

Title: *The Spirit of Missions*, 1888

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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.

JULY, 1888.

No. 7.

CHANGE OF TREASURER.

SEVERAL months since Mr. R. Fulton Cutting, who is at present absent from the country, resigned his position as Treasurer of the Board of Managers to take effect when his successor should be elected. At the stated meeting of the Board of Managers held June 13th, Mr. George Bliss, of the banking house of Morton, Bliss & Co., of New York city, was elected Treasurer of the Board. Mr. Bliss accepted the position June 22d. All remittances for this Society or its stated publications should now be made to Mr. George Bliss, Treasurer, 22 Bible House, New York.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, JUNE 13TH, 1888.

— THE following elected members were present: The Right Rev. Drs. Niles, Lyman, Dudley, Peterkin and Potter; the Rev. Drs. McVickar, Reese, Eccleston, Davies, Satterlee, Shipman, Swope, Huntington and Brown, and the Rev. Mr. Nichols; and Messrs. Coffin, Stark, King, Shoenberger, Mills and Chauncey. Of the members *ex officio* the Right Rev. Dr. Quintard was present, who on motion was called to the Chair.

— The Associate Secretary stated that the Rev. Dr. Langford, General Secretary, was absent as the representative of the Society, under appointment of the Board, in attendance upon the conference on Foreign Missions of delegates from the Protestant missionary societies of the world, then in session in London. A minute regarding Dr. Langford was unanimously adopted, which appears beyond.

— The resignation was received of Mr. Joseph W. Fuller of his membership in the Board of Managers, on account of impaired health. By resolution the resignation was accepted with an expression on the part of the Board of Managers of profound regret for it and for the cause which occasioned it.

— Communications were received from a number of the Diocesan and Domestic Missionary Bishops, regarding the missionary work which is aided by the Board in their respective dioceses and jurisdictions.

— Letters were also submitted from the Bishops and a number of the missionaries abroad.

— The Rt. Rev. Dr. Dudley, chairman of the Commission on Work among the Colored People, announced that at the meeting of the Commission held in Washington on the 7th of June, the Rev. James R. Hubard, D.D., was elected its secretary, and further asked for an appropriation for the work

of the Commission from the Board in the same amount and upon the same terms as last year. This request was granted by the adoption of the following resolution :

Resolved : That this Board does hereby appropriate for the coming fiscal year for the work under the charge of the Commission on Work among Colored People the gross sum of \$12,000, and does hereby set apart for that work over and above such appropriation of \$12,000 all the money that shall be received by the Treasurer during the next fiscal year designated for the work among colored people.

— The Board then proceeded to appropriate further for the fiscal year beginning September 1st, 1888 :

For the Domestic work (including work among the Indians, \$39,255.00, but in addition to the amount appropriated above for work among the colored people), the sum of.....	\$157,055.00
For Foreign Missions (including \$3,862 for the support of disabled missionaries and the widows and orphans of missionaries), the sum of.....	131,378.00
And set apart for Central Expenses and for the cost of making the work known to the Church the sum of..	33,000.00

The details of the foregoing appropriation will be given to the Church, as usual, after September 1st, the beginning of the new fiscal year.

— The following appropriations for building purposes in the Foreign field were also made (contributions designated for the several objects to be applied under the corresponding appropriation): For the rebuilding of the Church of the Nativity, Wuchang, China, \$4,000.00: Addition to dwelling No. 14 Concession, Osaka, Japan, \$180.00: Enlarging Chapel of the Holy Comforter, Osaka, \$50.00: To provide rooms for the Bishop's use when at Osaka, \$500.00: For purchase of a plot of ground and for the cost of razing and rebuilding house No. 26 Tsukiji, Tokio, \$2,900.00: For new roof for No. 25, \$80.00.

— Upon the recommendation of Bishop Boone, Mr. Henry Hertz, of Shanghai (a communicant of the English cathedral), secretary of the board of directors of the China Merchants' Steam Navigation Company, was appointed assistant treasurer of the China mission for nine months from March 1st; the Bishop himself retaining the position of treasurer. Mr. Hertz will be the accountant of the mission. At the Bishop's suggestion the question of a permanent arrangement is left in abeyance.

— The Board was notified that Dr. Percy Mathews, a son-in-law of Archdeacon Kirkby, had accepted the terms of the appointment offered him at the last stated meeting, and that he will proceed with his family to Shanghai in August. Dr. Mathews is to occupy the position of missionary physician at St. John's College, and to be a professor in the medical department of the college. Also, that the appointment of Miss May V. McKim had taken effect, and that she would proceed with her brother, the Rev. John McKim, to her station at Nara, Japan, in the early autumn.

— Acting under Article IV. of the Constitution, with the approval of the Presiding Bishop, the Board appointed the meeting of the Missionary Council to be held on Tuesday, November 13th next, in the city of Washington.

MINUTE REGARDING THE GENERAL SECRETARY.

THE Rev. Dr. Langford, General Secretary of the Board of Managers, sailed from New York for England, on the Cunard steamship "Aurania," on Saturday, June 2d, and arrived at Liverpool early in the morning of Sunday, June 10th. Dr. Langford went abroad by appointment of the Board of Managers to represent this Society at the general conference on Foreign Missions of delegates from the Protestant missionary societies of the world, which met at Exeter Hall in London from June 9th to 19th. He also attended the meeting of that body as the chairman of the American committee of the conference.

The Board of Managers at its stated meeting on Wednesday, June 13th, referring to the General Secretary's departure, unanimously adopted the following

MINUTE:

Availing itself of the Rev. Dr. Langford's absence from the country, this Board desires to place on record its sense of the high value of the services rendered to the cause of missions by its General Secretary, during the years he has been in office, and to express the hope that he may return from the London missionary conference not only refreshed in body and mind, but also more than ever filled with eager interest in the great work to which, in the providence of God, he has been called.

APPROPRIATIONS FOR THE COMING FISCAL YEAR.

THE appropriations for the fiscal year beginning September 1st next, will be found in the proceedings of the Board of Managers published in this number. The basis of the appropriations, viz., the aggregate of the contributions for the twelve months preceding June 1st, was found to be: For Domestic Missions \$168,500, or \$18,000 larger than the basis of last year; for Foreign Missions \$139,000, or \$29,000 larger than the basis of last year. The appropriations for Domestic Missions for the fiscal year now drawing to a close were, however, considerably in excess of the basis; the Board having made a venture of faith in guaranteeing to the new Commission on Work among Colored People \$12,000, while not reducing the amounts appropriated to the several dioceses and jurisdictions for work among white people and Indians, and so it came to pass that the appropriations for the same work this year could not be materially increased. The changes in the details are slight. On the other hand the increase for Foreign Missions was sufficient to meet the enlarged estimates, rendered necessary by the growth of the work, which came from the Missionary Bishops of Yedo, Shanghai and Cape Palmas and the Bishop of the Church in Haiti. It is felt that this is a matter for great rejoicing.

THE NEXT TWO MONTHS.

THE contributions *last year* from June 1st to September 1st were as follows: For Domestic Missions, \$25,071; for Foreign, \$15,133; General, \$18,538. At this writing it is too early to determine what the contributions for the present month (June) will be; but it is thought well to say here that it is all important with reference to future appropriations for the work, as well as with regard to the present state of the treasury, that all friends of missions should exert them-

selves during July and August to secure offerings from those parishes and individuals who have not contributed this year, in order that the receipts for the current quarter, at the least, may not fall below those of the corresponding quarter last year.

THE MISSIONARY COUNCIL.

ALL those who were present at the first Missionary Council, held in Philadelphia last October, and those who from the reports are familiar with the spirit which there prevailed, will read with interest the formal announcement elsewhere made that the meeting of the next Missionary Council is to be held in the Church of the Epiphany, Washington, D. C., beginning on Tuesday, November 13th. The date is fixed a little later this year to accommodate the residents of that city, who are not accustomed to return very early from their summer outing.

It will be remembered that the Council is composed of all the Bishops of the Church and an equal number of Presbyters and an equal number of laymen. Under the Constitution of the Society (contained in Canon 8, Title III., of the Digest) the Council will receive the report of the Board of Managers for the fiscal year which ends on the 31st of August, and is authorized to take any necessary action in regard to the missionary work of the Church which shall not conflict with the general policy of the Board of Missions as from time to time determined upon at its triennial sessions. The local committee of arrangements for the Council, appointed by the Bishop of Maryland, are the Rev. Drs. John H. Elliot (chairman), Wm. A. Leonard and I. L. Townsend, and Messrs. Wm. D. Baldwin and Charles M. Matthews.

URGENT CALL FOR MORE MISSIONARIES.

IN the schedules of appropriations which were adopted by the Board of Managers at its last meeting, were included the salaries of two more ordained men for China, five more unmarried clergymen for Japan, a missionary physician for Japan, three unmarried male teachers for St. Paul's School, Tokio, a superintendent of Cape Mount Station, Africa, and a missionary physician for the same post. It will be observed that this opens the way for large reinforcements. From the amount set down for the salaries in China it is evident that Bishop Boone contemplates the appointment of married men. The superintendent for Africa should also be a married man—one of experience in managing affairs and competent to direct, at least, the manual-labor operations of the pupils.

Touching the call for Japan, the Rev. Mr. Cole says in a recent letter :

I feel that we are drawing near to a critical time in our work. The blessing of abundance is here. The tide is at its full. Shall we be able wisely to take hold of the heritage, to rise up and raise this infant Church to the dignity of one of the great branches of the Church Catholic, or shall we stop at the lower level of a small, peculiar party in the Church of Christ, which God forbid ?

Bishop Williams writes :

The call for workmen is so great and the openings for workers so encouraging that we are forced to ask for five new clergymen.

Regarding the physician, the Bishop says :

If a physician is to be sent he should be well up in his profession; there are quite a number of Japanese physicians here, who have had the best training in Europe and America, and it will not be to our credit to have an inferior man. One who has had a good deal of experience at home, gentlemanly in manner, one that people can thoroughly trust, an earnest Christian man who has a real missionary spirit and comes with a hearty desire to do good to the souls as well as the bodies of men and who is willing to take the trouble to learn enough of the language to be able to talk with his patients.

It appears that the question of the appointment of this physician also affects that of the erection of the proposed hospital in Tokio, for which the money is in hand. Concerning this the Bishop says : " Everything depends on the question whether or not a suitable physician can be found."

It may be further said, in connection with this subject, that the appropriations now made contemplate a considerable increase in the force of native workers.

SOLEMN FACTS.

IN almost every Foreign field the laborers are very few in comparison with the harvest to be gathered. It is especially the case in Africa, China, and Japan. On the coast of the dark continent there are many missionaries; but there are vast interior regions without a single herald of the Cross. Take the Soudan, for instance. The term Soudan has been used at different times and by different writers to describe widely different regions. At present the Egyptian Soudan, the region once administered by General Gordon, is generally designated the Soudan; but in its widest application the term may be taken as meaning the whole of the interior portion of Africa which lies between the fifth and twenty-fourth parallels and is 2,000 miles long and over 1,000 wide. This vast region contains from 70,000,000 to 100,000,000 people, mostly proselytized by Mohammedans in the northern part of the belt, but heathen in the southern portion. About 100 different languages are spoken in this immense area. In no part of this vast field are there any Christian missionaries, unless two young men lately sent there from England by way of the Congo have already reached the southern portion of it.

No one has travelled more extensively in China than Mr. J. Hudson Taylor, the director of the China inland mission. He says that 1,000 cities and countless towns in this populous empire are without missionaries. There is no part of China that has been so well supplied with Christian laborers as is the city of Shanghai and the adjacent country. Yet Mrs. Muirhead, of Shanghai, after a tour through the country district, writes: " In that vast plain around Shanghai, as in every province of China, while many large cities have been visited by the Christian missionary, there are hamlets and solitary homesteads innumerable as yet unreached by the Word of Salvation; and by this people's dreary, hopeless lives, by disease so rampant and death so rapid, by these thick-sown nameless graves, by the peace and happiness so plainly seen on the faces of the few already walking in the Light; above all, by His cross and passion who died that all might live unto Him, we would most earnestly plead with any

of His people in Christian lands whose way the Lord might open, 'Come over and help us.' "

The Rev. J. H. Ballagh, who has been connected with the missionary work in Japan almost from the time that country was opened to foreign residents, in writing of his last journey from Sendai to Yokohama, speaks of travelling over miles of unbroken heathenism. He estimates that of the 37,000,000 of people in Japan, not more than 1,000,000 have heard the Gospel.

These are very solemn facts for Christian people to contemplate.

CONDITIONS OF MISSIONARY SUCCESS.

IN carrying on missionary work the Church has two things to do: first, to choose capable, wise leaders and, secondly, to give them generous confidence and liberal support. The Kingdom of Christ must be aggressive; it must be carried forward with a free and strong hand if it is to conquer the kingdoms of this world. The wise leader will ever be pressing forward, gaining new ground, making fresh conquests, and aiming at great results. In order to do this successfully he will need to have ready support behind him, and feel confidence that the support will always respond to his reasonable demands. The leader must, however, order the advance, show the spirit of courage, and faith, and deserve support and success by the wisdom of his plans and by a judicious use of means. Then his call for recruits and supplies should be responded to by the Church everywhere.

If it be said that this supposes a degree of wakeful earnestness which is seldom found, we answer that interest at home co-ordinates interest in the field; confidence in the workers and in the work is stimulated by and actually lives upon what the worker is doing, the evidence of his work, the report of his conquests, the manifestation of his earnestness and wisdom.

We ought to be able to say to all our Bishops, Go forward; the Church is behind you and will sustain you by all means. We cannot, however, say that the Church will supply means beforehand; enough if the means come though slowly in answer to real needs. The true soldier does not wait for new shoes or a full knapsack before he will enter the fight. The wise general does not tarry till he has full stores; but by pushing on he shows that he deserves supplies, and they come, not because he is always thinking of them, but because he is making it his first business to win victories and has inspired his soldiers with like courage.

THE VITAL MOMENT IN JAPAN.

THE Rev. Dr. William Elliot Griffis, the author of "The Mikado's Empire," says in an article in a recent number of the *Independent*:

The average man of culture in Japan to-day has no religion. He is waiting for one. Shall it be Christianity? It certainly will not be Shinto, or historic Buddhism, or any past product of Japanese evolution. What will it be?

Just here, it is of interest to all who want to see Japan a Christian nation, to know that the "reformed" Buddhists expect to furnish their countrymen and all inquirers with a religion. Alert, keen, not over-scrupulous, they will doubtless have a neo-Buddhism

all ready. They are already patrons of western learning, have studied at home, in India, at Oxford, and in America, the situation; have introduced physical science in their splendid, new, brick-built colleges in Kioto; make the New Testament a text-book, and the Bible and its learning subject of lectures. They will Buddhaize Christianity, if they have power and opportunity. Let Christians study the past and take warning. Unto the awakening mind of the people of new Japan, shall a pure or a distorted form of the Jesus-religion be preached?

It is no cry of an alarmist. It is the outcome from conviction from all who know the facts: *Japan's crisis is at hand!* Before the end of this century it may be decided whether Christianity or its counterfeit shall have the Land of Dawn. The missionaries in the field say that now is the vital moment, and they are right.

THE GOOD PROVIDENCE AND WILL OF GOD.

THE Bishop of Rochester, who has travelled widely among the missions of the world and has several times been welcomed here on visits to this country, closed a deeply interesting address at the last anniversary of the English Church Missionary Society as follows:

I want to say two things. How is it that you and I are basking in the light of the Gospel while millions and millions elsewhere are in the darkness of heathendom? How is it? There is only one way of accounting for it. Because it has so pleased God. It is through the merciful, inscrutable grace of the Almighty. What follows from that? God who has called us out of darkness into His marvellous light, desires us to set forth His praise by spreading this light into the darkness around us—darkness which may be felt. It is a melancholy fact that in the province of Canterbury a third of the parishes send no contribution whatever to either of the two great missionary societies. It is another melancholy fact that in the great metropolis a fourth of the parishes send nothing. . . . There is abundant room for us to promote our cause, and there is abundant gold and silver in the country if we will but ask for it cheerfully and bravely. When God puts it into the hearts of men to offer themselves for His work He will in consistency with His own Divine purpose put it into the hearts of men to give gold and silver whereby the work may be done. We must beseech Him in prayer with the conviction that He cannot deny Himself. We must take it into our hearts that what we have to do is to send the message and the light of the Gospel to all the world. Christ for us is the way of peace. Christ with us is the bond of charity. Christ in us is the hope of glory. Christ by us is the salvation of the world.

THE INDIAN LANGUAGES AND INDIAN SCHOOLS.

THE *Missionary Review* has solicited for publication the opinion of a large number of eminent men, who have long studied the Indian question, upon the action of the Indian Bureau forbidding the use of the vernacular as a part of the curriculum of Indian schools, whether governmental or missionary.

Bishop Hare, while expressing the opinion that more should be done than has been done by some missionaries in teaching the Indians the English language, says:

I think, however, that the government has shown, in the shape in which they have put the order referred to in your letter, great want of consideration for Christian teachers and missionaries who have been its best helpers in the work it wishes to do, and has trampled upon sacred rights which I had supposed would never be made light of in this free land.

Mr. Herbert Welsh, who is the secretary of the Indian Rights Association, says :

For the government to forbid or to restrict the use of the native tongue on the part of those who are laboring for the civilization of the Indians, independently of government financial aid, is, in my judgment, for it to transcend the moral limits of its authority. Such an act is oppressive in its nature, out of harmony with American ideas, and will only succeed in irritating and alienating Protestant missionaries and in hampering their valuable work for the welfare of the Indians.

The Rev. Dr. Gilman, the secretary of the American Bible Society, writes:

The missionaries are not doing a useless and harmful thing in teaching Indian boys and girls to read the Scriptures in their own tongue, and even if they were it is a high-minded measure for a government officer in Washington to set up his personal judgment on such a matter as a rule with which they must comply or be debarred from carrying on their philanthropic educational work. He goes out of his province when he dictates the methods of instruction for them to pursue, and attempts to suppress a language by an official edict. By his own confession "the effect of this policy upon any missionary body was not considered," and that when self-denying missionaries for all these years have been interested in giving the Indians a literature in their own tongue. This is the *gravamen* of my complaint.

OFFICIAL INTERPRETATION OF THE INDIAN ORDER.

THE order of the Indian office above referred to, as is well known, has given rise to wide-spread discussion and opposition. This has led Mr. Atkins, the Indian commissioner, to publish certain correspondence of gentlemen interested in Christianizing the Indians, together with the administration's official interpretation of the meaning of the disputed order. The "gist" of this interpretation appears to be contained in the paragraphs of Mr. Atkins' reply which we give below, as follows :

It is expressly stated in rule 4 that "These rules are not intended to prevent the possession or use by any Indian of the Bible published in the vernacular."

This order prohibits the use of the vernacular as part of the curriculum, either by text-books or orally, in any school to whose support the government contributes; but it is admissible when necessary to use words in the vernacular to communicate a knowledge of English.

It prohibits the vernacular in any school supported without government assistance except for oral instruction in morals and religion, with two exceptions: (1) That native Indians may teach in the vernacular other branches than morals and religion in schools located in settlements remote from any school in which English is taught, and (2) that a limited theological class of Indian young men may be trained in the vernacular, with the object of fitting them to be preachers or teachers in remote schools.

The order does *not* apply to adult Indians, but only to children, which is construed to mean youth between six and sixteen years of age.

The order does *not* affect preaching or praying, or the maintenance or conduct of religious service of any description, at any time or place, in any language.

The order does *not* prevent the ownership or use by any Indian of the Bible in any language, nor the circulation, sale, or gift of the Bible in any language by any society, to Indians of any age, in or out of school.

The order *does* prohibit the use of text-books in the vernacular as a part of the curriculum in schools for secular education; but words in the vernacular are allowed to be used,

in aid of the English, in expounding the Holy Bible in any school. With this explanatory construction of the order this office adheres firmly to its original design that the *curriculum of secular education must be in English.*

BRIEF MENTION.

IN the January number of *THE SPIRIT OF MISSIONS* a statement was published by us (almost in the words of the then acting Treasurer of the mission) that the account books of the China mission had not been written up for five years. Evidence has been received since that time that this statement was a mistake, the books having been written up to the time that Bishop Boone left for his recent visit to this country. Subsequently to that there were two treasurers in charge, and the second, who made the statement we published, the Bishop informs us, was not furnished with full particulars. The accounts current up to the close of the last fiscal year were duly received and have been passed by the Board as correct.

THE frontispiece in this number of the magazine, from a photograph kindly lent to us by the Rev. E. R. Woodman, is an admirable picture of the catechists and theological students at Tokio, in Japan. We are sure that a look at their portraits will increase the great interest already felt in the good Christian work being done in the Japan Mission.

THE Rev. John McKim, who is now in this country on vacation, writes from Nashotah, under date of May 21st, as follows: "In a letter received last week from Mr. Tanaka, one of my old catechists, he says that 'the Osaka city council had decided to release from taxation the property of Christian churches. They took this action from a conviction that Christianity is doing a great deal for the welfare of Japan.' This is but one of the many straws indicating the current of public opinion in Japan on religious questions."

THE Bishop of Exeter in England, Dr. Bickersteth, father of Bishop Bickersteth of Japan, has long testified a warm interest in the Foreign Missions of the Church of England by liberal gifts from his own income. While at Hampstead he subscribed £100 annually. He then publicly suggested that subscribers to missions should begin to give "half as much again," and increased his annual contribution to £150. He now proposes to give the amount of his annual subscription semi-annually, and will therefore contribute hereafter £300 a year.

COMMISSIONER Atkins, of the Indian office of the Department of the Interior, in an official pamphlet referred to in another place, says: "There are sixty-five languages among the Indians in the United States and Territories, each as distinct from the other as is Hebrew from Chinese or English. Each of these languages is divided into numerous dialects, in some cases as many as twenty, and each of these dialects is as distinct from all the others as is English from Italian or French from German. These languages may be, and no doubt are, interesting to the philologist; but as a medium for conveying education and civilization to savages they are worse than useless; they are a means of keeping them in their savage condition by perpetuating the traditions of carnage and superstition."

AT the last annual meeting of the "Church army" of the Church of England it was reported that the number of evangelists is 160, showing an increase of fifty-five during the past year. Good work was reported from Nova Scotia and other parts of Canada, and also from India and Australia. The army's operations were eulogized by the Bishop of Marlborough and the Dean of Ripon. The claims of India, and also of Ceylon and China,

were discussed by Mr. Swann Hurrell and Mr. G. B. Studd, both of whom had just returned from the scenes of which they spoke.

THE Slater Fund distributes about \$45,000 a year for the education of the colored people in the South. Last year forty-five schools, all of which have some system of manual training, were aided by the fund. The fund was the gift of Mr. Slater, of Rhode Island, who set apart \$1,000,000 of his private fortune for this educational work. The income only is spent each year, and the fund is a standing monument to Mr. Slater's beneficence and a perpetual source of benefit to the colored race.

AN able and attractive journal, entitled the *Chinese Evangelist* and devoted to the interests of Chinamen in this country and particularly in New York city and its vicinity, is published at No. 15 University Place, New York, at one dollar a year. One-half of the paper is printed in English and the other half in Chinese. Its editors are Mr. J. S. Happer, formerly of Canton, China, and Mr. Guy Maine, an educated Christian Chinaman. It is an efficient aid in the Christian work that is being done among the Chinese in this country and an enterprise which deserves liberal encouragement.

MONUMENTS AND MEMORIALS.

NEARLY twenty years ago I made my first visit to the old Dutch burying ground in Tarrytown to stand by the grave of that eminent American whose genial fancy clothed that whole region with the charm of romance in the legend of Sleepy Hollow. I found his grave in the midst of the family plot surrounded by his kin, each grave marked by a very simple headstone, all of the same design, and his distinguished from the others only by the modest inscription of his name and the dates of birth and death. There was nothing to indicate that there was the resting-place of the illustrious dead. No proud monument rehearsed the fame of Washington Irving. Lifting my head I saw near by, so near that its shadow might reach the grave of Irving, a costly monumental group in purest marble reared to the memory of a child. The contrast was so striking that it has lingered in my memory. A few weeks since I visited the place again to see what changes time had wrought. The keeper led me to the grave of Irving, and told me that the headstone had been twice renewed. A fresh new stone had taken the place of the one I saw, slightly different in form, with rounded edges to protect it from the too eager relic hunters, who had chipped the other stones and carried them away in bits, and a further protection was afforded by the locked gate at the entrance of the plot. But when I looked for the pretentious monument to the little child it was nowhere to be seen, and

even the memory of it had faded from the mind of the keeper. By careful search I found the stone foundation upon which the monument had stood, and thus refreshing the memory of the keeper I drew out the story. The monument had remained there but a short time and was then returned to the maker, taken to pieces and sold again in parts. So has Washington Irving, whose literary genius set his picture as in a frame in the age to which it belongs, left a lesson at his grave to teach his countrymen that "flattery cannot soothe the dull, cold ear of death," and to rebuke that fond ambition which has stocked our cemeteries with broken shafts and urns and obelisks and angel figures and uncouth rhymes—the motley collection known as graveyard art.

