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The
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE
Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

VOLUME LIII, MDCCCLXXXVIII.

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THE SPIRIT OF MISSIONS.

VOL. LIII.

APRIL, 1888.

No. 4.

NO MARCH MEETING OF THE BOARD.

BECAUSE of the storm of wind and snow of unexampled severity which visited the Middle Atlantic States on Monday and Tuesday, March 12th and 13th, so that all communication even within New York city was cut off for several days, there was no meeting of the Board of Managers on the 14th, only four of the elected members, from near by, being able to reach the Mission Rooms.

SHALL THE APPROPRIATIONS BE INCREASED ?

AN increasing sense of the value of our missionary work has been shown so far this year by enlarged contributions. Is it not time that our Church take a fresh step forward ? Should it not be possible to make an advance in the appropriations at the June meeting of the Board. The needs of the work on all sides demand it, and it might be accomplished by resolute and sustained effort between this time and June 1st. More children have been gathering Lenten offerings this year than ever before, and if the men and women would now make an equal effort we might see the Church putting on new strength in the work of missions. The annual appropriations are to be made at the June meeting of the Board, and the amount of contributions for the twelve months preceding June must form the basis of appropriations for the new year. In view of this should we not all bestir ourselves and say by our gifts, Let the appropriations be advanced ?

GEORGE KELLY DUNLOP.

WE were shocked and grieved on Tuesday, March 13th, to receive a telegram announcing the sudden death, from failure of the heart, on Monday morning, March 12th, of the Right Rev. Dr. George K. Dunlop, Missionary Bishop of New Mexico and Arizona. The Bishop had been in failing health for some months, and by the advice of his physician had gone from home, accompanied by his wife, to seek less rarefied air. He reached Las Cruces, where he was kindly cared for until his death.

Bishop Dunlop was born in Ireland, November 10th, 1830. He was ordained Deacon in 1854, and Priest in 1856, by Bishop Hawks of Missouri. His course in the Missionary Bishopric to which he was consecrated November 21st, 1880, was marked by singular devotion and practical wisdom, and not only in his jurisdiction, but wherever he went throughout the Church, he won the

hearts of clergy and people. Though the field of his labors was one of great discouragement, yet he never uttered a complaint, but kept at his work full of cheer and hope and courage. He leaves a wife and six children bereft by this sudden visitation.

In a letter from the Rev. F. B. Cossitt, of Las Vegas, New Mexico, we are informed that the funeral of Bishop Dunlop took place at Las Vegas, the place of the Bishop's residence, on Friday, March 16th. Bishop Spalding, of Colorado, and Bishop Thomas, Assistant Bishop of Kansas, were present with the Rev. Messrs. Forrester, La Tourrette, Meany and Cossitt. The new church was put in order for the occasion, and the Bishops who were present read the Burial Office. His body was buried beneath the chancel in the new church, which is his memorial.

AN ALL-DAY MISSIONARY MEETING.

X A MEETING in the interest of Foreign Missions was held in the morning and afternoon of March 22d, in the Hall of the Young Women's Christian Association, in New York. The arrangements were made by the Foreign Committee of the Woman's Auxiliary of New York. The attendance was very large throughout the day. Bishop Potter, who opened the session, took issue with those who argue that there are enough objects for missionary work near home, without the sacrifice of life and treasure in the dark corners of the earth. Congregations which do most for the encouragement and support of Foreign Missions would also be found the most successful in their local work. He urged his hearers not to permit their local enterprises to make them lose sight of the great victories which are to be won in the field of Foreign Missions.

ORDINATION IN THE CHINA MISSION.

X ON the Feast of the Epiphany, January 6th, 1888, Bishop Boone ordained five Deacons at St. Paul's Church, Hankow. The candidates were presented by the Rev. Messrs. A. H. Locke and F. R. Graves. The Rev. F. R. Graves preached the sermon from the text I. Thess. v., 12, 13. The Holy Communion was administered by the Bishop, assisted by Rev. Mr. Locke. The occasion, which was of deep interest, being the first ordination in our mission in central China, is described fully in a letter from the Bishop, which will be found in the Foreign department of this magazine.

CONTRIBUTIONS AND APPROPRIATIONS.

A CONTRIBUTOR to the *Church Chronicle*, of Kentucky, writes vigorously in protest against the thoughtless way in which plans for raising money are put upon the consciences of the clergy and people, and is particularly strong in his opposition to endowments. Speaking of missions, he says: "To spend the money we have already got, is the best way of getting more money." This is precisely what this Society does. It has no invested funds except such as have been given with the stipulation that they should be invested and the income used. It depends each year upon the amount of money received during

the year for the payment of the missionaries. In making its appropriations each year it bases the amount of the appropriations upon the receipts of the year preceding. So, it lives from hand to mouth, and is often forced to cry out for more means wherewith to meet its obligations. Most gladly would the Board increase the appropriations if the Church would enable it to do so by increased gifts.

BISHOP DUNLOP'S MEMORIAL.

THE Rev. Mr. Cossitt who recently went to Las Vegas, New Mexico, to assist Bishop Dunlop in the new church which he has taken great interest in erecting, writes of the sore bereavement which has befallen the community and the jurisdiction in the loss of one who was endeared to all who knew him, and says: "Bishop Dunlop's zeal for the Church in this difficult field of labor was unabated to the end. He died as he lived a faithful steward." Mr. Cossitt asks: "Will you not use your influence to raise funds to complete the church at Las Vegas, which is his memorial? He must have many friends in the East who will gladly give to such a noble object." The church is under cover; but it will require some thousands of dollars to complete the interior and erect the tower. We should be glad to receive and forward "special" gifts for this purpose.

GOVERNMENT INTERFERENCE IN MISSION SCHOOLS.

REFERRING to the order of the Commissioner of Indian Affairs forbidding the use of the Indian dialects in mission schools among the Indians, the *Christian Union* well says:

It is monstrous that there should be a square mile of territory in the United States in which the national government should be able by despotic decree to determine the conditions under which a free religious society which asks no support and no favors from the government may carry on its work. We should be glad to have religious societies appeal to the President to have this order rescinded, not because they wish to use the Indian vernacular, but because they demand liberty to make their own rules and regulations without let or hindrance of any kind from the Indian bureau.

A REFLEX WAVE IN JAPAN.

It is not surprising that the rapid progress of the Japanese people and government in liberal ideas should receive a check. The march of progress has been uninterrupted during the last twenty-five years, and the changes in the social, political and religious life of the people are without precedent in the history of any nation. The question excited by this peaceful revolution has been, To what will it grow? The Japanese Government seems to have started back from the prospect, and is becoming conservative all at once. The *Baptist Missionary Magazine* says:

As the people have progressed in liberality, the government has drawn back. Opposition to the present ministry has been increasing to an extent which indicated that it would be overthrown as soon as a liberal constitution should be granted. This the government proposes to prevent by force, if necessary. An imperial proclamation has been published, dated December 25th, 1887, which puts a ban on all secret societies and

assemblies, and authorizes the police to put a stop, without recourse, to all open-air meetings. The cabinet is given full power to proclaim districts imperilled by popular excitement, and to put the whole people practically under martial law. Already the indications show that the application of this power is to be arbitrary. From five to nine hundred of the leading members of the liberal party have been arrested, exiled, or imprisoned. There has been a revulsion in the policy of the government from liberality to repression. We know too little of the internal condition of Japan to express an opinion; but one writer says: "The prospects of Japan becoming a constitutional monarchy in any liberal sense are exceedingly remote." What effect this change of policy will have upon missionary work, cannot be told; but it can hardly be as favorable as the liberal conditions which have previously existed.

THE "HILARIOUS" GIVER.

THE Rev. Dr. Gates, the president of Rutgers College, says of whole-souled giving to God's work for men's salvation :

It is a fine old legend, *Noblesse oblige*—noble blood binds one to noble service. Just so the noblest men of wealth of our time are beginning—*only* beginning—to awaken to the power of the legend, *Richesse oblige*. The crisis in our national life calls most loudly for Christian work and Christian giving in home fields. From heathen lands come such requests for Christian teachers and missionaries as appall our mission boards. In our colleges are 2,000 young men who say to the Church of America: "Send us; we are ready to go." Now that fields are open and laborers ready, shall we hold back our Lord's money, and keep these heralds of glad tidings from the work they are ready to do? What an opportunity to use for the noblest ends that *power*, that *concentrated life-effort* which is coined in wealth!

"God loveth a cheerful giver." Have you studied the precise import of the word translated cheerful? It came to me with wonderful force a few days since, as I was reading my Greek Testament. The word is *hilaron*. There is no mistaking its import. God loves a whole souled, "hilarious" giver; one who is not ashamed of the cause for which he gives; one who with a strong, buoyant, joyous confidence in the cause, in the men who are working with him for it, and above all in the God who directs the work, gives freely, heartily and *with a swing!* To the sense of duty from the law of Christian service, shall we not by God's help add this crowning grace of spontaneous, hearty, *hilarious* Christian giving of time and money for the cause of our Master!

THE RECENT INUNDATION IN CHINA.

THE first reports of the disaster in the Province of Honan, China, caused by the overflow of the Yellow river, were so exaggerated that they seemed fabulous, and we have waited for authentic accounts before referring to it. The official report to the emperor has been made, which places the loss of life at 100,000 and the number of persons rendered homeless and destitute at 1,800,000. It is an appalling calamity without parallel in modern times. It is to be sure but one of a series of calamities arising from the same cause and very destructive to life and property. Since this disaster, at one point on the river where the work of repairs was going on, between four and five thousand soldiers were drowned by a sudden overflow. The London *Times* appeals to the English public to send relief to the sufferers, and the Emperor of China has given very largely for the same purpose. We need hardly to say that our Treasurer would be glad to forward directly any sums that may be sent to him.

The thought that these millions of people in sorrow and suffering and death are without the light and comfort which comes from the knowledge of our Lord Jesus Christ is in itself the strongest appeal for much more earnest work by the Church in imparting to them the Gospel.

A MISSIONARY INDEED.

WHEN Henry Bergh died a tender heart ceased to beat, a compassionate soul departed out of this world. Mr. Bergh's many years of effort in behalf of justice and kindness to dumb animals, brought to his funeral at St. Mark's Church, in New York, no elaborate obituary tribute from the brute creation, of which he was the best earthly friend; but they must many times have brought to his mind in this life a consciousness of the esteem of all good men among his fellows, and of the approval of the Merciful God without whom not even a sparrow falls wounded to the ground.

Mr. Bergh's career in the special mission which he adopted, begun, and for a time pursued, in the midst of public indifference, but at last remarkably successful, may give us much needed encouragement in believing that every mission of love to our fellow-creatures founded in the merciful will of God and conducted faithfully and prudently, must eventually have its fruition in success.

THE HEATHEN AT OUR DOORS.

THE following letter from a lady in California, speaks for itself, and expresses a sentiment which will find a response from many. There is much force in her appeal for our own country; but while our Church ought to be doing at home all she says, this is no argument for at all relaxing our efforts in heathen lands:

I have just finished reading the March number of *THE SPIRIT OF MISSIONS*, and I cannot let my letter to you go without a few words upon the missionary work at our doors in the shape of the heathen Chinese, 50,000 of whom we have among us, and *not one school for children* established in or under the auspices of our Church. The one feeble effort made, with Walter Young at the head, has a few Chinese men, who go of an evening to learn to speak and read English for the benefit it will be to them in a business point of view. I am one of a committee of five who have been canvassing St. Luke's parish for the Missionary Enrolment, and we have the prospect of forwarding 100 names, representing \$500. Now the point I wish to make is, that when the million of dollars is raised, the bulk of the money be expended in our own country, to plant seeds in the hearts of the Indians, the immense colored population of the South, and the Chinese in California, who meet us at every turn, and who are crying out for instruction in the laws of life (which is religion) and who threaten to contaminate our growing youths in this large city of the Pacific coast. It is the children that must be brought under religious training, by having day-schools established, taught by young Churchwomen. I have one young lady now anxious to open a school, if she could only be assured of \$50 per month for a short time to meet current expenses. The times have changed. When 2,000 foreigners come to our shores daily, they need to be instructed. If we are not to be overwhelmed with their heathenism and total disregard of the observance of the Lord's Day, every cent should be used in the missionary work at home. The time consumed by our young missionaries in mastering the foreign languages, the sacrifice of health and lives, cannot be compensated

for by the few people reached by the handful of missionaries sent out. The Chinese are coming and going all the time; let them receive good instruction and on their return to their native land they will carry the glad tidings of great joy as our people cannot do. God, in His wise providence, has opened the gates of China and Japan, permitting their people to come to us; let us accept the situation and do our work among them faithfully and well.

A NOBLE LIFE.

THE New York *Tribune* in reviewing the Life of Samuel Morley by Edwin Hodder, pays a lofty tribute to Mr. Morley as a prince among merchants, and says of his religion, it was "what religion always should be, yet seldom is: the controlling influence of his life." Speaking of his many well-known charities it says:

Never relinquishing the superintendence of his vast business, he yet found time to create and extend another equally extensive; and this was what Mr. Hodder correctly styles, in his case, the business of philanthropy. Samuel Morley was far too thorough and ingrained a man of business to do anything in a loose or slipshod way. He had determined to effect all the good possible with his money, and he knew very well that to do this he must put brain as well as heart into the work. He always sought the most practical and systematic ways of giving. All kinds of organized efforts for educational purposes, for religious proselytism, for missionary labor, for hospitals, asylums, refuges, shelters, for reading-rooms for workmen, for coffee parlors; all efforts looking to the diminution of ignorance, the checking of vice and crime; all temperance movements especially, were subscribed to by him in the most bountiful manner. Nor did he hesitate to add himself to his gifts. He was always ready to attend meetings for benevolent purposes. He taught himself to speak fluently that he might be able to talk to audiences. He travelled all over the country organizing all kinds of good works. And his distribution to organized agencies was only one part of his philanthropy. Nothing delighted him more than to help individuals, to succor the unfortunate, to encourage struggling talent, to relieve the widow and orphan. He must first know the truth, for he was no careless giver, and being assured that he was not being deceived his hand was opened liberally. No trouble was too great for him. He would go himself to brighten the lot of the unfortunate, and his benefactions were invariably conferred with the utmost delicacy. Even in cases where he was obliged, from the extravagance of the demands, to refuse help, he instructed his secretaries to couch the refusal in such terms as would not wound the correspondents.

The influence of Samuel Morley upon his time was unquestionably great, and as unquestionably good. No individual in this or any former age has done more to elevate and ennoble his generation, to purify and extend the practice of Christianity, to maintain a lofty standard of commercial ethics, to advance the cause of the people as against the obstructions of corrupt custom, the anti-popular interests of an aristocracy, and the hardening influences of plutocratic modernism. . . .

The study of such a career may well be a liberal education to such as have their eyes and ears open. In an age which seems no longer to recognize obligations, which is self-seeking beyond all former experience, which takes as its motto *Carpe diem*, which admits success as a mantle for the worst instrumentalities, which winks at fraud in trade, in politics, in all things, this story of a man who owed no dollar of his great wealth to dishonesty, who never bargained away principle, who used his whole life and all it brought him as a sacred trust to be administered with clean hands, may not perhaps be altogether welcome, but assuredly it is full of the wholesomest suggestion and instruction.

BRIEF MENTION.

X THE *Japan Mail* of February 10th, contains an account of a thanksgiving service which was held in Tokio, February 3d, to celebrate the completion of the translation of the Bible into the Japanese language. It is remarked as a singular fact illustrating the marvellous progress of Christianity in Japan, that there should be nearly 20,000 Protestant Christians in the empire before the whole Bible had been given to the people in their native tongue.

THE *Afro-American Churchman*, speaking of the twentieth anniversary of the consecration of the present Bishop of Virginia, says: "Bishop Whittle ever since his consecration to the Episcopate has been warmly, personally, officially and actively interested in the colored work in this diocese. If we mistake not it was through the personal efforts of our good Bishop that the first colored minister came into this diocese, the same being the late Rev. Joseph S. Atwell, who came from Kentucky to take charge of St. Stephen's, Petersburg. Bishop Whittle has ordained and licensed to preach more colored men than any Bishop living."

X THE governor's message in Minnesota last year was published in ten different languages in order to reach the various nationalities residing in the state—English, German, Norwegian, Swedish, French, Bohemian, Finnish, Polish, Italian and Danish. Could any fact more clearly indicate the variety of people with which the Church has to deal, and the need of ministrations in various tongues if we are to teach these people the wonderful works of God and impart to them the message of life?

THE frontispiece this month is a likeness of Bishop Whipple, the apostle to the Indians, from a photograph by Peavey, of Faribault. The story which the Bishop tells on another page of the opposition which he met in championing the cause of the red man will excite admiration for the heroism of this fearless servant of God.

THE wisdom of acquiring land in the early stages of a missionary work and holding possession of it, is exemplified in Denver, Colorado, where four lots, which in 1867 were valued at \$100 each, have been sold recently for \$120,000. The proceeds of this sale will be used in erecting a new and spacious edifice for Wolfe Hall to meet the needs of the girls' school, which has grown so rapidly that it requires enlarged and more complete accommodations. The new building will have a frontage of 250 feet, consisting of three divisions: chapel, school and home.

THE Diocese of Chicago has received another benefaction in the gift by Mr. T. D. Lowther, of Chicago, of three handsome residences on California Avenue, valued at \$20,000, to serve as a partial endowment of the cathedral.

X BISHOP HARE is to erect a church in Sioux Falls, Dakota, as a memorial of Mrs. John Jacob Astor. The cost (\$21,000) will be paid by Mr. Astor. Mrs. Astor left by her will \$25,000, the income of which is to be used for work among the Indians in Bishop Hare's jurisdiction, in which for many years she manifested a lively interest.

THE *Missionary Review of the World* for April is not only early in its appearance, but comes to us freighted with the richest treasures of missionary thought and life and information, gleaned by patient labor from all parts of the universal mission field, sifted, arranged and presented with remarkable skill and wisdom. This review is certainly the most comprehensive and complete missionary magazine published, and it gives the best indication of the thorough awakening of Christians of every name to the importance of missionary activity. It is well worth the subscription price of two dollars a year to any

one who wishes to keep informed of what is going on in the great mission field. Funk & Wagnalls, 18 Astor Place, New York, are the publishers.

WITH OUR CORRESPONDENTS.

BISHOP PADDOCK of Massachusetts writes: "A devout woman who earns her own bread sends me \$100 for missions to distribute as I think best." The Bishop sends \$75 of the amount to our treasury.

A RECTOR who frequently sends contributions from his parish for every portion of our missionary work, in sending a check for a smaller sum from a neighboring parish writes: "You may well be surprised at getting a check of this size from me, but I have recently taken charge of the old parish, and it is all they could do. I was unwilling to give my services to them unless they were willing to do a little for the Church's work. It represents much from them. I wish I could write all I know of their struggles to have a name to live; but here is a weak evidence in our estimation, but not weak if we look in the right way."

A lady writes: "The March number of THE SPIRIT OF MISSIONS is such a grand one that I must send you my thanks. It came yesterday afternoon, and nearly kept me from church by its great interest; but I read every word of it before I went to bed last night, and can only say that I pity those who have not the privilege to find so much information in such compact form. How thrilling the missionary news is."

BISHOP WHIPPLE AND HIS INDIAN MISSIONS.

