Meyersdale</i> —Trinity Mission, Domestic and Foreign, \$2.92; "Two Members," Colored Mission, \$1.25	4 17
<i>Monongahela City</i> —St. Paul's, Domestic, \$5; Foreign, \$5	10 00
<i>Pittsburgh</i> —Calvary, Benevolent Society, Wo. Aux., Sp. for scholarship in St. Stephen's Normal School, Petersburg, Va.	15 00
St. Andrew's, Indian, \$100; Mrs. F. R. Brunot, Wo. Aux., Sp. for Bishop J. A. Paddock's work in Washington Territory, \$100; Sp. for Girls' School, Reno, Nevada, \$50; Mrs. O. Phillips, Wo. Aux., for "Clifford Stevenson" scholarship, Cape Mount, Africa, \$25	275 00
Trinity Church, Foreign	39 31
Wo. Aux., Indian	50 00
Mrs. Mary Smith, Indian (of which Rosebud Agency, \$5)	12 00
<i>Sharon</i> —St. John's, Domestic, \$8.12; Foreign, \$8.11	16 23

QUINCY—\$50.00

<i>Knowville</i> —St. Mary's School, Rev. C. W. Leffingwell, for work at Wuchang, China	50 00
---	-------

RHODE ISLAND—\$1,467.48

<i>Bristol</i> —St. Michael's, through Indian Aid Association, for Mrs. Johnston's salary, South Dakota	50 00
<i>Jamestown</i> —St. Matthew's, Foreign	3 28
<i>Pawtucket</i> —St. Paul's, Domestic	20 00
<i>Providence</i> —Grace, Domestic, \$125; Colored, \$100; Foreign, \$400	625 00
St. John's, Domestic	677 86
<i>Westerly</i> —Christ Church S. S., for "Westerly" scholarship, St. Paul's School, South Dakota, \$60; for Miss Riddick's school, Japan, \$27.34	87 34
<i>Wickford</i> —St. Paul's, Colored	4 00

SOUTH CAROLINA—\$151.45

<i>Anderson</i> —Grace, Foreign	5 60
<i>Beaufort</i> —St. Helena's, Foreign	8 15
<i>Charleston</i> —Grace, Foreign	42 72
Holy Communion, Foreign	13 11
St. Michael's, "Two Members," Mite Box, Indian	3 00
St. Philip's, Domestic, \$20.25; Foreign, \$20.25	40 50
Several Churchwomen, Mite Chest, Domestic and Foreign	15 00
<i>Clarendon</i> —Mrs. D. O. Richardson, for St. Mary's School, Shanghai, China	5 00
<i>John's Island</i> —St. John's, for Mexico	1 00
<i>Ridgeway</i> —St. Stephen's, Foreign	3 70
<i>Rock Hill</i> —Church of Our Saviour S. S., General	8 00
<i>Summerville</i> —Mission S. S., Wo. Aux., Domestic and Foreign	3 00
<i>Winnsboro</i> —St. John's, Foreign	2 67

SOUTHERN OHIO—\$699.30

<i>Chillicothe</i> —St. Paul's, Domestic, \$4; thro' Wo. Aux., Domestic, \$10; Foreign, \$7.15; Girls of St. Paul's, Sp. for one brick in St. Luke's Hospital, Denver, Col., \$1	22 15
<i>Cincinnati</i> (Walnut Hills)—Advent, Wo. Aux., General	52 40
(<i>Clifton</i>)—Calvary, Colored	40 00
Christ Church, Foreign, \$105.24; Wo. Aux., General, \$20; Rev. J. W. McCarty, "scholarship, Cape Mount School, Africa, \$25; Sp. for scholarship in Utah, \$20; Sp. for five bricks in St. Luke's Hospital, Denver, Col., \$5	175 24
St. Paul's, Foreign	22 05
<i>Columbus</i> —Church of the Good Shepherd, Wo. Aux., Sp. for one brick in St. Luke's Hospital, Denver, Col., \$1; from S. S., Colored, \$10.64	11 64
St. Paul's, Wo. Aux., General, \$5.82; Mission Guild, through Wo. Aux., General, \$20	25 82
Trinity Church, Wo. Aux., for "Margaret Hubbard" scholarship, St. Agnes' School, Japan, \$40; Sp. for "Maitie Gray" scholarship, Utah, \$40	80 00
<i>Dayton</i> —Christ Church, Foreign (of which choir boys, 95 cts.)	26 77
<i>Galena</i> —Church of Our Saviour, Wo. Aux., Sp. for one brick in St. Luke's Hospital, Denver, Col.	1 00
<i>Glendale</i> —Christ Church, Domestic	5 00
<i>Granville</i> —Mrs. J. L. Bryan, Domestic, \$2; Foreign, \$2	4 00
<i>Hartwell</i> —Holy Trinity Church, Foreign	4 50
<i>Ironton</i> —Christ Church, Wo. Aux., General	4 00
<i>Middletown</i> —Ascension, General	1 25
<i>Newark</i> —Trinity Church, Foreign	21 85
<i>Worthington</i> —St. John's, Foreign	4 00
<i>Zanesville</i> —St. James', Wo. Aux., General, \$51.88; Sp. for five bricks in St. Luke's Hospital, Denver, Col., \$5	56 88
"Faith, Southern Ohio," for "Harry and Louise" scholarship, Hope School, South Dakota	30 00
<i>Miscellaneous</i> —Wo. Aux., for "Bishop Jaggar" scholarship, St. Mary's Hall, China, \$18; Sp. for endowment of child's bed in Fannie C. Paddock Hospital, Washington Territory, \$27; Sp. for "Mary H.	