It is a beautiful prompting of affection which leads men to preserve memorials of the dear departed; but how much better it is to give to memorials a form in which they may witness to the living the spirit and life of those who have gone before. How much more fitting to embody a thought or purpose in some structure which shall combine utility with beauty, and be at once an adornment and a symbol of the Christian faith. We seem to be learning the better way of using money, and the work of mercy which ministers to the sick, uplifts the fallen, cares for the young, provides for the feeble and aged, or the philanthropic thought which links itself with the advancement of mankind in knowledge and in

moral and spiritual well-being, is coming more and more to be regarded as the true method of sanctifying wealth or of keeping alive the precious memory of the dead.

In recent years there have been not a few single gifts of church buildings, parish houses, church furnishings, and school foundations, which mark a growing sense of the way in which memorials may be made to serve some worthy purpose.

St. George's parish house in New York city, which has just been dedicated to the service of God and in memory of one who was long a warden of that parish and also held a high position in the councils of the diocese, is one of the latest examples of wise beneficence. The Church of St. Augusta, now building in South Dakota, is a memorial of one who graced the highest social life of New York, and whose ever active sympathy brought her rare powers into exercise in many good works. The halls in Davenport, Iowa, Topeka, Kansas, and Denver, Colorado, bearing the name of Wolfe are monuments of one who was a princely benefactor, ever helpful in laying foundations for Christian education in the new West. The names of Pintard, Sherred, Jarvis and Hoffman are permanently associated with that school of the prophets, the

General Theological Seminary. Mr. Harold Brown's gift of \$100,000 toward the endowment of the Missionary Episcopate, will live after he has gone, and be a memorial of him in the growing states and territories of our great West. It would be easy to enlarge this list; but enough have been named to show the tendency of which I have spoken in the better employment of money.

In referring to Mr. Brown's gift, the *Church Eclectic* remarks: "This is one of the noblest and most business-like and common-sense transactions we have heard of in a long time," and adds, "there is room for a hundred more, and most pressing need."

There is room for such gifts in many directions. Our missionary work should be reinforced and put upon a more generous basis of support. We ought to have a building to be the headquarters of our Missionary Society, to provide suitable accommodations for the various departments of work and to symbolize the missionary idea as in the very forefront of the Church in America.

There is good reason to be encouraged by the signs to which we have alluded and to hope for still better things in the near future.—*Rev. Dr. Wm. S. Langford, in the Churchman.*

WEIRD, WILD AFRICA.

THE Rev. R. Wright Hay, a distinguished missionary in western Africa, was lately in England, and delivered in London an address of great eloquence and power on Africa's woes and what is being done by one class of foreigners to enhance them, and by another to remove them and to substitute for them the joy and peace of believers in Christ. Following are extracts from his addresses:

A VICTIM OF WRONG-DOING.

"Africa lies out yonder a waif upon the world's highway; she is like that man in the parable who fell into the hands of thieves, and was stripped and beaten, and left half dead. The devil's highwaymen, fierce passions, grown fiercer because let loose so long, have struck her down; painted hordes of superstition and ignorance have smitten her sore; and white hands, hands of our kith and kin, have dealt the deadliest blows of all. English commerce has come Africa's way, and what has English commerce done? We could say as to the Levite, 'Pass by on

the other side.' English commerce came here, and with blind fists of a cowardly and a cruel avarice where only compassion of the tenderest should have been possible, has smitten again and again, and Africa is crying out to-day under the scourge of that nefarious traffic in gin and rum. Is there no good Samaritan in the picture, no one to come the way of the waif and pour in the oil and the wine, and bind up the wounds, and carry it to a place of shelter and safety? None, except those to whom the Good Samaritan who sought this waif of the world, comes so near that they catch His Spirit and yield themselves to His gracious impulse. Oh! may He so come to us and may we anew yield ourselves to this holy ministry of succor and salvation.

WITCHCRAFT AND OTHER EVILS.

"Witchcraft, that strange growth which in some form seems indigenous to the unenlightened mind of man, everywhere strikes its roots deep into the soil of Africa's thought;

it spreads out its branches with a sullen, malignant shade over the whole range of her social life, and, as under a deadly upas tree, the people sit within the shade and perish. Slavery, polygamy, the degradation of woman pushed from the plane of our common humanity down to the grade of the wretched goats for which she is bartered between man and man, infanticide with its tender plaint of little hearts that lack the mother's love and the father's pride and care: these are the voices that cry out from Africa to-night, 'Come—come over and help us.' Fathers and brethren, I feel that on what to us as Christians is the comparatively low level of humaneness we stand under an obligation as tender as a common human sin and sorrow, as binding as the ties of a common blood can make, to speed to the rescue of these oppressed ones. On the high level of our Christianity it seems invidious to have to plead; for what greater heresy can there be than divorce between creed and practice in the man who claims kinship with Christ, the world's Saviour, and yet has no hand because he has no heart for the world whose Saviour He is?

A SAINTLY NEGRO WOMAN.

"On New Year's morning, 1841, the little mission-ship, 'The Golden Spring,' anchored in the bay at the Island of Fernando Po, and our two pioneer missionaries, Mr. Clarke and Dr. Prince, went ashore as the ambassadors of Christ. They were met on landing by a little group of negroes, who greeted them in English. These had been bought or stolen away as slaves from different parts of the African seaboard. They had been shipped from the West Indies, liberated by English cruisers scouring the seas in the interest of humanity and freedom, and placed on the island of Fernando Po under English protection, and from contact with English sailors they had acquired some knowledge of the English language. Our missionaries, full-hearted as they were, were

able forthwith, in their own tongue, to tell out to these benighted ones the story of God's love in Jesus. There was a young woman in the little congregation, hanging upon the preachers' lips, and she has told me again and again that, as she listened to the missionaries preach and pray, it seemed that the Jesus of whom they spoke was no stranger to her, although she had never heard His name; He was so like the friend she had long felt she needed. That young woman was one of the five converts baptized during the first year of our west African mission. She is alive to-day, and the testimony of all who have known her is, that during these forty-five years she has, by the grace of God, maintained a consistent, high, and beautiful Christian walk and conversation. She has labored for years in the Gospel at Victoria, teaching in the day-school, conducting a Bible-class and a class for enquirers, visiting the Baquilli in their huts. People from long distances all round anxious about spiritual things will just as readily come to her as to the missionary, so well does she know her Bible and understand the mind of God. Aye, and often during my term of service at Victoria, when I was disappointed and troubled and perplexed, the one place other than the throne of grace to which I would go for comfort and for guidance, was the simple home of that saintly negress. Again and again I have sat down beside her, and she has taken her Bible and pointed me to some promise of the Father, which for the time being I had lost sight of; again and again I have been able to draw water for my thirsty spirit out of the deep well of her experience of God's grace and goodness. I never yet have heard her pray for her country—oh, I wish you could hear Africa praying for Africa—I never heard her so pray without feeling a new impulse from the Divine Spirit to live and labor, that orphan spirits everywhere may see the face of the Father in a loving Saviour and rest in that love."

A PROPOSED ALLIANCE.

A MISSIONARY at Tokio, Japan, writes:—"A prominent Japanese educator has proposed a direct alliance between the university and some of the Christian colleges, including the Meiji Gakku In. Whether such an alliance be expedient at present or not, the proposition shows the estimation in

which the educational work of the missions is held, for it was not made unadvisedly. But it is equivalent to something of greater importance, viz.: the university is not antagonistic to the establishment of a Christian element in the midst of her students."

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.....*

COMMISSION ON WORK AMONG COLORED PEOPLE.

THE Commission met pursuant to adjournment at Wormley's hotel in Washington, on Thursday, the 7th day of June, 1888, at 12 m. Present: The Right Rev. the Bishops of Kentucky, Maryland and Florida, and the Assistant Bishop of Virginia; the Rev. Drs. Eccleston, Newton and Porter, and the Rev. Messrs. Cooke and Perry, and Messrs. Bryan, McCall, and Davis.

The Bishop of Kentucky took the chair, and, after prayer, announced the meeting to be open for business.

On motion of Dr. Eccleston, the rules were suspended in order to enable the committee appointed to name a general secretary to report; whereupon Dr. Eccleston, on behalf of the committee, reported that they had appointed to that office for one year the Rev. J. Aberigh-Mackay.

It appearing, on inquiry, that Mr. Mackay was under the jurisdiction of the Bishop of London, it was

Voted, That in the judgment of this Commission no person should act as its secretary who is not canonically resident within the Protestant Episcopal Church of the United States, and that the appointment be referred back to the committee.

Voted, That the committee be enlarged by adding to it the Bishop of Kentucky and Mr. Perry.

The Bishop of Maryland, on behalf of the executive committee, submitted their report containing the treasurer's statement, as follows:

Commission for Work among Colored People in account with R. Fulton Cutting, Treasurer, to June 1st.

By appropriation of the Board	\$12,000 00
" contributions, as per detailed lists sent, to May 1st.....	11,456 30
" contributions to June 1st, as per lists herewith.....	1,224 96

Contra:

To payments, as per previous statements.....	\$11,210 15	
" C. B. Perry, Bishop Paret's order of May 9th.....	77 70	
" C. B. Perry, Bishop Paret's order of May 14th.....	10 00	
" Balance on hand.....	13,883 41	
		\$24,681 26
E. & O. E.	\$24,681 26	\$24,681 26
MISSION ROOMS, New York, June 4th, 1888.		E. WALTER ROBERTS, Assistant Treasurer.

The Bishop of Kentucky called attention to the fact that the appropriations for the last and current quarters had not been paid when this statement was made up, and that their payment would materially reduce this balance.

The report was received and laid upon the table.

Dr. Eccleston and Mr. Perry, from the committee appointed on the 12th day of January last to visit the theological schools for colored students, reported that they had visited Louisville, Raleigh and Petersburg, to inquire concerning the condition of theological study at each place, and also visited Nashville, the seat of Fisk University, and where a large number of colored men and women are also studying in the normal departments of the University of Central Tennessee, a Wesleyan institution, and in the Roger Williams University, under the control of the Baptists.

The chairman, in accordance with the resolution adopted at the last meeting of the Commission, submitted the following estimate of receipts for the next fiscal year, and the following schedule of appropriations for the same year:

From the report of the treasurer we learn that, after paying our appropriations for three quarters of the fiscal year, we have on hand, June 1st, a balance of, say \$7,875;

and, estimating from the report of money received last year in the fourth quarter, I believe that we will have on hand, September 1st, 1888, a balance of \$5,000. I estimate the receipts during the year from September 1st, 1887, to September 1st, 1888, at \$18,000, which is hardly more than \$3,000 more than the amount received this year; and I suggest that we ask the Board of Managers to give us for the next year \$12,000. This will give us a grand total to be expended during the year of \$35,000. Deducting \$3,000, which the Commission has already set apart for the annual expense of presenting the cause and of the central office, we have left the sum of \$32,000, which I propose shall be divided as follows:

To Alabama.....	\$1,000
“ East Carolina.....	2,000
“ Florida.....	1,800
“ Georgia.....	2,800
“ Kansas.....	300
“ Kentucky.....	900
“ Louisiana.....	1,500
“ Maryland.....	1,350
“ Mississippi.....	1,200
“ Missouri.....	800
“ North Carolina.....	4,500
“ South Carolina.....	2,800
“ Springfield.....	500
“ Tennessee.....	1,600
“ Virginia.....	7,800
(Of which \$1,000 for the Bishop Payne Divinity School.)	
“ Texas.....	500
“ Nebraska.....	200
“ West Virginia.....	400
	\$31,950

The estimate of receipts was approved and adopted.

The schedule for appropriations was amended by substituting \$1,400 in the place of \$1,500 for Louisiana, and \$1,700 in the place of \$1,600 for Tennessee, and as thus amended was approved and adopted, and the several appropriations in the amended schedule were made.

Voted, That in view of the requirements of the canon under which we are acting, each Bishop for whose diocese an appropriation is made is requested to send to Rev. Dr. Eccleston, 910 St. Paul street, Baltimore, for the executive committee, as soon as possible, a statement in full of the amount of it which he desires to use in

maintaining schools, and at what points in his diocese they are to be maintained.

Voted, That the executive committee be authorized to give the concurrence of the Commission to such appropriations for educational purposes asked for by the Bishops respectively as they may deem fit, reserving questions of doubt for the action of the Commission.

Voted, That the Commission when it adjourns will adjourn to meet in the city of Washington on the — day of October next,* at 11 A.M., being the day before the meeting of the Missionary Council.

The chairman, on behalf of the committee appointed to name a general secretary, reported that they had agreed upon the Rev. James R. Hubard, D.D., of Virginia, and asked leave to sit again.

Voted, To approve the action of the committee in this respect, and to give them leave to sit again, with full power as before.

Voted, That the several Bishops who receive aid from the Commission are requested to report each year to the Commission the amount raised in their dioceses for mission work among colored people.

Voted, That the chairman be requested to appoint a committee to prepare the annual report to the Board of Managers.

The chairman named as such committee the members of the executive committee, with the secretary, the Rev. Dr. Hubard.

Voted, That the chairman be requested to appoint a committee to prepare a report to the Council of Missions on the subject of theological schools.

The chairman named as such committee the Rev. Dr. Eccleston and the Rev. Mr. Perry.

Voted, That the committee on publications be authorized to expend fifty dollars in the publication of leaflets.

* Since the adjournment of the Commission, the meeting of the Missionary Council has been appointed to be held in the city of Washington on Tuesday, November 13th.

THE corner-stone of Trinity Church, Phoenix, Arizona Territory, of which the Rev. Dr. R. T. Pearson is the missionary in charge, was laid on the 27th of May by the Rev. J. A. M. La Tourrette. Trinity Mission was founded December 24th, 1887, by the Rev. Dr. Pearson. The church will be 33 feet by 58 feet, built of bricks and brown stone.

NEW RACES COMING.

WE must begin to take into our missionary work three other races from the northernmost parts of the old world, viz.: the Icelanders, Finns, and Russians.

Of the total emigration to the United States—455,000, for ten months, ending October 31st—98,000 are Germans, 68,000 are Irish, 64,000 are Norwegians and Swedes, 41,000 are Italians, 24,000 are English and Welsh, 22,000 are Russians, and 19,000 are Scotch. For fifty-nine years from 1820 only 38,000 Russians entered this country; but now we have 22,000 of them coming in ten months. What is the significance of the opening of this new vein of immigration from the vast empire of the Czar?

Finland is the Baltic province of Russia, and borders on Sweden and Norway along their extreme northern limits. Finland is about the size of Dakota, having 140,000 square miles of surface, one-third of which is water. The Finns number about 2,000,000 people, and were under the dominion of

Sweden from the twelfth century until 1809, when Sweden secured peace with Russia by ceding Finland.

The Finns have no race affinity with the Swedes nor with the other Scandinavian peoples, but are a branch of the Ugrian race, and these latter are said to have a Mongolian origin. They speak the Finnish language; but in some localities, the people, especially the upper classes, still cling to the Swedish tongue, and many are said to regret that they are not under the crown of Sweden.

These interesting people are coming to the United States almost in a tidal wave. There are about 35,000 Finlanders now in the United States, and of these 7,000 came during six months in 1887. They bring with them their love for reading and have already some *six newspapers in this country* published in the Finnish language.

In the United States there are now about 4,000 Icelanders, the principal colonies being in Northern Dakota.—*Home Missionary.*

MISSIONARY INTELLIGENCE.

COLORADO.—The Rev. H. Forrester reports, June 1st: "During the quarter just ended, I have been carrying on the work at Las Animas, Fort Lyon and La Junta as usual, which has taken up three Sundays a month regularly. The other Sunday has been given to La Junta once, to Silver Cliff twice, and the fifth Sunday in April was divided between Nepesta and Lamar.

"Early in March I had services every day for a week at La Junta, Mr. Newton, of Pueblo, helping me one day, and Mr. Walton two days. The immediate visible result was the baptism of two adults, and the confirmation of two at the Bishop's last visit; one other candidate being absent.

"At Las Animas, I have had a most interesting Bible-class, the course of study being the evidences upon which we receive the New Testament as such, the rules for its interpretation (1) in fundamentals, (2) in Christian practices, and, in illustration of the latter, the modes and subjects of Christian Baptism. Forty-five persons were present at one of the meetings, and the attendance was always large. I also lectured on the last subject. Six persons were confirmed here in April, and one candidate, who

was absent, has been admitted to the Holy Communion.

"We have had to give up the use of the Methodist building here, and are now worshipping in a hall. Steps are being taken to build a church; eligible lots have been secured; over \$500 has been subscribed, and plans are now being considered. We hope, with the help promised by the Bishop and what I may be able to add to it, to build a neat little frame church 30x45 feet. This will be ample for the present.

"I am simply holding nominal possession of the ground at Lamar, giving an occasional visit. A good mission might be worked up there and also at Nepesta if I had an associate and money to support him.

"Silver Cliff, including Westcliffe and the valley, might be worked up into a strong mission, if enough attention could be given to it."

FLORIDA.—The *Church Year*, published at Jacksonville, says: "The Church is throwing away her great opportunity [for successful work among the blacks] by discussing methods, while souls are living and dying in darkness, untouched by her guid-

ing hand. It has been well said that 'the Southern problem is but part of the larger one of area and races.' The South is peopled chiefly by two classes, native whites and native blacks. Both are here to stay. The negro race is appallingly fertile. There are no signs of decay. They have increased in twenty-five years from 4,000,000 to nearly 8,000,000. What will become of them if left untrained in Christianity? In that event what will become of the whites among whom they dwell? *The fate of the Southern country depends upon the evangelization of the negro race.*

"Every one familiar with the history of this people, knows that they have been elevated physically, mentally and morally just in proportion as they have been brought under the influence of the whites, and have degenerated in proportion as they have been secluded from that influence. Segregated into race organizations in religion, they will decline morally and religiously. This their better and thinking men realize and dread. The Church must come to them with her one Gospel, her authorized Ministry, her oneness of faith and Christian fellowship. The action of Florida [in electing a colored man a lay deputy to the General Convention] puts it fairly and squarely before the national Church as to whether or not she is prepared so to enter the field and win it for Christ."

NEVADA AND UTAH.—The Rev. Samuel Unsworth, missionary at Ogden, Utah, and points adjacent, says in his last annual report: "I have visited Promontory and Kay's Creek once each month, on week-days, holding service and preaching. I have also visited Logan and Plain City four times and celebrated the Holy Communion Service, in each place. These were Sunday services. At Logan four young persons were confirmed by Bishop Leonard on the Second Sunday after Easter; all of them are children of the day-school and Sunday-school, and all of once Mormon parents. One of them is the daughter of a discarded polygamous wife. The school in Logan has been larger this year than ever before, more than 100 children having been enrolled. We very much need, and hope for help to enable us to get, another teacher for next year. Two persons were confirmed at Plain City also.

"I am deeply thankful to be able to say

that St. Jude's Church, Kay's Creek (or Laytons, as they are beginning to call it), is now entirely paid for and out of debt. The lot (an acre of ground) and the brick building, good and substantial, have cost \$1,900. I beg to send my heartiest thanks to all who have helped me to erect this building in that place, which needed it so much. On the 1st of September we begin the day-school. About forty children are eagerly waiting to enter, I am told. The Sunday-school already has that number. One need we must meet before September 1st, and that is desks; \$150 will buy them, I think.

"A second need I hope to be enabled to meet before long. There are very few clocks and watches in the little scattered village. Hence we have to wait a long time before all the people assemble for service and school. A bell would be a most valuable help. Besides, many of the people are English, and it has been our experience in other of these Mormon towns and villages that a church bell, to these people, is often a John Baptist, calling wanderers to repentance and return. Who will send us this preacher of righteousness?"

"Still a third need emerges. Already we have secured the interest of many of the young and middle-aged men of the community. They have formed a debating club and have the use of the school-house for their exercises. They are showing a good deal of zeal in the acquisition of knowledge; but they have access to no books. I believe there are many volumes of books discarded or out-grown by the children of many families, which would be of incalculable value to these young men; books of history, biography, travel and adventure, good stories, a small, condensed encyclopædia, if we might find one, anything good that is not too hard and too advanced, would be a great blessing to these young people of our community. These books would bless them mentally, and the gift of them, and the interest shown by the giving, would bless them spiritually. Many of these people are sceptical about religion. They have known only this sad Mormon perversion and caricature of it, and they are very suspicious. I can think of no better way of winning their confidence, than by suggesting, in just this way that I am urging, the query whether after all there be not something true in that spirit that will help them in good work."

SOUTH DAKOTA.—Bishop Hare writes as follows of a visit to Hope School: "The Rev. W. J. Wicks is now in charge of this school, having succeeded Miss Howes, who resigned in January last after four years of most successful service.

"At 7 P.M. I met in the church and catechised the children of the Sunday-school, white and Indian. They showed good training and did themselves and their teachers great credit. Later, the congregation assembled, and a class of ten, made up entirely of children who had been trained in Hope School and in Sunday-school, were presented for confirmation. Is there any more attractive sight presented to the eyes of parents and teachers and pastor, than that which greets them when young people whom they have taught in infancy and childhood and youth, come forward and with their own mouths and consent, take up the vows of their baptism? They see fulfilled in their progress the Saviour's description of the growth of the Kingdom of God: 'First the blade, then the ear, after that the full corn in the ear.'

"Monday, March 26th, was given entirely to Hope School. I moved around among the children while at work in dormitories, dining-room, laundry, kitchen, and school-room, and found the school a perfect beehive, *i. e.*, a scene of well arranged, orderly, diligent work, tending to good ends. Monday evening there was a Passion Week service in the church, and I preached.

"The children, Indian and white, have all been busy during Lent in whittling paper-cutters and knitting-needles out of their cedar Christmas-tree, in making tiny moccasins and other like curios. These they offer for sale, and are not without hope that they may realize quite a neat sum of money."

NORTHERN TEXAS.—The *St. John's Parish Record*, published by the rector of St. John's Church, Corsicana, announces in a recent issue Mr. Harold Brown's gift to this Society of \$100,000 for the endowment of the Domestic Missionary Episcopate, and, after describing the conditions of the trust, says: "The point that concerns us is to take immediate steps to secure \$10,000 of this

fund for Northern Texas. To do this we must raise \$10,000 within the limits of the jurisdiction, and be admitted and recognized as a diocese by the General Convention. To be admitted by the General Convention as a new diocese, we must show that we are prepared to take care of our Bishop. In order to have an annual income of \$3,600, we must have a capital sum of \$60,000, invested at six per cent. This would require us to raise \$50,000, of which at least \$10,000 must be raised within the jurisdiction. . . .

"We submit, therefore, if we desire to secure the benefit of this fund for Northern Texas, we should go to work at once to secure \$10,000 by the next General Convention. The last journal gives this jurisdiction 1,541 communicants. It would require an average from each of \$3.25 per annum for two years to raise the indispensable \$10,000. Eighteen thousand and thirty-five dollars were raised last year for all purposes, and the reports were far from perfect. Now less than twenty-eight per cent. of this amount, contributed for two years, would provide the needed sum. We are persuaded a well directed effort made in every parish and mission in the jurisdiction would secure the ten thousand before 1889. After we had obtained in this way an endowment fund of some \$23,000 (\$2,300 being now in hand) and taken our place in the sisterhood of dioceses, we could inaugurate methods for the completion of the fund, submitting in the mean season to such an assessment as might be needful to make up the difference between the interest derived from the invested fund, and the pledged salary of the Bishop. We believe donations of real estate could be obtained by proper effort, whose increased value in this rapidly developing state would very soon be able to be converted into sufficient cash to make up the needed \$60,000."

WESTERN TEXAS.—Bishop Johnston writes under date of June 1st as follows: "I have received from Western New York \$100, a special gift from 'Two Friends.' I expect soon to have Laredo, Brownsville, Cuero, and Goliad, long vacant, filled with good men."