BISHOP WHIPPLE is publishing a series of letters in the *Minnesota Missionary*, addressed to the teachers and pupils of St. Mary's Hall, at Faribault, giving the story of his work among the Indians. In the February number of the paper he describes the terrible Sioux outbreak in 1862, and his own experiences in connection with it, of which we reprint the substance below. The Bishop says: "It came like a thunder-storm in a clear sky. I had feared it, and in many of our parishes, in public and private, I had told the people that it was not possible for a nation to engage in such robbery and not reap what they had sown. The outbreak awakened the deepest indignation and hatred throughout the state, and a mad cry arose for the extermination of the Indians. All seemed to forget, as I told an officer of the Indian bureau, that 'God alone could exterminate, and that a people who had more than a hundred thousand new-made graves of those slain in civil war ought to awake to the truth that God was not blind.' Some dear friends begged me not to speak or write one word in defence of the Indians or the causes of the massacre. In some cases clergy begged me not to speak about Indian affairs in their parishes. . . . As I look back on those dark days I wonder that I

had the courage to defend the right. I am not naturally brave, but I felt then a power above my weak will which compelled me to stand by the cause of justice and humanity. Sometimes people chaffed me. Said a member of Congress, 'How much do you expect to gain out of your hopeless fight for the Indians?' I said, 'As much as a man who preached forty years and never gained a convert, but saved his own soul.' Another said, 'You are insane, the people are against you.' 'Yes,' said I, 'but then God is on my side and that makes a majority.' At this time we had living in Faribault a retired sea captain with the bluff ways of his class. He was out on the frontier and heard some border men say, 'We would like to go down to Faribault and clean out that Bishop.' Said Captain Wilkins, 'Gentlemen, do you know the Bishop? I will tell you what will happen when you go to clean him out. He will come out and talk to you a few minutes, and you will wonder how you came to make such fools of yourselves and you will sneak away like whipped dogs.'

"One thing turned the tide in my favor. I was in St. Paul when the news came of the outbreak. General Sibley had been requested by Governor Ramsey to take command of the militia who were sent to the

frontier. The general said to me, 'I want Alexander Faribault,' who was an old Indian trader, 'to go with me.' I drove that night fifty miles to Faribault and reached there shortly after sunrise. I asked a boy to go throughout the village, ringing a bell, and tell everybody that Bishop Whipple wished to see all the citizens in front of the National Hotel. In an hour, nearly every man was present. I mounted a dry-goods box, and briefly told the story of the massacre, which had occurred the day before at the Lower Agency and on Sunday at Acton. I told them of General Sibley's request for a company of troops under command of Alexander Faribault, and asked all willing to go, to raise their hands. The names were taken, then we found out who would furnish horses and guns, and in one hour a company of over fifty had left to join General Sibley.

"The next day I took my old Bashaw and wagon and started for St. Peter, about forty-five miles distant. For twenty-five miles the road was filled with refugees, on foot, on horseback, in wagons, in ox carts, fleeing from the border. . . . I reached St. Peter, a village of a few hundred souls, which was now thronged with some 2,500 refugees; scores had been wounded, some dying and some dead. It was a sight I can never forget to my dying day. Men and women with scars of Indian tomahawk and rifle; poor, tortured humanity in every conceivable form of agony. Good Dr. Asa W. Daniels was working day and night dressing the wounds and ministering to the sick and dying. I wish I knew words to describe one of the grandest Christian heroes and the best of good Samaritans. Governor Swift, Judge Flandreau, Captain Dodd, Major Buell, in fact nearly every able-bodied man had gone to relieve the beleaguered town of New Ulm. I would like to tell the story of their heroism and bravery in rescuing the people of that doomed town from their impending fate; I cannot, but I never meet one of those brave men that my heart does not thrill with the memories of that heroic victory. I had, fortunately, learned to dress gun-shot wounds and do some simple acts of surgery, and always carried a pocket-case of instruments in the Indian country. Dr. Daniels cared for all severe cases and committed to my care all the simple wounds, which required little skill. He taught me to dress the wounds. The kind ladies acted

as nurses in providing food. The one prominent memory of those sad days is that of the cheerfulness and patience of these border people, who had lost their all and lay suffering and almost dying.

"That providential service did much to reconcile some of the people of the border to the fanaticism of a Bishop who thought Indians people for whom Christ died. I poisoned my hand with blood-poison from the wounds, and for a time was a sufferer. That fall the General Convention met in New York. My heart was full of the awful massacre which had made 300 miles of our western border one track of blood. I drew up a simple petition to the President, stating the causes of the outbreak, the desolation of the border, the suffering of the people, which we believed had come out of our wretched Indian system. I showed it to one of my brethren, who said he hoped I would not bring up political questions to vex the Church. My heart was full, and I weary and sick. I could not keep back my tears. Good Bishop Alonzo Potter came to me, and when I told him of my trouble, he said, 'My brother, I honor you for your efforts for the helpless; the petition is right, and I will secure the signatures of the Bishops;' which he did, and to his death there was no better friend of the Indians than Bishop Potter, and the great-hearted William Welsh.

"I have given only a faint outline of those days of sorrow. It was some weeks before we heard correct tidings from the Indian country; when we did hear we were full of gratitude to God that He enabled these Christian and friendly Indians to be faithful and true.

"In the Chippeway country, the Pillager Indians at Leech Lake had seized the few white traders, and at the instigation of Hole-in-the-Day, were about to kill them. Old Buffalo, an aged chief, came to their council and said, 'The whites have wronged us deeply; Hole-in-the-Day says the Chippewas are going to war, and asks us to kill these men. We are two days' journey from the border; if we kill them and then find there is no war, the Great Father will ask us what has become of his white children; we shall look foolish and some of us will die; do not kill them; keep them safe, and in a few days we shall know what to do.' The Indians answered, 'Ho! ho! that is very

good.' That night Old Buffalo released these prisoners and they were saved.

"At Gull Lake, Enmegahbowh and a chief named Bad Boy sent messengers to Shahbakshing, chief of the Mille Lac Indians, and urged him to take all his warriors and go down to Fort Ripley and offer their services to the whites. Hole-in-the-Day had made Enmegahbowh a prisoner. That night he escaped with his family in a canoe, going down Gull River to the Mississippi, and so to Fort Ripley. One of his children died from that night's journey. But we owe the safety of the northern border to our Indian Deacon, Enmegahbowh, and the faithful members of his flock. The Sioux attacked the trading-posts and killed the employees. When they came to Major Forbes' place, the clerk in charge, Mr. George Spencer, was wounded and fled upstairs. The store was filled with goods so they would not burn it. Wakeautawa, 'His Thunder,' a friend of Spencer's, passed through the Indians and went upstairs and taking Spencer in his arms carried him to his lodge. He then sat by his side with a double-barrelled gun and as the Indians came to kill him said, 'Kill him if you dare; two of you shall die for one. He is my *codah* (friend). I said I would save his life and I will.' For days and weeks that faithful man guarded his friend until rescued. Wakeautawa was afterward a scout under General Sibley, and was killed, and to the credit of Mr. Spencer he showed his gratitude by caring for the wife and children of his Indian friend.

"Lorenzo Lawrence rescued Mrs. Sweet and her children. Other Day saved good Dr. Williamson, the missionary families and employees of Yellow Medicine. Wakashaw, Good Thunder, Taopi, and others planned the deliverance of all the captives. Simon Anagmani and others performed deeds of heroism in defence of prisoners. Wahchaucamaza at the risk of life carried a message through the hostile camp, creeping through the grass until he could deliver it to Robertson, who carried it to Fort Ripley. Good Thunder's present wife, Sarah Farnum, took the Bible from the mission chapel and wrapped it in a blanket, and when she could, sent me word, 'The words of the Great Spirit are safe. I send you the good news to make your heart glad.'

"Time would fail me to recall all the incidents which showed the fidelity of our

friends. They were surrounded by savage foes, mad with hate and drunk with blood. In some cases these Christian Indians were threatened with death. It did not move them. 'Kill me, if you wish; but you cannot keep me from doing what is right. I am not afraid to die.' Taopi and about 100 friendly Indians came to Faribault. The people were indignant and some foolish threats were made to kill Taopi. He came one day to see me with Alexander Faribault. He handed me a paper and said, 'Read this.' It was a certificate of General Sibley's. 'The bearer, Taopi, or "Wounded Man," is a civilized chief of the Sioux, who is entitled to the gratitude of the nation for having, with others, rescued over 200 white women and children during the Sioux war. H. H. Sibley, Col. Commanding.' Said Taopi, 'I saved your people from death. If you Christians have the same law as the Sioux, that when one man dies another shall die in his place, and for this your people would kill me, tell them not to shoot me like a dog, but to send for me to come down into the square and I will show them how a man can die.' This interview was printed in the village paper, and we heard no more of killing Taopi.

"Brave, noble Taopi; he would have suffered had I not been able, through the kindness of friends, to care for him. One day I received a letter. 'Come quick, I can't see plain; the Great Spirit has called me for the last journey. I am not afraid to go, for His Son, Jesus, is going with me and I shall not be lonesome on the road. Come, for I want to see you and hear you once more.' I cannot forget that death-bed, where the very peace of God rested on the dying Christian. He sleeps in Maplelawn cemetery, with his faithful wife Nancy, and I have placed a white tombstone over the grave of one of the truest men I ever knew.

"A few of these Indians still live at Faribault. Most of these women were removed to the mission a few years later. We bade them good-by at the Lord's Table. After the service these women came one by one and took my wife's hand and with tears kissed it, and said, 'In Heaven to meet you I hope.' Blessed words for us all, that after a little more work, a little more sickness, a little more sorrow there will come 'the rest for the weary' in the home where all partings are over."

PASTORAL INSTRUCTION IN SYSTEMATIC GIVING.

THE Rev. Dr. George H. McKnight writes to the *Standard of the Cross and The Church* of March 10th a letter of great force and interest in advocacy of a more efficient support of Domestic and Foreign Missions by the Church at large. We quote in the following paragraphs what Dr. McKnight says in regard to systematic giving: "If there is any more important question in regard to pulpit instruction and pastoral care, I should like to know what it is. For, no matter what a man believes about Christ or the Church, or professes about his religion, if he is not willing to give something for the cause, something to build up and extend the Redeemer's Kingdom, something to bring others to the knowledge of the truth, all his professions are in vain. The minister, therefore, who neglects this part of instruction is unfaithful to his trust, and the people who will not hear are equally unfaithful to their duty.

"There are some, of course, in every congregation who dislike to hear anything about the duty of giving, and at times the minister's faith and courage are put to the test. Nevertheless he must not shrink from his duty, and in the end he will be sustained by all the loyal disciples of Christ, and the gainsayers will be put to silence, or perhaps won over to his side.

"Finally, the people should be instructed to give *systematically*, and this involves discriminate and conscientious giving. Unless this is the case the offerings are irregular, hap-hazard, indiscriminate. Neither the object nor the frequency of the appeal is considered. People throw in their loose change, and, at times, the smallest they have, regardless of the object, or whether the call comes once a week or once a year. But when you ask a man for a pledge for Domestic Missions, for example, which shall include his *annual* offering, or ask him how much he will give yearly for this great cause, in order to sustain our fifteen Missionary Bishops and 400 missionaries, it sets him to thinking, and brings his conscience into play, if he have any at all, on the subject. I am well aware that it is hard work to bring the people to their duty in this respect; that the most zealous and laborious of the clergy only succeed in a measure. And yet, it is the only true method, and the only one that can secure to the Board any sure income.

Missionary meetings and missionary speeches by able and eloquent men are a failure in comparison with *systematic giving*. They are important, no doubt; they do stimulate zeal and excite interest in the cause; nevertheless, when we look at the contributions after the most telling missionary address, we are discouraged and humiliated. But systematic giving depends upon the clergy. It must be pushed in every parish; every rector and minister in charge must be zealous, faithful and untiring in his duty in this respect.

"It is not my business, of course, to lecture my brethren of the clergy, and I have no such spirit in writing this article. I state what I believe to be a fact, which, perhaps, some of the clergy do not sufficiently consider: that this matter of interesting the people in missions, so that they will give something for the cause, make some sacrifices for it, depends in a great measure, if not altogether, upon them; that they can cultivate in their parishes a large and liberal, or a narrow and penurious spirit—a spirit that will look out beyond their own boundaries to the whole field of missions, which according to the Saviour's teaching is no less than the world, or a spirit that will consider only the interests of the one individual parish.

"In view of the whole case, have we not reason to believe that the failure of many of the clergy to discharge their duty in the premises is owing to defective training—that they have received no instruction whatever in their preparation for the active duties of the Ministry in this direction? I certainly believe, if every candidate for Holy Orders were properly instructed in this matter, if during his seminary course efforts were made to imbue him with the missionary spirit, and instruction given as to the best way to educate the people up to the highest standard of duty in this respect, we should in a few years see a great change, a great improvement; an awakening to a sense of the vast importance of the missionary work all along the line."

MRS. GUINNESS says: "God is testing us continually as to the measure of our faith, love, and devotedness to His Son, by the presence of 1,000,000,000 of heathen in the world."

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

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

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

THE CHURCH'S DUTY TO THE MIDDLE WEST.*

And Jesus said unto her, Let the children first be filled.—St. Mark, vii. part of v. 27.

HE who came to seek and to save the lost came first to His own. It was not to that portion of the world where there seemed to earthly view the greatest need of Heaven's interposition; it was not to the most degraded, those lowest sunk in sin and shame, that Christ came, but it was to the people and the land where there had been the fullest preparation; where centuries of antecedent labor had made ready the place and made sure the welcome for the incarnate Son of God. It was the same when He, the great Missioner, entered upon His evangelistic work, and announced the setting up on earth of the Kingdom of Heaven. Duty with Him lay directly in His path.

Is there not here a lesson to us, His followers, as to the choice of our missionary work—as to the disposition of our missionary gifts, if we can call that a gift which is but the rendering to God of His own; and as to the direction of our missionary sympathies?

It is not for us to attempt to pry into the motives leading our blessed Lord thus studiously and with evident purpose to confine His earthly ministry to His own people—the inhabitants of the land of His birth—and the region in which He was nurtured and brought up, when the promise of His Father from of old had given Him “the heathen for His inheritance and the uttermost parts of the earth for a possession.” Yet we may not err in assigning among the probable reasons for this consecration of His earthly life to the work of bringing the glad tidings of the Kingdom of Heaven to the dwellers of Judea and the land of Galilee, a feeling of love for His birthland and a patriotic ap-

preciation of the privileges of His birthright, leading Him to love and labor for the spiritual good of those who were of Israel and “whose were the promises.” Nor this alone. There was, we may not doubt, a consciousness that the Kingdom He came to set up, the Christianity that was to grow out of and around Himself as its Author and Source, could alone interpose between His people and their hastening national ruin. That wailing cry over Jerusalem, even when the shouts of its fickle populace were welcoming Him to David's city and to David's throne, implied all this. Have we not here a telling, a convincing argument for the cause in behalf of which I plead. Is not the Gospel in the Church the only means of conserving our national institutions and preserving our land from ruin? Can we, as patriots, desire aught better for our country than the restraining, purifying, Christianizing influences which are our spiritual heritage?

It is then to our Christian patriotism that we may appeal as we plead in behalf of the millions peopling the middle West—the vast valley watered by the father of rivers and its lateral tributaries. As members of the historic Church, first of all religious bodies to set up the worship of Godⁱⁿ the tongue of our English ancestry on the Pacific or the Atlantic coast alike, first to be heard in its gracious words of common prayer beyond the Alleghanies, first to lead the van of christianizing influences in many a western state and territory, we may well and wisely interest ourselves in the shaping of the future, religious, political, social, of the mighty West. I plead especially for the multitudes already possessing or now pressing into the great valley of the

* Condensed from a sermon of the Right Rev. Dr. William Stevens Perry, Bishop of Iowa.

middle West. Already more than a third of our population is there. Already does it hold in firm grasp the balance of power. The millions of the old world are finding here their homes. Shall we not meet them with the services and sacraments of the Church of Christ? There is a mingling of all the nationalities of all the earth in this vast territory. Can we assimilate them without the message of the Gospel is brought to their hearing and their very hearts? We need not, at vast expense, send to the ends of the world to reach the nations knowing little or nothing of Christ and His salvation. God has brought these people to us, thus making our duty plain to us. Great as are our needs, our opportunities for successful work for the Church and cause of Christ are even greater. The fields are white for the harvest. They are our own fields. In them we may garner for eternity. Ah! the echo of Christ's words sounds full and clear in our ears: "Let the children first be filled." Our duty is plain.

Permit me to speak more directly of these needs, these opportunities. If I speak more particularly of that great diocese over which the Holy Ghost has made me overseer, it is simply because that after twelve years of labor and the travel of 150,000 miles within its limits, I can speak authoritatively, and what I avow I can prove by incontestable proof. But what I say of Iowa as to its needs and its opportunities, is true of Illinois, of Missouri, of Kansas, of Nebraska, of each and all of those sees lying within what is popularly known as the valley of the Mississippi, which is to-day, whether considered from a Christian, a political, or a social point of view, the most needy and yet the most promising mission field on the face of the earth. I ask aid for communities and commonwealths scarce half a century old; for churches and missions brought face to face with every possible form of disbelief, of error, of sin; for Bishops and clergy sent out by the Church to work for Christ and yet expected and compelled to make bricks without straw; for mission Priests and Deacons living and laboring for the cause of our dear Lord on paltry pittance that barely keep starvation from the door. And I would preface my appeal for help—for generous, sympathetic, ready help—by the assertion that we at the West ask nothing to relieve ourselves from the duty

and the privilege of self-support. I say this advisedly. It will doubtless surprise many at the East to learn that the communicants of the dioceses of Chicago and Missouri respectively gave more *per capita* the past year in religious offerings than the communicants in the dioceses of New York and Pennsylvania. The statement is true, and my authority is Whittaker's Churchman's Almanac for the current year. And thus reckoning by the total amount of religious offerings affords the only means for an equitable comparison of the Christian liberality of the East and the West in view of the fact so often overlooked that in the middle West, notably in Iowa, Kansas, Nebraska, on this generation has fallen the burden of laying foundations and building thereon; of erecting churches and rectories, of establishing and endowing schools, colleges, hospitals, homes and all the various means and appliances of Church charity.