Rochester" scholarship, Montgomery Institute, Western Texas, \$23.25; Sp. for scholarship in Reno, Nevada, \$19.50.....	87 75	Mecklenburg Co. (Boydton)—St. James', General.....	6 96
Wo. Aux., Sp. for "Mary H. Rochester" scholarship, Seguin, Western Texas, \$13; Sp. for scholarship in Reno, Nevada, \$3; Sp. for Fannie C. Paddock Hospital, Washington Territory, \$2; for "Bishop Jaggar" scholarship, Baird Hall, St. John's College, China, \$5.....	23 00	Norfolk Co. (Norfolk)—St. Luke's, General, \$131.71; "A Member," for Mr. Gordon's salary, Mexico, \$5; for support of scholarship in St. Margaret's School, Tokio, Japan, \$40.....	176 71
SPRINGFIELD—\$1.35		Northampton Co.—Hunger's Parish, Christ Church, \$7.70; Hunger's Church, \$3.19; General.....	10 89
Urbana—Christ Church Mission, General..	1 35	Powhatan Co. (Subletts)—St. Luke's, Domestic.....	14 75
TENNESSEE—\$38.42		Roanoke Co.—Mt. Olivet, St. John's, for Japan.....	28 11
Bolivar—St. James', Domestic, \$1.55; Foreign, \$1.55.....	3 10	(Salem)—St. Paul's, Domestic, \$5; Foreign, \$15.....	20 00
Clarksville—Mrs. M. G. Wallace, Foreign...	5 00	Rockingham Co. (Harrisburg)—Emmanuel Church, Japan.....	15 00
Cleveland—St. Luke's Memorial, Domestic.	6 00	WESTERN MICHIGAN—\$113.28	
Memphis—St. Mary's Cathedral, Domestic.	14 32	Big Rapids—St. Andrew's, Foreign.....	4 60
Somerville—St. Thomas', "A Churchwoman," Domestic.....	10 00	Grand Rapids—St. Mark's, Colored, \$50; Foreign, \$17.17.....	67 17
TEXAS—\$13.50		St. Paul's, Colored.....	3 40
Eagle Lake—Heavenly Rest, Domestic....	2 50	Hastings—Emmanuel Church, Foreign, \$3; S. S., through Wo. Aux., Sp. for the Vey boys, Africa, \$5.....	8 00
La Grange—St. James', Foreign.....	10 00	Ionia—St. John's, Foreign, \$4.67; through Wo. Aux., for Mrs. M. E. Miles' salary, \$1.....	5 67
San Augustine—Christ Church S. S., Foreign.....	1 00	Kalamazoo—St. Luke's, Indian, \$1.50; Colored, \$4.50; through Wo. Aux., for Mrs. M. E. Miles' salary, \$15.....	21 00
VERMONT—\$115.08		Marietta—St. Paul's, Foreign.....	3 44
Bethel—Rev. M. P. Stickney, Foreign, \$10; Sp. for Jaffa, \$5.....	15 00	WESTERN NEW YORK—\$1,299.00	
Burlington—St. Paul's, Colored, \$11.65; General, \$46.97.....	58 62	Angelica—St. Paul's, Foreign.....	3 42
Enosburgh—Christ Church, Domestic, \$1.53; Foreign, \$1.52.....	3 05	Bath—St. Thomas', Domestic.....	11 70
Enosburgh Falls—St. Matthew's, Domestic, \$1.80; Foreign, \$1.79.....	3 59	Belmont—St. Philip's S. S., General, \$10; Mrs. Robert O'Brien, Domestic, \$5.....	15 00
Factory Point—Zion, Domestic, \$2.48; Foreign, \$1.99.....	4 47	Brockport—Mr. and Mrs. Daniel Holmes, for "Holmes" scholarships, one in St. Paul's School, Tokio, \$40; one in St. Margaret's School, Tokio, \$40; one in St. Timothy's School, Osaka, \$50.....	180 00
Fairfax—Christ Church, Domestic, 50 cts.; Foreign, 50 cts.....	1 00	Buffalo—Ascension, Domestic.....	28 75