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.*

HEATHEN CHINESE VIEW OF THE FUTURE LIFE.

EASTER is past with us, and a bright, happy one it has been. Let me try to put down on paper a few thoughts which naturally come into one's mind while keeping Easter in China. Nowhere, of course, does the contrast between heathenism and Christianity come out more strongly and forcibly than in the faith as to the future life. It is not an easy matter to say just what the Chinese do think as to the life after death; and a new comer to China, and one who is but a beginner in the study of Oriental thought and religion, must speak with bated breath. Let me try, however, to give a few hints as to what now seems to me to be the Chinese point of view as to the life of the soul in another world.

First, we must draw a broad line of distinction between the views of the scholars and that of the people. The pure Confucianist's view of immortality is strikingly similar to that of the modern agnostic; that is, it consists simply in the immortality of the memory of his virtuous life. In this way he may exist after death in the thoughts of those who reverence him. Whether he himself personally exists or not is an uncertainty; but his memory will always be honored by his descendants and his family. The worship of Confucius himself is the homage paid to the memory of a holy sage, rather than the worship of an existing personality.

Naturally enough, few are able to embrace and practically carry out this pure and cold philosophy. The average man, whether he be scholar, farmer, mechanic, or tradesman, must have something more concrete than this abstraction. The great rea-

son of the success of Buddhism and Taouism is just because they have stepped in and supplied a want felt by the whole of human nature. They give men something personal to worship, and something positive to believe as to the future life.

The Buddhist doctrine of transmigration and the purgatorial hell we will leave out of discussion now, for my object is to try and state what is the view of the spiritual world *per se*, existing in the popular mind. It may be summed up, I think, in the words shadowy and unreal. Wherever this place may be, however long the soul may continue there, one thing is certain: this land, even for the happy and virtuous departed ones, is a ghostlike land, and not a very desirable place to live in.

A common proverb in the Chinese, which passes from mouth to mouth, has it: "In life a day, better than in death a thousand years." The wish that one may have a long life is the most felicitous of wishes, and the talking of death the most to be avoided of subjects. Often on the doors and topmost beams of houses one sees pasted among other characters that one which means old age. The desire for a long life is a strong one in China. Reference to the paper money and paper furniture burnt for the use of the departed, and supposed to be turned into real articles in the land of spirits, has often been made. Recently I have seen large paper houses, as large as many of the houses the poor live in, burnt for this purpose. They were quite beautifully made, fitted up inside in a most complete manner, supplied with all articles of luxury and comfort which could possibly be desired by the

departed ones, even the opium pipe not being forgotten. On asking one of our Deacons why, if the departed ones could have all these riches and treasures, they still considered death so lamentable a thing, he smiled and told me that there was a good deal of make-believe about it all. In very truth the ghostlike land puts one in mind of Virgil's description of the descent into Hades.

We turn then from this fear of death to a word concerning an apparent paradox. It is as to the reason why, if the Chinese dread this future world, they are yet willing, as so many are, freely to take their own lives. The bold and fearless way in which they put an end to their own existence fills us westerners with amazement. The answer lies, I think, in what we have been trying to state above: it is because paramount in the Chinaman's mind when he thinks of the spirit land is the thought that it is unreal and immaterial, and he has not yet grasped the truth that it is the passing of a distinct personality from one sphere of existence to another, and that the other life is but the continuance and completion of the first.

Much has been said of the wailing and lamenting at the graves of the lost ones. The sympathies of the foreigner are deeply stirred when he first beholds the funeral mourning, and even when he is told that the signs of grief are largely affected, he yet cannot but feel that there must be a basis of reality in it all, that points to the gloomiest of views held in regard to the after life. A

while ago I saw for the first time a scene which is perhaps worth mentioning, and which will serve as a conclusion to these remarks. It was a night ceremony, held some days after the death of an old woman for the benefit of her departed spirit. In front of the house where her son lived the priests stood and chanted solemnly, accompanying their voices with most doleful and pathetic strains of music. A bunch of paper money was burning, and throwing out its faint light on all around. A table was placed in front of the priests and the mourning son, and from it a piece of cloth was stretched to the edge of the canal that lay at their feet. On the canal a lighted paper lantern, in the shape of a small boat, was placed. The meaning of it all, as far as I could gather it, was that the spirit was to pass over the cloth as over a bridge to the little boat, and then might voyage away to the western happy paradise.

Childlike it all seems to us perhaps, and we wonder how they can be so foolish as to go on from generation to generation believing and practising these superstitions; but the wise among them do not believe them, and only practise them because they are old-time customs.

We who, thanks be to God, can say, "I believe in the resurrection of the dead, and the life everlasting" do not have to think long as to what message we shall try to proclaim to our brothers about us.

FRANCIS L. HAWKS POTT.

SHANGHAI, April 4th, 1888.

FAITH QUICKENED.

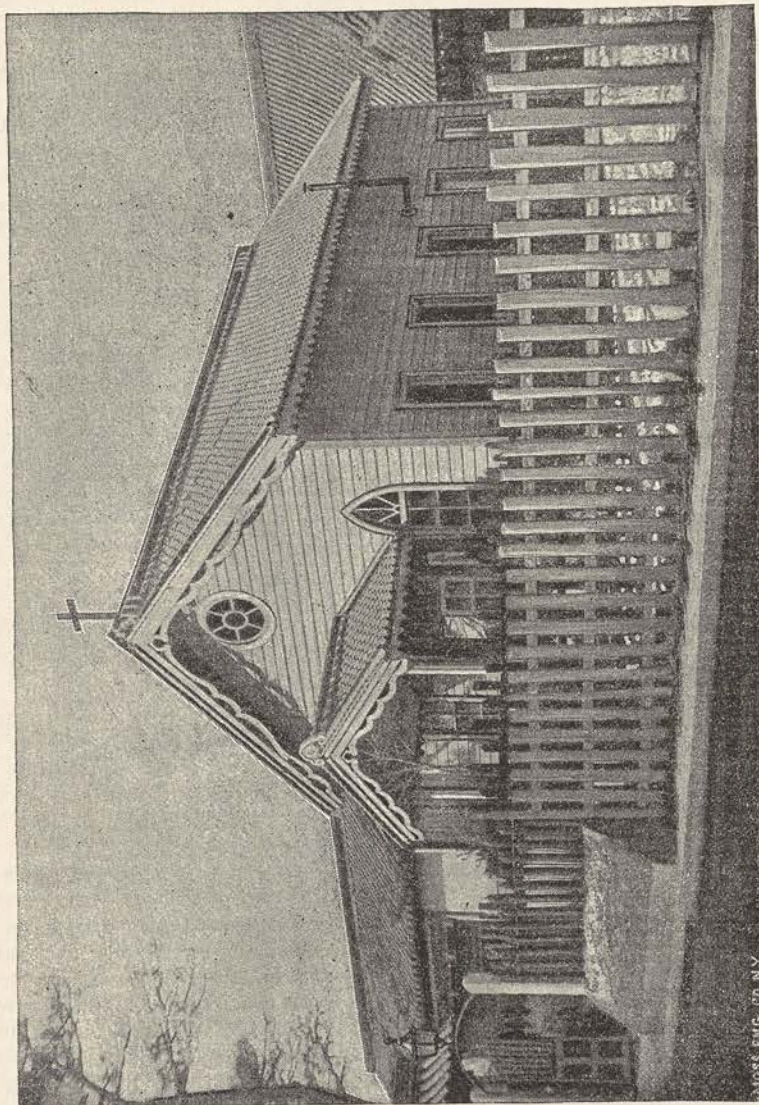
LITTLE did the Christian boys who suffered in Uganda think how the story of their martyrdom was going to be told in every quarter of the globe, and to be used of God to arouse sympathy and quicken faith. In May last year we printed the beautiful letter sent to the persecuted converts by the Christians of Tinnevely, accompanied by £80, collected at the Christmas Day services in that province. In August we mentioned a smaller contribution from the Presbyterian Chinese Christians at Swatow; also the circulation in Madagascar of 8,000 copies of a tract on the Uganda massacres, which had called forth much prayer. Now we hear of similar sympathy in Melanesia. Bishop

John Selwyn has sent to the Society £10, collected at the Patteson Memorial Church in Norfolk island; and Miss Allen of the universities' mission, tells us that Mrs. Selwyn had written to her as follows: "Our hearts were much stirred by the wonderful martyrdoms in Uganda, for which truly we can only thank God and marvel at the power of His grace. Our boys talk of the Uganda boys by their Christian names, and they are household words amongst us, so real was it to us." The Tinnevely Christians gave their offertories this last Christmas to the Hannington Memorial Church at Frere Town, and collected £44 10s.—*Church Missionary Intelligencer*,

THE CHURCH OF THE SAVIOUR, WAKAYAMA, JAPAN.

THE Rev. T. S. Tyng writes from Osaka, March 20th, as follows: "I send you here-with a photograph of the new church at Wakayama. For its architecture the Waka-

his temple in debt. The most remarkable part of the matter, not known until after the land was bought, is, that this is the temple into the charge of whose priests were



CHURCH OF THE SAVIOUR, WAKAYAMA.

yama people are solely responsible. Its site is a most interesting one. You will notice that it is placed in front of a Buddhist temple, which it almost hides from view, the land having been bought from a dissipated priest who had involved himself and

committed, twenty years ago, some 200 Roman Catholic Christians, who had been removed from their homes near Nagasaki for refusing to abjure their faith. The porch of the new church covers a part of the very ground on which stood the building where

they were imprisoned and persecuted. The bodies of several of their children lie buried in the burial ground beside the temple. Still more strange, two of the communicants of this church (both now removed from the

place) were concerned in this persecution. One was on guard for a night over the prisoners. The other was in the suite of an official whose duty it was to endeavor to persuade these people to renounce their faith."

PRAYER FOR NATIVE CONVERTS AND INQUIRERS.

At the meetings of the general committee of the English Church Missionary Society, the following prayer for native Christians and inquirers is offered: "Upon all the native converts whom Thou hast gathered to Thyself through Thy laboring servants throughout the world, pour out Thy Holy Spirit, that as Thou hast begotten them again unto a lively hope, so they may ever be followers of Thee as dear children. Deliver them from all remaining darkness and ignorance; destroy and abolish in their hearts all that remains of Satan's kingdom; grant that their faith and hope and love may grow exceedingly; make them to be

ready to every good work, and more especially to exert themselves for the salvation of those around them; that so, by their zeal and faithful testimony, by their holiness and faithfulness, they may glorify Thy Name before their countrymen, and bring in unto Thee, from the midst of them, such as shall be saved. Have compassion, O most merciful Father, on all those who have come under instruction, though they be not yet altogether Christians. Convince them, effectually, by Thy Word and Spirit, of their sinful and miserable state; pour upon them the Spirit of grace and supplication, and draw them to Jesus."

ANNOUNCEMENTS.

Africa.—Miss Julia L. Smith, whose appointment was announced last month, sailed from New York on the barque "Monrovia" on the morning of June 2d. A farewell service was held in the chantry of Grace Church, the previous afternoon, the Rev. W. R. Huntington, D.D., and H. C. Bishop officiating. The address was made by the Rev. Arthur Brooks, rector of the Church of the Incarnation. Miss Smith will be stationed at the Female Orphan Asylum and Girls' School, Cape Palmas.

—At the meeting of the Board, June 13th, Bishop Ferguson's appointment of Mrs. Cordelia C. C. Brown, as teacher of the school among the Congoes at Gardnerville, near Monrovia, was approved.

China.—Dr. Marie Haslep, under appointment to the Elizabeth Bunn Memorial Hospital for Women and Children, reached Shanghai April 24th, and with the Bishop proceeded to Wuchang May 7th.

—At the meeting of May 9th, the Board, acting for the Missionary Bishop of Shanghai, appointed Dr. Percy Mathews, of St. Andrew's, Manitoba, as missionary physician to China. The doctor will be stationed at St. John's College, and have charge of the medical and dispensary work there.

He will also hold a position as professor in the medical department. He and his wife expect to sail in August. Mrs. Mathews is a daughter of Archdeacon Kirkby.

Japan.—At the meeting of the Board, June 13th, the resignation of the Rev. A. M. Lewish, the receipt of which was mentioned last month, was accepted. We are informed that it is Mr. Lewish's purpose to proceed to Germany.

—The Rev. Victor M. Law, M.D., and family, Miss Lelia Bull, and Miss Sarah S. Sprague arrived at Yokohama, after a good passage, May 13th, and reached Tokio May 15th. It was Bishop Williams' intention to accompany Miss Bull to Osaka on the 21st.

—At the meeting of the Board, April 11th, Miss May V. McKim was appointed an assistant teacher to Japan, provided that the Missionary Bishop of Yedo should finally determine that her brother, the Rev. John McKim, should be stationed at Nara, thirty-three miles from Osaka, upon his return to the field. Miss McKim's appointment took effect June 13th. The station at Nara is rapidly assuming importance. The Rev. Isaac Dooman, who is there, reports that he has eighty students under tuition, four of whom have been Buddhist priests.

CHINA.

THE EARTHQUAKE IN YUNNAN.

THE recent earthquake in the province of Yunnan, of which a brief announcement came to the United States some time ago, was the most severe earthquake recorded in China, and caused appalling loss of life and property. The official reports of the catastrophe to the Chinese Government state that the disturbance began between five and six o'clock in the evening of January 14th, and continued with frequent shocks—the principal shocks numbering twelve or fourteen—until four o'clock the next morning. The centre of the earthquake was at Shih-ping-chou. In that city very many of the private houses fell, 200 persons of all ages were crushed to death, and more than 300 permanently crippled. There was much loss of life or limb in the surrounding villages, namely, in those to the east, 800 killed, and 700 or 800 wounded; to the south, 200 and 400; to the west, 300 and 500; to the north, 100 and 200; making a total, inside and outside the city together of more than 4,000 killed and wounded. But this does not represent the whole of the suffering caused, for a large majority of the people, rich and poor alike, are left without homes, all their provisions and other property being buried beneath the ruins of their houses. In the town of Chien-shui itself seven or eight people were crushed to death, and some scores were injured. In the neighboring villages 249 people were killed and 150 or 160 hurt. The extent of country devastated by the earthquake is about 170 miles in length from east to west and sixty miles from north to south.

"CHINA'S MILLIONS."

THE Rev. Dr. Ashmore has published in China a missionary leaflet describing the almost countless masses of heathen in the various provinces of the empire. From this publication we take the following with regard to the population of the provinces within Bishop Boone's jurisdiction:

Dr. Ashmore says: "Let us make the different provinces of China pass in review before us, one at a time, each with its vast army of living men, women and children. That will be better than giving a lump number. You will get a more detailed impres-

sion. Soldiers marching in 'close order' will take about two and a half feet to each man, but so much time will be required that we must put them closer than that and save every inch we can, and every minute of time. So we will expect them to march in 'lock step' and allow only a foot and a half to each person. In one mile there are 5,280 feet. At lock step, there will be 3,520 persons to each mile. Each million of them will stretch along for a distance say, of 284 miles.

"Honan, 'south of the river,' contains 23,037,171 people. Their column will be 6,534 miles long, and will require 326 days to pass along. For forty-six Sundays, one after another, you can think of them, and hear missionary chapters in the Bible read about them, with the missionary application left out. The promises made to the whole earth, are localized to one's own church or association. There they go—without hope and without God in the world, and without any one to teach them—and yet, in the United States, we have 80,000 ministers of evangelical denominations, multitudes of whom are doing nothing but just listening to other people preach.

"Kiangsu — population 37,843,501 — enough to stock an empire of itself. Japan is an empire, yet it has not so many people as that one province. Great Britain is an empire; France has called itself an empire; Germany is an empire yet, but the population of none of them is much larger. The Kiangsu part of the procession will reach 10,750 miles, and will require in passing 537 days. Such numbers are appalling. While they are filing along by the million, seventy-seven Sabbaths will pass over your heads. You will need a chaplain of your own, to preach to you who review the procession. During all these days he can preach to you a whole body of theology upon all manner of subjects except your duty to save the perishing. Twice during that time will 'Merrie Christmas' come and go; twice will you sing Christmas carols, and hear about the birth of Him who was given to save all mankind. Twice will you eat your Christmas dinner, and send around among your friends your costly presents of superfluous albums, and yet forget to send a little frankincense and myrrh to those breadless, starv-

ing hosts whom Christ in vision committed to your trust.

"Nganhwui—here is another one nearly as large. Other great countries are groups of states and districts; China is a group of empires. It is a great empire, made up of smaller empires. The population of this province is 34,168,054. This line will extend 9,706 miles, and will take up 485 days of your time.

"Hupeh comes next—another great nation in itself—27,370,098 strong, stretching far away, the head and foot of the line 7,775 miles apart, and consuming more than a solid year in the march. Yonder comes the yellow imperial banner of Hunan, 'south of the lake.' Following it is a file of 18,652,507 human beings who have never heard of Christ. They reach back 5,296 miles more. O Lord, deliver us from indolence and selfishness!"

INTERNAL AFFAIRS OF THE EMPIRE.

THE REV. MR. PARTRIDGE writes: "With regard to the Yellow river inundation, we are getting along very well with the repairs in the wall, as you may see by the following memorial to the emperor: 'April 11th.—(1) Li Hung-tsao, Li Honien, and Ni Wen-wei present a joint memorial reporting the progress which has been made toward closing the breach at Cheng Chou. Shao Shien and P'an Chun-wen, who are in charge of the repairs at either end of the breach, have been straining every effort to bring the work to a speedy completion. The embankment on the west side has been carried a distance of 103 *chang* and 3 feet, and that on the east side has attained a length of 45 *chang* and 6 feet. In other words, from six to seven-tenths of the latter is strongly and firmly repaired. The depth of the water at the east end is from thirteen to eighteen Chinese feet, and at the west end, where a strong current continues to flow, the water reaches a depth of thirty-two feet. The difficulty regarding the supply of millet stalks still continues and is likely to be worse in the spring, when work in the fields will draw away both men and animals and enhance the cost of conveyance. The original estimate of the amount that would be required was 20,000 stacks, and the lowest figure was 13,000. The total amount at

present in stock is 3,500 stacks, of which 2,100 stacks are at the eastern embankment and 1,400 at the western. The supply falls far short of the probable requirements and may, it is feared, cause the temporary postponement of the work. The rescript appended to this memorial impresses upon the writers the absolute necessity of having the closure completed before the spring freshets arrive, and authorizes them to adopt any measures that may have the effect of economizing the expenditure of millet stalks without impairing the stability of the work.' The most serious difficulty is really not the flood itself; but the consequent failure of all the crops for the ensuing year. Everything is being done for the sufferers both by foreigners and natives."

Mr. Partridge also writes: "Speaking of the river leads me to call your attention to an event of great importance, namely, the proposed opening to foreign traffic of the great upper Yang-tse. There anchored here a few days ago a craft unlike any ever before seen in these waters. It was the 'Ku-ling,' a flat-bottomed, light-draught steamer, with stern wheels, built in sections in England and put together in Shanghai. She is to be the pioneer of the upper river, and to run from Ichang, our present limit of navigation, to Chung-King, over 500 miles beyond. Of course there is great opposition to it, and the permission has not yet come from Peking; but it must come soon; there is the usual oriental delay and bickering.

"Now all this is of great importance, for Chung-King is the ultimate point which the English in Burmah and the French in Tonquin are trying to reach by railway. Both railways have already been figured upon closely, if not accurately surveyed, and these two nations will enter into brisk competition to tap the great southwestern province of Yunnan and thus secure the trade of that portion of the empire. It may not be very many years before our clergy at Wuchang will return to the United States by way of central China and Burmah instead of making the long journey around Singapore.

"We look anxiously for the necessary authorization from Peking. The local officials are all prepared for the 'fire-wheel boat.'"

MISCELLANY.

TOPIC FOR PRAYER.

That the work of the late missionary conference in London may aid in restoring true Christian unity.

"ONE LITTLE THING."

I MAY not of wonderful gifts be possessed,
Nor can I great victories gain by the sword,

But my spirit to rule and my tongue to control

Is the one little thing I can do for my Lord.

All my goods to bestow that the poor may be fed,

Is perhaps more than honestly I can afford,
But the cup of cold water to give in His name

Is the one little thing I can do for my Lord.

I may not have faith the great mountains to move,

Nor the power to see that my barns are well stored,

But to trust Him that He will supply all my need

Is the one little thing I can do for my Lord.

It may not be mine to do wonderful deeds;
But to draw back the stray sheep with love's gentle cord,

And to bid it return to the Good Shepherd's fold,

Is the one little thing I can do for my Lord.

True love is not shown by great actions alone,
Nor the eloquent speech, nor the powerful word;

But to speak the kind whisper, to give the kind look,

Is the one little thing *all* can do for the Lord.

And then 'twill be seen, when the reck'ning day comes,

And the Master apportions to each his reward,

That the *one* improved talent, though ever so small,

Was the *one* thing that *all could* have done for the Lord.

—E. L., in *Church Missionary Gleaner*.

"WHY ARE YE FEARFUL?"

WE have now reached the time [in the Church's year] when, instead of following the Lord Jesus Christ in His life on earth, we are taught to follow Him out of sight into Heaven. All the Trinity Sundays seem to be the exercise of *faith* after *sight*, teaching us that "we walk by faith, not by sight." And so we shall take questions bearing on faith.

The first we take is the one He spoke in the storm, "Why are ye fearful?"

They had seen how much He could do. Their faith rested on His mighty works, and now He was beginning to practise them in trust, and to teach them that faith must rest on *Himself*, whether He was doing mighty works or not.

It is often so, both in our own soul's history and in that of our work. Mighty works in both prove to us His glorious power, and then so often comes a pause, and then a storm, and we seem near wreck. But the Lord Jesus is "the Same," whether working or resting, and He expected them to believe in Him sleeping as well as awake. It is a test when we have to follow an *inactive Christ!* and when He seems to sleep in the midst of the storm!

Our soul *cannot* be wrecked with Christ on board, even though His active work seems suspended. And the most deeply suffering mission work cannot fail if He is present. "Why are ye fearful?" He asks it of us even in the midst of the storm. It is as if He would say, "Have you not Me? And can any storm wreck the Creator of heaven, earth, and sea?"—*Sophia M. A. C. Nugent, in Church Missionary Gleaner*.

A FRIEND OF MISSIONS.

THE *Church Missionary Intelligencer* says: "The committee heard with much regret of the death of the Rev. Francis Storr, Vicar of Brenchley, and honorary life governor of the society. As a friend of the Church Missionary Society he kindled an enthusiasm wherever he labored. His missionary meetings were wonderful for their fervor; and the list of contributions in his parish was so rich in thankofferings, birthday gifts, boxes,

and various other efforts of Christian ingenuity, that although Brenchley is nothing more than a scattered agricultural parish, containing about 1,600 inhabitants, the amount annually raised for the last nine years has exceeded £300, and one occasion actually reached the large sum of £369."

WOMAN'S ELEVATION.

WELL may woman be devoted to Christ. Christianity was the first great step in her elevation to her true rank and place. Even Judaism treated woman with comparative contempt. The Talmud abounds in insulting references to the female sex, classing women with slaves and idiots. Whoever will read such works as "Women in Persia," by Laurie, or "Woman in India," by Rudolph, or "The Women of the Arabs," by Jessup, can see what woman is and always has been, independent of the uplifting power of the religion of Christ. Well might woman, when Apostles fled, the danger brave, last at the cross and earliest at the grave of Christ, for all that she is in social position as well as spiritual hopes she owes to Jesus.

We are sometimes told that it is civilization, not Christianity, that has rescued woman from degradation and elevated man in morals. It is a great mistake. When Rome was in her highest state of civilization she was in her lowest stage of morals. China has been a civilized nation for centuries, but the Chinese women have no educational facilities and no social status above that of a slave, the girl babies are heartlessly murdered and the wife and mother is a mere chattel. No; civilization without Christianity is incapable of purifying man or elevating woman.—*Selected.*

OUR RESPONSIBILITY.

A Sioux Indian, whose heart was touched by the story of the Saviour, asked: "How long has the white man known about this?" and on being told, said: "Why did you not tell us before? I think the Great Spirit will not punish us, who did not know, but will punish the white man who did not tell us."

So we think. Our responsibility in regard to the heathen lies here—we know, they do not. It was this that pressed so on St. Paul, and uttered itself in his cry: "Woe

is me if I preach not the Gospel." It was this that urged him from city to city, never satisfied with what he had done, always acting on his ever strengthening conviction, "I must preach the Gospel in regions beyond."