The See of Iowa, for example, is but thirty-three years old. It formed part of the missionary jurisdiction of the apostolic Kemper, Bishop of the Northwest, but about three years, and then with commendable alacrity undertook the burden of self-support as an independent diocese. New York received missionary aid from the mother Church for upward of three-quarters of a century. It was the same with Massachusetts, Connecticut, New York, Delaware, Pennsylvania, with nearly all the thirteen original colonies. We of the West can say and say for years to our brethren at the East: "Freely ye have received, freely give." The logic, the bidding are not ours, but Christ's. And what are the results of the aid rendered for the period of a single generation and given in doles where a prudent or a generous foresight and fraternal care would have given thousands? In less than twelve years of my episcopate a million of people have been added to the population of Iowa, which increases year by year from immigration alone by 80,000 to 100,000 souls. This influx coming from all climes, representing all nations of the world, is still largely English, baptized members of the mother Church. It is to these children of our common mother scattered over an area larger than that of their native land, that we are striving with our scanty numbers and our insufficient appropriations and with scarcely, if ever, a "Special," to min-

ister. What is the result? Already the Church is planted at upwards of 100 points. Already nearly seventy churches have been built, of which nearly or quite sixty are "free and open" to all God's children. Already a college with insufficient endowments, a theological school whose graduates are laboring all over the Church, in nearly a score of dioceses and jurisdictions, and schools numbering 200 teachers and pupils, have been founded almost wholly without help from the outside. All the while during these twelve years of my occupancy of this see the offerings of Iowa Churchmen themselves, for the building of churches and rectories, the payment of old indebtedness on churches, for the erection and endowment of schools, hospitals and Church homes—in short, for the increase of permanent values, the realty, the working capital of the Church in the diocese, exclusive of all sums raised and expended for salaries and current expenses, has averaged \$1,000 each week, and there are no indications of any diminution of this steady stream of Christian liberality. During my episcopate I have consecrated thirty-three churches, freed from debt and transferred to the diocesan trustees to hold for holy uses. Six await consecration, and as many more are in actual building, or are to be undertaken at once. In the field of one of my missionaries four churches were consecrated in a single year and another built. Another of my mission Priests, "passing rich on

forty pounds a year"—the dole of our own diocesan board—has in the past six months baptized sixty-two infants and ten adults, presented three classes for confirmation, held over one hundred services, administered the Holy Communion thirty-five times and travelled several thousand miles in his wide field. Another in his exploration of the regions lying about his cure, has discovered between two and three hundred baptized members of the Church utterly unprovided with services and Sacraments. One may infer something of the magnitude of the work when I say that to baptize a child brought to Iowa from the East, I had to send the nearest clergyman seventy miles. I have myself on two occasions travelled 1,000 miles to confirm a single candidate for the laying-on of hands. I have again and again baptized children brought many miles across the open prairie, with the mercury from fifteen to twenty below zero, the parents fearing to lose for their offspring the single opportunity presented of gaining the blessing of the covenant.

Ah! brethren, it is Christ who speaks. "Let the children first be filled." It is the Lord who said, "Freely ye have received, freely give." If you will not hear us, hear the Master's word, how He has said: "It is more blessed to give than to receive." Learn the luxury of giving, and, oh! keep not back the children's bread. If fully, freely dispensed, it will be to uncounted millions the bread of everlasting life.

MEN AND MONEY.

"H. F. S." in last week's issue of the *Living Church* directs attention to the fact that within the last few months at least twelve Bishops of the Church, in their public addresses, made the key-note of all they had to say, "We want men more than money. Give us men and the money will come." May I cite a case which seems to illustrate the truth of this, and perhaps will encourage some of our unemployed clergy to offer themselves for work in the mission field without waiting for a guarantee of support?

Three years ago a clergyman who had served fifteen years in two comfortable parishes in an eastern diocese, answered a call for men from a western diocese. With his wife and children he settled in a town where a little dilapidated church had been closed

for a long time. The few Church people were in despair because of their inability to support a clergyman, but said they would give what they could. Depending entirely upon the good intentions of the people, and having no private means, the clergyman entered upon duty. A comfortable house was bought for him to live in, to cost \$2,200, and \$500 was given by business men of the town to make the first payment. In six months' time the minister's salary was fixed at \$1,200, three-fourths of which was subscribed by non-Churchmen. In twelve months' time non-Churchmen gave another \$500 to pay on the debt owed for the house. The lot on which the dilapidated church stood was sold; a new and more eligible site for church and rectory was purchased; the

house above referred to was sold at an advance of \$400, which, with \$1,000 paid on it, gave \$1,400 in hand for the rectory which was then built on the new site at a cost of \$2,200. In various ways, but chiefly by the sale of the old site, money was raised for the erection of a new church of brick and stone to cost about \$8,000. Upon this there is a debt of less than \$2,000.

In the meantime all of the communicants of the Church who were able to contribute to its support, *except three*, moved away and left the minister without any promise of support beyond \$490 a year, and a debt of nearly \$2,000! He was advised to give his resignation and to accept an offer elsewhere with a salary of \$1,800 a year. But as soon as the situation became known in the community, steps were taken to retain him, and presently a non-Churchman went to him and said: "The people of this town want to see you succeed here in your church, and I have been authorized by certain citizens whose names I can give you, to place in

bank to your credit \$1,050 towards your support, if you will stay." His duty seemed plain and he decided to stay. There are now at that place at the end of three years, a beautiful and substantial church, a comfortable rectory, an average attendance at each service of seventy against twenty-one at the beginning; a Sunday-school that numbers ninety children, only twenty-three of whom belong to Church families; in a parish which itself cannot raise \$500 for Church purposes, and yet is independent of both general and diocesan boards of missions.

The twelve Bishops must know of many such cases, else they would not say they "want men more than money," and for the sake of the Church it ought to be known that there are clergymen who are pursuing their calling in the same spirit and on an equal footing with men in secular life who make ventures in business without any other guarantee of success or of gaining a livelihood than their individual merits promise.—*"Veritas," in Living Church, March 3d.*

MISSIONARY INTELLIGENCE.

MILWAUKEE.—The Rev. Dr. E. P. Wright, missionary at Bay View and Wauwatosa, writes of his work at the latter place as follows: "This is an old mission revived. Ten years ago the work was abandoned, though why, I cannot exactly say. Within a year or two several Church families have removed to the village, mainly from Milwaukee; and while none of them are very well off financially, they are earnest Church people in the main. An eligible lot, and nearly \$1,000 toward a building fund, constitute the possessions of the mission. All concerned are laboring to increase the fund, so as to secure enough to build an unpretentious village church. *No debt* is to be contracted. It may therefore take a year or two before the church can be built. We sadly need a sanctuary for worship. At present we assemble in a room (about twenty feet square) which is uncomfortable, and as it is used for other purposes, we are unable to make it in the least churchly in its appointments. There are thirty communicants, and the congregation averages fifty. The opening is good, and I feel quite confident, by God's blessing, that as soon as the church is finished, Trinity Church, Wauwatosa, will need

the whole time of a clergyman, and before long become self-supporting."

NEVADA AND UTAH.—The Rev. Samuel Unsworth, missionary at Logan, Plain City and Kay's Creek, Utah, reports that he has made an arrangement by which he will soon have an assistant. Mr. Unsworth continues: "I much regret, and almost with tears bewail, my inability to begin the day-school at Kay's Creek. A week or two ago, finding that parents were keeping their children out of the Mormon school of the place, in the hope that our St. Jude's would soon open, and seeing no immediate prospect of its doing so, I advised them to send the children back. It is possible (I thought a short time ago it was certain) that I can get some one here to take the school, even though I have not the stipend of a teacher yet promised. If my hopes are realized, I shall begin the school at once. The Sunday-school already numbers over thirty. Mr. Ellis, the English Bible-reader, who first called my attention to the great needs of Kay's Creek, will give his entire time to the mission, if I can get \$150 a year for him. He is a good man and would do good work for us, visiting and

reading to the people and teaching a night-school, which is a work much needed, and which would be greatly blessed in such a community, where there are so many adults who cannot read or write and are too much ashamed to go to school with the little folk. I trust that the Lord will put it into hearts to send me this money for Mr. Ellis, that the village may have the fuller blessings of all his time."

NORTHERN TEXAS.—The Rev. Hale Townsend, who is in charge of the Ascension Mission, Decatur, and all points on the line of the Fort Worth and Denver Railroad, writes: "If I should call my work pioneering in the Pan-handle it might sound well, but would not be exactly true. The railway has made the towns, and our diligent Bishop followed the track's extension so promptly that only at Clarendon am I beyond his 'farthest north' of exploration. When he came this way Clarendon had scarcely an existence, and the railway's advent has moved the town five miles. It is to some extent a place of tents, though there is snow on the ground now; but there are many good business houses, a neat one-storied court-house and a jail, and it is all ready and anxious for any amount of immigration. A school-house, to cost \$2,500, is to be built right away, for there is plenty of school money in Texas, and next will come some kind of a church. Saloons are numerous and flourishing. This is the general type of the towns, some larger and some smaller, through which runs the railway, and which I am canvassing. Clarendon is 240 miles from Decatur, and 2,000 feet higher; the other places lie between.

"At each point I have met most courteous treatment; large congregations, evidently desirous of taking part in the service and giving me an unprejudiced hearing; inquiry as to when I can come again, and of course a warm welcome from the four or five communicants. One day I was talking about confirmation to a young man, whose mother at the East sends him a Church paper every week; the next, I was burying a saloon keeper, slain in broad day in the public street by another in the same business, thus giving me the opportunity to read some brief but very solemn extracts from the Prayer Book about the uncertainty of life, God's displeasure at sin, and 'the bitter pains of eternal death;' the next day, I was

baptizing a child, and distributing Church literature, which will be carefully read. Fortunately we can have church lots everywhere, and at Clarendon they are offered by two parties, the one a friend of our own Bishop, owning lots in all the towns, and the other a relative of Bishop Wilmer. Who will send Bishop Garrett the means for making our churches the first, or among the first, erected?

"The Pan-handle is a vast region, where land, grazing and agricultural, can be had at from two to three dollars per acre, with forty years in which to pay for it in the case of school lands, which are everywhere and abundant. The railways are a ding the immigration committees, and to this 'Iowa of the South,' as an Iowa paper calls it, there is likely to be this season a large accession of population. It will be a pity indeed if we cannot have the men and the means to be ready for it. A brother clergyman welcomed me to Texas with 'I hope you will be fascinated with the vastness of the work,' and I confess I am."

SOUTH CAROLINA.—The Rev. E. N. Joyner of Rock Hill, writes: "It is a hard thing to have to take a step backward in a cherished work for our loving Saviour; and that alternative is confronting the mission for the colored people at Rock Hill. The day-school, which is the real back-bone of this work, is in danger of being discontinued. It has been in progress nearly a year. It now numbers forty children; and now when another teacher should be added, there is a real fear of having the school suspended. There is no appropriation, from any source, for the salary of the teacher. His support has been raised by the missionary in charge, mainly by personal application to friends and brethren. This makes too great a draft upon time and purse, not to speak of the cost to one's feelings, to be so great a 'beggar.' To see this fruitful work suspended is not made any easier by the belief that there are many who would help to provide for its support if they knew of its need. This knowledge is hereby given, and given in Christian hope." Definite information will be gladly furnished by the Rev. Mr. Joyner.

WESTERN TEXAS.—*Men and Churches Needed.*—Bishop Johnston, writing from San

Antonio, February 23d, says: "I have just returned from El Paso and points on the Southern Pacific. El Paso promises well and is able to take care of itself, but needs a church very much. The present building seats only 125 people. The city has 10,000 inhabitants. We have a hold on a fine class of people, but the Church can't grow in its present quarters. The vestry promised me to double the seating capacity at once.

"We now have but two men on the Rio Grande river from El Paso to its mouth. We ought to have five at least—one at Del Rio, another at Laredo, another at Brownsville. The people want good preachers; it is impossible to get them with the salaries offered.

"A church building is very much needed at Brackettsville (Fort Clarke), the largest post of the army—twelve companies, with thirty or forty officers. There is no church building in the town; lots are offered for a church, and the people are willing to help. Whom can I write to to give us a good start toward building a \$1,500 church?

"We need, also, a church at a place called Floresville, thirty-two miles from San Antonio, where there is not a church building in the place. A lot is offered here, and the people are anxious to have services."

WYOMING AND IDAHO.—The Rev. F. W. Crook, missionary, in making his last quarterly report, says: "At Idaho City the work has held its own during the long winter. Not very much aggressive work can be done in old mining camps. It makes the heart sick to see the utter godlessness of the great majority of people in that vast county where I am the sole Protestant clergyman. Men are tottering into their graves, without a thought of God, save to blaspheme His Name. No wonder if the boys, patterning after their elders, grow up without respect for religion, and without reverence for old age. I do not say a missionary is wanted there; but if ever, since the days of the Apostles, one was *needed*, it is there. The few souls who are striving to keep near the blessed Master there, know well the worth of the Church's ministrations, and the comfort to many a weary Christian is the Word of Life preached and the Bread of Life broken.

"At Emmett, the little church still does

its good work. God alone can tell the benedictions it has sent forth in His Name. Over the young it is spreading sheltering arms. Not a quarter rolls around but some are added as members of Christ by the washing of regeneration. On the Feast of the Circumcision a beautiful service occurred. One whole family of nine, two being young women and three young men, received Holy Baptism, and were made Christ's soldiers and servants. It is the young whom we must gather in, in these western territories. The men of the present, who are here, have chiefly been brought up without any definite faith, or religious training. Hence, what they never received, they never brought into their own families when they settled in life. Let the Church train up the youth in the plain, definite teachings of Christ's religion, 'as this Church hath received' it, and in ten years from now, the boy of fifteen will be the head of a family; imbued with the spirit of religion; firm in the Church's teaching; leading his wife into it and rearing his family loyal to it.

"I have just taken a flying trip through the whole of Bishop Talbot's field traversed by the railway. In every town, in the smallest hamlet, I saw some kind of meeting house. I looked in vain for the cross-crowned ridges of our churches, save in four of the larger cities. While I thanked God some had more zeal than we, I could but feel sad that we were not there to give them the fuller blessings of Christ's Apostolic Church.

"These thousands of acres, now covered with sage brush, are rapidly being cleared and turned by the settler's plow and dotted with his shanties. Canals are being cut. Business men at the East are pouring in money to develop this territory. Coming down over one of the mountain ridges, this vast valley looks like Canaan of old. Shall we go down and win the land for Christ? Shall we go with the Gospel? I know well how little the Episcopal Church is *wanted* here. But why? Plainly it is because we have neglected our duty and opportunity so sadly in times past, in the old states, that the emigrants who come here, know so little of the Church. Hence the want must be *created*, by supplying the awful *need*. As soon as the need is felt we ever find the people appreciative, earnest, and helpful."

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.*

AN ORDINATION OF DEACONS IN CHINA.

THE Feast of the Epiphany was as bright a day overhead as it was in the hearts of all who gathered for the ordination service held at St. Paul's Chapel, Hankow. The service would have been at Wuchang but for the dilapidated and unsafe condition of the larger Church of the Nativity. Morning Prayer was said by the Rev. Mr. Locke and myself at 9 A.M. with a fair congregation. At 11 o'clock, though it was a week-day, the chapel was well filled. Service began with "Hail to the Lord's Anointed" as processional hymn, during which the Bishop and three Priests—Messrs. Graves, Locke and Partridge—and our one Deacon, Mr. Yang, took the appointed places, as did also the five candidates. Mr. Graves preached a very clear sermon on the office and duties of the Diaconate and addressed the young men. The hymn "Go preach My Gospel, saith the Lord" was followed by the presentation of the candidates by Messrs. Graves and Locke; and after challenge for objectors Mr. Partridge said the Litany, and a pause for private prayer was made. The hymn "Ye Christian heralds, go proclaim" led to the beginning of the Holy Communion Office and the ordination, when Yeh Tsang-Fa, Tsun I-Fu, Fung Tsen-Seng, Hwang Ming-Kao, and Wang Swun-I, were duly made Deacons in the Holy Catholic Church, for this branch, in our missionary jurisdiction, in central China, according to the prescribed forms of our Chinese version of the Prayer Book. Mr. Hwang read the Gospel. The Celebration of the Holy Communion proceeded, and some seventy persons knelt to partake of the Holy Sacrament. "O Spirit of the Living God," was the missionary recessional hymn, as the first hymn struck the festival key-note.

The greetings to our young helpers were very hearty, and we soon saw all enjoying the liberal refreshments provided; the new Deacons and their special friends having a set feast. We were entertained also by Mr. and Mrs. Locke, in company with the American consul.

All of these new-made Deacons have been boys in the Bishop Boone Memorial School, and although not its first-fruits in the Ministry, for Deacons Hsia, Yang, and Kwei preceded them, yet they are the first to be ordained here among their own people. Messrs. Yeh and Tsun are somewhat older, and graduated from St. John's Theological School in 1883. They have taught school and otherwise assisted as catechists during the intervening years, and are now found meet for this advancement. Mr. Tsun comes to be Mr. Partridge's right-hand man at his old school, while Mr. Yeh has work at Hankow under Mr. Locke. Messrs. Fung, Hwang and Wang are graduates of the class of February, 1885, from St. John's, and were for some time in the college course, and before that for years in the school here. Mr. Wang, the youngest, now twenty-four years old, was but seven when he came to us—the baby of the school—and "without even a queue" as one of his school-mates said to me on Friday.

For sixteen or more years I have known them and watched their growth in stature and moral character, as well as their advancement in knowledge, whether of books or the work that is to be theirs for life. To me on the eve of the eighteenth anniversary of my landing as a missionary in this land of my birth it was deep joy to be the Lord's servant to impart to them this added seal and gift of grace for the work of a Deacon

in the Church of God. May I be spared to see their numbers added to, and the fruit of their ministry in the gathering in of many souls from the harvest-fields about us. Mr. Fung will soon return to Wuhu to work with the Rev. Mr. Kwei. Mr. Hwang now lives at Han Yang where we have a few members, communicants of St. Paul's, Hankow, of which it is a sub-station. Mr. Wang is Mr. Graves' assistant in the parochial work of the Church of the Nativity, and resides on the same lot on which we have our chapel in the *Fu kai*, or street.

We have five other candidates here; but it will be two years or more before the most advanced of them, Lio Ying-tsung, who graduates at St John's this New Year

(February 12th) will be ready for ordination, under our requirement of two years' work as catechist as a further test of aptness to teach and knowledge of what lies before them. He will also be assigned as junior assistant in the Bishop Boone Memorial School, which we are hoping to build up into a thoroughly good high school.

The other candidates will study here under Mr. Graves and myself as soon as I can get free from Shanghai to come up here. I desire to live in Hankow, and help that work, and to come across say three or four days each week to teach in the theological school.

WM. J. BOONE, Missionary Bishop.
WUCHANG, January 8th, 1888.

HIGHER CHRISTIAN EDUCATION IN JAPAN.

THE London *Church Missionary Intelligencer* publishes a translation by an English missionary, communicated to it by Bishop Bickersteth, of Japan, of a noteworthy article in the *Romaji Zasshi* newspaper, on missionary education in the Japanese Empire, written by Professor Toyama, of the University of Tokio. Professor Toyama, although not a Christian, was largely instrumental in establishing the very flourishing Ladies' Institute at Osaka, in which the classes are taught by ladies of our mission and that of the Church of England, and which is mainly the fruit of a former article of the professor's in the same journal. We make extended extracts from Professor Toyama's paper, as follows: "In an article inserted in this paper last year I wrote that there was no better method of propagating Christianity than that of establishing ladies' institutes under Christian government, and of bringing the influences of Christianity to bear upon the future wives and mothers of the upper classes. There remains, however, another most excellent method. If the plan I am about to discuss, and that of the education of ladies, be perfected, there will be no difficulty, I think, in evangelizing the country. . . .

"There is one class of people in the country that the missionaries ought to give particular attention to, and that is the graduates of the Imperial University. Their becoming Christians will be a plain token of the success of Christianity. I am of opinion that in regard to the future of Japan there

is not another class possessing so much influence. Although to-day the number of graduates of the University is small, yet they have already gained enormous influence over the people of Japan. The power which it has acquired over other classes is quite unusual. . . .

"Hitherto government office has not depended to any extent on character and learning, and therefore there are no graduates found as high officials; but even now learning is essential, and those members of the council who cannot perform their duties have graduates for their private secretaries. In the foreign, educational, and judicial departments the private secretaries are either graduates or men of like calibre.

"There are three private secretaries for the home department; but the one reported to be the best and most versatile is a graduate. As private secretaries generally act in the stead of their ministers, the effect of their wisdom or foolishness cannot even be said to be less than that of the members of the council of state. Thus in these important offices graduates preponderate. Further, the schools, whether government or private, which flourish, are those whose teachers are chiefly graduates.