Fairfield—Trinity Church, Domestic, 63cts.; Foreign, 62 cts.....	1 25	St. John's, "A Member," through Wo. Aux., Sp. for Miss Skellie, N. C.....	1 00
Highgate—St. John's, Domestic, \$5; General, \$1.....	9 00	St. Paul's, Domestic, Montana, \$1; Indian, \$112; Colored, \$110; six Mite Chests, Domestic, \$46.....	269 00
Island Pond—Christ Church, Domestic, 13 cts.; Foreign, 12 cts.....	25	St. Thomas', Domestic.....	4 30
Jericho—Calvary, Domestic, \$1.25; Foreign, \$1.25.....	2 50	Trinity Church, Indian, \$40; Colored, \$75. Mary E. Granger, Domestic, \$5; Foreign, \$5.....	115 00
Middlebury—St. Stephen's, Domestic, \$3; Colored, \$2.26.....	8 26	Canandaigua—St. John's, Domestic.....	18 07
Shelburne—Trinity Church, Domestic, 75 cts.; Foreign, 75 cts.....	1 50	Cuba—Christ Church, Domestic.....	4 00
Sheldon—Grace, Domestic, \$1.88; Foreign, \$1.87.....	3 75	Dansville—St. Peter's, Foreign.....	2 50
West Rutland—Grace, Domestic, 67 cts.; Foreign, 67 cts.....	1 34	Dunkirk—St. John's, Domestic.....	10 15
Winooski—Trinity Church, Domestic, 75 cts.; Foreign, 75 cts.....	1 50	Fredonia—Trinity Church, Domestic.....	5 24
VIRGINIA—\$530.66		Geneva—St. Peter's, Domestic (of which S. S., Mite Chests, \$18.64).....	44 64
Accomac Co.—St. George's, Domestic and Foreign.....	13 85	Trinity Church, Sewing Society, Domestic, \$75; Foreign, \$5.....	80 00
Albemarle Co. (Charlottesville)—Christ Church, Domestic, \$20; Foreign, \$35.....	55 00	Hornellsville—Christ Church, Wo. Aux. for Miss Mailes' Bible Readers, \$10; Mrs. Payne's salary, Va., \$5; Sp. for Miss Skellie, N. C., \$5.....	20 00
Augusta Co.—Virginia Female Institute Missionary Society, for "Patty Watkins" scholarship, Cape Mount School, Africa.....	25 00	Jamestown—St. Luke's, Domestic.....	2 00
(Staunton)—Maud S. Cooke, Mite Box, Indian.....	3 00	Le Roy—St. Mark's, Domestic.....	10 00
Clarke Co. (Millwood)—Christ Church, Domestic, \$10; Foreign, \$10.....	20 00	Lockport—Christ Church S. S., Domestic, Grace, Domestic.....	6 00
Dividdie Co. (Petersburg)—St. Paul's, Foreign.....	14 40	Pittsford—Christ Church, Domestic.....	14 66
Fairfax Co. (Seminary Hill)—Ladies' Missionary Society, Sp. for Rev. H. D. Page, Osaka, Japan.....	33 00	Rochester—St. Andrew's, Domestic.....	5 00
Fauquier Co.—Hamilton Parish, St. James', Foreign.....	16 20	St. John's, General.....	140 43
(Rappahannock)—Miss Betty P. Hamilton, Mite Box, Foreign.....	50	St. Peter's (of which Wo. Aux., \$197.85; Missionary Helpers' Chapter, \$25), Foreign, \$276.27; for Rev. T. S. Tyng's work, Japan, in Memoriam Rev. S. H. Tyng, \$2; Miss Mailes' Bible Readers, Osaka, \$5.....	14 50
Henrico Co. (Richmond)—Grace, General..	53 16	St. Paul's, Domestic.....	283 27
Moore Memorial Church, Indian, \$3; Japan, \$5; Foreign, \$16.13.....	24 13	Sodus—St. John's, Domestic.....	24 57
		Centre—St. Luke's, Domestic.....	3 57
		Point—Christ Church, Domestic.....	2 00
		Westfield—St. Peter's, Domestic.....	2 00
		Wethersfield Springs—St. Clement's, Domestic.....	6 00
			2 23