We have exactly the same responsibility as he. Not the same gifts—not, perhaps, the same mission—but assuredly the same responsibility to make Christ known in the regions beyond. Granted our first duty is to our immediate neighborhood; that being done, there are then for us "regions beyond." Our field constantly widens. We cannot get away from this responsibility: for Christ, not man, has put it on us. "Go ye into all the world and preach the Gospel to every creature." We cannot in the face of this command shift the responsibility to missionaries and mission boards. These men and societies are not doing our work, but their own. Their work does not lessen the demand upon us in the least. What, then, are we doing, to tell the story of the Cross to those who now know nothing of it? "The question," it was said at a missionary meeting, and with thrilling effect, "is not simply whether the heathen can be saved without the Gospel, but whether we can be saved if we do not give it to them."—*Parish Visitor.*

COMMODORE PERRY'S FIDELITY.

THE Rev. Dr. Griffis' interesting "Life of Perry" contains the following account of a scene on the first Sunday that this distinguished American commodore was in the bay of Yedo, and of some changes since then: "The third day dawned again to usher in fresh anomaly. The Americans would transact no business on this day! Why? It was the Sabbath, for rest and worship, honored by the admiral from childhood, in public as well as private life. With the aid of glasses, from the bluffs on the shore, they saw the 'Mississippi's' capstan wreathed with a flag, a big book laid thereon, and smaller books handed around. One, in a gown, lowered his head; all listening did likewise. Then all sang, the band lending its instrumental aid to swell the volume of sound. The strains floated shoreward and were heard; the music was 'Old Hundred.' The hymn was:

Before Jehovah's awful throne,
Ye nations bow with sacred joy.

The open book on the capstan was the Bible. In the afternoon a visiting party of minor dignitaries was denied admittance to the decks of the vessel; nor was this a mere freak of Perry's, but according to a habit and principle.

"This was the American rest-day, and Almighty God was here worshipped in sight of His most glorious works. The commodore was but carrying out a habit formed at his mother's knee, and never slighted at home or abroad. To read daily the Bible, receiving it as the Word of God, and to honor Him by prayer and praise, was the chief part of the 'provision sufficient to sustain the mind,' so often recommended by him to officers and men. 'This was the only notable demonstration which he made before landing.'

"Remarkable was this Sabbath morning salutation, in which an American fleet, with such music as those hillsides never echoed before, chanted the glories of Jehovah before the gates of a heathen nation. It was a strange summons to the Japanese.' Its echoes are now heard in a thousand glens and in the cities of the Mikado's empire. The waters of Yedo bay have since become a baptismal flood. Where cannon were cast, to resist Perry, now stands the imperial female normal college. On the treaty grounds rises the spire of a Christian church."

ADVANCE OF THE COLORED PEOPLE.

THE colored people of the South are making wonderful advances in material prosperity. In every southern state their holdings of property aggregate into millions, and there are large and largely increasing numbers of wealthy men among them. The attainments in learning and eloquence of not a few of them have been noticed with surprise. This progress has been made under the most disadvantageous circumstances in a little over a score of years. There are two conclusions from this: one, that the colored race is naturally quite capable of taking care of itself in Anglo-Saxon surroundings, and that when educated and evangelized it can be trusted in the control of the most important interests. The other is that there is no need of haste in trying to secure the colored people social recognition. The matter will take care of itself. The colored people are rising to all the recogni-

tion that they or their truest friends can desire for them—recognition as worthy fellow-citizens and as intelligent and faithful members of the household of faith. It is perfectly obvious that the only way to elevate the negroes socially is to elevate them morally and intellectually. And the only way to do this is for the disciples of the Lord north and south to unite in the work of enlightening and evangelizing them. We ought not to stand debating this question for a single day.—*The Interior.*

NON-CHRISTIAN TRACTS IN CHINA.

AT the recent anniversary meeting of the North China Tract Society in Peking, an interesting paper was read by Dr. A. P. Martin on the native tract-literature of China. The printed tract had its origin in China. It was one of the first products of the art of printing, in which China was 600 years in advance of Europe; and in the course of ten centuries the aggregate mass of such publications has become enormous. The Chinese have tracts which inculcate morality in general; tracts which persuade to the practice of particular virtues; tracts which seek to deter from particular vices; tracts which are written in the interest of particular religions or divinities. In these varied productions there are found two characteristics which must arrest attention; one is a definite conviction of the omnipresence and omniscience of an invisible power. The reader is warned repeatedly, that

"The gods behold an evil thought,
As clearly as a flash of lightning;
And whispers uttered in a secret place,
To them sound loud as thunder."

The other is a belief in a future retribution. The two most celebrated tracts in Chinese literature are on this subject. "Happiness and misery," says one of them, "never enter a door until they are invited by the occupant of the house." "They are the reward that follows good and evil, as surely as a shadow follows a moving body."—*The Missionary.*

"CHURLS" AND "LIBERALS."

THE Rev. Dr. Howard Crosby says: "A singular division of the people of Christ's Kingdom is made by Isaiah. He calls them 'churls' and 'liberals.' The 'churl' looks after his own interests, and neglects those of his neighbor; the 'liberal' is one whose soul is so full of love that he cannot help but go out and give and minister to others."

MORMON FANATICISM.

IN Salt Lake City, Ogden, and a few other towns in Utah where there are many "gentiles" living, Mormon fanaticism and tyranny are not so great as they are in those portions of the territory where Mormonism is followed by almost all the people. A missionary who is living in a densely settled and fanatical part of Mormondom, writes: "The young men and women under thirty years of age have, many of them, never yet heard a Gospel sermon. They are organized into quorums, seventies and priestly orders, having over every two men a third as a watchdog to keep them away from all outside influence and in the Mormon fold. Besides this organized state of society, the influx of population is all sworn into this organization before they come here, and watched very carefully for some time, lest in their new and usually homesick condition they break away from priestly control.

"How very different is this state of society, where all its growth is in the Mormon church, from that hopeful state where there is a constant addition to the Church by letter from Christian people and those of our own denomination! During the twelve years I have been in Bingham City but two gentiles have come to the town, and these of very disreputable character and for a very bad business; while all our efforts have been directed to prying the people out of this slough of Mormonism only to see them compelled to go elsewhere to make a livelihood. An apostate has not been permitted to live in this town. Its motto has been and still is, 'The kingdom of God or nothing. We don't want any one here who will not obey the priesthood and pay his tithing.'"

MANY NATIVE CLERGYMEN.

The Mission Field, the organ of the Society for the Propagation of the Gospel, says: "In Advent, 1886, Bishop Caldwell ordained sixteen native clergymen. The Advent season of 1887 has seen the admission of nine more natives of India to Holy Orders by him. There are, therefore, now nearly seventy native clergymen in the society's missions in Madras. The high standard of examination, as well as the careful preparation and testing of the candidates' vocation,

lead us to regard this body of native clergymen with great thankfulness. The Church has indeed taken root in southern India, and possesses clergymen who, we may trust, will work well for her strengthening and her growth."

A SPIRITUAL REVOLUTION.

THAT human nature is under a constitutional law of ethical progress is the purest of assumptions, contradicted by all ethnic testimony. All history shows that until the time of Christ the moral degeneracy of the world was rapid, continuous and universal; and since then, the path has been an upward one only for those nations who have received the Gospel. Elsewhere the darkness still deepens, and no native prophets appear, clear of vision and strong of hand, to lift the millions from the grave of spiritual death. The Brahmo Somaj of India, under the leadership of Keshub Chunder Sen, has seemed to not a few prophetic of a near national self-regeneration. It repudiates alike Christianity and Hinduism, presenting as its creed a strange mixture of oriental philosophy and Christian ideas. It reminds one of the ancient gnosticism, in which both Christianity and the Greek philosophy were supposed to have found their higher interpretation and final reconciliation. The Indian gnosticism finds its chief value in the confession that the East needs a new religion. National pride succumbs with difficulty; it would save at least a few fragments from the ruins of the Indian temples, incorporating them with the new Christianity to which Asia is to give birth; but the stone has smitten the colossal image of Indian heathenism, and there can be no cessation in the mighty moral and spiritual revolution until the Christianity of the New Testament is dominant throughout the great peninsula. And what India needs, Japan and China and Africa must have. They will not regenerate themselves. The forces requisite to produce such a result are not lodged in human nature. They must come from above. They must be carried abroad by those who have been made partakers of the heavenly light and life. The Gospel of Christ, in our hands, is the flaming torch that is to dissipate the world's darkness, and the mighty hammer under whose blows its chains are to be broken and

its prisons demolished.—*Rev. Dr. A. J. F. Behrends, in Homiletic Review.*

VALUE AND GROWTH OF FOREIGN MISSIONS.

DR. WARNECK remarks, in the *Allgemeine Missionszeitschrift*, that a few years back at a synodical meeting in Berlin indifference to Foreign Missions was excused under the plea that "the shirt is nearer than the coat." He says, however, that even in Berlin they have since learned to be ashamed of this flimsy pretence, and to discern (1) that seamlessness does not allow a man to go in nothing but a shirt; (2) that for the prosperity of the Church the export of missionaries is as advantageous as for the mercantile world the export of goods. Dr. Warneck goes on to remark that there has been a marvellous reversal of opinion in Germany generally as to the value of missions. Now that the German ambition is opening out toward colonization, the auxiliary value of missionaries as agents of culture cannot well be overlooked. The assistance rendered to science by missions is also coming to be more and more appreciated. Thus multitudes who care very little for the Kingdom of God are nevertheless learning to set a higher estimate upon its ambassadors.

The *Zeitschrift* recalls the time, some fifty years ago, when a missionary secretary in Scotland wrote to the young Duff, afterward so famous, that things were going well; \$6,000 had been raised for Foreign Missions. "No more?" wrote Duff in reply. "It ought to be ten times that." "Is the man mad?" wrote the secretary on the margin of the letter "has he had a sunstroke in India?" Perhaps Duff himself would have been staggered had some one told him that in fifty years Scotland would raise for Foreign Missions not ten times but a hundred times as much as the sum which had so encouraged the worthy secretary. "Had any one then," says Dr. Warneck, "ventured to prophesy that before 1890 Protestant Christendom would annually contribute \$8,400,000 for Foreign Missions, and put in the field, ordained and unordained, much more than 3,000 missionaries, and have translated the Bible into some 400 languages, the question as to his wits would not have been raised. It would have been taken for granted that they had forsaken him."—*Missionary Review.*

FRAGMENTS.

— The general of the Jesuits reports 2,500 missionaries under the direction of that order.

— The Rev. Dr. Ashmore writes from China: "Things brighten in this eastern sky. I never knew a more hopeful time in Chinese missions."

— In the province of Travancore, India, Christianity has so far displaced heathenism that one man out of every five ranges himself among the followers of Christ.

— The Queen of Madagascar has appealed to the European governments for protection from the liquor traffic as carried on by European traders on the coast, and which is fearfully demoralizing her subjects.

— The attempt of the Turkish authorities to force intolerant restrictions upon Christian education has been so earnestly resisted, by the diplomatic representatives and others, that it has been finally withdrawn.

— Lord Dufferin recognizes the danger of purely secular instruction in India and has issued a circular on the subject. He states that he would be glad to see a large increase of state-aided schools under directly religious management.

— The Presbyterian board of foreign missions received \$901,180.80 during its last fiscal year, a great advance over any previous year. This does not include \$50,000 given for the purchase of the Presbyterian House in New York city.

— Three Christian Japanese have recently sailed from San Francisco for the Sandwich islands, to labor amongst their countrymen there, who number about 5,000. They are some of the fruits of the Methodist Japanese mission in San Francisco.

— The *Times of India* affirms that in the island of Formosa the natives regard murder as necessary, for unless they kill some people their own families will not recover from sickness. Young men also, according to custom, must kill some one before they have a right to obtain a wife.

— At the recent annual meeting of the Church of England Zenana Missionary Society it was stated that there had been good success at almost every station. The receipts for the year were \$133,000. There are now at home nearly 900 associations, and upward of 500 working parties in support of the mission.

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.

CHINA.

ST. MARY'S ORPHANAGE, SHANGHAI.

We are pleased to be able to print for the information of those who have shown, by their gifts, an active interest in St. Mary's Orphanage, the following letters from Bishop Boone and Miss Wong.

The Bishop writes from St. John's College, April 18th:

Your favor of February 24th was delayed at San Francisco, and reached us only April 13th. Poor Miss Wong is ill again, with a mild case of scarlatina, and is in town, so that I can only partially answer your queries. She alone knows the particulars, and even she is somewhat confused, I believe, by the loss of a list, a copy of which was sent you. But what I can write to cheer you is, that the walls of our addition to the Orphanage are rising rapidly. We hope to have possession by June, if the weather permits steady work. There is a square room in the centre of the building, and it is intended to have one wing for older and the other for younger children, a separate room for those that are ailing, and a good play-room for dull days, all of which have been wanting in our former crowded quarters.

As to funds, I have ventured to do this: to use, first, all funds designated for building the Orphanage, and, second, as much as may be needed of other funds designated "for St. Mary's Orphanage," of which I find quite an accumulation. All for "support of a baby," or "for support of a named baby," are left untouched as far as building goes, and are monthly drawn on for current support of the babies actually under our care, and any surplus will be of use when the number of babies increases. This was the best we could do, as to build properly we needed more than was distinctly designated for building. The considerable sum merely designated "for St. Mary's Orphanage" might lie in bank indefinitely, and if sup-

porters come forward freely as in the past, would stand idle, so to speak. Our action seems to be what you have suggested to contributors. Should any general contributor object, we can, out of the balance left, set such sum apart for future support. But I suppose as we have already reserved all special gifts, other contributors will be as glad to provide a home, as to help otherwise. I doubt if we can well take more than forty at any time in the near future, so that you can judge best when to encourage and when to restrain gifts in this one direction. As much good is done by supporting an older girl at Bohlen Hall, Wuchang, as here in the Orphanage. It is not purely as a charity, but also as a feeder to St. Mary's Hall, that we care for these little ones.

As to Baptism, you are right in supposing that we baptize them as soon as may be. In some cases they come at once on certain cots, and are named "Faith" or "Hope." In any case, they have such like names chosen for them, as all Chinese names are, for the meaning, understood at once by all using them. When names from home are sent out, a neat wooden tablet painted red is hung on the cot, with said name cut into it in English letters, so that all visitors may see the name. I doubt if it would be possible to tack foreign fancy names on Chinese girls, and not do them more harm than good in public estimation, were the fact to become known.

We were very glad to get word by cable that we could rebuild St. Mary's Hall, and we shall do so as soon as we can utilize part of our Orphanage addition for the housing of girls of St. Mary's, while we tear down the old to put up the new and better building. Four or five of the girls are down with a fresh outbreak of the diphtheritic sore throat, but fortunately it is in a very mild form with them so far, and we have

some in the outside infirmary building and others at home; but the rest of the school go right on bravely with their studies. Mrs. Tsang does admirably during Miss Wong's absence.

May 4th.—Miss Wong is back once more, and has handed me a letter for you, which I am sure must interest you as it did myself. Next Sunday we hope to begin with our boy choir, which Mr. Pott and Miss Spencer have been training through Lent. The cottas have kept the girls busy this week, but as the boys and men wear long gowns, those serve for cassocks with our native workers, and look very fairly, though blue or drab rather than our conventional black.

The Orphanage is now being roofed, and all the work that needs special watching is done, and I hope to leave Monday for Up River, and to find it ready for dedication on my return in June. Dr. Haslep and Miss Ah-Mae Wong go up with me, and I have no doubt that Ah-Mae will be both companion and help to the doctor, as well as her student of medicine. She is a younger edition of "our Miss Wong," and her hope is to qualify for charge of St. Mary's and Orphanage, and such medical work for women as the many villages about us can supply. Her course should be at least three years, so that we do not count too certainly on the outcome.

I will write again as soon as I can talk over matters with Miss Wong once more and with your lists in hand.

THE BABIES OF THE ORPHANAGE.

Miss Wong writes:

I'll do my best to give account of the babies according what I got down in the book, as follows:

No. 1. Sih-Tsung, supported by Bethesda Parish, Saratoga, N. Y., who is no more baby now. She studies in the morning, and sews in afternoon as a school-girl, and going to graduate from the orphanage, and enter into the school as soon as the school is rebuilt. And I'm sure the orphans will miss her, for she is such a soothing one to play with.

No. 2. Sih-Fong, supported by Snowball Society, Trinity Chapel, Norwich, Conn., is in good health and lively as ever. So full of mischief, but she is the brightest of all. She also has such a sweet voice, and joined

the Christmas carol so lovingly last Christmas, and sings a great many hymns, and has a very good memory.

No. 3. Sih-Ung, "Forget-me-not," supported by Children's Ward, St. John's Hospital, Church Charity Foundation, Brooklyn, N. Y., is the healthiest-looking of all at present; who learns to sing lately, and joins to sing at prayer very nicely.

No. 4. Sing-Yung, "Faith" supported by All Saints' Church, Mechanicsville, St. Mary's Co., Maryland, is very tall in her age of four, but very thin, and quiet little thing, and is not very bright in learning; but babies do change, who can tell! she may prove to be a very useful woman.

No. 5. Tsae-Yung, supported by Trinity Sunday-school, Lime Rock, Conn., is a very independent child of three and half year old. She loves to wander all about the school, and takes her meals in the school; and likes to be a big girl, and doesn't wish to stay with rest of the babies all the time.

No. 6. Soo-Yung, supported by Helen Louise Partridge, Wuchang, is a sweet little girl of over three years old. She can be very lovingly if she chooses to be, but she can be the opposite as bad; when she commenced crying never stop until she's tired or punished.

No. 7. Lan-Yung, supported by Co-worker's Society, Church Reformation, Brooklyn, N. Y., is a loving little girl of over two years old. She has such a sweet look and bright way and is a very healthy child, that we never had much of the trouble to bring her up, since it was a day old when came.

No. 8. Dan-Yün, supported by Girls' Missionary Society, St. Paul's Church, Poughkeepsie, N. Y., is as sweet and cunning as ever; always in good health, except last fall has been very sick, about three weeks; since then, she keeps well.

No. 9. Ang-Yuün, supported by Grace Church, Parkville, Conn., died last Sunday the 22d instant. It has been paralyzed sometime more than a year, but the death seemed very sudden at last. I'm very sorry; for this was already the 2d baby, and the 3d one hope to be a very healthy one whom now I intend to put on. Her name is "Ping-Tsung," who is four years old, her parents given her up, on account of too many children and were not able to support.

No. 10. Wae-Yün, supported by the children of Christ Church, Pelham, N. Y., was

dead last summer, July 17th, '87. But the second one in place, who is six months old. Its father died before she appeared to him. It is a Christian family with so many children. Some help to educate the older two boys, and the baby came to me just a month old. But I put her under her mother's care until she is year old, come to the Orphanage and gives \$2.00 per month, and some clothing, and I see the baby every time when paying money.

No. 11. Kee-Tsung, "Hope," supported by Mrs. Chesley, St. John's Rectory, Maryland, is a very beautiful child of two years old now. She is very cunning and healthy.

No. 12. Lee-Tsung, supported by Christ Church, Meadville, Pa. (Mr. Israel, Rector). is a very pretty baby of over one year old, and is a most attractive child of all.

No. 13. Ding-Yung, supported by St. Paul's Sunday-school, Peoria, Ill., is a very fair child of three years old, who feeds and plays all by herself, gives no trouble, and talks very prettily.

No. 14. Soo-Tsung, "Susan," supported by Miss F. A. Smith, Christ Church, Christiana, Delaware, is not very well, with an earache, but I trust, will soon be over; otherwise, she is a healthy baby of eleven months old.

No. 15. "Anna," supported by Young Girls' Bible-class, Philadelphia, whose report has been given not very long.

No. 16. Tsae-Yung, or "Gertrude Greenwood," supported by Trinity Sunday-school, is hardly could call a baby now, for she is to be admitted to the school soon; she is a very bright in her studying.

No. 17. Ae-Tsung, "Charity," supported by Busy Workers, Easton, Md., is a very lovely little thing of ten months old; always smile when see any one, and is very pretty, with fair complexion and bright eyes, only has such a delicate look.

No. 18. Tsae-Yung, "Faith St. David," supported by St. David's, Cheraw, S. C., is going to be seven years old soon, who studies her lesson, and learn to sew like a regular school-girl, and is going to transfer to St. Mary's Hall as soon as the school is rebuilt.

No. 19. Voong-Kiôn, "Julia Washington," supported by St. John's, Washington, Conn., is going to be three years old next fall, and almost as big as the rest of the older children, talkative, and happy.

No. 20. Tsan-Yün, supported by Trinity Church, Pottsville, Pa., is just three years old, is in good health and good as ever.

No. 21. Ling-Tsung, "Constance Du-Bois," supported by two friends, Wilmington, Delaware, died last fall, of bronchitis, and one in her place now, is seven months old, whose father died before her arrival, and left many children. The widow mother was not able to support, so gave this little one to us. But it is still home with its mother, only we send the money till she is older, and is under the care of Deacon "Koo."

No. 22. "Edith Hopkins," supported by J. C. E. Society, St. Paul's, Burlington, Vt., is a wee little baby just a month old. Its history was: that the fortune teller says, if they don't give the baby away the sickness of the family shall never be the end—for its mother has been very ill when it came, and it is her fate to be separated from her parents. Cases like that are not uncommon among the heathen. Isn't that too dreadful?

We are fortunate to have Dr. Boone, and his family staying out here (on account of his residence is repairing). For lately we have many sickness in the school. So Dr. is quite handful, who visits here every morning before he goes to town, and some time after comes back, when is necessary, and is a great comfort, to have a Dr. near by, especially one has charge of so many babies.

With these little tots I commenced to say short prayers with them every morning; such a sight is worth to see, for every one of them kneel so reverently, by putting their little hands together with their heads bow: all in a circle. And after prayer, they expect to get some eatable from me. Then away they go, and play. How I wish some time, those kind supporters who take interested in them could see.

THE GIRLS OF ST. MARY'S HALL.

Miss Wong writes, May 4th:

Hong-Kew, April 29th, 1888.

Your kind letter of February 24th reached me just on the day when I came home, the 14th inst.; on account of attacking with the sickness of scarlet fever—so was not able to answer until now. And I am glad to inform that I am able to return to my work, with doctor's permission, on Tuesday, the 1st of May. This is the first time in ten years that I ever stay away so

long from the school, with the exception of being up to Che-foo twice during summer vacation.

The questions that you asked were a great help to me, and I will answer every one of them with great pleasure.

With regard of our girls' mission work, I am glad to say, is *very hopeful*. They earned \$35, since sent \$15 to Africa last summer, and with the sum, the girls made an Easter present to St. John's Collegiate Church, by making a set of white altar-cloth, with beautiful embroidery, of which reflects the great credit to a friend in West Hartford, Conn., who so kindly sent us the beautiful designs and the ecclesiastical stitches with complete description.

The set was so magnificent that we ever made in St. Mary's Hall. So, of course, that was the main decoration of our Eastertide. Together with magnolia in vases on the altar and new cross in centre, and some other beautiful flowers in pots in chancel, the church was gorgeously decorated. The services were lovely: Mr. Pott preached at 10 o'clock's service. The sermon was very beautiful; no one could hardly believe that he only been here less than one year and half. At his Ordination the service was a very pleasant one yet so solemn, touching, and sympathetic—sympathetic, because he is so self-denial by putting on Chinese clothes, etc. It was indeed a first Ordination ever held in China, as Mr. Yen says. Although Roman Catholic, they do dress in Chinese, but they never were ordained in Chinese service. And the sermon was just an exquisite one, preached by the Rev. Mr. Y. K. Yen.

Now I must come back to our girls' work.

As generally the money what the girls earn goes to the orphanage; but since last year we found that the orphanage could get along without their help. So we tried to spend on some other good purpose. And your suggestion is just struck; and the girls will, I'm sure, happily do what you suggested, by sending the money up to Hankow to be the help for any of the good purpose.

In speaking of the girls' fancy-work, I was credited to all the kind donors who so generously sent me the materials, patterns,

etc., for which I am deeply and gratefully obliged; also beg to excuse for the delay of acknowledging, for the circumstances prevented so doing.