"By the help of these facts we see that the graduates have already made themselves an element of wonderful strength in the country, but in the future as their number increases their influence must increase also. Whether our country is to take its place in the ranks of civilization or not, depends on

the number of graduates, and as the country is opened, without doubt the demand for them will become greater. As education advances, as the railways are extended, as the telegraph extends, as shipbuilding increases, as architecture improves, as products increase,—the need of graduates will increase also. So soon as the treaties are revised a number of graduates will be needed. In the future there will certainly be no class so powerful as this in Japan. There is, therefore, no doubt that, as in political parties so in religion, that which gains the greater number of graduates will conquer, and that which gains the least will go to the wall. If so, that political party or religion which wishes to make its influence abiding will use every endeavor to gain graduates over to its ranks. They that do not work on this principle are not to be compared to Napoleon and Moltke.

“Were I a political leader I should seek to gain the graduates. Were I a religious leader I should certainly put forth all my power to convert them to my side. It will be a matter of great regret if the missionaries do not fix their attention on this point. Among them there are those who already feel its importance, but how to arrive at some plan to influence them is their great puzzle.

“One will say, ‘Truly the graduates will have a wonderful influence on the future of Japan, and it is clear they are an important class. The prosperity of Christianity, too, greatly depends on the conversion of this class. But how are we to

get at them? Is it not most difficult to Christianize the educated Japanese? Especially is it not difficult to influence those who have received such an education as graduates of the university? We feel the importance of making them Christians, but are perplexed as to the method. If there be a good method we are ready to listen.’ In my opinion there is a tolerably good plan. If it be followed there will be no difficulty in converting the future graduates. . . .

“What then must be the plan? The answer is easy. Let the Christians build good upper schools, and train those who will in course of time become students and graduates of the university. Let them train these, who will have so much influence on society, five years before they enter the university. It is difficult to convert them by the power of sermons; but if in a good preparatory school they were to be educated five years previously to their entering the university, the matter would be easy.

“If the report got abroad that the headmaster was a true educationist, that the teachers were rich in learning and of a kindly disposition, and that the students were all upright, those wishing to send their children to the university would send them there for preparation. . . . If the majority of students came from Christian schools, the majority of government officials would be Christians, the majority of judges would be Christians, the majority of teachers, doctors, editors of newspapers, public speakers, and authors would be Christians.”

ANNOUNCEMENTS.

Africa.—By appointment of the Missionary Bishop, the Rev. Garretson W. Gibson has undertaken work among the Veys, in the vicinity of Monrovia, and renders service also at Kbehkbe, and, in the absence of the Rev. Mr. Moort, he is to discharge the duties of the pastor of Trinity Memorial Church, Monrovia. This appointment dates from September 1st last. The Bishop has also appointed Mr. Philip B. N'yema Seton, a student from the Hoffman Institute, as teacher at Bigtown (the principal town of the Cape Palmas Groboes), and Mr. Luke Nma Scott, teacher at Pduke, another village belonging to the same tribe across the

Hoffman river. These two appointments date from November 15th last.

China.—Dr. Henry W. Boone and family, who sailed from Liverpool December 21st, by the Suez Canal route, arrived safely at Shanghai, February 9th. The doctor's health is restored.

—The Rev. Herbert Sowerby, on leave of absence, left Shanghai with his family by the Peninsula and Oriental route, December 15th, and arrived in London on or about February 1st.

—The Board of Managers at its meeting on February 8th, acting for the Missionary Bishop of Shanghai, appointed Marie

Haslep, M.D., as missionary physician in charge of the Elizabeth Bunn Memorial Hospital for Women and Children, at Wuchang. Dr. Haslep left her home in Indianapolis March 13th with the expectation of embarking on the Pacific Mail steamer "City of Sydney," March 24th, at San Francisco.

—Mrs. E. M. Griffith, whose departure, it will be remembered, was delayed because of the illness of her child, left Shanghai for San Francisco January 6th.

—On the Feast of the Epiphany, the Missionary Bishop of Shanghai, in St. Paul's Chapel, Hankow, admitted to the Diaconate Messrs. Yeh Tsang-Fa, Tsun I-Fu, Fung Tsen-Seng, Hwang Ming-Kao, and Wang Swun-I, all graduates of St. John's College Divinity School. The particulars of the service are given in a letter from the Bishop published elsewhere.

Japan.—The sad intelligence has been received that the Rev. Nobori Kanai, one of the two Japanese admitted to the Diaconate by Bishop Williams March 18th, 1883, died of consumption on the night of February 6th. Bishop Williams writes: "The Church in Japan has lost a thor-

oughly honest member, trusted and respected by all, an earnest, faithful laborer, and a fearless, hard-working minister of the Gospel. His friends, Japanese and foreign, mourn his loss as that of a true and much-loved friend. The Church and all who knew him will miss him greatly. No one will miss him more than his Bishop, to whom he has been as a son in the Gospel. While we grieve over his loss, we can only pray that God may raise up in this land others like-minded, who shall labor as earnestly, faithfully and successfully as Mr. Kanai."

—The Rev. Isaac Dooman, who had been detained at Constantinople by reason of the illness of his wife and an accident to one of his children, sailed from Suez by the Peninsula and Oriental steamer "Clyde" January 12th, and arrived at Yokohama February 19th. He proceeded immediately to Tokio, and reported to the Bishop for duty at a later hour the same day.

—The Board of Managers, at its meeting of February 3d, acting for the Missionary Bishop of Yedo, appointed Miss Sarah S. Sprague, of Hartford, Connecticut, as missionary teacher to Japan.

AFRICA.

VISITATIONS BY THE BISHOP.

BISHOP FERGUSON writes from Harper, under date of December 27th last, an extended account of a visitation of several stations in his jurisdiction. The Bishop left home on the 14th of November for a visit to Montserrado county, and after stopping a day at Monrovia, reached Cape Mount on the morning of the 18th. At Cape Mount, as reported in the last number of this magazine, he confirmed eleven persons. On the 23d of November the Bishop visited Clay-Ashland, the station of the Rev. Mr. Blackledge, and while there examined the school, eighteen pupils being present; and reports that the scholars did well, considering the short time that the school has been in operation. From Clay-Ashland, he went to Caldwell, where the Rev. J. T. Gibson had arranged for a service in the little thatched chapel. Here he baptized two children, confirmed two adult persons, and administered the Holy Communion.

The Bishop then continues to say: "On November 25th I attended an early morning

Service in Trinity Memorial Church, Monrovia. There were five clergymen present, including the Rev. J. B. Williams, who then preached his first sermon in Liberia from the text, 'Ye are the light of the world,' etc. I think he made a favorable impression on the minds of all present. I observed an agreeable change as soon as I entered the edifice. The rough stones that had been temporarily laid for the floor had been removed, and smooth flag-stones, ordered from Germany, put down instead. The credit for this improvement is due to the Ladies' Church Aid Society, though whom the necessary funds were raised.

"The First Sunday in Advent was also spent in the capital. An early service was held in Trinity Memorial Church at seven o'clock, conducted by the pastor. At 10.30 A.M., I preached, confirmed four candidates, after addressing them, and celebrated the Holy Communion. The full congregation present was largely made up of visitors from the different denominations in the city. In the afternoon, I visited the Sunday-school.

The superintendent, Mr. H. W. Travis, and a goodly number of teachers were present. I questioned the scholars on the festivals and fasts of the Church, and was glad to find some of them well posted on those subjects. I am always anxious to note the status of the Sunday-schools in our parishes. They are like weather-glasses, giving sure indications as to the future of the Church. A third service was held at night, in which all the clergy present took part. The Rev. G. W. Gibson preached from the text, 'Revive thy work, O Lord.'

"On Monday, November 28th, I visited Crozierville Station in company with the Rev. Messrs. Moort and J. T. Gibson; reaching there in the evening, after five-and-a-half hours' journey on the river, and one-and-a-half hours overland. The first thing that attracted attention—and a most cheering sight it was, too—was the church building, which is in course of erection. The entire frame-work was completed, and the sides were being shut in with corrugated iron. It is larger than the old edifice was, and will be far superior to it in every respect. The cost of the work, as far as it had gone, was \$556, all of which was paid from funds raised at home, except a balance of eighty-six dollars, which was then due. A careful estimate showed that it would require \$769 to complete the house, not taking pews into the account. I shall be glad if they can be helped, for they deserve it. Some of our Church folk who fold their arms and cry for help would do well to visit Crozierville. The ladies who are doing nothing to help the cause, ought to see the beautiful quilt made by some of the sisters of that parish to help build their church.

"On the following day, I convened the vestrymen and other male members, and had matters discussed appertaining to the interest of the parish. Divine service was next held in the pastor's parlor, which was entirely too small for the congregation that assembled. Each of the clergymen present took part in the service. I preached on the subject of Christian love, confirmed two candidates, presented by the Rev. Edward Hunte, pastor, and celebrated the Holy Communion.

"On Wednesday, November 30th, leaving Crozierville at noon, and descending the river which bears the name of the great Apostle to the Gentiles, we landed at Mr. Decoursey's, a communicant of the Church

in New York Settlement. He is one of the most energetic and successful planters on the river. We were conducted into a neat little brick chapel, finished down to the very pews and painting. The good brother has built this entirely at his own expense for the use of his family and laborers and all others who may wish to attend it. He has a number of native boys around him, whom he wishes to be specially benefited. He expressed a desire for me to consecrate the chapel as soon as the necessary papers, transferring the property to the Church, are prepared. I hope then to make arrangements for regular services there, which may be attended by some of our scattered sheep in other settlements. This good deed of Mr. Decoursey, like that of Mr. Coleman and others in Clay-Ashland, is an encouraging indication that our leading citizens are beginning to comprehend their responsibility.

"On Thursday, December 1st, after spending the previous night at the Rev. J. T. Gibson's residence, in Caldwell, I started early for Gardnerville, a village of Congoes in the rear of that settlement. We had at one time several communicants out there; but the work was discontinued, and the number has been reduced to two or three. After a rather tedious journey on foot of two and a quarter hours, we reached the village, and proceeded at once to an unfinished thatched building, intended for a place of worship. From that spot not a house was to be seen; but a messenger was despatched to announce our arrival, and very soon several men and women made their appearance from among the bushes in different directions. The assembly was composed of Methodists, Baptists and members of our Church. On introducing ourselves, stating that we had come to see the religious state of things, three of the men stood up and addressed us by turns; one of whom, a Baptist brother, spoke in a most pathetic strain. He said they were glad that we had come to see their sad condition; they were living like heathen: no church, no school, no training for their children, who were growing up in wild ignorance; that some of them had undertaken to build the house under whose roof we were assembled; that it was not intended for any particular denomination, only that they might have a place to come together on Sundays. Our

hearts were deeply moved by this address. Appeal for help was never more urgent anywhere. It was no fancied picture; for there the facts stood before our eyes in all their startling realities. I could not avoid promising that if they would complete the house and have the land on which it stood deeded to the mission, I would give them a school-teacher and arrange for regular services. Could our Church people in America have witnessed the scene which immediately followed this announcement, the women raising their hands to heaven and exclaiming, 'Thank God, our prayers are heard! Our poor children will go to school now instead of spending all day fishing in the mangrove swamp! Praise the Lord,' I am sure they would at once make it possible for me to fulfill this promise. Will they not take my word for it, and do what is needed? As soon as I am informed that the conditions named above have been complied with, as they have promised to do, I want to begin the work at once.

"On our return to Caldwell, I examined the brick walls of the old school-house, and decided to turn the same into a neat little chapel, if we can raise the means for the purpose. The work here might then be placed in charge of the Rev. J. T. Gibson.

"On Friday, December 2d, I examined the Trinity parish school, Monrovia, taught by Mrs. Sarah H. Blyden. The total number of pupils on the roll was twenty-five; twenty-three were present, of whom four were aborigines. Recitations were made in the usual English studies for beginners, and some of the children did well. The school is held in the vestry-room of the church, which is entirely too small for the purpose. It is to be hoped that the school-house will soon be repaired. Immediately after the examination of the school, I took a canoe jaunt to what was once known as (Kbehkbeh) Station, in company with the Rev. Messrs. G. W. Gibson and Moort. Mr. Witherspoon, an enterprising Liberian farmer and trader, who lives in that section, is anxious that we should resume work there. He has considerable influence among the natives. At his call, they assisted him in building a school-house for the benefit of their children some time ago; but his efforts to secure a teacher have been fruitless. He offers to give us a deed for the land on which the house stands, if we will occupy

the field. (Kbehkbeh) is a heathen village containing about fifteen huts. Three or four other villages are said to be within easy reach, besides a Congo settlement. I have requested the Rev. G. W. Gibson to make further inspection of the locality, with a view to starting the work again if all prove favorable. Thus we are to recover lost ground, and to continue advancing to new fields, until the whole land is brought under the influence of the religion of Jesus Christ.

"The steamer on which I had planned to return home was due on the 4th, but was a fortnight behind her time, during which period I remained in the city of Monrovia, and officiated on several occasions. On the 21st of December I reached Cape Palmas."

THE BISHOP'S VISITATION OF CROZIERVILLE.

The Rev. Edward Hunte, stationed at Crozierville, writes, December 10th, 1887, as follows: "The Bishop has made his visitation and held a confirmation, confirming two candidates. He expressed great satisfaction with the building, both as to the material and the progress of the entire work. We need all the help we can get just at this time, to facilitate the completion of the work on the building, so as to prevent the hot sun from damaging what timber in the building is not covered or sheltered.

THE MEMORIAL SCHOOL AT KAI-POO.

The Rev. J. W. Blackledge writes from the Kai-poo Station, December 9th, 1887: "I see promising signs of growth, moral and intellectual, sprouting strong and vigorous, the prelude to a plentiful harvest at no distant day. The Thompson Memorial School was brought to a successful close on the 30th ult. I hope it will be reopened on or about the 15th of January next. Bishop Ferguson arrived at this station on Wednesday, November 23d, remained over night, and visited the school the next day. He remained until its close, examining the scholars, and then left for Caldwell, to administer Confirmation to a class at that place.

"We have at the station a little bell that can only be heard half a mile. Will you not make this fact known to some friend, who might be induced to give the memorial school one that, in these dense forests, could be heard at least two miles, as some of our children reside that distance away?"

MISCELLANY.

TOPICS FOR PRAYER.

- I. For the afflicted family of the late Bishop Dunlop, and for the Missionary Jurisdiction of New Mexico and Arizona.
- II. For the newly ordained native Deacons in China, that they may steadfastly serve to the glory of Almighty God and the salvation of their countrymen.

EASTER-TIDE.

Oh, rare as the splendor of lilies,
And sweet as the violet's breath,
Comes the jubilant morning of Easter,
A triumph of life over death;
For fresh from the earth's quickened bosom
Full baskets of flowers we bring,
And scatter their satin-soft petals
To carpet a path for our King.

We have groped through the twilight of
sorrow,

Have tasted the Marah of tears;
But lo! in the gray of the dawning
Breaks the hope of our long silent years.
And the loved and the lost, we thought per-
ished,

Who vanished afar in the night,
Will return in the beauty of spring-time
To beam on our rapturous sight.

Sweet Easter-tide pledges their coming,
Serene beyond trouble and toil,
As the lily upsprings in its freshness
From the warm, throbbing heart of the
soil.

And after all partings, reunion,
And after all wanderings, home:
Oh, here is the balm for our heartache,
As up to our Easter we come!

In the countless green blades of the meadow,
The sheen of the daffodil's gold,
In the tremulous blue on the mountains,
The opaline mist on the wold,
In the tinkle of brooks through the pasture,
The river's strong sweep to the sea,
Are signs of the day that is hasting
In gladness to you and to me.

So down in thy splendor of lilies,
Thy fluttering violet breath,

O jubilant morning of Easter,
Thou triumph of life over death!
For fresh from the earth's quickened bosom
Full baskets of flowers we bring,
And scatter their satin-soft petals
To carpet a path for our King.
—Margaret E. Sangster, in *Harper's Bazar*.

ANDREW, WHOM THE LORD HID.

THE Rev. Arthur Elwin, of Hang-Chow, China, gives the following interesting narrative in the *Church Missionary Gleaner*: "Do you remember Andrew Chow, of the Chuchee district in the Mid-China mission? From time to time his name has appeared in reports of the work sent home by missionaries at Hang-Chow.

"Some years ago, when persecution was raging, Andrew was one who suffered much for the Lord's sake. It was in 1877 that the Chuchee magistrate found it necessary to visit the Great Valley, where Andrew lived, that he might see the damage done to the property of the Christians by the heathen. The heathen heard the magistrate was coming, and went out in a body to prevent his visiting their village; they waited for him at a place about three miles off, and when he came told him there was no occasion for him to visit their village, they knew all about the damage that had been done. The magistrate listened to what they had to say, and then asked, 'Is there any one here who belongs to this foreign religion?' Young Andrew immediately stepped forward and confessed that he was a Christian. Then he knelt in the road before the magistrate, and in answer to questions confessed his faith in the Lord Jesus Christ.

"When his examination was over he was allowed to depart. He went home thoroughly tired out, and threw himself on a bed in a room close to the door, drew the coverlet over his head, and went fast asleep. The heathen having persuaded the magistrate to return then turned their attention to Andrew. They followed him to his house, determined to punish him severely for daring to speak as he had before the magistrate.

What would have happened to poor Andrew had they found him it is impossible to say, but they could not. They searched the house all through, but the bed in the room near the door, doubtless because it was in such a public position, they never thought of examining. The heathen left the house, declaring Andrew was not there. Young Andrew, quite unconscious of his danger, had slept soundly all the time, and awoke to find that all the heathen had gone.

"When, some years afterwards, conversing with Andrew by the very bed on which he had slept, I asked him how it was the heathen had not found him, with a smiling face the answer was given: 'The Lord hid me.' Preserved by the Lord, and therefore safe. The heathen might do their utmost to seek, but how could they find one whom the Lord had hidden? In the church book at the Great Valley there are three entries on three successive Sundays. On the first, Andrew's name is among those who received the Holy Communion at the hands of Bishop Moule. On the second, his name is down as having led the Christians at their service. The third Sunday there is note that on that day Andrew went home to Heaven; so the event is entered in the book. Now, far, far up on the lovely Chucsee hills he rests, and quietly awaits the resurrection morn. A few weeks ago, standing by young Andrew's grave, I thought that if this only was the result of the work, it was worth all that it had cost—yes, a soul saved, another one added to the company of the redeemed. Happy Andrew! Hidden once for a time by the Lord on earth, and now hidden for ever in the Saviour's presence."

LIVING CHURCHES.

THE wish to spread the knowledge of the love of Jesus Christ is a strong overmastering impulse in every man, in every woman, who really knows and loves Him. *The absence of any kind of anxiety* for the spread of the truth, implies spiritual paralysis, if it does not imply actual spiritual death. The man who knows the happiness of peace with God, through our Lord Jesus Christ, cannot but desire that other men should share it; and this desire, in its higher, its stronger, its more heroic form, is one of the greatest gifts of God to His Church. *Churches are generally living Churches in exact ratio of their missionary activity!*—Canon Liddon.

THE MACEDONIAN GIVERS.

THE churches of Macedonia had ten excellent points in giving:

1. First they gave themselves to the Lord.
2. Then to those who needed help "by the will of God."
3. They gave of their own accord.
4. Out of their deep poverty.
5. In trial of affliction.
6. With abundance of joy.
7. According to their power.
8. Yea, and beyond their ability.
9. With an abounding liberality.
10. Earnestly entreating the opportunity as a favor ("grace") to themselves.—*Selected.*

BISHOP HANNINGTON'S SINCERITY AND GENEROSITY.