WEST VIRGINIA—\$82.88

<i>Clarksburg</i> —Christ Church, Foreign.....	5 18
<i>Hedgesville</i> —Mt. Zion, Domestic and Foreign.....	10 00
<i>Middleway</i> —St. Bartholomew's, General.....	4 50
<i>Moorefield</i> —Emmanuel Church, Domestic, \$4; Foreign, \$2.....	6 00
<i>Moundsville</i> —Trinity Church, Japan.....	5 33
<i>New Martinsville</i> —St. Anne's, Japan.....	2 85
<i>Romney</i> —St. Stephen's, Domestic and Foreign.....	3 00
<i>Shepherdstown</i> —Trinity Church, Foreign, \$8; S. S., for "Little Anna" scholarship, Cape Mount School, Africa, \$10.36.....	18 36
<i>Sistersville</i> —St. Paul's, for Japan.....	4 15
<i>Weston</i> —St. Paul's, Rev. T. H. Lacy, for Japan.....	2 00
<i>Wheeling</i> —St. Matthew's, Foreign.....	21 51

OREGON—\$38.11

<i>Albany</i> —St. Peter's, Domestic.....	5 00
<i>Astoria</i> —Grace, Domestic.....	13 10
<i>Eugene City</i> —St. Mary's, Domestic.....	1 80
<i>Oregon City</i> —St. Paul's, Domestic.....	5 00
<i>Roseburg</i> —St. George's, Domestic.....	3 00
<i>The Dalles</i> —St. Paul's, Domestic.....	8 50
<i>Upper Astoria</i> —Holy Innocent's Chapel, Domestic.....	171

COLORADO—\$1.00

<i>Littleton</i> —St. Paul's, Foreign.....	1 00
--	------

NEVADA—\$52.00

<i>Virginia</i> —St. Paul's, Sp. for Bishop Talbot.....	52 00
---	-------

SOUTH DAKOTA—\$40.71

<i>Crow Creek Agency</i> —Christ Church, Foreign, \$3; Woman's Society, Mite Boxes, General, \$7.19; white children, General, \$4; Mite Boxes, Colored work, \$2.30.....	16 49
<i>St. John Baptist's</i> , Woman's Society, Mite Boxes, General.....	11 21
<i>Aberdeen</i> —St. Mark's, Domestic and Foreign.....	5 00
<i>Elk Point</i> —Ascension, S. W. Hoffman, Foreign.....	5 00
<i>Springfield</i> —Ascension, Domestic and Foreign.....	3 01

NORTHERN TEXAS—\$26.70

<i>Abilene</i> —Heavenly Rest, Foreign, \$3; Rev. A. T. de Leary, Domestic, \$3; China, \$2.....	8 00
--	------

<i>Brownwood</i> —St. John's, Domestic.....	3 70
<i>Comanche</i> —W. L. Sartwelle and wife, Foreign.....	10 00
<i>Wichita Falls</i> —Church of the Good Shepherd, Colored, \$2.50; Foreign, \$2.50.....	5 00

WESTERN TEXAS—\$22.85

<i>Gonzales</i> —Church of the Messiah, Elliott Memorial Missionary Society, Domestic.....	5 00
<i>Luling</i> —Elliott Memorial Missionary Society, Domestic, \$4; Foreign, \$4.85.....	8 85
<i>San Antonio</i> —St. John's, General.....	9 00

MONTANA—\$61.70

<i>Fort Keogh</i> —Mission, Foreign.....	80
<i>Helena</i> —St. Peter's, Domestic.....	60 90

WASHINGTON TERRITORY—\$10.71

<i>Tacoma</i> —St. Luke's, Domestic.....	10 71
--	-------

WYOMING—\$15.00

<i>Fort Washakie</i> —Mission, General.....	7 05
<i>Lander</i> —Trinity, General.....	5 95
<i>Shoshone Agency</i> —Church of the Redeemer, General.....	2 00