You ask whether our girls study English at all. It is not their main lesson; for under some circumstances, it seems wise not to be taught English. But there are some, those who are entirely under our influence, and with a prospect to be a help, both to themselves and to the mission (such as the "babies grown up") seems me fit to teach them English. So I have started a class of them, including my youngest sister; of course, I have but little time to spare, so they don't consider a regular study, but a fancy kind. But I'm sincerely hoping there will be some more workers in the institution by and by; then we will take this as a special work with a number of pupils increasing.

Since this year the girls started a meeting among themselves, which I suggested shall be called the "Meeting of Peace." They meet on every Saturday in this little chapel in which we have our morning prayer, at half-past seven. Bishop charges this service, but evening service, we all go to church, united with the boys of the college, and at 8 o'clock P.M., before the girls go to bed, I read a short prayer with them, with a few instructions in the same chapel. And Sunday-school at the same place. The pictures of the Scriptures, come in box, was a great help to the little ones' memory of their lesson.

You ask how the girls sit at their work, and the kind of things they make. We divided it into two classes in two different rooms; the senior in one, of whom I take charge. They do most of the embroideries and some others fancy articles for sale; and they do their own sewing out of the school time, in order I can conduct them better in the way of making the things for sale, while their own clothes, etc., they can do them without my instructions. And the junior class in the other, who under my assistant Mrs. Tsang's care, who was also our school-girl once, but her married life has been very short, only seven months. Her husband died in consumption, and after his death, we have her back as my assistant, and prove to be a very efficient helper.

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 May 1st, to June 1st, 1888.

		* Lenten and Easter Offerings.		
ALABAMA—\$66.83				
<i>Birmingham</i> —"Anonymous," General.....	25 00	<i>Aurora</i> —St. Paul's, Domestic, \$1; Foreign, \$3.41.....	4 41	
<i>Decatur</i> —St. Paul's, Indian.....	15 00	<i>Baldwinsville</i> —Grace, Foreign.....	4 05	
<i>Huntsville</i> —Church of the Nativity, Foreign.....	10 00	<i>Binghamton</i> —Christ Church Parish Aid Society, Colored.....	15 00	
<i>Mobile</i> —Trinity Church, Foreign.....	14 45	Church of the Good Shepherd, Domestic, 25 cts.; Foreign, \$6.21.....	6 46	
<i>Whistler</i> —St. Paul's S. S., Foreign.....	2 38	Trinity Church, Domestic, \$18.28; Foreign, \$16.96.....	35 24	
ALBANY—\$781.09				
<i>Albany</i> —St. Peter's, Indian, \$16.36; Colored, \$31.76; "St. Peter's" scholarship, St. Paul's School, South Dakota, \$60; "Quedar" scholarship, Hope School, South Dakota, \$60.....	221 12	<i>Carthage</i> —Grace, Domestic, \$3.05; Foreign, \$2.08.....	5 08	
Mabel Larned, Domestic, \$50; Foreign, \$50.....	100 00	<i>Cayuga</i> —St. Luke's, Domestic, \$10; Foreign, \$10.....	20 00	
<i>Brushton</i> —St. Peter's, Domestic and Foreign.....	10 00	<i>Cazenovia</i> —St. Peter's, Foreign.....	5 29	
<i>Colton</i> —Zion, Domestic, \$1.03; Elizabeth Clarkson, Sp. for scholarship in Utah, \$40; Fredericka Clarkson, Sp. for scholarship in Utah, \$10.....	81 03	<i>Evans' Mills</i> —St. Andrew's, Foreign.....	96	
<i>Fort Edward</i> —St. James', General.....	10 00	<i>Greene</i> —Zion, Domestic, \$21.81; Colored, \$10.89; Foreign, \$19.58.....	52 28	
<i>Kinderhook</i> —St. Paul's S. S.,* General.....	5 95	<i>Guilford</i> —Christ Church, Domestic, \$3.35; Foreign, \$3.08.....	6 43	
<i>Lansingburgh</i> —Trinity Church, Foreign.....	31 81	<i>Harpersville</i> —St. Luke's, Domestic, 50 cts.; Foreign, 50 cts.....	1 00	
"E," Domestic, \$20; Foreign, \$2.....	22 00	<i>Holland Patent</i> —St. Paul's, Domestic, \$1.30; Foreign, \$1.39.....	2 69	
"L," Foreign.....	5 00	<i>Ithaca</i> —St. John's, Domestic, \$23.09; Foreign, \$64.04.....	87 13	
<i>Morris</i> —Zion, Domestic, \$5; Indian, \$5; Colored, \$5; Foreign, \$5; Wo. Aux., Domestic, \$2.15.....	22 15	St. Paul's S. S.,* General.....	3 03	
<i>Oneonta</i> —St. James', Domestic.....	5 00	<i>Lowville</i> —Trinity Church, Foreign.....	3 00	
<i>Rossmans' Mills</i> —St. James' S. S.,* General.....	5 90	<i>Millport</i> —St. Mark's, Domestic.....	1 54	
<i>Stockport</i> —St. John Evangelist S. S.,* General.....	21 35	<i>New Berlin</i> —St. Andrew's, Domestic, \$12; Foreign, \$17.....	29 00	
<i>Stottville</i> —St. Barnabas' S. S.,* General.....	42 67	<i>New Hartford</i> —St. Stephen's, "Cash," Sp. for new church at Wuchang, China.....	3 00	
<i>Troy</i> —Ascension, General.....	4 85	<i>Oneida</i> —St. John's, Domestic, \$35.90; Foreign, \$12.45.....	48 35	
<i>Unadilla</i> —St. Matthew's S. S.,* Domestic and Foreign.....	12 00	<i>Oswego</i> —Christ Church, Wo. Aux., Domestic, \$2; Foreign, \$2.....	4 00	
<i>Miscellaneous</i> —Wo. Aux., Colored, \$18.26; salary of woman worker in Utah, \$150; St. Margaret's School, Tokio, Japan, \$6; Sp. for F. C. Faddock Memorial Hospital, Washington Territory, \$6.....	180 26	Evangelists', Domestic, \$5; Foreign, \$5.....	10 00	
ARKANSAS—\$62.16				
<i>Fort Smith</i> —St. John's, Japan, \$14.35; S. S.,* Indian, \$47.81.....	62 16	<i>Oswego Falls</i> —C. B. Sheard, for Bishop Ferguson's work, Africa.....	5 00	
CALIFORNIA—\$171.32				
<i>Los Angeles</i> —Christ Church, for work in Arizona and New Mexico.....	1 16	<i>Oxford</i> —St. Paul's, Domestic, \$100.09; Foreign, \$48.66.....	148 75	
St. Paul's, General, \$32; S. S.,* Western Texas, \$5; China, \$5; General, \$33.26....	75 26	<i>Paris Hill</i> —St. Paul's, Domestic.....	1 02	
<i>Oakland</i> —St. Paul's S. S.,* General.....	61 00	<i>Redwood</i> —St. Peter's, Foreign.....	1 21	
<i>San Francisco</i> —"M.," for "Tarrant Memorial" scholarship, Cape Mount School, Africa.....	25 00	<i>Rome</i> —Zion, Domestic, \$32.22; Foreign, \$18.88.....	50 60	
<i>Saucelito</i> —Christ Church, Foreign.....	8 90	<i>Skaneateles</i> —St. James', Domestic, \$58.03; Foreign, \$53.35; Wo. Aux., Domestic, \$31.82; Foreign, \$31.83.....	175 03	
CENTRAL NEW YORK—\$1,172.30				
<i>Adams</i> —Emmanuel Church, Foreign.....	2 02	<i>Syracuse</i> —St. James', Domestic, \$5; Foreign, \$5.....	10 00	
<i>Auburn</i> —"Anonymous," General.....	5 00	St. Mark's, Domestic, \$8.75; Foreign, \$3.75	12 50	
		St. Paul's, Domestic, \$34.50; S. S.,* General, \$31.67; Wo. Aux., for "Yan Yung" scholarship, Bridgman Memorial School, Wuchang, China, \$40.....	106 17	
		Trinity Church, Foreign.....	7 85	
		<i>Theresa</i> —St. James', Foreign.....	1 40	
		<i>Utica</i> —Grace.....		
		Holy Cross, Domestic.....	10 28	
		Trinity Church, Domestic, \$31.64; Foreign, \$12.06.....	43 70	
		<i>Waterloo</i> —St. Paul's, Domestic, \$65.65; Foreign, \$42.04.....	103 29	

† In the June SPIRIT OF MISSIONS \$75.64 was credited by mistake to Trinity Church and Sunday-School instead of to Grace Church and Sunday-School, Utica.

ACKNOWLEDGMENTS.

Watertown—Grace, Foreign.....	3 60
Trinity Church, Domestic (of which Wo. Aux., \$13.75), \$57.85; Foreign, \$40.20	98 05
Waterville—Grace, Domestic, \$1.25; Wuchang, \$5.18; Foreign, \$3.66.....	10 09
Westmoreland—Gethsemane, Foreign.....	1 85
Windsor—Zion, Domestic, 50 cts.; Foreign, \$1.07.....	1 57
Miscellaneous—Second Missionary District, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	13 00
Ida N. Hungerford, Foreign.....	2 38

CENTRAL PENNSYLVANIA—\$310.20

Bloomsburg—St. Paul's, Domestic.....	10 00
Chambersburg—Trinity Church, "B.," Domestic.....	5 00
Harrisburg—St. Paul's, General.....	5 00
Leacock—Christ Church, Foreign.....	8 05
Mauwch Chunk—St. Mark's, Sp. for Bishop Spalding.....	56 00
Morgantown—Rev. S. McElwee, General.....	5 00
Paradise—All Saints', Foreign.....	6 95
Reading—Christ Church, Domestic.....	124 10
Scranton—Church of the Good Shepherd S. S.* General.....	17 10
Shamokin—Trinity Church S. S., for "Bishop M. A. DeWolfe Howe" scholarship, Cape Mount School, Africa.....	40 00
Steelton—Trinity Mission S. S.* Indian.....	3 00
Towanda—Christ Church S. S., for "Elizabeth S. Douglass" scholarship, Orphan Asylum, Cape Palmas.....	30 00

CHICAGO—\$566.83

Chicago—Grace, Wo. Aux., for "Van Schaack Memorial" (Theological) scholarship, Trinity Divinity School, Tokio, Japan, \$70; Sisters of Bethany, Mrs. Carr, for Rev. J. McKim's work, Japan, \$1.....	71 00
St. James', Colored, \$153.43; Wo. Aux., for Bishop Hare's work, South Dakota, \$26.....	179 43
Church of Our Saviour, Foreign.....	21 00
Trinity Church, Indian, \$43; Colored, \$30; Wo. Aux., Japan, \$13; S. S. Class, Sp. for support of a baby in St. Mary's Orphanage, Shanghai, China, \$32.50.....	108 50
Dixon—St. Luke's, Annie and Percy Smith, Japan.....	88
Hyde Park—St. Paul's, Wo. Aux., General.....	3 00
Kankakee—St. Paul's, Domestic.....	16 00
La Grange—Emmanuel Church, Wo. Aux., General.....	50 00
Oak Park—Christ Church, Wo. Aux., for "Harriet Gustorf" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
Grace, Japan, \$21.20; S. S.* General, \$62.95.....	84 15
Ottawa—Christ Church S. S.* General.....	6 87
Riverside—St. Paul's, Wo. Aux., for salaries of Domestic Women Helpers.....	1 00
Sterling—Grace, Mary P. Joss, Sp. for building fund of new church at Hankow, China.....	5 00

CONNECTICUT—\$1,596.21

Ansonia—Christ Church S. S., Domestic, \$75; Indian, \$5; Colored, \$5; Foreign, \$15.....	100 00
Bridgeport—St. John's* (of which S. S.* \$90.78); Domestic, \$131.60; Bishop Hare, \$10.50; Foreign, \$131.59.....	273 69
Bridgewater—St. Mark's, Missionary Boxes, Domestic, \$2.67; Indian, \$5.26; General, \$13.32.....	21 25
Bristol—Trinity Church S. S.* Domestic.....	13 40
Brooklyn—Trinity Church, Domestic, \$8.45; Messrs. Graves and Partridge's work, China, \$5.....	13 45
Essex—St. John's, General.....	7 00
Fair Haven—St. James', Domestic, \$25; Foreign, \$19.....	44 00
Groton—Seabury Memorial Church S. S.,	

Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	20 00
Hartford—Christ Church, Domestic, \$50; Foreign, \$50.....	100 00
St. James' S. S.* Domestic, \$14.80; Indian, \$1.82.....	16 62
Trinity College Chapel, Colored.....	10 75
Kent—St. Andrew's, Mission Band, Sp. for St. Mary's Orphanage, Shanghai, China.....	5 60
Middle Haddam—Christ Church, General.....	18 18
Middletown—Holy Trinity Church, Wo. Aux., for Africa.....	5 00
New Haven—Christ Church, Domestic, \$10; Foreign, \$10.....	20 00
St. Paul's, Foreign, \$100; S. S., Sp. for "John C. Hollister" scholarship, Washington Territory, \$40.....	440 00
St. Thomas' S. S.* Domestic, \$22.03; Indian, \$16.73; Colored, \$9.11; Foreign, \$4.87; Sp. for scholarship in Utah, \$40.....	92 74
Ladies' Church Missionary Association, Wo. Aux., Sp. for Christmas gifts for St. Agnes' School, Osaka, Japan.....	8 00
New London—St. James', Foreign, \$32.43; S. S.* General, \$41.31.....	73 74
Plymouth—St. Peter's, Domestic, \$6; Foreign, \$4.....	10 00
Sandy Hook—St. John's S. S.* General.....	10 00
Sharon—Christ Church, Foreign.....	10 00
South Glastonbury—St. Luke's, Domestic, of which S. S., \$5.96.....	10 20
Southport—Trinity Church, Foreign, \$28; S. S., General, \$29.52; Sp. for scholarship in Utah, \$40.....	97 52
Stamford—St. John's, Domestic, \$134.22; Indian, \$134.21; Sp. for scholarship in Utah, \$40; Wo. Aux., Sp. for Bishop Garrett's work, \$30.....	338 43
Stratford—Christ Church S. S.* Domestic, \$10; Indian, \$10; Colored, \$10.....	30 00
Tashua—Christ Church, General.....	5 50
Unionville—Christ Church, Domestic, \$2; Foreign, \$1.75.....	3 75
West Haven—Christ Church, Foreign.....	6 45
Westport—Holy Trinity Memorial Church, General.....	23 68
Wethersfield—Trinity Church, Domestic, \$3.63; Foreign, \$4.62.....	7 25
Windsor—Grace S. S., Foreign.....	10 00
Miscellaneous—Wo. Aux., Sp. for Bishop Ferguson's work, Africa.....	50 00

DELAWARE—\$32.64

Smyrna—St. Peter's, Domestic, \$9.43; Foreign, \$9.43.....	18 86
Wilmington—St. John's, Domestic, \$10; General, \$3.78.....	13 78

EAST CAROLINA—\$75.10

Aurora—Mission, General.....	1 00
Beaufort—St. Paul's, Domestic, \$5.15; Colored, \$5.14; Foreign, \$5.15.....	15 44
Edenton—St. Paul's, Foreign, \$2.37; S. S.* (additional), General, 49 cts.....	2 86
Hamilton—St. Martin's S. S.* General.....	10 66
Kinston—St. Mary's S. S.* General.....	7 00
Roxobel—St. Mark's S. S.* General.....	53
Vanceboro—St. Paul's, General.....	1 50
Washington—St. Peter's,* Foreign, of which Wo. Aux., \$13.31.....	25 41
Wilmington—St. James' S. S.....	
Woodville—Grace S. S.,* General.....	10 70

EASTON—\$55.95

Dorchester Co.—Dorchester Parish, Foreign.....	3 38
Somerset Co.—Coventry Parish, Domestic, \$41.08; Foreign, \$10.....	51 08
Worcester Co.—Worcester Parish,* St. Paul's S. S., General.....	1 49

† In the JUNE SPIRIT OF MISSIONS, \$120.20 from this Sunday-school for General Missions, was by error credited to North Carolina.

FLORIDA—\$0.77		
<i>Longwood</i> —†Christ Church.....		
<i>Thonotosassa</i> —Trinity Church S. S.,* General.....	77	
FOND DU LAC—\$38.77		
<i>Fond du Lac</i> —St. Paul's Cathedral, General.....	3 04	
<i>Jacksonport</i> —Church of the Nativity S. S., Domestic.....	1 00	
<i>Oneida</i> —Hobart Church, General.....	3 26	
<i>Plymouth</i> —J. W. Dorn, Missionary Box, General.....	4 84	
<i>Sheboygan</i> —Grace, Colored, of which S. S.,* \$17.13.....	24 63	
<i>Waupaca</i> —St. Mark's, General.....	2 00	
GEORGIA—\$1,095.70		
<i>Atlanta</i> —St. Philip's, Foreign.....	12 75	
<i>Milledgeville</i> —St. Stephen's, Foreign.....	2 95	
<i>St. Simon's Island</i> —Christ Church, General.....	30 00	
<i>Savannah</i> —Christ Church, "A Member," Domestic, \$500; Foreign, \$500.....	1,000 00	
St. John's S. S., Japan, \$25; salary of teacher to the Indians, \$25.....	50 00	
INDIANA—\$115.31		
<i>Indianapolis</i> —Grace, Domestic, \$5; Colored, \$5; Indian, \$5.....	15 00	
<i>Michigan City</i> —Trinity Church, General.....	100 00	
<i>Pittsburgh</i> —Mission S. S.,* General.....	31	
IOWA—\$141.36		
<i>Anamosa</i> —Rev. J. T. Corbyn, \$1.50; Miss M. P. Corbyn, \$1.50, Domestic.....	3 00	
<i>Burlington</i> —Christ Church, Wo. Aux., General.....	17 32	
<i>Clinton</i> —St. John's, Foreign.....	15 00	
<i>Davenport</i> —Cathedral S. S.,* Domestic, \$15.08; Foreign, \$15.08; Wo. Aux., Domestic, \$5.43; Foreign, \$5.43.....	41 02	
Christ Church S. S.,* General.....	8 45	
Trinity Church S. S.,* General.....	20 35	
<i>Le Mars</i> —St. George's, Wo. Aux., Sp. for Domestic Contingent Fund.....	15 50	
<i>Waterloo</i> —Christ Church S. S.,* for Bishop Leonard's work.....	8 20	
<i>Waverly</i> —St. Andrew's S. S.,* Domestic and Foreign.....	12 52	
KANSAS—\$112.74		
<i>Atchison</i> —St. Andrew's S. S., General.....	8 50	
Trinity Church S. S.,* General, \$41.08; Sp. for Utah, \$48.50.....	89 58	
<i>Fort Leavenworth</i> —Wo. Aux., Sp. for rebuilding church in Wuchang, China.....	5 00	
<i>Girard</i> —St. John's S. S.,* General.....	5 66	
<i>Manhattan</i> —St. Paul's, "Children at Tangewild," Colored.....	4 00	
KENTUCKY—\$134.60		
<i>Hickman</i> —Vaux Shapard's Missionary Box, Domestic.....	2 50	
<i>Louisville</i> —Church of Our Merciful Saviour, Domestic, \$8; Indian, \$8; Colored, \$5; Foreign, \$8.....	26 00	
St. Andrew's, "Cash," Foreign.....	25 00	
Zion S. S.,* General.....	3 04	
Rt. Rev. T. U. Dudley, for "John N. Norton" scholarship, Cape Mount School, Africa, \$25; "Bishop Patteson" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40.....	65 00	
<i>Versailles</i> —St. John's, General.....	13 06	
LONG ISLAND—\$2,443.95		
<i>Bay Ridge</i> —Christ Church S. S., General.....	53 84	
<i>Brooklyn</i> —Emmanuel Church, Domestic.....	30 23	
† In the June SPIRIT OF MISSIONS, \$20.70 from this church was by error credited to Christ Church, Sanford.		
Holy Trinity Church, Domestic, \$499.35; Foreign, \$91; Sp. for Bishop Perry, \$215; Sp. for Bishop Worthington, \$20.....	825 85	
Church of the Messiah,* Miss Lillie M. Roberts, Missionary Box, General.....	1 00	
Church of the Redeemer, Domestic.....	75 00	
Reformation, Domestic, \$102.62; Foreign, \$102.62.....	205 24	
St. Ann's, Domestic, \$584.30; Indian, \$3; Colored, \$3; S. S., Domestic, \$46.37; "St. Ann's" scholarship, Hope School, South Dakota, \$60; Sp. for Rev. Mr. Taylor, Petersburg, Va., \$50; Sp. for Bishop Paddock, Washington Territory, \$25; Cutler Foundation, Cape Palmas, Africa, \$60; "Frederick T. Peet" scholarship, St. John's College, China, \$75.....	906 67	
(E. D.)—St. Mark's, Domestic.....	7 88	
St. Paul's S. S., General.....	38 15	
George A. Jarvis, Domestic, \$50; Foreign, \$50.....	100 00	
Dr. and Mrs. G. G. Hopkins, Sp. for rectory, Dayton, Washington Territory.....	50 00	
<i>Fisher Island</i> —St. John's, Indian.....	4 00	
<i>Great Neck</i> —All Saints', "A Member," for "Henry M. Beare" scholarship, St. Paul's School, South Dakota.....	60 00	
<i>Greenpoint</i> —Ascension, Rev. A. Whitaker, Sp. for Rev. S. C. Partridge, China.....	10 00	
<i>Jamaica</i> —Grace, General.....	35 59	
<i>Mattituck</i> —Church of the Redeemer, Family Missionary Box, Domestic.....	1 00	
<i>Newtown</i> —St. James', Mrs. S. Cox, Wo. Aux., for "Anna M. Leverich Memorial" scholarship, St. Mary's Hall, China.....	40 00	
LOUISIANA—\$249.46		
<i>Donaldsonville</i> —"Wilmer and Mary,"* Wo. Aux., General.....	1 80	
<i>New Orleans</i> —Christ Church S. S.,* General.....	72 50	
St. Paul's, "B. B.," Foreign.....	1 00	
Wo. Aux. (of which Missionary Boxes, \$54), Japan, \$74.40; General, \$99.76.....	174 16	
MAINE—\$11.00		
<i>Bangor</i> —St. John's, Domestic.....	11 00	
MARYLAND—\$1,318.08		
<i>Anne Arundel Co.</i> —St. Anne's Parish, St. Anne's, General.....	42 06	
<i>Baltimore</i> —Christ Church, Indian Aid Association, for Miss Ives' salary.....	50 00	
All Saints' Memorial S. S.,* General.....	46 09	
Church of the Messiah, for "Lina Burt" and "J. A. Gambrell" scholarships, Cape Mount School, Africa.....	50 00	
Emmanuel Church S. S., Miss Sallie Milliken's class, for "H. A. Thompson" scholarship, Cape Mount School, Africa.....	25 00	
Grace, Wo. Aux., for "Maria Louise Baldwin" memorial scholarship, Cape Mount School, Africa, \$25; Sp. for "Bishop Elliott Memorial" scholarship, Western Texas, (Miss A., \$1; Mrs. James Simons, \$10), \$11; Indian Aid Association, for Miss Ives' salary, \$55.....	91 00	
Memorial Church, Indian Aid Association, for Miss Ives' salary.....	40 00	
Mount Calvary, Domestic, \$7.75; Colored, \$3; China, \$6; Sp. to rebuild church at Wuchang, China, \$100; Sp. for Bishop Walker, \$1.25.....	118 00	
St. Barnabas', Myra Harris, Foreign.....	8 00	
St. Peter's S. S., Sp. for Bishop Morris, \$50; two classes, for "Kate McClellan" scholarship, St. Margaret's School, Tokio, \$40; Ladies' Missionary Society, Wo. Aux. for "Bishop Henshaw" scholarship, Duane Hall, China, \$20; "Bishop Atkinson" scholarship, St. John's School, Shanghai, \$25; Willing Hands Missionary Society, Wo. Aux., Sp. for St. Mary's Orphanage, China, \$20.....	155 00	
St. John Baptist, General.....	7 87	
Mary B. Dimmock, Foreign.....	20 00	