CARLYLE says that *sincerity* enters prominently into any heroic type of character. Hannington was sensitively conscientious and trustworthy. He hated a lie—and his hatred was inborn and inbred. His piety was as far from a pretence as genuineness is from hypocrisy. His faith in the unseen was implicit and unhesitating. Prayer was the breath of life to him, almost an unconscious exercise of his vitality. His transparency drew everybody to him, and especially young men, who were strangely attracted to him, even in danger. He was a fearless, faithful preacher, who called things by their right names. And he was equally fearless and faithful as a pastor, never refusing any risk to serve his flock, even in times of contagious disease. He was no hireling—and could not forsake the sheep, even though the lion and the bear threatened them.

The Bishop was one of the most generous of men. After his return to England, his friends noticed that he was excessively careful of expenditure, weighing the cost of everything. Was he growing parsimonious? Only after his death was it explained. He was giving *one-fifth* of his limited income to one society alone, irrespective of other charities. Unselfish, open-handed even to lavishness, he left the impress of his self-giving upon all who knew him. Consecration to Christ, like a master musician, "pulled out all the stops," and played on all the keys of his being, and his life became one grand anthem.—*Rev. A. T. Pier-son, D.D.*

SIGNALLY REPAID.

THE late Rev. Dr. William Adams once recited the story of a liberal American Christian who had been the chief contributor to the erection of a church upon one of the Sandwich islands. In that very church that father's wayward and wandering son was afterward brought to repentance and faith in Christ. There may not be many such speedy and signal rewards for duty done; but in the great changes which mark our own national development, and which take so many of our people abroad, no man can tell but that what he does for God, at home or abroad, will prove to have been the necessary condition of some of his own children's eternal well-being.

Last summer the United States steamer "Marion" was at Yokohama, Japan. Some of the missionaries held services on board, and the crew also accepted invitations to attend religious meetings ashore. Before the "Marion" left the port in September, the character of the crew was greatly changed for the better, and some of them made an open confession of Christ. Among the latter was a young man, the son of a wealthy widow in New York. He was a graduate from college and had occupied a good position in business, but he had lost this position, the regard of his friends, and his own self-respect by bad habits. He then enlisted in the navy. He is now a new man in Christ Jesus, and has returned to be a comfort to his devoted and happy mother.

This same mother was formerly unfavorable to Foreign Missions; but since her own son has been led to the Saviour in a foreign field, her views have undergone a great change.

IDOL PROCESSION IN LOS ANGELES.

LOS ANGELES had a somewhat novel spectacle a week or two ago. The Chinese held a great religious festival, lasting several days, and closed with a parade through the principal streets of the city. In the parade grotesque idols of wood and iron and stone appeared to which great attentions were paid. "Devil drivers" and priests, dressed in long, silk, flowing robes marched in the procession, and there were some twenty or thirty flags bearing the Chinese national emblem—the dragon. The procession marched to what seemed to Caucasian ears the most uncanny music. There were gongs, tom-

toms and the shrill notes of the Chinese fiddle, sounding not unlike the Scotch bagpipes. At the temple, or joss-house, prayers were burned night and day to the hideous-appearing idols, and food was also freely offered to them. This idol worship was a painful sight in our so-called Christian city, and such spectacles may well rouse the energies of mission workers.—*Cor. of New York Observer.*

A MILITARY OFFICER IN ERROR.

SCARCELY a month passes in which a statement is not published in some secular journal, from some returned traveller or resident abroad, to the effect that Foreign missions are failures. Though refutations speedily appear from persons well informed as to the particular fields referred to, yet the unfounded statements do considerable injury to the missionary cause, inasmuch as they are copied into other secular papers much more generally than the refutations are. It therefore becomes the duty of religious, and especially of missionary journals to give the proofs of the unfounded character of such assertions.

Very recently a correspondent of the London *Times* stated that a major general who had returned to England from India, had said to him that he considered that missions in the latter country were failures, and that military officers generally so regarded them.

A telling reply to this returned officer and other disparagers of missions in India, has been made in the *Times* by Mr. Eugene Stock, the editorial secretary of the Church Missionary Society. In the course of it he said:

"If India missions produce such poor results, why is it that Indian officers and civilians are their most faithful and liberal supporters? Why is it that almost every mission station has been established at their request, and in many cases with their money? And how is it that when they come home they form the backbone of missionary committees? Why do men who have governed provinces and been the absolute rulers of millions sit several hours a day for three and four days a week at the Church Missionary committee table administering all the details of its affairs?"

Another returned major-general, but one of a very different character, has written as follows to Mr. Stock:

"MY DEAR SIR:

"I have been reading your very interesting letter to the editor of the *Times*. I am struck with the paragraph referring to Indian officers. If we Indians set no value on missions would we—I and my *confrères* in Bombay—for years attend the C. M. S. corresponding committee after a hard and exhaustive day's office work in a climate like Bombay? I have over and over again, after eight hours' office work in connection with either Afghan or Soudan matters, adjourned straight from my office to the C. M. S. House, and there we have deliberated a long time on C. M. S. matters, not getting home for dinner till nearly 9 o'clock or 8.30. I have just returned from C. M. S. deputations in the wilds of Buckingham, having traversed bad roads to the extent of fifty miles, held nine meetings in the last week, besides rail journeys and weary waitings at junction stations, and speaking at each meeting on an average an hour and a quarter, nearly always in well-filled, hot school-rooms. Last month I had the privilege of speaking at sixteen meetings in Norfolk in eleven days, sometimes being driven home nearly five or six miles in rain, cold and darkness. God gives me the desire and strength to leave my comfortable home and snug fireside, after nearly thirty-four years of Indian service, the last few of hard, anxious toil. Would I do all this if I thought missions were a myth? I feel rather done up, but I am off again to-morrow. I want *Him* to have all the praise.

"H. VAN HEYTHUYSEN,
Major-General."

One of the most distinguished of all British military officers in India was the late Major-General Sir Herbert Edwards. In a speech in London, after his return to England, he said: "Every other faith in India is decaying; Christianity alone is beginning to run its course. It has taken root, and, by God's grace, will never be uprooted. The Christian converts were tested by persecution and martyrdom in 1857, and they stood the test without apostasy; and I believe that, if the English were driven out of India to-morrow, Christianity would remain and triumph."

— THE Dowager Lady Sampson has given \$10,000 to the London Church Society for Providing Homes for Waifs and Strays.

SCOPE OF FOREIGN MISSION WORK.

WHATEVER may have been the nature of Foreign mission work in its earliest stages, only the narrowest and most mistaken conception of its scope could limit it now to the simple proclamation of the Gospel to the ignorant. The missionary to the heathen has laid upon him the whole work of initiating and developing a new Christian life under the very varied and at all times difficult spiritual conditions of heathen society. He must learn to adapt his statements of the Gospel to the comprehension of barbarous people who seem to have almost lost intellectual as well as spiritual capacity, and he must be able to present the claims of Christ with dignity and force to the mind and heart of the cultured and the wise. The elementary teaching of the children, the progressive education of youth, and the training of a native ministry, must all be cared for by him. The first formation of a literature, and the adaptation of ancient literatures to Christian uses, are alike his task. The ministrations to the bodily ailments of the people by medical skill, the introduction of new arts by industrial teaching, and the care of the orphans and the outcast, are all works within the range of his duty. Many of our own missionaries have actually been called upon to undertake all these labors in turn.—*Rev. Wardlaw Thompson.*

ALL MAY HELP MISSIONS.

Be sure that in some way all may help; help may be direct or indirect. By direct help I mean going ourselves to the mission field. This need not be as clergymen: laymen and women may be most true missionaries. A Christian teacher or schoolmaster, a Christian doctor, a Christian tradesman, a Christian mechanic, a Christian nurse—all these may be true and direct evangelists.

The supply of missionary candidates will depend, I believe, very largely on a truer consideration of the First and the Fifth Commandments. Parents give their children to the army and navy, or to the services of diplomacy or commerce; why should they hesitate now to give them to the service of the King of kings? We need truer conceptions of the object and value of life and a more deliberate way of dealing with our

present lives as a small part of a commenced eternity.

Let our children be made more familiar with the heroes of the mission field. Let mission work have a natural place in the family devotions. Let the Day of Intercession be a day of interest to the whole household. Let opportunities be given to every family of contributing to the support of mission work. Let boxes be provided for the children in all the schools. Let district visitors endeavor to invite every family to join in the blessed work of giving. Let the clergy and laity who have the opportunity, give time to study the reports and other information from the mission field.—*The Bishop of Lincoln.*

MR. BERESFORD-HOPE.

THE *Mission Field*, the organ of the Society for the Propagation of the Gospel, speaks as follows of the late Mr. Beresford-Hope, the chief founder of St. Augustine's College, Canterbury, England, and a very generous supporter of the Foreign mission work of the Church of England: "The death of Mr. Beresford-Hope removes from the ranks of the society's vice-presidents one who, in a life devoted to many good works in the best interest of the Church at home, was likewise identified with the society in more than one missionary design. The early taste which he developed, while yet an undergraduate at Cambridge, for all that appertained to ecclesiastical archæology, led in 1844 to his rescuing from the hand of the spoiler the venerable ruins of St. Augustine's Abbey at Canterbury. At an opportune moment he became by purchase the owner of the site, which he generously dedicated at once to the erection, in concert with his friend the late Rev. E. Coleridge, of the well-known college, which carries down to our own era the traditions of Canterbury from before the Conquest. It stands a living witness of what Christian munificence can effect when hallowed by the spirit of sacrifice and devotion—and rarely in our age of the Church has so rich and early a harvest been reaped from seed thus sown in simple faith not half a century ago.

At a later period, Mr. Beresford-Hope showed especial interest in the erection of the memorial church at Constantinople, in which the society took the leading part, at the close of the Crimean war. Mr. Beresford-

Hope was elected a vice-president of the society in 1862, and though his multifarious public duties did not admit of his being a regular attendant at the meetings of the standing committee, yet his voice and influence were always at its disposal. It is, however, his connection with St. Augustine's which will ever entitle him to grateful remembrance in the missionary annals of the nineteenth century; and there is scarcely a colonial diocese in which the news of his departure hence will not be received with peculiar regret by many who have owed their early training at Canterbury for the work of the Church abroad to his fostering care and munificence."

FRAGMENTS.

— It is asserted that if the present ratio of increase continues the native Christians in China in the year 1900 will number 2,000,000.

— Of the 12,000,000 of people in Mexico, 8,000,000 are pure-blooded Indians, and there is no translation of the Bible in any one of their languages.

— The Rev. Dr. Clough has been laboring on the Ongole field in India twenty-one years. In that time the number of Christians has increased from none to 25,545.

— The Rev. H. G. Underwood has made a missionary journey of 1,000 miles in Corea, and says that the country is almost as open to missionary labor as Japan is.

— Three colored Presbyters and eleven Deacons have been sent out from the Bishop Payne Divinity and Industrial School, at Petersburg, Virginia, and six of the students are now preparing for the Ministry.

— Mr. McAll has opened at St. Germain, Paris, his one-hundred-and-thirteenth station. It is said that some Americans are about to build three large churches in different parts of Paris for the use of those who now regularly frequent the popular mission halls.

— The Rev. J. N. Forman, who did so much to arouse a missionary spirit in the colleges of this country, has gone to India as a missionary. He is to be supported by the students of Princeton College. In order to save money for the passage of another missionary, he went out as a steerage passenger.

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, April 26th, 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 IN MISSOURI.

THE following notice was sent out by the Bishop of Missouri, early in March :

A "Quiet Day" for the women of the Church is to be conducted by Bishop McLaren of Chicago, at St. George's Church, St. Louis, on Wednesday, March 7th.

The arrangement for the devotion and instruction will be as follows : 9.30 A.M. Introductory Address and Prayer; 10.00 A.M., Holy Communion; 10.45 A.M., First Meditation, 11.45 A.M., Litany; 12.00 M., Second Meditation; 1.00 P.M., Lunch; 2.30 P.M., Evening Prayer; 3.00 P.M., Third Meditation; 4.00 P. M., Closing Address and Benediction.

PRAYER.

O Lord Jesus Christ, Who didst say to Thy disciples, Come ye apart and rest awhile, I come unto Thee, and would go with Thee whithersoever Thou leadest me. Lead me to search and know myself, to hate, fear and bewail my sin, and of Thy tender mercy, O Lamb of God, lead me penitent to Thy Cross, whereon Thou didst take away the sin of the world, that I may renew my peace in God, and at last follow Thee to the eternal rest, Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

I intend to be present throughout the day myself, and I shall feel glad and cheered to see a full attendance of our Churchwomen of St. Louis and vicinity. Let us come apart, I beg, in a quiet place, "and rest awhile."

If persons find they cannot spare all the day, let them come for half of it, though, if possible, I ask that the entire day may be given. So will most spiritual help be gotten.

The offerings at the Holy Communion will be for "The Bishop Robertson Memorial Free Cot, St. Luke's Hospital."

DANIEL S. TUTTLE,

Bishop of Missouri.

On the appointed day, St. George's Church was well filled with women who were glad to avail themselves of the privilege of a Quiet Day. It had been expected that the Bishop of Chicago would conduct the services, but when at the last moment he was prevented by illness from being present, our own Bishop was ready, with his healthful, vigorous Christianity, to give all that was needed. Bishop Tuttle's active, practical religion, so free from all morbidness, must

always be an inspiration to those who work and pray for the coming of Christ's Kingdom.

The diocesan missionary, the Rev. Carroll M. Davis, said the services, and assisted the Bishop in the celebration of the Holy Communion.

The meditations were upon Repentance, Faith, and Obedience. The first two were closely interwoven. Repentance must be the first step in the Christian life, and yet it cannot come without faith in a merciful God and Saviour. True repentance must spring from the highest motives, not because social position will be enhanced by leading a better life, or for any selfish reason, but from a desire to live for God. With such repentance must come a faith in God, and deep humility and distrustfulness of self. The higher we rise in the spiritual life, so much more frequently will the prayer rise to our lips, "God be merciful to me a sinner."

The second meditation was from the text, "And I, if I be lifted up, will draw all men unto Me." This promise was fulfilled in the fact that in every living soul there is the instinct of a higher power, but in us it is summed up in the words of *The Faith*, I believe in God the Father, Son and Holy Ghost. Yet this would mean very little unless it took an active form, appealing not only to the intellect but to the emotions; in God's love being so deep in our hearts that we should give time and strength in His service. And here was urged a faith in our fellow beings. Not to look for perfection in those about us, but to rejoice in the good we found, and to realize that we must from our very humanity fall far short of our Divine Exemplar.

The third meditation, upon obedience, from the text, "The Master hath come and calleth for thee," opened with a plea for Martha who "was cumbered about much serving." While the other meditations dealt more especially with the spiritual side of our nature, this touched every act of our daily life. It is not so much *what* we do, as doing it for God's glory. It is not exclusion from the world, but living pure and helpful lives in it. It is not doing what is easiest and most agreeable, but, as a little child's life is moulded and rounded by discipline, so our life should be by our daily tasks. It is living for God, to be calm and unruffled in our tempers, to use wealth freely and ungrudgingly in hospitality, in being children of God in the letter and spirit of the Church Catechism, in the reply to the question "What did your sponsors promise for you?" Nor could we find a higher type of earthly obedience than in our late Bishop whose beautiful life had been one of childlike obedience to a Heavenly Father.

The opening and closing addresses were on Church life and Church work, with an earnest word for the Woman's Auxiliary which is doing such noble work throughout the land.

It was a day of peace, rest, and great helpfulness, and every woman felt in her heart, "It is good for us to be here."

SECRETARY OF THE MISSOURI BRANCH WOMAN'S AUXILIARY.

THE FOREIGN MISSIONARY LENDING LIBRARY.

FOR several years there has been at the headquarters of the Auxiliary a small Foreign missionary library, for the use of all interested to borrow from

it. A few persons have done so from time to time, reading the volumes themselves, and in some cases, reading them aloud in society meetings, or lending them from member to member. Catalogues of this library will be sent to any desiring them.

We give here an account of a system of missionary reading pursued in England, and will welcome any tokens of interest in it or encouragement to start a similar method here.

THE CHURCH MISSIONARY SOCIETY READING UNION.

The Secretary of this association of readers writes to a member of the Auxiliary :

February 2d, 1888.

DEAR MADAM.—I have received through Messrs. Hatchard, your request for the rules of my Church Missionary Society Reading Union and a list of the books my members read. I have much pleasure in sending them to you. If there is an opening for such a Reading Union in New York, may I venture to suggest that you might start it. Mine is only one year old, and yet by means of advertising I have gained over sixty members, many of whom have had their interest in mission work greatly increased thereby.

Believe me, yours truly,

(Signed)

C. E. FRY, Secretary.

I am thinking of asking for two shillings and sixpence annually from each member to whom I lend books, and one shilling annually from each receiver of *Intelligencer*. Hitherto the *finer* have covered postage and expenses of books, as the members increase this is not the case.

RULES.

- 1.—To read one hour a week, or two half-hours if preferred.
- 2.—To read books, bearing on missionary subjects, or the Lives of Christian missionaries, or accounts of Foreign mission stations.
- 3.—A fine of one penny to be paid for every hour missed, and a half-penny for every half-hour.
- 4.—A list of all books read to be kept, and each member is requested to mark those books which are of special interest.
- 5.—This list and the fines incurred to be sent to the Secretary at the close of each half-year, viz: on or before June 30th and December 31st.
- 6.—Members are requested to discuss the books read at the sewing-societies which they attend.

On application the Secretary will be happy to forward lists of books suitable for reading. She will also lend Church Missionary Society *Intelligencers*, on condition that members will forward them to other members according to directions enclosed. She has a few books to lend to members living in country places.

SOUTH DAKOTA.

LETTER FROM THE REV. C. R. STROH,
SANTÉE AGENCY, NEBRASKA,
February 22d, 1888.

At the central church, which is at the Agency, and the Agency is only a small part of the Santee Reserve, we hold Sunday-school every Sunday at 2 P. M.

We can do this the more readily as the Government school is near at hand, at which

there are about fifty children of families belonging to our Church.

At our other chapels it is not practicable to hold Sunday-school, as most of the children of school age are away from home at some of our Church boarding-schools or the Government schools.

The attendance at our Sunday services is very good indeed, and our Lenten services

are also well attended. It would make your heart happy, as it does mine, to hear the hearty responses in the services, the earnest recital of the Creed, and how they sing with all their heart and soul; and then

to remember that these same people twenty-five or thirty years ago were heathen savages. Truly the word of the Psalmist has been fulfilled where he saith, "They that dwell in the wilderness shall bow before Him."

JAPAN.

MISS MAILES' COUNTRY WORK.

January 14th, 1888.

SEPTEMBER 2d I left for Tokio, where I spent six weeks. While there I had a class of women at the different churches, and also visited the Christians at their homes, and all the out stations. Miss Riddick kindly let the matron of St. Margaret's go with me. We addressed a large congregation every evening; at Yorii two hundred, and at Tanaka one hundred and fifty. On my return from Tokio I spent a week in Osaka, and then went to Wakayama where I spent ten days. Then for another ten days I was in Osaka, after which I went with Mr. Page to Wakasa.

Our trip to Wakasa includes cars, steamer and jinriksha. About two miles and a half from the village we saw two Christians coming to meet us, and a little farther on met the catechist, and then a man and then a group of men and women, and again, another, all come to meet us. It was my first visit, and I was the first foreign woman they had ever seen.