MISCELLANEOUS—\$3,090.16

Interest, Domestic, \$1,237.49; Indian, \$28.13; Colored, \$15; Africa, \$20; China, \$176.34; Japan, \$7.97; Foreign, \$12.50; Sp. \$47.20.....	3,012 13
"M. C. L.," Sunbeam Branch, Wo. Aux., Sp. for St. Mary's Orphanage, China.....	38 45
"A Friend," General.....	25 00
Missionary Box No 22,409, Domestic.....	7 60
Missionary Box No 77,778, for books for Mrs. Brierley's Vey boys, Africa.....	3 68
Sp. for Rev. W. A. Fair.....	1 50
Missionary Offering, General.....	1 00
Missionary Box No 77,923, Domestic.....	80

LEGACIES—\$200.00

<i>Conn., New Milford</i> —Estate of Miss Caroline Wakeman, Foreign.....	200 00
--	--------

Receipts for the month.....	47,446 56
Amount previously acknowledged.....	62,287 75
Total receipts since Sept. 1st, 1887.....	<u>\$109,734 31</u>

APPROPRIATED.

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

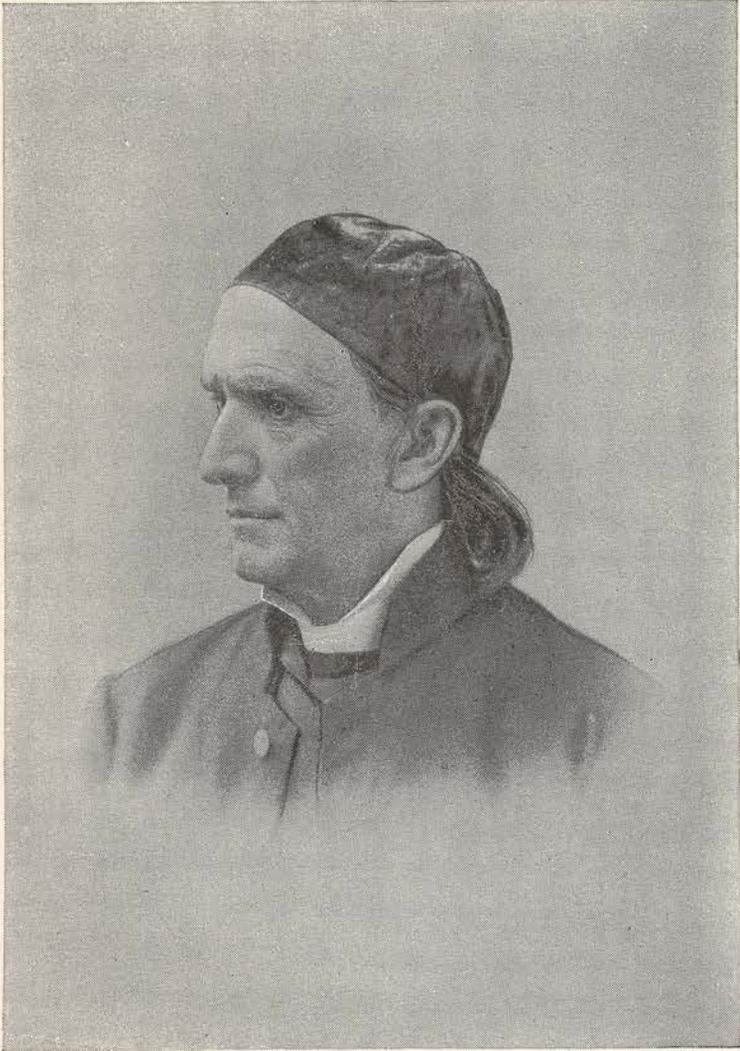
RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—Since Sept. 1st, 1887 (of which designated for Indian Missions, \$7,018.49; Missions to Colored people, \$4,682.02), including one-half of general offerings.....	\$58,892 34
FOREIGN—including one-half of general offerings.....	\$37,762 02
Total.....	<u>\$96,654 36</u>

Required from Feb. 1st, 1888, to Sept. 1st, 1888, for Domestic Missions \$135,712 66
for Foreign Missions. \$103,382 59

Total..... \$239,095 25



THE RIGHT REV. H. B. WHIPPLE, D.D.,
Bishop of Minnesota.