Baltimore Co.—Pikesville, St. Mark's S. S.,* Domestic, \$10; Foreign, \$10.....	20 00
St. Clement's Chapel (of which "Cash," 65 cts.), Domestic, \$1; Foreign, \$1.....	2 00
Charles Co.—Port Tobacco Parish, Christ Church, Africa.....	9 18
District of Columbia (Washington)—Ascension Parish, Ascension, Young Ladies' Bible-class, Sp. for Bishop Talbot.....	216 06
St. John's Parish, St. John's, Japan.....	52 02
Trinity Parish, Trinity Church, "Hope," General.....	50 01
Incarnation Parish, Incarnation, Foreign. Jarvis Wharton, Sp. for Miss L. E. Tles-ton's Indian work.....	18 30
(Georgetown)—Christ Church, Domestic, \$50; Foreign, \$50.....	5 00
Wo. Aux., Japan, \$5; "Catharine E. Jones Memorial" scholarship, St. Mary's Hall, China, \$40.....	100 00
Frederick Co.—All Saints', Wo. Aux., Indian, \$11.25; Africa, \$12.63; Japan, \$12.02; S. S., for "All Saints'" scholarship, Hope School, South Dakota, \$60; "C. C. Hoffman" scholarship, Orphan Asylum, Cape Palmas, Africa, \$25.....	45 00
Prince George Co.—Queen Anne's Parish, St. Barnabas', Sp. for Rev. Mr. Partridge's Church, Wuchang, China.....	121 50
Prince George and Charles Co's.—St. John's Parish, Foreign.....	5 00
Washington Co.—St. John's Parish, St. John's, Colored, \$5; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$6.....	10 00
	11 00

MASSACHUSETTS—\$2,750.13

Amesbury—St. James S. S., Wo. Aux., for Mrs. Payne's salary.....	65
Boston—Advent, Wo. Aux., Sp. for Missionary in Montana.....	31 00
(Dorchester)—All Saints', Domestic, \$50; Foreign, \$30.....	80 00
Church of the Good Shepherd, Wo. Aux., Sp. for Missionary in Montana.....	10 25
Grace S. S., Domestic.....	18 07
Church of the Messiah S. S., "Indian.....	49 09
(Roxbury)—St. James', Wo. Aux., Sp. for Missionary in Montana.....	30 00
(Roxbury)—St. John's, Domestic, 25 cts.; S. S., for "Manton Eastburn" In Memoriam scholarship, Hope School, South Dakota, \$60.....	60 25
(Brighton)—St. Margaret's S. S.,* General (South)—St. Matthew's, Wo. Aux., Sp. for Missionary in Montana.....	9 41
St. Paul's, Wo. Aux., Sp. for Missionary in Montana, \$102; Rev. Dr. Courtney, for "Emily Cleave" scholarship, Cape Mount School, \$25; "A Member," for Eliza F. Drury Memorial Station, Africa, \$2; S. S., Sp. for scholarship in Utah, \$40.....	5 00
Trinity Church, Wo. Aux., Indian, \$73.75; Rev. P. C. Zotom's salary, \$125; Mrs. Payne's salary, \$37.50; "A Member," for "Cora Lyman" scholarship, St. John's School, South Dakota, \$90; "Frances A. Caryl Memorial" scholarship, Cape Mount School, Africa, \$25; "Sarah W. Richardson Memorial" scholarship, Cape Mount School, Africa, No. 1, \$25; No. 2, \$25; Eliza F. Drury Memorial Station, Africa, \$3; S. S., Wo. Aux., for "Samuel D. Denison" scholarship, Hoffman Institute, Cavalla, \$75; "Geo. M. Dexter" scholarship, Cape Mount School, Africa, \$25; "Easter" scholarship, St. Agnes' School, Osaka, \$90; "Trinity" scholarship, St. John's School, South Dakota, \$60; Sp. for scholarship in St. Augustine's Normal School, Raleigh, N. C., \$70; Sp. for scholarship in Utah, \$40.....	1,226 28
Grant Walker, Colored, \$25; General, \$50.....	75 00
"E. and M.," Wo. Aux., for "St. Perpetua" scholarship, Cape Mount School, Africa.....	25 00
Brookline—St. Paul's, General.....	100 00
"A Friend to Foreign Missions," Wo.	

Aux., for Eliza F. Drury Memorial Station, Africa.....	6 00
Cambridge—St. James' S. S.,* Wo. Aux., General.....	22 84
St. John's Memorial, Wo. Aux., for "Sarah F. Hoyt" scholarship, Emma Jones School, China, \$50; Foreign, \$30; Eliza F. Drury Memorial Station, Africa, \$15.50; Sp. for Bishop Brewer, \$30; S. S., for "St. John's Memorial" scholarship, St. Mary's School, South Dakota, \$60.....	175 50
C. T. M. Society, "A Little Member," General.....	50
Chelsea—St. Luke's, Wo. Aux., Sp. for Missionary in Montana.....	6 00
Cherry Valley—St. Thomas', Foreign.....	1 00
Concord—Trinity Church S. S., Wo. Aux., Indian, \$1.50; Mrs. Payne's salary, \$1.....	2 50
Duxbury—Wo. Aux., "A Member," Indian.....	2 00
Everett—Grace S. S.,* General.....	18 00
Fall River—Ascension S. S., Wo. Aux., for "Ascension" scholarship, High School, Cavalla, Africa.....	50 00
Gloucester—St. John's, Domestic, \$3; Foreign, \$2.....	5 00
Hingham—St. John the Evangelist, Colored.....	5 00
Lawrence—St. John's, Wo. Aux., Sp. for North-Western Orphans' Home, Green Bay, Wis.....	3 00
Longwood—Church of Our Saviour, Wo. Aux., Sp. for Bishop Talbot's work.....	29 30
Lovell—St. Anne's S. S., Wo. Aux., for "St. Anne's" scholarship, St. Margaret's School, Tokio.....	40 00
Lynn—St. Stephen's, Wo. Aux., Sp. for Missionary in Montana.....	20 00
Malden—St. Paul's S. S.,* General.....	57 06
Melrose—Trinity Church Wo. Aux., for Eliza F. Drury Memorial Station, Africa, \$5; S. S.,* General, \$28.....	33 00
Milbury—St. Philip's, General.....	1 90
Newburyport—St. Paul's, Wo. Aux., Sp. for Missionary in Montana, \$5; S. S. Class,* Domestic, 40 cts.....	5 40
Newton Lower Falls—St. Mary's S. S., Wo. Aux., for Mrs. Payne's salary.....	1 00
North Adams—St. John's, General.....	4 00
Northampton—St. John's, Domestic, \$12.26; Foreign, \$10.....	22 26
Pittsfield—St. Stephen's, Domestic, \$35; Foreign, \$35; "A Member," Domestic and Foreign, \$50.....	120 00
Salem—St. Peter's (of which "A Member," \$1), Wo. Aux., for Eliza F. Drury Memorial Station, Africa.....	16 00
Sandwich—St. John's S. S.,* Domestic.....	2 08
Southborough—St. Mark's, St. Alban's Guild, Sp. for new church at Hankow, China.....	5 00
* Springfield—Christ Church, for Bishop J. A. Paddock, Washington Territory, \$50.09; Bishop Payne's Divinity School, Petersburg, Va., \$50.....	109 09
Taunton—St. John's, for work in Washington Territory.....	7 19
St. Thomas', Wo. Aux., Domestic, \$15; "A Member," for Miss Baker's salary, \$3.....	18 00
Wilkinsonville—St. John's, General.....	8 65
Worcester—St. John's S. S.,* Domestic.....	34 86
St. Matthew's S. S., General.....	10 00
Miscellaneous—"A Friend of Foreign Missions," Wo. Aux., for Haiti.....	3 00
"Sixteen Girls," Wo. Aux., Sp. for Mrs. Brierley, for a specific use.....	16 00

MICHIGAN—\$172.41

Ann Arbor—St. Andrew's, Indian, \$12.87; Wo. Aux., for Miss Riddick's salary, \$5.....	17 87
Caro—Trinity Church, Domestic and Foreign.....	3 60
Corunna—St. Paul's, General.....	8 90
Detroit—Christ Church, Wo. Aux., for Miss Riddick's salary.....	55 00
"Mrs. W. J. C.," Wo. Aux., for Miss Riddick's salary.....	5 00
Dexter—St. James', General.....	6 19
Flint—St. Paul's S. S.,* Domestic, \$17.02; Foreign, \$17.02.....	34 04

<i>Harbor Springs</i> —St. John's Mission S. S.,* General.....	1 50	Foreign, \$1.50.....	3 00
<i>Owosso</i> —Christ Church S. S., General, \$18.41; Sp. to rebuild church at Wuchang, China, \$11.65.....	30 06	<i>Platte City</i> —Rev. T. R. Valliant, General... ..	5 00
<i>Ypsilanti</i> —St. Luke's, Wo. Aux., for Miss Riddick's salary.....	5 00	<i>Rolla</i> —Christ Church S. S.,* Domestic, \$7.50; Foreign, \$7.50.....	15 00
<i>Miscellaneous</i> —Wo. Aux., for "Joseph B. Harris Memorial" scholarship, St. John's College, Shanghai, China.....	5 25	<i>Sedalia</i> —Calvary S. S.,* Domestic, \$24.26; Foreign, \$24.26.....	48 52
MILWAUKEE—\$70.05		<i>Springfield</i> —Christ Church S. S.,* Domestic, \$15; Foreign, \$15.....	30 00
<i>Cumberland</i> —All Souls', Domestic.....	1 00	St. John's S. S.,* Sp. for work at Wuchang.....	16 12
<i>Milwaukee</i> —Christ Church, Sp. for Rev. J. McKim.....	2 77	<i>St. Charles</i> —Trinity Church S. S.,* Domestic, \$6.09; Foreign, \$6.09.....	12 18
St. James', Domestic.....	50 00	<i>St. Joseph</i> —Christ Church S. S.,* Domestic, \$10; Foreign, \$10.....	20 00
(<i>Bay View</i>)—St. Luke's, General.....	4 02	<i>St. Louis</i> —Christ Church,* "C. S. F.," Domestic and Foreign.....	5 00
<i>Superior</i> —Church of the Redeemer S. S., General.....	2 06	Church of the Good Shepherd S. S.,* Domestic, \$5.38; Foreign, \$5.37.....	10 75
<i>Wauwatosa</i> —Trinity Church, General.....	3 20	St. George's, Missionary meeting, Domestic and Foreign, \$42.37; S. S.,* Domestic, \$25.18; Foreign, \$25.17.....	92 62
<i>Waukesha</i> —St. Matthias' S. S., China.....	7 00	St. John's S. S.,* Domestic, \$50.46; Foreign, \$50.46.....	100 92
MINNESOTA—\$78.19		St. Peter's, General, \$25; S. S.,* Domestic, \$17.50; Foreign, \$17.50.....	60 00
<i>Blue Earth City</i> —Church of the Good Shepherd S. S., Africa, 50 cts.; General, \$2.59.....	3 09	Ada P. Davis,* Domestic, \$1.03; Foreign, \$1.02.....	2 05
<i>Faribault</i> —Cathedral of Our Merciful Saviour S. S.,* General.....	23 09	Master Collins,* Domestic, 63 cts.; Foreign, 63 cts.....	1 26
St. Mary's Hall, Darlington Missionary Society, for "Cornelia Whipple" scholarship, Emma Jones School, China.....	40 00	NEBRASKA—\$77.90	
<i>Pembina</i> —Grace, General.....	2 50	<i>Omaha</i> —Trinity Cathedral S. S.,* General..	77 90
<i>Rushford</i> —Emmanuel Church S. S., General.....	68	NEWARK—\$901.49	
<i>St. Vincent</i> —Christ Church, General.....	2 50	<i>Bayonne</i> —Trinity Church, "W. S. L.," Domestic and Foreign, \$70; Sp. for a Domestic Missionary, \$30.....	100 00
<i>Wells</i> —Nativity, Indian, \$3; Colored, \$3.33..	6 33	<i>Boonton</i> —St. John's, Domestic, \$30; Foreign, \$24.....	54 00
MISSISSIPPI—\$141.75		<i>Englewood</i> —St. Paul's, Wo. Aux., for Rev. W. B. Gordon's salary, \$5; Colored, \$5.....	10 00
<i>Bovina</i> —St. Alban's,* General (of which S. S., \$45).....	69 00	<i>Hackensack</i> —Christ Church, Domestic, \$5.30; Foreign, \$5.30; General, \$20.....	30 60
<i>Port Gibson</i> —St. James', General.....	5 00	<i>Jersey City</i> —St. Matthew's S. S.,* General..	15 00
<i>Raymond</i> —St. Mark's,* General (of which S. S., \$11).....	20 00	St. Paul's, General.....	23 75
<i>Vicksburg</i> —Christ Church S. S., China, \$13.13; Japan, \$13.12.....	26 25	<i>Montclair</i> —St. Luke's, C. T. M. Society, for "Bessie" scholarship, St. John's School, South Dakota.....	30 00
Holy Trinity Church, Domestic.....	21 50	<i>Morristown</i> —Church of the Redeemer, Wo. Aux., toward support of Bible woman, China.....	35 00
MISSOURI—\$644.26		St. Peter's, for "Julia Webb" scholarship, St. Mary's School, South Dakota, \$60; "St. Peter's" scholarship, St. John's School, South Dakota, \$60.....	120 00
<i>Amazonia</i> —St. Matthew's S. S.,* Domestic, \$1.15; Foreign, \$1.15.....	2 30	<i>Newark</i> —Trinity Church S. S., for "Bishop Starkey" scholarship, Cape Mount School, Africa, \$25; "Rev. J. H. Eccleston" scholarship, St. John's College, Shanghai, China, \$70; Sp. for scholarship in Utah, \$40.....	135 00
<i>Butler</i> —St. Mark's S. S.,* Domestic, \$7.82; Foreign, \$7.82.....	15 64	Trinity Parish, Clark Street Mission S. S., for "Cortlandt Parker" scholarship, Hope School, South Dakota.....	60 00
<i>Cameron</i> —St. John's S. S.,* Domestic.....	4 00	<i>Newton</i> —Christ Church S. S.,* General.....	30 62
<i>Cape Girardeau</i> —Christ Church S. S.,* Domestic.....	1 50	<i>Orange</i> —St. Mark's S. S.,* General.....	92 34
<i>Carthage</i> —Grace S. S.,* Domestic, \$10.19; Foreign, \$10.19.....	20 38	(<i>East</i>)—St. Paul's, Wo. Aux., Sp. for salary of teacher, Rock Hill, S. C.....	25 00
<i>Chillicothe</i> —Grace, Domestic and Foreign..	1 40	<i>Short Hills</i> —Christ Church, Foreign.....	2 00
<i>Clarksville</i> —Grace S. S.,* Domestic, \$1.31; Foreign, \$1.30.....	2 61	<i>Summit</i> —Calvary, Children's Missionary Society, Wo. Aux., Sp. for Grace Hospital, Seattle, Washington Territory... ..	10 00
<i>Clinton</i> —St. Paul's S. S.,* Domestic, \$2; Foreign, \$2.....	4 00	<i>Miscellaneous</i> —Wo. Aux., for Bible readers in Osaka, Japan.....	108 85
<i>De Soto</i> —Trinity Church S. S.,* Domestic, \$1.85; Foreign, \$1.85.....	3 70	Wo. Aux., Sp. for Domestic Contingent Fund.....	18 32
<i>Fayette</i> —St. Mary's, Sp. for Utah.....	7 00	NEW HAMPSHIRE—\$84.03	
<i>Ironton</i> —St. Paul's S. S.,* Domestic, \$2; Foreign, \$2.....	4 00	<i>Ashland</i> —St. Mark's, Domestic, \$1; Foreign, \$2.....	3 00
<i>Kansas City</i> —Grace S. S.,* Domestic.....	86 70	<i>Concord</i> —St. Paul's School Chapel S. S., for "Neighbors" scholarship, High School, Cavalla, Africa.....	10 00
St. Mary's S. S.,* Domestic, \$4.29; Foreign, \$4.29.....	8 58	<i>Exceter</i> —Christ Church, Wo. Aux., Sp. for new church at Wuchang, China.....	2 00
<i>Kirkwood</i> —Grace S. S.,* Domestic, \$5.17; Foreign, \$5.16.....	10 23	<i>Keene</i> —St. James', Indian.....	25 00
<i>King City</i> —St. Alban's S. S.,* Domestic, \$2.50; Foreign, \$2.50.....	5 00	<i>Nashua</i> —Church of the Good Shepherd S.	
<i>Lebanon</i> —Trinity Church,* Domestic, \$2.55; S. S., General, \$11.....	13 55		
<i>Lee's Summit</i> —St. Paul's S. S.,* Domestic, \$2.38; Foreign, \$2.37.....	4 75		
<i>Monroe</i> —St. Jude's S. S.,* Domestic, \$7; Foreign, \$7.....	14 00		
<i>Montgomery</i> —Church of the Holy Comforter S. S.,* Domestic, \$1; Foreign, \$1.....	2 00		
<i>Nevada</i> —All Saints' S. S.,* Domestic, \$5.20; Foreign, \$5.20.....	10 40		
<i>Palmyra</i> —St. Paul's S. S.,* Domestic, \$1.50;			

S., Domestic.....	21 75	Lucy D. Akerly, for "Elmire Du Bois" scholarship, Cape Mount School, Africa, \$25; Sp. for Bishop Whipple's Indians, \$5.....	42 00
<i>Tilton</i> —Trinity Church, Domestic, of which S. S., \$4.....	8 00	<i>New Rochelle</i> —Trinity Church S. S.,* General.....	65 04
<i>Wolboro Junction</i> —St. John Baptist's, Domestic, \$5.71; Foreign, \$8.57.....	14 28	<i>New York</i> —All Angels', Mrs. Hoffman, through Niobrara League, Indian.....	20 00
NEW JERSEY—\$581.07			
<i>Burlington</i> —St. Mary's, Missionary Boxes, General, \$15; S. S.,* General, \$25.....	40 00	Ascension, Woman's Missionary Association, Wo. Aux., for dispensary at Kia Ding, China.....	50 00
<i>Camden</i> —St. Paul's, Wo. Aux., Indian.....	6 50	Calvary, Mrs. S. A. Blatchford, Foreign, \$10; Mrs. H. D. Aldrich, \$100; Mrs. H. D. Wyman, \$100; for Rev. Mr. Gordon's salary, Mexico; through Rev. H. Y. Satterlee, for Japan, \$100; S. S.,* General (additional), 55 cts.; Mrs. J. G. King, Wo. Aux., for Hoffman Institute Building Fund, Africa, \$5; Niobrara League, for Mrs. Kinney's salary, South Dakota, \$50	365 55
<i>Chew's Landing</i> —St. John's, for work at Wuchang, China.....	4 20	Christ Church, Mrs. W. G. Davies, General, \$1.30; Wo. Aux., Domestic, \$25.51; Hoffman Institute Building Fund, Africa, \$27; General, \$2; Sp. for Domestic Contingent Fund, \$10; Sp. for Domestic Lending Library, \$2; Niobrara League, for "Olivia M. Cutting" scholarship, St. John's School, South Dakota, \$60...	127 81
<i>Elizabeth</i> —Christ Church, Domestic, \$7.46; Indian, \$3.76; Colored, \$10.89; S. S., Foreign, \$15.93.....	38 04	Emmanuel Church S. S., Wo. Aux., Indian, North Dakota.....	2 00
<i>Fair Haven</i> —Holy Communion Chapel, General.....	18 08	Epiphany, Wo. Aux., Domestic, \$7.45; Hoffman Institute Building Fund, \$13.51	20 96
<i>Florence</i> —St. Stephen's, Indian, \$3.06; Colored, \$3.06.....	6 12	Grace, through Niobrara League, for "Cornelius Kingsland memorial" scholarship, St. Paul's School, South Dakota, \$60; Ladies' Indian Society, for salary of teacher, South Dakota, \$40; S. S., for "Alonzo Potter" scholarship, St. John's School, South Dakota, \$60; Junior Society, Wo. Aux., Hoffman Institute Building Fund, \$66 45.....	226 45
<i>Freehold</i> —St. Peter's S. S.,* Domestic.....	6 56	Grace Chapel S. S.,* for Rev. J. A. McBride's work, Aberdeen, South Dakota, \$100; Domestic, \$90.14.....	190 14
<i>Merchantville</i> —Grace, Wo. Aux., Indian.....	2 50	Heavenly Rest, Wo. Aux., for "Pure in Heart" scholarship, St. Agnes' School, Osaka, \$40; Hoffman Institute Building Fund, \$50; S. S.,* General, \$50.....	140 00
<i>Mount Holly</i> —Trinity Church, for "Perin-chief Memorial" scholarship, St. Agnes' School, Osaka, Japan, \$40; S. S., for "Risdon" scholarship, Cape Mount School, Africa, \$25.....	65 00	Holy Apostles', Wo. Aux., Sp. for Domestic Contingent Fund.....	10 00
<i>Plainfield</i> —Grace S. S.,* General.....	20 88	Holy Communion, Domestic, \$400; Foreign, \$100; Domestic and Foreign, \$40.....	540 00
<i>(North)</i> —Holy Cross, Foreign.....	34 58	Holy Trinity Church, Ladies' Missionary Society, Wo. Aux., for "Lydia Mary Fay" scholarship, Jane Bohlen Memorial School, Wuchang, \$50; Young Ladies' Mission Band, for "W. W. Kirkby" scholarship, Cape Mount School, Africa, \$25; "Warren" scholarship, Trinity Divinity School, Tokio, \$20; Woman's Missionary Society, for Hoffman Institute Building Fund, \$10; S. S., General, \$37.81.....	162 81
<i>Princeton</i> —Trinity Church, Foreign, \$38.06; Wo. Aux., Sp. for Domestic Contingent Fund, \$10.....	48 06	<i>(Harlem)</i> —Holy Trinity Church, Young Ladies' Bible-class, Wo. Aux., for "Randolph McKim" scholarship, Cape Mount School, Africa, \$25; Young Ladies' Foreign Mission Band, Wo. Aux., Sp. for Foreign Lending Library, \$3.....	28 00
N. J. Branch Wo. Aux., Foreign.....	3 90	Incarnation, Missionary League, Sp. for Rev. Wm. C. Gray's Colored work, Nashville, Tenn., \$18; Wo. Aux., for Hoffman Institute Building Fund, \$30; salary of lady in Japan, \$25; Niobrara League, Indian, \$30; S. S., for "Incarnation" scholarship, St. Margaret's School, Tokio, \$40; "Montgomery" scholarship, St. John's College, Shanghai, \$40.....	208 00
<i>Riverton</i> —Christ Church, General.....	20 00	St. Ann's, Foreign, \$4; Wo. Aux., Japan, \$12; Miss Nelson, through Niobrara League, Indian, \$5.....	21 00
<i>Rumson Neck</i> —St. George's, Domestic, \$20; Indian, \$20; Colored, \$20.33; Foreign, \$20.....	80 33	<i>(Harlem)</i> —St. Andrew's Woman's Missionary Society, for Hoffman Institute Building Fund, \$25; Wo. Aux., Sp. for Miss Mailes, for support of orphan boy, \$25.....	50 00
<i>Somerville</i> —St. John's S. S.,* General.....	4 00	St. Augustine's Chapel S. S.,* (additional), General.....	25
<i>South Amboy</i> —Christ Church and Doane Memorial Sunday-schools,* Domestic, \$24.13; Foreign, \$24.13; Sp. for Grace Church, Montevideo, \$5; Sp. for church at West Point, Mississippi, \$5.....	58 26	St. Bartholomew's, through Niobrara League, for "Bishop Hare" scholar-	
Doane Memorial Chapel, Indian.....	5 20		
<i>Trenton</i> —St. Michael's S. S., for "William H. Neilson" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; General,* \$13.86; Sp. for scholarship in Utah, \$40.....	93 86		
<i>Miscellaneous</i> —Wo. Aux., Sp. for one year's support of little Japanese boy, Osaka...	25 00		
NEW YORK—\$6,149.26			
<i>Brewster's</i> —St. Andrew's, Indian.....	5 00		
<i>City Island</i> —Grace, Domestic.....	1 53		
<i>Clifton</i> —St. John's, Wo. Aux., Africa, \$50; St. Mary's Hall, Shanghai, China, \$3; S. S., Sp. for Rev. W. A. Fair, Africa, \$50. St. Simon's Mission S. S., Wo. Aux., Sp. for Rev. W. A. Fair.....	103 00		
Mrs. H. B. Bates, Domestic.....	4 00		
<i>Dobb's Ferry</i> —Zion S. S.,* General.....	23 27		
<i>Irvington-on-Hudson</i> —St. Barnabas', General, \$81; Ladies' Missionary Association for Hoffman Institute, Africa, \$110.....	171 00		
<i>Madalin</i> —Trinity Church, Wo. Aux., Sp. for Rev. J. McKim, for Japan, \$15; Woman's Missionary Association, for Hoffman Institute Building Fund, \$10.81; S. S.,* General, \$18.43.....	44 24		
<i>Mamaroneck</i> —St. Thomas'.....			
<i>Milton</i> —All Saints' S. S.,* General.....	9 00		
<i>Matteawan</i> —St. Luke's, "A Communicant," Domestic, \$14; Foreign, \$6; Women's Bible-class, for support of Bible woman, Japan, \$16.....	36 00		
<i>New Brighton</i> —Christ Church, Wo. Aux., Africa, \$15; Mrs. C. Congdon, In Memoriam, Africa, \$3.....	18 00		
Miss A. T. Low, General.....	5 00		
<i>Newburgh</i> —St. George's, Mrs. Banks and others, through Niobrara League, Indian, \$8; Wo. Aux., Domestic, \$6; Miss			