It was announced that Mr. Page, my helper and myself were to speak that night, but Mr. Page was the only one not too tired to do so. There was a very large congregation. The next morning, Mr. Page, the catechist, my helper and myself all addressed a large congregation. The following day Mr. Page left, and I promised to stay ten days, but I found the people so anxious to hear that I stayed thirteen, and addressed a large congregation every evening but three. My helper spoke every evening.

The Christians were anxious that all the people in the place should have a chance to hear, so they hired places at different parts of the city for us to speak in. The afternoons we spent in visiting. The Christians were very attentive; too much so, I thought, for they did not like to leave us alone one half-hour. They came to the hotel every morning at eight o'clock. The Christian

women called every evening to escort us to the preaching-place.

One evening we invited all who wished to ask questions to remain after service, which they did, I think a hundred in all. I told the Christians to go to work and talk to them. The Christian women said that they did not know enough to talk to others. I said that they must *try*, and I wish you could have seen us sitting on the floor in groups; the Christian men and women all going to work to instruct others. We did this every evening of the service.

There is a mountain that the Christians named the mount of Olives, where they go to pray. I went there with them one afternoon; they brought their hymn-books and sang two hymns and had prayers. We could see the people below come from their houses to find out where the sound came from.

I enjoyed my visit in Wakasa very much, and am anxious to go again.

After my return I spent two days in Osaka, and then went to Yamato. I spent a few days in Nara, then went to Tawaramoto, from there to Kudara, then to Takata and from there to Jurai where a congregation of six hundred gathered. The catechist and three of the Christians preached to them, and after my helper had addressed them, I spoke last. After I had finished the catechist thanked the people for listening so attentively to my bad Japanese, and said as they listened so well, he was sure I would talk to them again that evening, which I did, and they listened attentively again. I cannot understand how they can listen to seven addresses, one after the other, and not get tired.

I returned to Osaka December 8th, and have settled down for the winter. I expect to begin country work in April.

I am quite strong this year; I grow stronger each year. I have prayers every morning at seven. The girls go to Mr. Page at eight. I am busy from seven in the morning until bedtime, and if I were not strong, I think I could not stand it.

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 February 1st, to March 1st, 1888.

ALABAMA—\$5.00

Eutaw—St. Stephen's Parish, Mrs. Anna Watkins and Mrs. L. B. Wilson, Foreign 5 00

ALBANY—\$495.11

Albany—Holy Innocents' S. S., for "De Witt" scholarship, St. Paul's School, South Dakota 60 00
 St. Paul's, Domestic, \$155.91; Foreign, \$90.25; Sp. for Bishop Thompson, Mississippi, \$50 266 16
Balston Spa—Lenten offering, for theological student, Tokio, Japan 70 00
Little Falls—Immanuel Church, Domestic, \$10; Foreign, \$10 20 00
Gloversville—Christ Church, Domestic 5 54
Green Island—St. Mark's, Domestic, \$8.99; Foreign, \$12.65 21 64
Paleenville—Gloria Dei Mission, Domestic and Foreign 5 00
Plattsburgh—"M. M.," Foreign 5 00
Fort Henry—Christ Church, "Band of Willing Workers," toward support of scholar in Cape Mount School, Africa 12 00
Troy—Christ Church, Foreign 21 32
 St. Paul's, Mrs. Hart, General 5 00
Warrensburgh—Holy Cross, Domestic 3 45

CALIFORNIA—\$95.25

Berkeley—St. Mark's, Foreign 21 50
Pasadena—All Saints', Domestic 4 00
San Francisco—Grace, Foreign 29 75
Stockton—St. John's, Domestic, \$20; Foreign, \$20 40 00

CENTRAL NEW YORK—\$394.07

Cortland—Grace, Foreign 50
Oswego—Christ Church, Domestic 10 00
Seneca Falls—Trinity Church, Foreign, \$84; Trinity Guild, Wo. Aux., General, \$35 109 00
Utica—Grace, Domestic, \$25; Colored, \$1; Foreign, \$248.57 274 57

CENTRAL PENNSYLVANIA—\$88.70

Chambersburg—Trinity Church, Colored 3 00
Phillipsburg—St. Paul's, Foreign 15 91
Pottsville—Trinity Church, Wo. Aux., Sp. for Rev. J. Roberts, for Jennie Grasshopper, Wyoming 10 00
 Mrs. F. W. Boyar, for Miss Carter's expenses 1 40
Reading—Christ Church, Young Ladies' Missionary Circle, for "Wharton" scholarship, Cape Mount, Africa 25 00
Scranton—Church of the Good Shepherd, Africa, \$1.06; Foreign, \$14.77 15 83
Shamokin—Trinity Church, Africa 17 56

CHICAGO—\$327.93

Amboy—St. Thomas', Domestic 1 00
Chicago—Grace, Wo. Aux., Sp. for Onondaga Indians, Central New York 2 00
 St. James', Wo. Aux., Sp. for Bishop Walker's Indian work, North Dakota 20 00
 Trinity Church, Foreign, \$50; "Helping Hands," Wo. Aux., Sp. for Bishop of Montana, \$50 200 00
 Wo. Aux., for "Bishop McLaren" scholarship, St. Mary's School, South Dakota 30 00
 Rt. Rev. W. E. McLaren, Sp. for restoring church building at Wuchang, China 20 00
Joliet—Christ Church, Domestic and Foreign 25 98
Waukegan—Christ Church, Colored 18 45
Wheaton—Trinity Church, Foreign 10 50

CONNECTICUT—\$961.39

Ansonia—Christ Church S. S., for "Ansonia" scholarship, St. Paul's School, South Dakota 60 00
Bristol—Trinity Church, Domestic 5 00
Fair Haven—St. James' S. S., Sp. for Bishops Brewer, Morris and J. A. Paddock, \$10 each 30 00
Groton—Seabury Memorial Church, Foreign 1 29
Hartford—St. John's, Domestic 85 00
 Trinity College Chapel, Foreign 21 00
Lime Rock—Trinity Church, Domestic and Foreign 10 00
New Haven—Ascension, Wo. Aux., Missionary Boxes, Domestic, \$12.14; Foreign, \$2.91 15 05
 St. Paul's, Domestic 64 00
 Trinity Church, Foreign 475 36
New London—St. James', Domestic 45 43
Plainville—Church of Our Saviour, Indian 4 81
Poquetanuck—St. James', Domestic, \$6; Foreign, \$4 10 00
Thomaston—Trinity Church, Domestic 18 00
Warehouse Point—St. John's, Domestic 32 10
Waterbury—St. John's, Sp. for Bishop Whipple, \$40; Sp. for Bishop Garrett, \$50 90 00
Westville—St. James', Domestic, \$4.25; Colored, \$2 6 25
Wilton—St. Matthew's, Colored, \$3.25; Foreign, \$4.85 8 10

DELAWARE—\$74.01

Wilmington—St. Andrew's, Domestic and Foreign 43 29
 St. John's (of which S. S., \$3.72) Foreign 30 72

EAST CAROLINA—\$13.94

Edenton—St. Paul's, Foreign 7 69

<i>Hertford</i> —Holy Trinity Church, Wo. Aux., Domestic and Foreign.....	6 25	Reformation, Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, China	30 00
EASTON—\$19.25		Mrs. I. L. Galpin, Domestic	15 00
<i>Cecil Co. (Augustine)</i> —Trinity Church, Colored.....	2 00	<i>Far Rockaway</i> —St. John's, Indian.....	10 00
<i>Talbot Co. (St. Peter's)</i> —St. Peter's, Domestic, \$10; Foreign, \$7.25.....	17 25	<i>Great Neck</i> —All Saints', Colored	131 87
FLORIDA—\$25.96		<i>Newtown</i> —St. James', J. R. Strong, Missionary Box, for support of Rev. Zu Sung Yen, China, \$2; Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, China, \$30.....	32 00
<i>Fernandina</i> —St. Peter's, Foreign.....	14 00	<i>Setauket</i> —Caroline Church, Foreign.....	2 00
<i>Greenville</i> —M. S. Mays, Domestic, \$2; Foreign, \$2.....	4 00	LOUISIANA—\$49.00	
<i>Lane Park</i> —St. Edward's, General.....	3 01	<i>New Orleans</i> —Christ Church, Mrs. Oliver Binnie, General.....	20 00
<i>Maitland</i> —Church of the Good Shepherd, Indian.....	4 95	Trinity Church, General, (Sister Sarah, \$1; Sister Alicia, \$1; A Lady, \$1) \$3; S. S., birthday box, Sp. for sick children, White Earth Reservation, \$13.....	16 00
GEORGIA—\$237.05		St. Paul's, "A. B. S." Foreign.....	1 00
<i>Atlanta</i> —St. Luke's Cathedral, Domestic, \$38; Japan, \$38.....	76 00	Miss Sarah Morrill, General.....	1 00
<i>Augusta</i> —Church of the Good Shepherd, Domestic.....	6 00	<i>Williamsport</i> —St. Stephen's, Domestic.....	11 00
<i>Macon</i> —Christ Church, Foreign.....	8 00	MAINE—\$3.84	
St. Paul's, Foreign.....	8 00	<i>Camden</i> —St. Thomas', Foreign	3 84
Mrs. Taylor's children, General	1 00	MARYLAND—\$2,595.03	
<i>Savannah</i> —Mrs. E. L. W. Clinch, for "Waldburg" scholarship, St. Mary's School, South Dakota, \$60; support of Bible reader among women, Japan, \$50.....	110 00	<i>Allegany Co. (Mt. Savage)</i> —St. George's, Foreign.....	3 64
Two Ladies', Indian.....	13 00	(<i>Westernport</i>)—St. James', Colored, \$2.10; Foreign, \$3	5 10
Mr. J. D. Weed, General.....	10 00	<i>Anne Arundel Co. (Davidsonville)</i> —All Hallow's Chapel, Domestic.....	7 73
Mother and Little Children, Indian.....	3 05	(<i>Annapolis</i>)—St. Anne's, General.....	31 11
"A Lady," General.....	2 00	<i>Baltimore</i> —Christ Church, Japan, \$150; for Rev. E. H. Thomson, China, \$50; Sp. for Rev. W. A. Fair, \$50; S. S., for "Christ Church S. S." scholarship, Bishop Boone Memorial School, China, \$40.....	290 00
INDIANA—\$24.89		Emmanuel Church, Wo. Aux., Domestic, \$60.50; Colored, \$2.60; Japan, \$21.50; Foreign, \$19.50.....	164 00
<i>Indianapolis</i> —Holy Innocents', Foreign (of which S. S., \$1).....	3 00	Grace, Domestic, (of which S.S., \$70) \$575; of which Sp. for Bishop Worthington's work, Nebraska, \$130, and Colored Missions, \$75; Foreign, of which S. S., \$27.96, \$27.96.....	852 96
<i>Logansport</i> —Trinity Church, Domestic, \$1; Foreign, \$1.13.....	2 13	Mount Calvary, Domestic, \$23.24; Indian, \$5.40; Colored, \$11.33; China, \$5; Sp. for Bishop Walker's Indian work, 50 cts.; "A Member," for "Joseph Richey Memorial" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; Foreign, \$6.68.....	92 15
<i>Muncie</i> —Grace, Foreign.....	6 00	Chapel of St. Mary the Virgin, Sp. for work of Rev. J. H. M. Pollard, Summerville, S. C.....	2 00
<i>Richmond</i> —St. Paul's, Indian, \$1.25; Colored, \$1.25; General, \$11.33.....	13 76	St. Barnabas' Free Church, Domestic, \$166.92; Colored, \$10; Foreign, \$146.30..	323 22
IOWA—\$77.36		St. Bartholomew's, Domestic and Foreign.....	68 62
<i>Anamosa</i> —Rev. J. I. Corbin, \$1; Miss M. P. Corbin, \$1, General.....	2 00	St. Peter's, Ladies' Foreign Missionary Society, Wo. Aux., for "Bishop Henshaw" scholarship, Duane Hall, China, \$20; "Bishop Atkinson" scholarship, St. John's College, China, \$20.....	40 00
<i>Burlington</i> —Christ Church, Woman's Missionary Society, General.....	11 05	Mrs. Emily J. Albert, Wo. Aux., for four "W. J. Albert" scholarships, Cape Mount School, Africa.....	100 00
<i>Clinton</i> —St. John's S. S., Colored, \$10; Indian school, South Dakota, \$10; Mexico, \$9.40.....	29 40	Mite Chest, Wo. Aux., General.....	4 00
<i>Davenport</i> —Cathedral, pupils of St. Katherine's Hall, Wo. Aux., Sp. for Bishop Walker's Indian work, North Dakota.....	25 00	<i>District of Columbia (Washington)</i> —St. John's, Domestic, \$378.15; Indian work, Wyoming and Idaho, \$5; Dr. W. A. Leonard, Sp. for work of Rev. I. Hewitt, Fremont, Nebraska, \$100.....	483 15
<i>Waterloo</i> —Christ Church, for Bishop Talbot's salary.....	3 00	Incarnation, Sp. for Bishop Talbot.....	14 09
St. Mark's, Colored.....	3 21	Rock Creek Parish, Domestic and Foreign, \$50.48; Colored, \$9.78.....	60 26
<i>Waverly</i> —St. Andrew's, Foreign.....	3 70	Wo. Aux., for theological education, Tokio, Japan.....	28 00
KANSAS—\$10.07		Miss Ellen King, Sp. for Hoffman Institute Building Fund.....	20 00
<i>Atchison</i> —Trinity Church, General.....	7 07	<i>Prince George and Anne Arundel Co's (Laurel)</i> —St. Philip's, General.....	5 00
<i>Williamsburg</i> —St. Barnabas', Foreign.....	3 00		
KENTUCKY—\$210.00			
<i>Covington</i> —Trinity Church, Japan.....	40 00		
<i>Jefferson Co.</i> —St. Matthew's, Missionary Box, Foreign.....	5 00		
<i>Lexington</i> —Christ Church, Domestic and Foreign.....	100 00		
<i>Louisville</i> —Rt. Rev. T. U. Dudley, for "John M. Norton" scholarship, Cape Mount School, Africa, \$25; "Bishop Patteson" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40.....	65 00		
LONG ISLAND—\$308.14			
<i>Brooklyn</i> —Holy Trinity Church, from the ladies, Sp. for salary of Miss Skellie, Micadale, N. C.....	25 00		
Church of the Messiah, for work of Rev. A. R. Morris, Japan.....	62 27		

ACKNOWLEDGMENTS.

MASSACHUSETTS—\$5,249.71

<i>Boston</i> —Advent, Colored.....	20 00
<i>(Dorchester)</i> —All Saints', Wo. Aux., Sp. for Sister Eliza's salary, \$5; Sp. for Missionary in Montana, \$15.....	20 00
<i>Emmanuel Church</i> , Missionary Department, Wo. Aux., Domestic, \$40; "A Member," Wo. Aux., Sp. for Sister Eliza's salary, \$2; Sp. for missionary in Montana, \$1.....	43 00
<i>Church of the Good Shepherd</i> , "A Member," Wo. Aux., for Miss Baker's salary, Haiti.....	1 00
<i>(Roxbury)</i> —St. James', Japan.....	66 95
<i>(Roxbury)</i> —St. John's, "A Member," Foreign, \$5; Wo. Aux., for Rev. P. C. Zotom's salary, \$2.....	7 00
<i>(Charlestown)</i> —St. John's, for Africa, \$5; Foreign (of which Missionary Box, \$20) \$49.53; S. S., for "St. John's" scholarship, Cape Mount School, Africa, \$15.44.....	69 97
<i>St. John Evangelist</i> , Sp. for furnishing St. Mary's School, South Dakota.....	100 00
<i>(South)</i> —St. Matthew's, Wo. Aux., for Mrs. Payne's salary, \$5; Rev. P. C. Zotom's salary, \$6.....	11 00
<i>St. Paul's</i> , Wo. Aux., for Mrs. Payne's salary, \$2; Rev. P. C. Zotom's salary, \$3; "A Member," Sp. for Church Building Fund, Colorado, \$24.....	29 00
<i>Trinity Church</i> , Foreign, \$3,163; Sp. for furnishing St. Mary's School, South Dakota (Young Woman's Bible Class, \$10; "A Member," \$1) \$11.....	3,179 00
"A Christian Woman's Earnings," Domestic, \$25; Colored, \$25; Foreign, \$25.....	75 00
<i>Brookline</i> —St. Paul's, Domestic.....	413 58
<i>Cambridge</i> —Christ Church, Colored, \$3; Mrs. Brierley's School, Africa, \$1; Japan, \$21.15; Foreign, \$40.56.....	65 71
<i>St. James</i> , "A Member in Memoriam," Domestic, \$100; Foreign, \$100.....	200 00
<i>St. John's Memorial</i> , Wo. Aux., for "Geo. Z. Gray" scholarship, St. Paul's School, South Dakota, \$60; Rev. P. C. Zotom's salary, \$6.....	66 00
"F," Domestic and Foreign.....	5 00
<i>Charlestown</i> —St. John's Guild, Wo. Aux., Sp. for missionary in Montana, \$10; Family Missionary Box, for Mrs. Payne's salary, \$4.....	14 00
<i>Chelsea</i> —St. Luke's, Wo. Aux., Sp. for missionary in Montana, \$3; Sp. for Sister Eliza's salary, \$2.....	5 00
<i>Dedham</i> —Miss Philomena Hunt, Domestic and Foreign.....	10 00
<i>Fitchburg</i> —Christ Church, "A Member," Wo. Aux., for "Fanny Maria Tyler Memorial" scholarship, St. Agnes' School, Osaka, Japan.....	40 00
<i>Groton</i> —Groton School, for "Groton" scholarship, St. Mary's School, South Dakota.....	60 00
<i>Housatonic</i> —Four Missionary Boxes, General.....	2 00
<i>Longwood</i> —Church of Our Saviour, Sp. for furnishing St. Mary's School, South Dakota, \$3; Missionary Boxes, Domestic, \$9.87.....	12 87
<i>Lynn</i> —Incarnation S. S. Class, Sp. for furnishing St. Mary's School, South Dakota.....	5 00
<i>Malden</i> —St. Paul's, Domestic and Foreign.....	20 00
<i>Mattapan</i> —Church of the Holy Spirit, Wo. Aux., Sp. for missionary in Montana.....	2 00
<i>Newton</i> —Grace, Wo. Aux., Sp. for missionary in Montana, \$15; Sp. for Sister Eliza's salary, \$5.....	20 00
<i>North Cambridge</i> —St. James', Wo. Aux., for Mrs. Payne's salary, \$5; Sp. for Sister Eliza's salary, \$5.....	10 00
<i>Pittsfield</i> —St. Stephen's, Wo. Aux., Sp. for Sister Eliza's salary.....	20 00
<i>Quincy</i> —Christ Church, Domestic, \$10.90; Foreign, \$6.30; Missionary Box, General, \$4.50.....	21 70
<i>Salem</i> —St. Peter's, "A Member," Domestic.....	2 00
<i>Sheffield</i> —Christ Church, Foreign.....	2 50
<i>Southboro</i> —St. Mark's, Foreign.....	8 00
<i>Springfield</i> —Christ Church, Africa, \$40.92;	

Japan, \$40.92.....	81 84
<i>Taunton</i> —St. Thomas', Domestic, \$121.25; Colored, \$143.15; Foreign, \$99.77; General, \$24.76; Wo. Aux., for Mrs. Payne's salary, \$2.....	390 98
<i>Van Deusenville</i> —Trinity Church, Foreign.....	2 50
<i>Williamstown</i> —St. John's, General.....	1 57
<i>Worcester</i> —All Saints', Foreign, \$80.09; Sp. for furnishing St. Mary's School, South Dakota, \$5.....	85 09
<i>Miscellaneous</i> —Members of Dakota League and other friends, Wo. Aux., for "Grace H. Hamlen Memorial" scholarship, St. Mary's School, South Dakota.....	60 00
"A. F.," Sp. for furnishing St. Mary's School, South Dakota.....	50

MICHIGAN—\$804.32

<i>Algonac</i> —St. Andrew's, Domestic.....	1 29
<i>Clinton</i> —St. John's, Foreign.....	1 70
<i>Detroit</i> —Christ Church, Foreign.....	209 45
St. John's S. S., Sp. for two scholarships in Utah, \$80; Wo. Aux., for Cape Mount School, Africa, \$40.....	120 00
St. Mary's Mission, Foreign.....	4 00
St. Matthew's Mission (Colored) Foreign, \$5; Colored, \$5.....	10 00
St. Paul's, Foreign (of which S. S., \$24).....	205 13
<i>Dexter</i> —St. James' S. S., Domestic.....	2 00
<i>Jackson</i> —St. Paul's, Domestic, \$5.25; Foreign, \$50.....	55 25
<i>Monroe</i> —Trinity Church, Japan.....	10 00
<i>Miscellaneous</i> —Wo. Aux., Miss Riddick's salary, \$96.75; "Joseph B. Harris Memorial" scholarship (Medical) St. John's College, China, \$68.75; Sp. for Rev. W. A. Fair, Africa, \$10; Sp. for Bishop Boone, for "Lone Hill Top," \$10.....	185 50

MILWAUKEE—\$6.46

<i>Delavan</i> —Christ Church S. S., Colored.....	5 16
<i>Elkhorn</i> —St. John's S. S., Colored.....	1 30

MINNESOTA—\$14.88

<i>Austin</i> —Christ Church, Foreign.....	5 43
<i>Kenyon</i> —Missionary Boxes, General.....	4 50
<i>Minneapolis</i> —St. Luke's Chapel, Domestic and Foreign.....	75
<i>St. Paul</i> —Church of the Good Shepherd, for work at Wuchang, China.....	4 20

MISSISSIPPI—\$8.70

<i>Biloxi</i> —Church of the Redeemer, Foreign.....	4 50
<i>Diamond Place</i> —Chapel of the Holy Communion, Domestic.....	2 00
<i>Woodville</i> —St. Paul's, Foreign.....	2 20

MISSOURI—\$334.34

<i>Blackburn</i> —Church of the Mediator, Foreign.....	2 50
<i>Boonville</i> —Christ Church, Domestic.....	4 85
<i>Cape Girardeau</i> —Christ Church, Foreign.....	2 60
<i>Hannibal</i> —Trinity Church, Foreign.....	4 00
<i>Kirkwood</i> —Grace, Foreign.....	36 00
<i>St. Louis</i> —Christ Church, Domestic, \$5; Indian, \$5; Bishop Walker, \$5; Colored, \$5; Foreign, \$116.40.....	136 40
Grace, Domestic, \$4.05; Foreign, \$1.....	5 05
Holy Communion, Domestic, \$35.20; Foreign, \$60.13; Colored, \$37.11.....	132 44
St. Peter's, Sp. for Bishop Walker's work, North Dakota.....	10 50

NEBRASKA—\$9.10

<i>Ashland</i> —St. Stephen's, Foreign.....	3 75
<i>Hastings</i> —St. Mark's, Wo. Aux., Domestic.....	5 35

NEWARK—\$465.77

<i>Belvidere</i> —Zion, Domestic.....	15 00
<i>Bloomfield</i> —Christ Church, General.....	10 59
<i>Englewood</i> —C. B. Convers, Domestic, \$10; Foreign, \$10.....	20 00
<i>Greenville</i> —Grace, Domestic.....	6 10
<i>Jersey City</i> —Grace, Domestic, \$20.19; For-	

eign, \$12.60.....	32 79	Mary's School, South Dakota, \$115.....	580 37
Montclair—St. Luke's, Foreign, \$180; "A Member," for "Mary L. Carter" scholarship, Orphan Asylum, Cape Palmas, Africa, \$50.....	230 00	Grace Chapel, Colored.....	13 01
(Upper)—Miscellaneous, Foreign.....	4 00	Heavenly Rest, Domestic, \$874.75; Foreign, \$874.74; Foreign Missionary Association, through Wo. Aux., for "Howland" and "Anna," scholarships, St. Agnes' School, Osaka, Japan, \$10 each; Sp. for life insurance of Rev. Keda Valentine, \$30; "A Member" through Wo. Aux., Sp. for Domestic Contingent Fund, \$10.....	1,869 49
Newton—Christ Church, Missionary Boxes, General.....	3 29	Epiphany, Miss Eldert's Missionary Box, Wo. Aux., Sp. for Hoffman Institute Building Fund.....	2 60
Orange—All Saints', Frances C. Henderson, Sp. for "Alfred Biddle" (Memorial) scholarship, St. Mary's Orphanage, China Summit—Calvary, Foreign, \$49; S. S., Domestic, \$30; Foreign, \$30; "A Member," Domestic, \$20.....	15 00	Holy Apostles', Niobrara League, for "J. P. Lundy" and "E. C. Rogers" scholarships, St. Mary's School, South Dakota (\$60 each), \$120; Sp. for Bishop Hare, to help build a rectory, \$25; Woman's Missionary Association, Indian, \$35.....	170 00
NEW HAMPSHIRE—\$87.77	129 00	Holy Communion, Niobrara League, for "M. A. C. Rogers Memorial" scholarship, St. John's School, South Dakota.....	60 00
Claremont—Trinity Church, Foreign.....	13 49	Holy Trinity Church, Young Ladies' Mission Band, Mrs. Ellen P. Kellogg, Sp. for new church in Japan, \$250; Miss Armide V. Smith, Sp. for new church in Japan, \$250; Wo. Aux., for "Divinity" scholarship, Tokio, Japan, \$15.....	515 00
Concord—St. Paul's School, for "Neighbors" scholarship, High School, Cavalria, Africa.....	10 00	Incarnation, Foreign, \$894.66; John H. Earle, for Japan, \$50; Wo. Aux., for "Arthur Brooks" scholarship, Emma Jones School, Shanghai, China, \$40; Niobrara League, Indian (Mrs. M. Hall, \$10; Mrs. Valentine, \$5; Mrs. Ely, \$5) \$20.....	1,004 66
Keene—Rev. E. A. Renouf, Colored.....	50 00	Reconciliation, Foreign.....	17 37
Wolboro Junction—St. John the Baptist, Domestic, \$5.71; Foreign, \$8.57.....	14 28	St. Andrew's, Wo. Aux., Foreign.....	26 30
NEW JERSEY—\$658.55		St. Ann's, Miss C. D. Rathbone, Domestic and Foreign, \$10; Mrs. F. W. Clark, Niobrara League, Indian, \$5.....	15 00
Burlington—St. Mary's, Domestic, \$3.50; Indian, \$42.40; Foreign, \$6.50.....	52 40	St. Bartholomew's, Mrs. Matthew Clarkson, Wo. Aux., for "Maria Barnes" scholarship, Cape Mount School, Africa, \$25; "Fay" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; Sp. for Rt. Rev. A. Leonard, Salt Lake City, Utah, \$20; Africa, \$25; Missionary Guild, through Wo. Aux., Sp. for Hoffman Institute Building Fund, \$57.30; Niobrara League, for support of a teacher, South Dakota, \$265.....	432 30
Columbus—St. Luke's, Foreign.....	1 00	St. George's, Foreign (of which Woman's Missionary Association, \$917.38) \$2,187.85; Woman's Missionary Association, thro' Wo. Aux., Mrs. Brierley's salary, \$310.50; Africa, \$1; Bishop Williams, \$5; Medical Mission, Japan, \$3; through Niobrara League, "Theo. Crane Andrews Memorial" scholarship, Hope School, South Dakota, \$60; Indian, \$77.80; S. S., toward salary for Miss Maud Knight, Hope School, South Dakota, \$279.16.....	2,924 31
Eltzabeth—St. John's, Foreign, \$172.94; "M. W. T.," Africa, \$150; Japan, \$150.....	472 94	St. John Evangelist, "A Friend," for Alaska, \$10; Wo. Aux., Sp. for Domestic Contingent Fund, \$10.....	20 00
Fair Haven—Chapel of the Holy Communion, Colored.....	12 11	St. Matthew's, Domestic.....	10 34
Lakewood—All Saints' Memorial Church S. S., Sp. for St. Matthew's Church, Sprague, Washington Territory.....	30 47	St. Paul's Chapel, Foreign.....	132 42
Little Silver—St. John's Chapel, Domestic and Foreign.....	13 00	St. Stephen's, Wo. Aux., Sp. for Hoffman Institute Building Fund.....	60 00
New Brunswick—St. John the Evangelist, Foreign.....	49 78	St. Thomas', Wo. Aux., for Mrs. Brierley's salary, Africa, \$59.75; "St. Thomas'" scholarship, St. Margaret's School, Tokio, Japan, \$28.91.....	88 66
Penn's Neck—St. George's, General.....	3 15	St. Thomas' Chapel, Domestic.....	9 67
Princeton—Trinity Church, Indian.....	9 15	Transfiguration, General, \$100; Sp. for work of Rev. J. H. M. Pollard, Summerville, S. C., \$50; Wo. Aux., Sp. for Domestic Contingent Fund, \$10; Niobrara League, for Choteau Creek, \$82; Mrs. S. Lawrence, for "Samuel Lawrence Memorial" scholarship, St. Mary's School, South Dakota, \$60.....	302 00
South Amboy—Doane Memorial Mission, S. S., Foreign.....	2 70	Trinity Church, Foreign.....	92 28
Trenton—Trinity Church, Domestic, \$6; Foreign, \$1.50.....	7 50	Trinity Chapel, Wo. Aux., for "G. G." scholarship, Orphan Asylum, Cape Palmas, Africa, \$50; Sp. for life insurance of Bishop Boone, \$50; Mrs. Rhinelander, Niobrara League, Indian, \$5.....	105 00
Woodbridge—Trinity Church, Domestic.....	4 35	Zion, Wo. Aux., Women Helpers, Domestic field, \$30; Domestic freight,	
NEW YORK—\$17,779.74			
Brewster's—St. Andrew's, Foreign.....	5 00		
East Chester—St. Paul's, Domestic.....	4 62		
Kingston—St. John's, Sp. for Rev. R. A. Goodwin's (Colored) work, Petersburg, Va.....	10 00		
Madalin—Trinity Church, Japan.....	20 00		
Mount Vernon—Trinity Church S. S., General.....	11 36		
New Brighton—Christ Church, Wo. Aux., for "Staten Island" scholarship, Cape Mount School, Africa.....	13 09		
New York—All Soul's, Domestic.....	308 85		
Ascension, Woman's Missionary Association, through Wo. Aux., for Kia Ding Dispensary, China, \$50; S. S., Sp. for scholarship in Utah, \$40; Miss Collins, through Niobrara League, Indian, \$5.....	95 00		
Ascension Memorial Chapel, Domestic, \$5; Foreign, \$10.....	15 00		
Calvary, Domestic, \$1,488.00; Niobrara League, for support of Mrs. Kinney, South Dakota, \$200; Mrs. Theo. Bronson, for "The Brothers" (Memorial) scholarship, St. Mary's School, South Dakota, \$60.....	1,696 06		
Calvary Chapel, Wo. Aux., Bishop Walker's work, North Dakota, \$98.65; Japan, \$35.30.....	73 95		
Christ Church, Wo. Aux., Sp. for Hoffman Institute Building Fund.....	220 00		
Grace, Colored, \$325.37; Foreign, \$20; Wo. Aux., for "Grace Church" scholarship, Cape Mount School, Africa, \$25; "Catherine L. Wolfe" (Memorial) scholarship, Cape Mount School, Africa, \$25; Sp. toward support of Sister Margaret in Grace Hospital, W. T., \$40; Sp. for Domestic Contingent Fund, \$30; Niobrara League, for salary of teacher in St.			

\$1.50; Sp. Domestic Contingent Fund, \$10; Sp. Domestic Lending Library, \$2; W. S. Hawk, Niobrara League, for "Samuel Hawk Memorial" scholarship, St. Mary's School, South Dakota, \$60	103 50
"H." Domestic, \$2,500; Foreign, \$2,500	5,000 00
A. H. Smith, General	107 00
The Misses Collins, for "Mary E. Twing" scholarship, St. Mary's School, South Dakota	60 00
Miss E. M. Cotheal, Sp. to build house for Rev. Mr. Robertson, St. Philip's Chapel, South Dakota, \$50; Indian, \$5	55 00
Mrs. W. H. Brown, Wo. Aux., for "Anna T. Brown" scholarship, St. Agnes' School, Osaka, Japan	40 00
H. B. Gardner, Domestic, in Far West	25 00
Mrs. Wm. M. Kingsland, Niobrara League, Sp. for Bishop Hare	20 00
Miss Haswell, Wo. Aux., Sp. to redeem African girl, Mrs. Brierley's School	12 00
Mrs. E. A. Thomson, Domestic	5 00
Mrs. Van Rensselaer, Niobrara League, Sp. for Rev. Mr. Robertson, South Dakota	5 00
Mrs. C. Satterlee, Missionary Box, Domestic	4 00
Mrs. Schermerhorn, Wo. Aux., Foreign	3 00
"F. E. W.," Foreign	2 00
Patterson—Christ Church, Foreign	2 50
Pelham—Christ Church, Mrs. Marshall, Ladies' Missionary Association, Wo. Aux., for "Divinity" scholarship, Tokio, Japan	50 00
Pelhamville—In Memoriam "E. G. L." for "E. G. L. Divinity" scholarship, Tokio, Japan	280 00
Poughkeepsie—Church of the Holy Comforter, Indian	7 10
St. Paul's, Foreign	252 55
Julia Hatch, Missionary Box, General	1 00
Rhinecliff—Ascension Chapel, Japan	3 00
Richmond—St. Andrew's, Wo. Aux., for "Staten Island" scholarships Nos. 1 and 2, Cape Mount School, Africa	10 19
Scarsdale—St. James the Less, Domestic, \$22.19; Foreign, \$22.18	44 37
Staatsburg—A member of Dr. Savage's family, for "Thomas S. Savage" scholarship, Cape Mount School, Africa	25 00
St. Margaret's Girls' Guild, Sp. toward support of Florence Williams, St. Augustine's Normal School, Raleigh, N. C.	2 50
West Brighton—Ascension, Wo. Aux., Africa, \$2.60; "Staten Island" scholarships, Cape Mount School, Africa, \$23.22	25 82
Yonkers—St. John's, Mrs. E. S. Cochran, Sp. for Bishop Talbot, \$500; Sp. for Bishop Elliott Memorial Fund, \$100; Wo. Aux., Sp. for Hoffman Institute Building Fund, \$50; Mrs. J. H. Clark, for "St. John's" scholarship, Emma Jones School China, \$10.50; Niobrara League, Sp. for South Dakota, \$6	666 50
St. Paul's, Foreign	10 00
Miscellaneous—"B." through Niobrara League, Sp. for South Dakota, \$9; Sp. for St. Barnabas' Chapel, South Dakota, \$20	29 00
"A Thank Offering," Niobrara League, Sp. for South Dakota	5 00

NORTH CAROLINA—\$152.51

Durham—St. Philip's, Domestic	9 16
Greensboro—St. Barnabas', Wo. Aux., Domestic	5 00
Oxford—St. Stephen's, General, \$1.88; Missionary Boxes, through Wo. Aux., General, \$8.86	13 74
Pittsboro—St. James', Colored	59
Raleigh—St. Augustine's Guild, Missionary Boxes, Wo. Aux., Domestic, \$2.25; Colored, \$2.25	4 50
Mrs. A. M. Lyman, for "Augustus J. Albert" (Memorial) scholarship, St. Mary's School, South Dakota	60 00
Tarboro—Calvary, Foreign	59 52

OHIO—\$563.62

Cleveland—Grace, "An Attendant," Sp. for Bishop Morris' Hospital work, Oregon, \$125; Sp. for Hospital work, Bishop Paddock, Washington Territory, \$125	250 00
St. John's, Wo. Aux., for Mrs. Franklin's salary, Petersburg, Va.	10 00
St. Paul's, Foreign, \$57.70; S. S., Indian, \$35; Colored, \$35	127 70
Coshocton—Trinity Church, Foreign	1 80
Cuyahoga Falls—St. John's, Domestic (of which S. S., \$10.54)	18 77
Dennison—St. Barnabas', Foreign	1 26
Fremont—St. Paul's, Domestic, \$2; Indian, \$2; Colored, \$2; Foreign, \$2	8 00
Galion—Grace, Foreign	10 00
Gambier—Rev. J. Rambo, for Africa	2 00
Painesville—St. James', Domestic	10 91
Sandusky—Grace, Wo. Aux., "Julia Be- dell" scholarship, St. John's College, China	10 00
Stuebenville—St. Paul's, Foreign	37 28
Toledo—Trinity Church, Domestic	67 00
West Cleveland—Ascension, Foreign	8 90

PENNSYLVANIA—\$5,217.45

Academy—Mrs. A. R. Drake, Africa	5 00
Bryn Mawr—Church of the Redeemer, Domestic, \$30.24; Foreign, \$247.76	278 00
Chadd's Ford—St. Luke's, Indian Hope Association, Indian	2 00
Cheltenham—St. Paul's, Foreign	179 09
Chester—St. Paul's, Domestic, \$17.50; Foreign, \$17.50	35 00
Clifton Heights—St. Stephen's, China	8 00
Concord—St. John's, Indian Hope Association, Indian	2 00
Conshohocken—Calvary, Indian Hope Association, Indian	7 00
Downingtown—St. James', Indian Hope Association, Indian	3 00
Great Valley—St. Peter's, Foreign	2 50
Jenkintown—Church of Our Saviour, for Catechist, South Dakota, \$40; Colored, \$6	46 00
Lower Merion—St. John's, Indian Hope Association, Indian	5 00
"A.," In "Memoriam," Indian	20 00
Norristown—St. John's, Domestic	29 00
Philadelphia—Ascension, General	14 76
*Atonement, Young Ladies' Missionary Guild, Sp. for Bishop Holley, Haiti	200 00
Burd Orphan Asylum, Foreign	12 00
(Germantown)—Calvary, Foreign, \$328; Indian Hope Association, Indian, \$5	333 00
Christ Church, Foreign, \$78.62; Indian Hope Association, Indian, \$29	107 62
Covenant, Indian Hope Association, Indian Crucifixion, Domestic, \$10.50; Sp. for Bishop Pierce, Arkansas, \$6	21 00
Epiphany, Indian Hope Association, Indian	16 50
(Mt. Airy)—Grace, Colored	17 00
Holy Comforter, "A Member," Sp. for Bishop Garrett's School, Northern Texas, \$25; work in Western Texas, \$25; Mr. Thompson's work, China, \$25; "Two Members," for Bishop Talbot's work, \$10.81	42 98
Holy Trinity Church, Indian Hope Association, Indian, \$213; Young Men's Bible Class, for "Clayton" scholarship, St. John's School, South Dakota, \$30	243 00
Incarnation, Indian Hope Association, Indian	40 00
Nativity S. S., Sp. for window in church at East Las Vegas, New Mexico	25 00
(West)—St. Andrew's, Foreign, \$46.29; Indian Hope Association, Indian, \$17	63 29
(Kensington)—St. Barnabas', Indian Hope	

* We are requested to state that the late Wm. L. Rehn, whose gift of \$500 for the Permanent Fund of St. John's College, China, was acknowledged in the February number of THE SPIRIT OF MISSIONS, was a member of the Church of the Atonement, Philadelphia.