† In the June SPIRIT OF MISSIONS \$19.38 was acknowledged from the Woman's Missionary Association of this church, Special for Bishop Brown. The item should have read Special for Bishop Brown, \$15.55; Domestic Missions, \$38.83.

ship, Hope School, South Dakota, \$30;	
Missionary Guild, through Wo. Aux.,	
Indian, South Dakota, \$53.51; salary of	
Mrs. Laning's Bible woman, Osaka,	
\$36; Miss Juliet C. Smith, for "Bishop	
Clarkson Memorial" scholarship, Cape	
Mount School, Africa, \$12.50.....	162 01
St. Chrysostom's Chapel, Domestic (of	
which S. S.* \$104.92; Missionary Boxes,	
(\$11.28) \$154.25; Colored, \$20.49; Foreign,	
\$67.70.....	242 44
St. George's, Wo. Aux., Indian, \$77; Col-	
ored, \$3; Mission Aid Society, for Chi-	
nese Bible woman, \$50.....	130 00
St. James', Foreign.....	261 32
(Fordham)—St. James', Foreign, \$26.88;	
S. S., General, \$51.50; Wo. Aux., for	
Hoffman Institute Building Fund, \$43.35	
121 73	
St. John Evangelist, Wo. Aux., In Mem-	
orial Bishop Wainwright, for Mrs.	
Brierley's work, Africa, \$16; "A Mem-	
ber," Sp. for Mrs. Brierley's work,	
Africa, \$18.....	34 00
St. Luke's S. S.,* Domestic.....	50 00
St. Mark's, Mrs. Austen, Wo. Aux., for	
Hoffman Institute Building Fund, \$5; H.	
B. Renwick, for salary Rev. Mr. Gordon,	
Mexico, \$250.....	255 00
St. Peter's, Woman's Missionary Society,	
Domestic.....	30 00
St. Philip's S. S.,* General.....	48 89
St. Thomas', Wo. Aux., Sp. for Domestic	
Contingent Fund, \$10; Niobrara League,	
Sp. for Bishop Talbot, for Rev. Mr. Robert-	
s' Indian work, \$20; Ladies' Mission-	
ary Society, In Memoriam Bishop Lee,	
for Rev. Mr. Gordon's salary, Mexico,	
\$100; through Niobrara League, for St.	
Mary's School, South Dakota, \$60; Rev.	
Mr. Cleveland, Flandreau, South Da-	
kota, \$100; Men's Faith Society, \$50;	
Wo. Aux., Ladies' Foreign Missionary	
Association, for Mrs. Brierley's salary,	
Cape Mount, Africa, \$50; "St. Thomas'"	
scholarship, St. Margaret's School, To-	
kyo, \$40; Sp. for Clergymen's Insur-	
ance Fund, \$25; Young Ladies' For-	
eign Missionary Society, for Mexico, \$30	
485 00	
St. Timothy's (and Calvary, Summit, N.J.,)	
through Niobrara League, for "Dr.	
George J. Geer Memorial" scholarship,	
St. Mary's School, South Dakota.....	60 00
Transfiguration, Niobrara League, for	
Choteau Creek, South Dakota.....	4 00
Trinity Parish, St. Paul's Chapel, "A Pa-	
rishioner," Domestic.....	200 00
Trinity Chapel, Niobrara League, for sup-	
port of Miss Francis, Hope School,	
South Dakota, \$72; Wo. Aux., for Hoff-	
man Institute, Africa, \$10; "Charles T.	
Olmsted" (Theological) scholarship, St.	
John's College, Shanghai, \$100; Sp. for	
Trinity Chapel bed, Elizabeth Bunn Me-	
morial Hospital, Wuchang, China, \$30..	
212 00	
Zion, Niobrara League, for "Zion" schol-	
arship, St. John's School, South Dakota..	
00 00	
Lenten League, through Niobrara League,	
for "Augusta Astor" scholarship, Hope	
School, South Dakota, \$60; "Lenten	
League" scholarship, St. Paul's School,	
South Dakota, \$60.....	120 00
Miss A. B. Halsted, Indian, \$100; General,	
\$10.....	110 00
Mrs. J. H. H. Ten Broeck, Niobrara	
League, for "Ten Broeck" scholarship,	
Hope School, South Dakota.....	60 00
"Z.," Domestic.....	50 00
Rev. L. Waterman, General.....	50 00
Young Woman's Home, Wo. Aux., for	
"Rev. H. Marsh" scholarship, Cape	
Mount School, Africa.....	25 00
Margaret A. Duane, for "Howard Duane"	
scholarship, St. Timothy's School,	
Osaka.....	20 00
Mrs. Samuel Lawrence, Domestic.....	15 00
"Four Working Girls," Wo. Aux., Sp. for	
Mrs. Laning, Osaka.....	12 00
Mrs. Samuel Lawrence, through Niobrara	
League, Sp. for Bishop Talbot's work..	
10 00	
Miss Cotheal, through Niobrara League,	
Sp. for Bishop Talbot's work.....	10 00
Miss Collins, through Niobrara League,	
Indian.....	10 00
Ann H. Laight, Domestic.....	10 00
Miss Hamersley's S. S. Class,* Wo. Aux.,	
Domestic.....	9 42
Miss C. Cushman, Sp. for Rev. W. A. Fair,	
Africa.....	6 00
Mrs. H. Van Rensselaer, Niobrara League,	
Sp. for Rev. Mr. Cook's horses.....	5 00
"Anonymous," Domestic.....	2 00
2 00	
Patterson—Christ Church, Indian.....	2 00
Peekskill—St. Peter's S. S., Wo. Aux., for	
"St. Peter's" scholarship, Orphan Asy-	
lum, Cape Palmas, Africa.....	25 00
Poughkeepsie—Church of the Holy Com-	
forter, Domestic, \$15.12; Wo. Aux., Do-	
mestic, \$6.....	21 12
22 00	
Red Hook—(Tivoli) St. Paul's S. S.,* General..	
Richmond—St. Andrew's Wo. Aux., Africa..	
11 20	
Eye—Christ Church, Wo. Aux., Sp. for	
scholarship in Utah, \$40; Sp. for Bishop	
Garrett's School, Northern Texas, \$65.10	
105 10	
St. John's—St. John the Evangelist, Col-	
ored.....	86
Saugerties—Trinity Church S. S., for "John	
Jacob Robertson" scholarship, High	
School, Cavalla, Africa.....	45 04
Sing Sing—St. Paul's, Foreign.....	60 00
Trinity Church, General.....	30 25
Staatsburg—St. Margaret's, Girls' Guild,	
Wo. Aux., Sp. toward support of Flor-	
ence Williams, St. Augustine's Normal	
School, Raleigh, N. C.....	2 50
Tarrytown—Christ Church, Wo. Aux., Sp.	
for Domestic Contingent Fund.....	5 00
West Brighton—Ascension, Wo. Aux., Af-	
rica.....	24 25
Westchester—St. Peter's, Miss A. Farquhar,	
through Niobrara League, Indian.....	5 00
Wilmot—St. John's S. S.,* General.....	7 08
Yonkers—St. John's, Niobrara League, In-	
dian, \$5; Mrs. J. H. Clark, (Domestic,	
\$30; Colored, \$20), \$100.....	105 00
St. Paul's, Wo. Aux., Sp. for Domestic	
Contingent Fund.....	3 00
Wo. Aux., Sp. for work in Haiti.....	7 00
Miscellaneous—S. I., Niobrara League, for	
"Staten Island" scholarship, St. John's	
School, South Dakota, \$60; for Bishop	
Hare, \$10.....	70 00
"A Churchman," Domestic.....	2 00
"Layman," Foreign.....	1 00
"Anonymous," Wo. Aux., Sp. for Domes-	
tic Contingent Fund.....	1 00
NORTH CAROLINA—\$97.25	
Burlington—St. Athanasius, Domestic, \$2;	
Foreign, \$2.....	4 00
Charlotte—St. Peter's S. S.,* General.....	61 31
St. Michael's and All Angels' Church and	
S. S., Colored.....	5 00
Edgecombe Co.—St. Mary's Mission, Indian..	
1 08	
Mecklenburg Co.—St. Mark's Mission, Gen-	
eral.....	1 50
Monroe—St. Paul's Mission, General.....	95
Rutherfordton—St. Paul's Mission, General,	
of which S. S., 79 cts.....	3 79
Tarboro—St. Luke's, Colored, of which S.	
S., Missionary Helpers, \$1.....	3 00
Winston—St. Paul's S. S.,* General.....	16 92
OHIO—\$610.67	
Ashtabula—St. Peter's, Wo. Aux., for Col-	
ored schools in Georgia.....	5 00
Cleveland—St. John's S. S.,* Domestic.....	23 57
St. Mark's, Indian, \$1.83; Colored, \$1.84..	
3 69	
St. Paul's, Domestic, \$181.92; Foreign,	
\$116.25.....	248 17
Trinity Church S. S.,* Domestic.....	50 90
Anne Haydn, Missionary Box, Foreign..	
1 88	
Elyria—St. Andrew's, Foreign.....	13 57
Galion—Grace, Colored.....	1 68
Gambier—Rev. L. P. McDonald, Domestic,	
\$10; Colored, \$5; Foreign, \$5.....	20 00
Huron—Christ Church, Wo. Aux., for Col-	
ored Schools in Georgia, \$5; "Julia Be-	
dell" scholarship, St. John's College,	
China, \$10.....	15 00

<i>Mount Vernon</i> —St. Paul's (including S. S., \$104.54 and S. S.* \$32.53); Domestic, \$37.27; Foreign, \$32.27; General, \$32.53; Sp. for scholarship in Utah, \$40.....	142 07	mestic, \$18; Colored, \$25; Sp. for Rev. J. Hewitt, Fremont, Nebraska, \$10.....	58 00
<i>Ravenna</i> —Grace, Domestic, \$8; Foreign, \$8.....	16 00	(<i>Germantown</i>)—Calvary S. S.* for "Calvary" scholarship, St. Mary's School, South Dakota.....	60 00
<i>Stuebenville</i> —St. Paul's, Wo. Aux., for Colored Schools in Georgia.....	5 00	(<i>West</i>)—† Calvary Monumental, Indian Hope Association, Indian.....	39 00
<i>Toledo</i> —Trinity Church, Wo. Aux., for Colored Schools in Georgia, \$10; "Bishop Bedell" scholarship, St. John's College, Shanghai, China, \$10; Sp. for Turtle Mountain Indians, \$10.....	30 00	Christ Church, Indian Hope Association, Indian.....	3 00
<i>Warren</i> —Christ Church, "Light Seekers," for "St. James'" scholarship, Jane Bohlen School, Wuchang, China.....	10 00	Christ Church Chapel S. S.* Indian.....	23 91
<i>Wooster</i> —St. James' S. S.* General.....	24 14	(<i>Germantown</i>)—Christ Church, Bishop Hare, \$50; Sp. for Bishop Morris, \$50; S. S. Wo. Aux., for "Christ Church" scholarship, St. John's College, Shanghai, China, \$40.....	140 00
PENNSYLVANIA—7,664.04		Christ Church Hospital, Wo. Aux., for Rev. J. McKim's work, Japan.....	6 50
<i>Andalusia</i> —All Saints' S. S.* General....	40 00	Covenant, Indian Hope Association, Indian, \$15; "A Member," through Wo. Aux., for Miss Mailes' salary, \$25; S. S. for "Covenant S. S.," scholarship, Hope School, South Dakota, \$60.....	100 00
Chapel of the Redeemer, Indian, \$3.11; Colored, \$3.11.....	6 22	Crucifixion S. S.* for "Bishop Holly" scholarship, Cape Mount School, Africa (<i>Holmesburg</i>)—Emmanuel Church, Indian Hope Association, Indian (of which S. S., \$11.12; Infant Class, \$2) \$23.12; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2.....	25 00
<i>Ardmore</i> —St. Mary's S. S.* General, \$25.11; Sp. for Rev. S. C. Partridge's work, Wuchang, China, \$16.....	41 11	(<i>Kensington</i>)—Emmanuel Church S. S.* Sp. for Bishop Brewer.....	32 41
<i>Bryn Mawr</i> —Church of the Redeemer, Domestic, \$100.98; W. G. Thomas, General \$50.....	450 98	Epiphany, Indian Hope Association, Indian.....	100 75
<i>Centerville</i> —Trinity Church S. S.* Domestic.....	12 48	Epiphany S. S.* General.....	123 84
<i>Cheltenham</i> —St. Paul's S. S., Foreign, \$12.50; Bishop Williams, Japan, \$25; Rev. E. H. Thomson, China, \$25.....	62 50	Epiphany Chapel S. S.* Sp. for Bishop Peterkin, West Virginia, for hospital work.....	32 78
<i>Chester</i> —St. Luke's S. S.* Sp. for Persian sufferers, \$5; Sp. for Bishop Kip, \$5; Sp. for Bishop Talbot, \$5.....	15 00	Episcopal Hospital Mission, Wm. Welsh Bible-class, Domestic, \$10; Indian Hope Association, for "Alonzo Potter Memorial" scholarship, St. Paul's School, South Dakota, \$30; "Vaughan" scholarship, \$30; "M. A. DeW. Howe" scholarship, St. John's School, South Dakota, \$30; S. S.* General, \$30.24; Sp. for Rev. Mr. Alston, Charlotte, N. C., \$6.....	156 24
St. Paul's S. S.* Domestic, \$50; Foreign, \$50.....	100 00	Church of the Good Shepherd S. S.* General.....	10 00
<i>Coatesville</i> —Trinity Church S. S.* Domestic, \$26.42; Foreign, \$26.42.....	52 84	Grace, through Indian Hope Association, Indian, \$65; S. S.* Domestic, \$90.65; Foreign, \$90.60.....	246 15
<i>Concord</i> —St. John's, General, of which S. S.* \$3.....	8 00	(<i>Mt. Airy</i>)—Grace S. S.* Colored, \$17.57; Africa, \$11.75; China, \$5.60; Japan, \$11.98; Henry J. La Rue, scholarship, Hope School, South Dakota, \$60.....	106 90
<i>Conshohocken</i> —Calvary, Indian Hope Association, Indian.....	3 00	Holy Apostles' S. S., for Bishop Payne Divinity School, Petersburg, Va., \$50; Japan, \$50; Sp. for Bishop Vail, \$50; Sp. for Bishop Whipple, \$50; Sp. for Bishop Whipple's Work for Indian children \$25; Bishop Williams, Japan, little children, \$25.....	250 00
<i>Downingtown</i> —St. James', Indian Hope Association, Indian.....	21 00	Memorial Church of the Holy Comforter, "A Member," Sp. for school at St. Elizabeth's Mission Station, Standing Rock, South Dakota, \$5; S. S.* Sp. for scholarship in Utah, \$0.....	55 00
<i>Doylestown</i> —St. Paul's S. S.* Domestic....	8 60	Holy Communion Memorial Chapel S. S.* Sp. for Bishop Talbot.....	44 84
<i>Jenkintown</i> —Church of Our Saviour S. S.* for "R. F. Colton" scholarship, Bishop Boone Memorial School, China.....	40 00	Holy Trinity Church, Wo. Aux., for "Bishop Whitaker" scholarship, Cape Mount School, Africa, \$5; Miss Mailes' salary, \$22.50; St. Barnabas' Hospital, Osaka, Japan, \$2.50; Indian Hope Association, Indian, \$59; "Bishop Clarkson" scholarship, \$60; "Bishop Whipple" scholarship, \$60; St. John's School, South Dakota; S. S.* General, \$61.52....	270 52
<i>Kennett Square</i> —Advent S. S.* Sp. for Bishop Morris' work at Toledo, Oregon.....	10 00	Holy Trinity Memorial S. S.* General....	56 86
<i>Lower Merion</i> —St. John's S. S.* for educational work, Africa, \$40; Japan, \$40; "St. John's" scholarship, St. Mary's School, South Dakota, \$60; "Rev. C. C. Parker" scholarship, St. Paul's School, South Dakota, \$60; Sp. for scholarship in Utah, \$40.....	240 00	Holy Trinity (Colored) S. S.* Colored....	32 00
<i>Marcus Hook</i> —St. Matthew's S. S.* General.....	46 00	Incarnation S. S., Domestic, \$50; Indian, \$50; Mrs. Brent, Colored, \$25; China, \$25.....	150 00
<i>Media</i> —Christ Church S. S., Indian Hope Association, Indian.....	15 00	Church of the Mediator S. S.* for Bishop	
<i>Newtown</i> —St. Luke's S. S.* Domestic.....	7 00		
<i>Norristown</i> —St. John's, Indian Hope Association, Indian.....	16 50		
<i>Philadelphia</i> —Advent S. S.* General.....	102 68		
Memorial Church of the Advocate S. S.* General, \$18.37; Sp. for Bishop Perry, \$25.....	43 37		
(<i>Moyamensing</i>)—All Saints', Domestic and Foreign, \$23.64; S. S.* for "John Cotter" scholarship, \$25; "Georgie Duhring" scholarship, Cape Mount School, Africa, \$35; "B. A. Latimer" scholarship, Bishop Boone Memorial School, China, \$40; "Ann Ritchie" scholarship, St. Margaret's School, Tokio, Japan, \$40; Sp. for Bishop Pierce, \$10.....	163 64		
(<i>Lower Dublin</i>)—All Saints', Domestic, \$40.22; Indian, \$20; Colored, \$21.49.....	81 71		
All Souls' (Deaf) Mission, General.....	10 00		
Ascension, Indian Hope Association, Indian, \$39; S. S.* Domestic, \$7.50.....	46 50		
Atonement, Foreign, \$20; Indian Hope Association, Indian, \$24; S. S.* Domestic, \$36.33; Foreign, \$6.34.....	116 67		
Burd Orphan Asylum, through Indian Hope Association, Indian, \$5; S. S.* Do-			

† In the JUNE SPIRIT OF MISSIONS, \$25, for Domestic Missions; \$21, for Foreign Missions, and \$15 from Rector's Bible-class, Special for work at Wuchang, China, from this parish, were by error credited to Calvary Church, Germantown, Philadelphia, Pa.

Ferguson	66 06	Zion S. S., Colored	40 00
Church of the Messiah S. S.,* Africa, \$10; Sp. for Bishop Paddock, Washington Territory, \$11.57	21 57	Mrs. E. M. Foster, for Rev. J. McKim's work, Japan, \$25; Foreign, \$75	100 00
Church of the Nativity S. S.,* for "Nativity" scholarship, St. Mary's School, South Dakota, \$60; "Nativity" scholarship, Baird Hall, Shanghai, China, \$40; Wo. Aux., Domestic, \$20.60	120 60	Mrs. T. H. Morris, for "Paulo Post" (In Memoriam) scholarship, St. Mary's School, South Dakota	60 00
Redemption S. S.,* Domestic, \$15; Foreign, \$10	25 00	Mary McPartland, Domestic, \$5; Foreign, \$5	10 00
(Roxborough)—St. Alban's S. S.,* Domestic, \$5; Indian, \$5; Foreign, \$5	15 00	Radnor—Church of the Good Shepherd S. S.,* Sp. for Bishop Talbot	8 25
(Kensington)—St. Barnabas', Infant Class, through Indian Hope Association, Indian	20 00	St. Martin's S. S.,* Indian, \$1.50; Theological Seminary, Tokio, Japan, \$25.52	27 02
(Manayunk)—St. David's S. S.,* Domestic, \$50; Indian, \$25; Colored, \$25; Foreign, \$50	150 00	Ridley Park—Christ Church S. S.,* General	10 00
St. George's S. S., General	17 50	Torresdale—Chapel of the Redeemer S. S.,* General	27 24
St. James', Domestic (of which Young Ladies' Bible-class, \$8), \$208; Colored, \$100; Indian Hope Association, Indian, \$95; Foreign, \$100	508 00	Upper Merion—Christ Church S. S.,* Colored, \$13.80; Japan, \$13.80	27 60
(Hestonville)—St. James S. S.,* Domestic, \$8; Indian, \$8; Colored, \$8; Foreign, \$8	32 00	Upper Providence—St. Paul's Memorial, Indian, \$10.52; S. S.,* General, \$7.22	17 74
(Kingessing)—St. James' S. S.,* Domestic	35 70	Weldon—St. Peter's S. S.,* General	30 00
(N. Liberties)—St. John's, Indian Hope Association, Indian, \$10; S. S.,* Sp. for Good Samaritan Hospital, Portland, Oregon, \$15	25 00	West Chester—Holy Trinity Church, Wo. Aux., Africa, \$40; China, \$40; S. S.,* for "W. J. McCormick" scholarship, Hope School, South Dakota, \$60; Foreign, \$48.50	188 50
(Southwark)—St. John the Evangelist S. S., Domestic, \$25; Foreign, \$25	50 00	Miscellaneous—Wo. Aux., Sp. for quilt for the late Miss Purple's school, Shanghai, China	50 00
St. Luke's, Indian	50 00	PITTSBURGH—\$516.24	
St. Luke's, Indian Hope Association, Indian, \$5; Miss M. Lewis, for "St. Luke's" scholarship, Duane Hall, Shanghai, China, \$40	45 00	Brownsville—Christ Church, Domestic, \$50; Indian, \$10; Colored, \$10; Foreign, \$50	120 00
(Bustleton)—St. Luke's S. S.,* Domestic, \$37.75; Foreign, \$36.75	74 50	Erie—St. Paul's, General	9 48
(Germantown)—St. Luke's, Domestic, \$203.52; Foreign, \$240	443 52	Pittsburgh—Calvary, "A Member," Wo. Aux., In Memoriam "E. N. B.," Sp. for support of child in St. Mary's Orphanage, Shanghai, China, \$40; Benevolent Society, for Mrs. T. B. Clarkson's salary, South Carolina, \$25; General, \$103.75; S. S., Indian, \$6.01; "Calvary" scholarship, St. John's School, South Dakota, \$60; "Calvary S. S." scholarship, Hoffman Institute, Africa, \$75; "Calvary S. S." scholarship, Baird Hall, Shanghai, China, \$40	349 76
St. Mark's, Indian Hope Association, Indian, \$2; Wo. Aux., for Miss Malles' salary, \$41	43 00	Renovo—Church of the Good Shepherd, Domestic, \$12; Foreign, \$12	24 00
(Frankford)—St. Mark's, Foreign, \$92.50; Indian Hope Association, Indian, \$8; S. S., for Bishop Paddock, Washington Territory, \$25; Nevada and Utah, \$25; Nebraska, \$25; Africa, \$35	210 50	Smethport—St. Luke's, Domestic, \$4; Colored, \$5; Foreign, \$4	13 00
(West)—St. Mary's, Indian Hope Association, Indian, \$1.25; Wo. Aux., for Mrs. Brierley, Africa, \$5; Sp. for endowment of "Bishop Stevens" scholarship, \$3	9 25	QUINCY—\$10.53	
(Germantown)—St. Matthias' S. S.,* for "Benjamin Hay" scholarship, Hope School, South Dakota	60 00	Limestone—Christ Church, Indian, \$5.27; Colored, \$5.26	10 53
St. Michael's, Wo. Aux., Domestic	14 00	RHODE ISLAND—\$100,980.19	
St. Peter's, General, \$16; Indian Hope Association, Indian, \$10; S. S.,* General, \$35.81	61 81	Auburn—†Ascension	1 00
(Germantown)—St. Peter's, Indian Hope Association, for "H. H. Houston" scholarship, Hope School, South Dakota, \$7; Indian, \$5; Wo. Aux., for Miss Malles' salary, \$5; S. S.,* Domestic, \$25; Indian, \$25; Colored, \$25; Foreign, \$25	117 00	Bristol—St. Michael's, "A Family" for "Griswold" scholarship, St. Margaret's School, Japan	80 00
St. Simon's Mission S. S.,* General	7 20	Newport—Emmanuel Church, Domestic, \$21.34; Foreign, \$21.34; "Darius R. Brewer" scholarship, Cape Mount School, Africa, \$25	67 68
St. Stephen's, Wo. Aux., Sp. for church at Hankow, China	5 00	St. George's, Domestic and Foreign	15 65
(Manayunk)—St. Stephen's, General, \$7.48; Sp. for Bishop Holly, \$10; Sp. for Bishop Ferguson, \$10	27 48	Mr. Harold Brown, toward the endowment of the Episcopate of the present Missionary Jurisdictions when they shall become dioceses, interest at present to be used toward salaries of Missionary Bishops	100,000 00
(Bridesburg)—St. Stephen's S. S.,* Domestic, \$8.75; Foreign, \$8.75	17 50	Pawtucket—St. Paul's, †Indian, \$1; Infant School, Foreign, \$15	16 00
(Roxborough)—St. Timothy's S. S.,* Sp. for Bishop Quintard	66 80	Trinity Church, Wo. Aux., for Mrs. Brent's salary, \$2; S. S.,* Domestic, \$20	22 00
(West)—Church of the Saviour, through Indian Hope Association, Indian, \$100; S. S.,* Domestic, \$104.79	204 79	Providence—All Saints' Memorial, Domestic, \$42.76; Indian, \$18.54; Colored, \$10.82; Mexico, \$10.08; Foreign, \$39.10	121 80
(Oxford)—Trinity, Domestic and Foreign, \$400; S. S.,* General, \$12.72	412 72	†Christ Church, Indian	2 50
(Crescentville)—Trinity Chapel S. S.,* General	68 62	†Epiphany, Indian	1 50
(West)—Trinity Church S. S., Africa, \$1.46; "W. W. Farr Memorial" scholarship, Cape Mount School, \$25; Sp.* for Rev. D. Tucker, Charlestown, West Virginia, \$111.54	138 00	Grace, Wo. Aux., for Mrs. Brent's salary, \$36; †Indian, \$135.50	171 50
		†Church of the Redeemer, Indian	2 50
		†St. James', Indian	6 50
		St. John's, Wo. Aux., for Mrs. Brent's salary, \$10; †Indian (of which two members, \$100), \$181.50	191 50
		St. Paul's, Domestic, \$8; †Indian, \$5	13 00