Association, "Bishop Hare" and "Bishop Whipple" scholarships, St. Mary's School, South Dakota, \$30 each; "E. N. B." for "Mary Amory Hare," scholarship, St. Mary's School, South Dakota, \$30	90 00
St. James', Indian Hope Association, Indian	5 00
St. Jude's, Foreign	50 00
St. Luke's, Domestic and Foreign, \$418.08;	497 08
Indian Hope Association, Indian, \$84...	33 00
St. Mark's, Indian Hope Association, Indian	46 00
(Frankford)—St. Mark's, Colored, \$73.77;	60 00
Wo. Aux., "St. Mark's" scholarship, Bridgman Memorial School, China, \$40;	2 00
Indian Hope Association, Indian, \$11...	67 00
St. Mary's, Indian Hope Association, Indian	11 00
(Germantown)—St. Michael's, Indian Hope Association, for "St. Andrew's" scholarship, St. John's School, South Dakota	77 96
(Chestnut Hill)—St. Paul's, Indian Hope Association, Indian	25 00
(Germantown)—St. Peter's S. S., Wo. Aux., Sp. for "H. H. Houston" (Memorial) scholarship, Jaffa, \$25; Indian Hope Association, for "H. H. H." scholarship, Hope School, South Dakota, \$42	1,250 00
(Bridesburg)—St. Stephen's, Sp. for children's cot, Good Samaritan Hospital, Portland, Oregon	200 00
(West)—Trinity Church, Japan	60 00
Zion, Indian Hope Association, Indian	28 00
"B. A.," for St. Agnes' School, Osaka, Japan, \$500; Sp. for church at Bassa, \$500; Sp. for church at Crozierville Station, Africa, \$250	20 00
C. C. Harrison, Domestic	15 00
Mrs. St. George T. Campbell, for "Bessie" scholarship, St. John's School, South Dakota	1 00
Miss Stilles' Bible Class, Wo. Aux., Sp. for Rev. H. D. Page's work, at his discretion, Japan	25 00
"One interested in African Missions" Wo. Aux., Sp. for Hoffman Institute Building Fund	650 57
"H. B. P.," General	20 00
"W. B.," Indian, 50 cts.; Africa, 50 cts...	15 52
John E. Baird, Sp. for window in new church at East Las Vegas, New Mexico	
Sunday-schools of Philadelphia, Sp. for children's cot in Good Samaritan Hospital, Portland, Oregon	
Rockdale—Calvary S. S., Indian Hope Association, Indian	
West Whiteland—St. Paul's, Domestic, \$10.58; Foreign, \$4.44; "A Member," Colored, 50 cts.	

PITTSBURGH—\$462.10

Allegheny—Emmanuel Church, Wo. Aux., General	3 00
Erie—St. Paul's, General, \$4.18; Sp. for Bishop of Oregon, \$1.16; Wo. Aux., General, \$10	15 34
New Castle—Trinity Church, Foreign	2 25
Pittsburgh—Calvary, Foreign	229 77
Church of the Good Shepherd, Colored	31 44
Grace, Domestic	14 12
St. Andrew's, Wo. Aux., Sp. for Colored work of Rev. H. Duncan, Louisiana	31 18
Wo. Aux., Sp. for Mrs. Payne's school work	40 00
Titusville—St. James S. S., for "Bishop Kerfoot" scholarship, St. John's College, China	70 00
Verona—St. Thomas', Wo. Aux., General	25 00

QUINCY—\$12.13

Limestone—Christ Church, Colored	3 75
Rock Island—Trinity Church, Missionary Guild of St. Paul, General	8 38

RHODE ISLAND—\$3,537.94

Ashton—St. John's, Domestic	6 00
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Bristol—St. Michael's, Wo. Aux., for Miss Riddick's salary, \$60; S. S., for "St. Michael's" scholarship in St. Paul's School, South Dakota, \$70	130 00
Estate of Miss Abby De Wolf, for Indian Mission, South Dakota	40 00
Central Falls—St. George's, Wo. Aux., for Miss Riddick's salary	2 00
Lonsdale—Christ Church, Foreign, \$39.20; Mission Aid Society, Wo. Aux., Miss Riddick's salary, \$10	49 20
Newport—Trinity Church, Colored	29 00
Pawtucket—St. Paul's, Foreign, \$20; Wo. Aux., Miss Riddick's salary, \$10	30 00
Providence—Grace (of which S. S. Class, \$5) Wo. Aux., Miss Riddick's salary	35 00
St. John's, China, \$10; Foreign, \$621.60; Wo. Aux., for "Emily Waterman" scholarship, Cape Mount School, Africa, \$1	632 60
St. Stephen's, Domestic, \$257.74; Colored, \$14.40; China, Messrs. Graves and Partridge's work, \$100; Foreign, \$157; Wo. Aux., Miss Riddick's salary, \$25; "Two Members," through R. I. Indian Aid Society, for salary of Mrs. Johnstone, St. Paul's School, South Dakota, \$25	579 14
Mrs. Gammell, for salaries of Domestic and Foreign Missionary Presbyters	2,000 00
Miscellaneous—Mrs. Rufus Waterman, Wo. Aux., for "Emily Waterman" scholarship, Cape Mount School, Africa	5 00

SOUTH CAROLINA—\$80.93

Aiken—Tithe Offering, Wo. Aux., for missions at Hankow, China, \$5; Japan, \$5	10 00
Beaufort—"A Friend," Wo. Aux., Indian	5 00
Charleston—Holy Communion, Domestic, \$8; Colored, \$2; Foreign, \$2	12 00
Edgefield—Trinity Church, Foreign	6 00
Plantersville—Prince Frederick Parish, Foreign	12 58
Richland—St. John's, Domestic, \$7; Foreign, \$7	14 00
Zion, Domestic, \$3; Foreign, \$3	6 00
Ridge Spring—Grace, Foreign	8 56
Trenton—Church of Our Saviour, Foreign	6 50
Union—Church of the Nativity, Domestic	2 35

SOUTHERN OHIO—\$254.81

Delaware—St. Peter's, Wo. Aux., Domestic	19 40
Cincinnati (Walnut Hills)—Advent, Wo. Aux., General, \$24.56; "Our Girls," General, \$16.39	40 95
(Clifton)—Calvary, Foreign, \$32.32; "Little Women," Wo. Aux., Sp. for scholarship in Reno, Nevada, \$1	33 32
Avondale—Grace, Foreign	25 00
(College Hill)—Grace, Domestic, \$6.91; Foreign, \$12.30	19 21
(Walnut Hills)—Epiphany, Wo. Aux., Domestic, \$9; Foreign, \$9	18 00
Circleville—St. Philip's, Wo. Aux., Foreign	4 50
Columbus—Church of the Good Shepherd, Foreign, \$11.53; Wo. Aux., Domestic, \$4.56; Foreign, \$4.55; Helping Hand, Foreign, \$2	22 64
Galena—Church of Our Saviour, Wo. Aux., Colored	2 00
Marietta—St. Luke's, Foreign	10 25
Portsmouth—All Saints', Foreign	21 79
Worthington—St. John's, Foreign	5 00
Miscellaneous—Wo. Aux., "Bishop Jagger" scholarship, St. Mary's Hall, Shanghai, \$15.50; Sp. for endowment of child's bed in Fannie C. Paddock Hospital, \$10.50; Sp. for "Mary H. Rochester" scholarship, Seguin, Western Texas, \$6.75	32 75

SPRINGFIELD—\$13.55

Anna—St. Anne's, General	1 05
Greenville—Grace, Domestic and Foreign	3 00
Mound City—St. Peter's, General	1 00
Tremont—Mary Warner, General	8 50

TENNESSEE—\$155.00

<i>Nashville</i> —Christ Church, Mrs. A. N. Robinson, \$25; Mrs. J. P. Drouillard, \$25, for support of Bible women in Japan.....	50 00
<i>South Pittsburgh</i> —Christ Church, General.	5 00
<i>Miscellaneous</i> —"A Thank Offering, Domestic....."	100 00

TEXAS—\$23.70

<i>Tyler</i> —Christ Church, Domestic, \$2.18; China, \$2.17.....	4 35
<i>Waco</i> —St. Paul's, Foreign.....	19 35

VERMONT—\$10.00

<i>Bellows Falls</i> —St. Agnes' Hall, Wo. Aux., Sp. for Bishop Walker's work, North Dakota.....	10 00
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VIRGINIA—\$363.42

<i>Alexandria Co.</i> —Episcopal High School, Missionary Society, for "Mary B. Blackford" scholarship, Cape Mount School, Africa.....	25 00
<i>Amherst Co.</i> —Lexington Parish, Ascension, General.....	11 60
<i>Augusta Co.</i> —Berkeley Minor, for "Charles Loudon Carter" scholarship, Cape Mount School, Africa.....	25 00
<i>Clark Co.</i> —Clark Parish, Grace, Indian.....	5 00
<i>Dinwiddie Co.</i> —Bristol Parish, Grace, for "Grace Church" scholarship, St. John's College, China.....	30 00
<i>Frederick Co.</i> —Frederick Parish, Christ Church, Colored.....	7 46
<i>Gloucester Co.</i> —Mrs. R. C. Selden, Domestic and Foreign.....	11 00
<i>Henrico Co. (Richmond)</i> —Henrico Parish, St. John's, Domestic, \$18.27; Foreign, \$18.27; J. S. Moore, Domestic and Foreign, \$9.....	45 54
Henrico Parish, Monumental Church, General.....	33 75
Henrico Parish, Grace, General, \$68.21; S. S. Bible Class, Wo. Aux., for "Susie Morris" scholarship, St. Margaret's School, Japan, \$20.....	88 21
<i>James City Co.</i> —Bruton Parish, Christ Church, Mrs. R. M. Smith, Domestic, \$5; Foreign, \$5.....	10 00
<i>Norfolk Co. (Norfolk)</i> —Elizabeth River Parish, Christ Church, General.....	50 00
Emmanuel Mission, Girls' Mite Boxes, Wo. Aux., General.....	1 00
(<i>Portsmouth</i>)—"Friends to Missions," Japan.....	7 00
<i>Warren Co. (Front Royal)</i> —Calvary, Domestic, \$3.43; Foreign, \$3.43.....	6 86
<i>Westmoreland Co.</i> —Cople Parish, Japan.....	3 00
Montross Parish, St. James', Japan.....	3 00

WESTERN MICHIGAN—\$183.49

<i>Albion</i> —St. James', Domestic.....	1 51
<i>Allegan</i> —Church of the Good Shepherd, Domestic, \$2.80; Foreign, \$8.10; Mite Chests, Wo. Aux., Mrs. Miles' salary, \$9.27.....	20 17
<i>Battle Creek</i> —St. Thomas' S. S., Wo. Aux., "Bishop Gillespie" scholarship, St. Margaret's School, Japan.....	5 20
<i>Coldwater</i> —St. Mark's, Foreign.....	13 00
<i>Grand Rapids</i> —St. Mark's, Industrial Band, Wo. Aux., General, \$15; Miss Riddick's salary, \$5.....	20 00
<i>Kalamazoo</i> —St. Luke's, Foreign.....	57 06
<i>Manistee</i> —St. Paul's, Colored.....	4 04
<i>Marshall</i> —Trinity Church, Colored, \$6.57; General, \$11.43; S. S., Wo. Aux., for "Bishop Gillespie" scholarship, St. Margaret's School, Japan, \$5.25.....	23 25
<i>Muskegon</i> —St. Paul's, Domestic (of which	

W. Hess, \$5), \$22.62; Foreign, \$5.18; Wo. Aux., Mrs. Miles' salary, Virginia, \$2.34.....	30 14
<i>Niles</i> —Trinity Church, Wo. Aux., "Bishop Gillespie" scholarship, St. Margaret's School, Tokio, \$1.50; Mrs. Miles' salary, Virginia, \$2.....	3 50
<i>Pentwater</i> —St. James', Domestic.....	2 76
<i>Quincy</i> —St. John's, Foreign.....	1 75
<i>Saugatuck</i> —All Saints', Indian.....	1 11

WESTERN NEW YORK—\$2,033.93

<i>Geneva</i> —Trinity Church, Domestic, \$511.63; Sp. for scholarship in Utah, \$40.....	551 63
<i>Middleport</i> —Trinity Church, Foreign.....	5 00
<i>Pittsford</i> —Christ Church, Foreign.....	2 30
<i>Rochester</i> —St. Luke's.....	
St. Paul's, Wo. Aux., Sp. for Mrs. Payne, Virginia, \$8.25; Sp. for Miss Skellie, North Carolina, \$8.50; Miss Mailes' Bible Readers, \$8.25.....	25 00
Mrs. Julia Merritt, Domestic, \$1,000; Colored, \$200; Foreign, \$200.....	1,400 00
W. B. Douglas, Domestic.....	50 00

WEST VIRGINIA—\$114.23

<i>Charlestown</i> —Zion, Indian, \$26.70; Foreign, \$53.57; General, \$14.30.....	94 57
<i>Huntington</i> —Trinity Church, Domestic.....	6 00
<i>Parkersburg</i> —Trinity Church, General.....	6 30
<i>Shepherdstown</i> —Trinity Church, Domestic.....	7 36

OREGON—\$81.93

<i>Astoria</i> —Grace, Foreign.....	14 55
<i>East Portland</i> —St. David's, Foreign.....	10 00
<i>Newport</i> —St. Stephen's, Foreign.....	2 30
<i>Portland</i> —Trinity Church, Foreign.....	40 56
Trinity Mission Chapel, Foreign.....	10 00
<i>Roseburg</i> —St. George's, Foreign.....	4 50

NORTH DAKOTA—2.50

<i>Grand Forks</i> —St. Paul's, Domestic, \$1.50; S. S., General, \$1.....	2 50
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COLORADO—\$6.00

<i>Pueblo</i> —Holy Trinity Church, Colored, \$3; Foreign, \$3.....	6 00
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NEVADA AND UTAH—\$15.15

<i>Nevada</i>	
<i>Virginia</i> —St. Paul's, Colored.....	15 15

SOUTH DAKOTA—\$95.45

<i>Cheyenne River Agency</i> —Domestic, \$7.02; Indian, \$2.10; Colored, \$5.35; Foreign, \$6.50.....	20 97
St. Stephen's, Wo. Aux. of Niobrara Deanery, Domestic, \$3.50; Indian, \$3.50; Foreign, \$3.50.....	10 50
St. Andrew's, Wo. Aux. of Niobrara Deanery, Domestic, \$1.69; Indian, \$1.50; Foreign, \$1.50.....	4 69
Calvary, Wo. Aux. of Niobrara Deanery, Domestic, 22 cts.; Foreign, 20 cts.....	42
<i>Pine Ridge Agency</i> —Holy Cross, Domestic, \$3.51; Foreign, \$1.53.....	5 04
St. Andrew's, Domestic, \$5.03; Foreign, \$7.06.....	12 09
St. Barnabas' Chapel, Domestic, \$3.25; Foreign (of which through Wo. Aux. of Niobrara Deanery, \$4.07) \$5.67.....	8 92

* On page 123 in MARCH SPIRIT OF MISSIONS, \$283.27 credited to St. Peter's Church, Rochester, Western New York, should have read St. Luke's Church, Rochester.

ACKNOWLEDGMENTS.

St. James', Domestic, \$1.50; Foreign, \$1.50	3 00	MONTANA—\$10.35	
St. Philip's Chapel, Domestic, 70 cts.; Foreign, 30 cts.	1 00	Fort Benton—St. Paul's, Domestic	7 50
St. Paul's, Domestic, \$1; Foreign, 50 cts.	1 50	Miles City—Emmanuel Mission, Domestic	2 85
St. Peter's, Domestic, \$1.24; \$1.23	2 47		
Santee Mission—Church of our Merciful Saviour, Wo. Aux., Domestic, \$2.65; Foreign, \$2.72	5 37	FOREIGN CONTRIBUTIONS—\$75.00	
Church of the Blessed Redeemer, Wo. Aux., Domestic, \$1.50; Foreign, \$1.42	2 92	Japan, Tokio—Rt. Rev. C. M. Williams, Domestic, \$25; Foreign, \$25	50 00
Yankton Mission—Holy Fellowship, General, \$5; Wo. Aux. of Niobrara Deanery, Domestic, \$5.32; Foreign, \$5	15 32	Syria, Jaffa—Mrs. A. M. Hay, for education of theological students, Petersburg, Va. (Colored)	25 00
St. Philip the Deacon, Wo. Aux., Domestic, 58 cts.; Foreign, 66 cts.	1 24		
		MISCELLANEOUS—\$1,079.14	
WESTERN TEXAS—\$46.65		Interest, Domestic, \$27.30; Indian, \$7.54; Africa, \$367.83; China, \$11.63; Japan, \$2.13; Foreign, \$81.92; Sp. \$73.25	572 60
Gonzales—Church of the Messiah, Elliott Memorial Mission Society, Domestic	3 50	Wm. G. Boulton, Treasurer, for Rev. Mr. Gordon's salary, Mexico	400 00
Luling—Elliott Memorial Mission Society, Domestic	2 75	Rent	100 54
Mantell—Mission, Foreign	3 50	"Anonymous," Sp. for work of Rev. J. H. M. Pollard, Summerville, S. C.	6 00
San Antonio—St. John's, Domestic	2 30		
St. Luke's, Domestic	4 00	LEGACIES—\$45,808.83	
St. Paul's Memorial, Domestic, \$1; Foreign, \$13.60	14 60	New York, N. Y.—Estate of Margaret Burr, Domestic, \$11,434.89; Foreign, \$11,434.88	22,869 77
Mrs. J. T. Hutcheson, Foreign	5 00	Estate of Mary Burr, Domestic, \$9,219.53; Africa and China, \$9,219.53	18,439 06
Seguin—St. Andrew's, Wo. Aux., Sp. for Foreign Missionaries' Fund	6 00	Buffalo, W. N. Y.—Estate of Elizabeth S. Seymour, Domestic	3,500 00
Victoria—Trinity Church, Girls' Guild, General	5 00	N. J., Bergen Point—Estate of Mrs. Catherine G. Craig, Domestic, \$500; Foreign, \$500	1,000 00
NORTHERN CALIFORNIA—\$3.03		Receipts for the month	91,843 17
Vallejo—Ascension, Sp. for Colored work of Industrial Mission School Society of Charleston, S. C.	3 03	Amount previously acknowledged	109,734 31
		Total receipts since Sept. 1st, 1887	<u>\$201,577 48</u>
NEW MEXICO AND ARIZONA—\$5.00			
New Mexico.			
Mesilla—St. James', Domestic	5 00		

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, \$10,297.51; Missions to Colored people, \$6,167.83), including one-half of general offerings	\$75,991 46
FOREIGN—Including one-half of general offerings	\$61,422 31
Total	<u>\$137,413 77</u>

Required from March 1st, 1888, to Sept. 1st, 1888, for Domestic Missions \$118,613 54
for Foreign Missions \$79,722 30

Total \$198,335 84



RESIDENCE OF MISS MAILES AND HER BIBLE-WOMEN, OSAKA, JAPAN.