† St. Stephen's, Indian.....	188 00	Luke's Hospital, Denver, Col., \$1; St. Martin's Guild, Wo. Aux., Sp. for Miss Skellie's reading room, Micadale, N. C., \$10; Sp. for St. Luke's Hospital, Denver, Col., \$1; Sp.* for Miss Skellie's work, \$8.81.....	18 81
Wakefield—Ascension, Wo. Aux., for Mrs. Brent's salary.....	1 00	Newark—Trinity Church, Wo. Aux., Foreign, \$10; S. S.* for "Edward Dille Wotring Memorial" scholarship, High School, Cavalla, Africa, \$40; General, \$5.29.....	55 29
Warren—St. Mark's S. S.,* Domestic and Foreign.....	17 56	Piqua—St. James', Wo. Aux., Sp. for scholarship, Reno, Nevada, \$1; Sp. for St. Luke's Hospital, Denver, Col., \$1.....	2 00
Westerly—Christ Church, Domestic, \$50; Foreign, \$60.....	110 00	Pomeroy—Grace, Wo. Aux., for "Bishop Jaggar" scholarship, St. Mary's Hall, Shanghai, China.....	1 00
"Cash," Wo. Aux., for Mrs. Brent's salary.....	1 00	Portsmouth—All Saints', Wo. Aux., Foreign.....	3 65
SOUTH CAROLINA—\$255.66			
Allendale—Mission, Domestic, \$1; Foreign, \$1.15.....	2 15	Springfield—Christ Church, Wo. Aux., for "Bishop Jaggar" scholarship, St. Mary's Hall, Shanghai (of which Hospital workers, \$1) \$2; Sp. for scholarship in Utah, \$40; Sp. for F. C. Paddock Hospital (of which Hospital workers, \$1) \$2; S. S.* General, \$27.50.....	71 50
Berkeley—St. John's, General.....	8 30	Worthington—St. John's, Wo. Aux., General.....	5 67
Black Oak—Trinity Church, General.....	27 00	Zanesville—St. James', Wo. Aux., Domestic, \$48.16; Foreign, \$48.16.....	96 32
Brunson—Mission, Domestic.....	50	SPRINGFIELD—\$28.37	
Camden—Grace S. S.,* General.....	48 78	Alton—St. Paul's S. S.,* General.....	5 75
Charleston—Calvary S. S.,* General.....	2 48	Bloomington—St. Matthew's S. S.,* General.....	19 00
St. Luke's, General (of which Wo. Aux., \$28.44), \$41.24; Sp. for Rev. Mr. Woodman, \$27.90.....	69 14	Cairo—Church of the Redeemer, General.....	4 21
Columbia—Trinity Church S. S.,* General.....	43 33	Springfield—St. Paul's Cathedral, Domestic.....	6 41
Edisto Island—Trinity Church, General.....	10 00	TENNESSEE—\$103.45	
Georgetown—Prince George, Domestic, \$6.55; S. S.,* General, \$9.....	12 55	Brownsville—Zion, Domestic.....	5 00
Seneca—Ascension Chapel,* General.....	1 10	Collierville—A. Holden, General.....	1 00
Summerville—St. Paul's, Domestic, \$8.68; Foreign, \$6.....	14 68	Fayetteville—St. Mary Magdalene, Domestic.....	4 60
Sumter—Church of the Holy Comforter, "Tithe," Foreign.....	15 00	Memphis—Calvary S. S.,* General.....	81 20
Walterboro—St. Jude's, Foreign.....	65	Nashville—St. Ann's, Colored.....	9 65
SOUTHERN OHIO—\$657.41			
Cincinnati (Walnut Hills)—Advent, Wo. Aux., Domestic, \$31.92; Foreign, \$44.13; General, \$10.80; Sp. for scholarship in Reno, \$5; Sp. toward purchase of land for church in Decatur, Northern Texas, \$4.....	95 85	Williston—Five children of Mrs. J. W. Phillips,* Missionary Boxes, General.....	2 00
(Clifton)—Calvary, Foreign, \$40; Wo. Aux., Sp. for St. Luke's Hospital, Denver, Col., \$3; Sp. for scholarship, Seguin, Western Texas, \$5.....	48 00	TEXAS—\$5.35	
Christ Church S. S., for "Rev. Dr. Brooks" scholarship, Baird Hall, Shanghai, China.....	40 00	Beaumont—Mission, Domestic.....	3 25
(Walnut Hills)—Epiphany, Wo. Aux., Domestic, \$6.85; Foreign, \$6.85.....	13 70	Orange—Mission, Domestic.....	2 10
(Avondale)—Grace, Wo. Aux., for "Walter Halsted" scholarship, Cape Mount School, Africa, \$25; Sp. for scholarship, Seguin, Western Texas, \$3; Sp. for St. Luke's Hospital, Denver, Col., \$5.....	33 00	VERMONT—\$117.18	
St. Luke's, Wo. Aux., Sp. for scholarship, Seguin, Western Texas.....	1 00	Bennington—St. Peter's, Domestic.....	10 00
(Cumminsville)—St. Phillip's S. S.,* General.....	15 00	Cambridge—Holy Apostles', Domestic, 82 cts.; Foreign, 82 cts.....	1 64
Columbus—Church of the Good Shepherd, Foreign, \$9.95; Wo. Aux., Domestic, \$6.50; Foreign, \$6.50; Sp. for Bishop Garrett's School, \$6.51; Helping Hand, Foreign, \$3; Sp. for Bishop Garrett's School, \$3.....	34 46	East Berkshire—Calvary, Domestic, 34 cts.; Foreign, 34 cts.....	68
St. Paul's, Mission Guild, Wo. Aux., Sp. for scholarship, Seguin, Western Texas.....	1 25	Enosburgh—Christ Church, Domestic, \$1.01; Foreign, \$1.01.....	2 02
Trinity Church, Wo. Aux., for "Frances Huntington" scholarship, St. John's School, South Dakota.....	60 00	Enosburgh Falls—St. Matthew's, Domestic, 83 cts.; Foreign, 82 cts.....	1 65
Dayton—Christ Church, "L. M.," Foreign.....	1 50	Factory Point—Zion, Domestic, \$1.69; Foreign, \$1.68.....	3 37
Delaware—St. Peter's, Wo. Aux., for "Jennette Platt" scholarship, Cape Mount School, \$25; Sp. for F. C. Paddock Hospital, \$1.....	26 00	Fairhaven—St. Luke's, Domestic, \$3.50; Foreign, \$3.50.....	7 00
Glendale—Christ Church S. S.,* Domestic.....	5 00	Hydeville—St. James', Domestic, \$1.50; Foreign, \$1.50.....	3 00
Hartwell—Holy Trinity Church, Wo. Aux., for "Bishop Jaggar" scholarship, St. Mary's Hall, Shanghai, China.....	1 00	Montgomery—Union Church, Domestic, 60 cts.; Foreign, 59 cts.....	1 19
Hillsboro—St. Mary's S. S., General.....	9 85	Rutland—Trinity Church, Domestic, \$13.38; Foreign, \$13.37.....	26 75
Ironton—Christ Church, Wo. Aux., Domestic, \$2; Foreign, \$2; S. S.,* Domestic, \$8.56.....	12 56	St. Johnsbury—St. Andrew's, Domestic, \$1.18; Foreign, \$1.18.....	2 36
Lancaster—St. John's, Wo. Aux., Foreign.....	5 00	West Rutland—Grace, Domestic, \$5.76; Foreign, \$3.76.....	7 52
Mt. Auburn—Church of Our Saviour, Working Band, Wo. Aux., Sp. for St.		Miscellaneous—Wo. Aux., woman's work in Japan.....	50 00
		VIRGINIA—\$860.56	
		Accomac Co.—St. James',* Domestic and Foreign, of which S. S., \$3.....	25 10

† Of these items \$175 is for salary of Mrs. J. F. Johnstone, St. Paul's School, South Dakota.

‡ In the May SPIRIT OF MISSIONS \$25 from this church was by error credited to East Carolina.

<i>Albemarle Co.</i> —St. Anne's Parish, Christ Church, General, of which \$1.50*.....	7 50
Walker's Parish, Grace, Japan.....	57 00
<i>Alexandria Co.</i> —Episcopal High School, Missionary Society, Sp. for Jaffa.....	25 00
<i>Augusta Co.</i> —Trinity Church, Domestic and Foreign.....	87 03
<i>Botetourt Co.</i> —Botetourt Parish, St. Mark's, General.....	2 68
Woodville Parish, Trinity Church, Foreign.....	1 82
<i>Campbell Co.</i> —Lynchburgh Parish, Emmanuel Church, for Bishop Williams' work, Japan.....	10 50
<i>Chesterfield Co.</i> —Manchester Parish, Meade Memorial, Africa, \$2.68; China, \$2.68.....	5 86
<i>Elizabeth City Co.</i> —St. John's, Domestic, \$3.88; Indian, \$5.67; Colored, 56 cts.; China, 13 cts.; Foreign, 75 cts.; General, \$43.75.....	54 74
<i>Fairfax Co.</i> —Truro Parish, Pohick S. S.* Japan.....	7 90
Truro Parish, Olivet S. S.,* Japan.....	3 70
<i>Frederick Co.</i> —Frederick Parish, Christ Church, Domestic, \$57.42; Foreign, \$35.16.....	92 58
<i>Hanover Co.</i> —“Hanover,” General.....	15 00
<i>Henrico Co.</i> —Henrico Parish, St. John's S. S., for “Eliza Carrington” scholarship, Baird Hall, China, \$40; “Solomon Memorial” scholarship, Cape Mount School, Africa, \$25.....	65 00
Henrico Parish, Moore Memorial Church, Foreign, of which Mrs. Myers, \$6.....	36 00
“In Thanksgiving,” General.....	2 00
<i>Loudoun Co.</i> —Shelbourne Parish, St. James', “A Friend,” for Bishop Whipple's Indian work, \$10; S. S., for “Matthew Harrison” scholarship, Bishop Boone Memorial School, Wuchang, China, \$40.....	50 00
<i>Nansemond Co.</i> —Upper Suffolk Parish, St. Paul's, General, of which Rev. D. Hooff, \$5.....	10 00
Lower Suffolk Parish, The Glebe Church, General.....	4 50
<i>Norfolk Co.</i> —Elizabeth River Parish, St. Paul's, Japan, \$32.50; S. S., for “Okeon Memorial” scholarship, St. Paul's School, Tokio, Japan, \$40; General, \$10.....	82 50
Wo. Aux., “Bishop Meade” scholarship, St. Mary's Hall, Shanghai, China.....	40 00
<i>Pittsylvania Co.</i> —Camden Parish, Epiphany, Domestic, \$18.89; Foreign, \$20.39; S. S., Domestic, \$16.49; Foreign, \$16.49.....	72 26
<i>Pulaski Co.</i> —Pulaski Parish, Emmanuel Church, Domestic and Foreign.....	6 23
McGill Memorial, Domestic and Foreign.....	5 61
<i>Roanoke Co.</i> —Salem Parish, St. Paul's, Foreign, \$5; Wo. Aux., for “St. Paul's” scholarship, Cape Mount School, Africa, \$25.....	30 00
<i>Rockbridge Co.</i> —“A Student,” for Mexico.....	1 00
<i>Warwick Co.</i> —Warwick Parish, Newport News S. S., Foreign.....	2 10
Warwick Parish, Emmanuel Church, Domestic.....	1 75
<i>Washington Co.</i> —Holston Parish, St. Thomas', Foreign, \$24.84; S. S., in memory of Katie Redman, Sp. for Bishop Ferguson's work, Africa, \$5.....	29 84
<i>Wythe Co.</i> —Wythe Parish, St. John's, Domestic, \$13.69; Foreign (of which Rev. M. P. Logan, \$4) \$12.17.....	25 86

WESTERN MICHIGAN—\$153.11

<i>Allegan</i> —Church of the Good Shepherd, Indian, \$1.93; Colored, \$1.92.....	3 85
<i>Coldwater</i> —St. Mark's, Indian, \$7; Colored, \$7.....	14 00
<i>East Jordan</i> —Mission S. S., Domestic and Foreign.....	2 03
<i>Grand Haven</i> —St. John's, General.....	2 58
<i>Grand Rapids</i> —St. Mark's, Indian, \$25; S. S., Indian, \$9.83; Colored, \$8.83; General, \$8.83; Domestic and Foreign, \$36.94; “Bishop Gillespie” scholarship, St. Margaret's School, Tokio, Japan, \$2.....	91 43
<i>Homer</i> —Christ Church, Domestic.....	2 00

<i>Marshall</i> —Trinity Church, Indian, 75 cts.; General, \$10.80.....	11 55
<i>Muskegon</i> —St. Paul's, Indian, \$3; Colored, \$3; S. S., Foreign, \$15.50.....	21 50
<i>Saugatuck</i> —All Saints', General.....	2 05
<i>Union City</i> —Grace, Domestic, \$1.06; Foreign, \$1.06.....	2 12

WESTERN NEW YORK—\$414.74

<i>Batavia</i> —St. James', Foreign, \$16.08; S. S.,* Domestic, \$29.85.....	45 93
<i>Buffalo</i> —Trinity Church, Domestic (of which S. S., \$85.63) \$185.63; Alaska, \$10; “A Friend,” Sp. for rebuilding church at Wuchang, China, \$25.....	170 63
<i>Hornellsville</i> —Christ Church, Foreign, \$4.56; S. S.* General, \$18.....	22 56
<i>Jamestown</i> —St. Luke's, Colored.....	13 00
<i>Le Roy</i> —“X. Y. Z.,” Foreign.....	2 00
<i>Lyons</i> —Grace, “Ladies,” Wo. Aux., for “John G. Webster” scholarship, Jane Bohlen School, Wuchang, China.....	4 00
<i>Newark</i> —St. Mark's S. S.,* Colored, \$5; General, \$8.....	13 00
<i>Palmyra</i> —Zion, “A Lady,” Wo. Aux., for “John G. Webster” scholarship, Jane Bohlen School, Wuchang, China.....	1 00
<i>Penn Yan</i> —St. Mark's S. S., Domestic, \$15.64; Foreign, \$15.63.....	31 27
<i>Rochester</i> —St. Andrew's, Foreign.....	77 64
St. Luke's, Wo. Aux., Sp. for church in Las Vegas, N. M., in memory of Bishop Dunlop.....	5 00
St. Paul's, Foreign.....	20 12
<i>Suspension Bridge</i> —Epiphany, Foreign.....	3 59
<i>Westfield</i> —St. Peter's, Foreign.....	5 00

WEST VIRGINIA—\$113.37

<i>Charlestown</i> —St. Philip's Chapel S. S., for education of African boy in Africa for the ministry.....	10 00
Zion, Colored, \$18.25; Foreign, \$35.25; S. S., General, \$24.87.....	78 37
<i>Leetown</i> —St. Bartholomew's S. S.,* General.....	5 50
<i>Middleway</i> —Grace,* General.....	11 00
<i>Summit Point</i> —Church of the Holy Spirit S. S., General.....	8 50

OREGON—\$422.14

<i>Ashland</i> —Mission,* Domestic, \$5.40; Foreign, \$5.40.....	10 80
<i>Baker City</i> —St. Stephen's S. S.,* Domestic, \$5.95, Foreign, \$5.95.....	11 90
<i>Cove</i> —Ascension S. S.,* Domestic, \$5; Foreign, \$5.....	10 00
<i>Dalles</i> —St. Paul's S. S.,* Domestic, \$10; Foreign, \$10.....	20 00
<i>East Portland</i> —St. David's S. S.,* Domestic, \$30.25; Foreign, \$30.25.....	60 50
<i>Grant's Pass</i> —Mission,* Domestic, \$1.85; Foreign, \$1.85.....	3 70
<i>La Grande</i> —St. Peter's S. S.,* Domestic, \$1.50; Foreign, \$1.50.....	3 00
<i>Milwaukie</i> —St. John's S. S.,* Domestic, \$1.27; Foreign, \$1.23.....	2 55
<i>Pendleton</i> —Church of the Redeemer S. S.,* Domestic, \$10.20; Foreign, \$10.20.....	20 40
<i>Portland</i> —St. Matthew's Chapel S. S.,* Domestic, \$2.25; Foreign, \$2.25.....	4 50
St. Stephen's S. S.,* Domestic, \$17.06; Foreign, \$17.06.....	34 12
Trinity Church S. S.,* Domestic, \$57.58; Foreign, \$57.59.....	115 17
Trinity Mission Chapel,* Domestic, \$7.75; Foreign, \$7.75.....	15 50
<i>Roseburg</i> —St. George's S. S.,* Domestic, 60 cts.; Foreign, 60 cts.....	1 20
<i>Upper Astoria</i> —Holy Innocents' S. S.,* Domestic, 50 cts.; Foreign, 50 cts.....	1 00
<i>Miscellaneous</i> —Bishop Scott Academy,* Domestic, \$7.50; Foreign, \$7.50.....	15 00
St. Helen's Hall S. S.,* Domestic, \$8.22; Foreign, \$8.23.....	16 45
Good Samaritan Hospital,* Domestic, \$2.25; Foreign, \$2.25.....	4 50
Forty family Missionary Boxes,* Domestic.....	71 8

NORTH DAKOTA—\$20.31

<i>Casselton</i> —St. Stephen's, Domestic and Foreign.....	5 50
<i>Grand Forks</i> —St. Paul's, Domestic.....	10 53
<i>Wahpeton</i> —Trinity Church, Domestic and Foreign.....	4 28

COLORADO—\$11.35

<i>Boulder</i> —St. John's S. S.,* General.....	5 00
<i>Canon City</i> —Christ Church S. S.,* General.....	5 00
<i>Longmont</i> —St. Stephen's S. S.,* General.....	1 35

NEVADA AND UTAH—\$33.90

Nevada.

<i>Pioche</i> —Christ Church S. S.,* General.....	19 25
<i>Silver City</i> —Grace S. S.,* Domestic, of which Mrs. Leslie, \$10.....	13 70
<i>Virginia City</i> —St. Paul's S. S.,* Domestic.....	95

SOUTH DAKOTA—\$34.40

<i>Deadwood</i> —St. John's, Domestic, \$7.20; Foreign, \$7.20.....	14 40
<i>Elk Point</i> —St. Andrew's, Indian, 50 cts.; Colored, 50 cts.....	1 00
<i>Rapid City</i> —Emmanuel Mission, General.....	2 00
<i>Sioux Falls</i> —Calvary, General.....	9 50
<i>Springfield</i> —Ascension S. S.,* Domestic and Foreign.....	4 50
<i>Watertown</i> —Trinity Church, General.....	3 00

NORTHERN TEXAS—\$0.50

<i>Abilene</i> —Heavenly Rest, "A Member," General.....	50
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WESTERN TEXAS—\$81.00

<i>El Paso</i> —St. Clement's S. S., Domestic, of which* \$35.....	46 20
<i>Gonzales</i> —Church of the Messiah, Elliott Memorial Missionary Society, Domestic.....	2 65
<i>Refugio</i> —J. S. Ragland, Domestic and Foreign.....	10 00
<i>San Antonio</i> —St. Luke's, Domestic.....	2 65
<i>Seguin</i> —St. Andrew's, Domestic, \$9.75; Foreign, \$9.75.....	19 50

NORTHERN CALIFORNIA—\$7.60

<i>Fort Jones</i> —St. Paul's, Domestic.....	4 60
<i>Suisun</i> —Grace, Domestic.....	3 00

NEW MEXICO AND ARIZONA—\$10.00

New Mexico.

<i>Albuquerque</i> —St. John's, Domestic, \$5; Foreign, \$5.....	10 00
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MONTANA—\$51.75

<i>Madison Valley</i> —Trinity Church, Domestic.....	13 20
<i>Virginia City</i> —St. Paul's, Domestic, of which S. S.,* \$14.90.....	38 55

WYOMING AND IDAHO—\$12.50

Idaho.

<i>Hailey</i> —Emmanuel Church S. S.,* General.....	12 50
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FOREIGN CONTRIBUTIONS—\$137.34

<i>France, Nice</i> —Church of the Holy Spirit, Foreign.....	24 00
<i>Japan, Tokio</i> —Trinity and St. Paul's Schools Chapel, General, of which* \$5.04.....	9 68
Christ Church Chapel,* General.....	1 46
"E," Domestic,* \$29.20; Indian,* \$3.65; Colored,* \$14.60; Foreign, \$54.75.....	102 20

MISCELLANEOUS—\$2,539.81

Interest, Domestic, \$537.50; Indian, \$189.47; Africa, \$56.80; China, \$666.52; Japan, \$3.59; Foreign, \$68.12.....	1,521 00
W. G. Boulton, for Rev. W. B. Gordon's salary, Mexico.....	276 50
Rent, Domestic, \$173.09; Foreign, \$173.09.....	346 18
Rent, Foreign.....	59 25
Interest from Union Trust Co., General.....	295 88
"S. P.," Domestic.....	20 00
Through Mrs. Schereschewsky, Sp. for rebuilding church at Wuchang, China.....	10 00
"M. C. D.," in memory of Bishop Dunlop, Domestic.....	10 00
"G. B. M.," Domestic.....	1 00

LEGACIES—\$28,932.89

<i>N. Y., Poughkeepsie</i> —Estate of Stephen M. Buckingham, on account of legacy of \$20,000: (Domestic, \$10,000; Indian, \$2,000; Colored, \$3,000; Foreign, \$5,000).....	18,500 00
<i>N. Y., Buffalo</i> —Estate of Elizabeth S. Seymour, Domestic.....	5,361 43
<i>N. J., Orange</i> —Estate of Charlotte S. Harrison, Domestic.....	4,671 46
<i>N. Y., Hobart</i> —Estate of Mrs. Ellen S. Dales, Domestic, \$200; Foreign, \$200.....	400 00

Receipts for the month.....	167,086 52
Amount previously acknowledged.....	331,988 76
Total receipts since Sept. 1st, 1887.....	\$499,075 28

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.....	\$335,749 61

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—Since Sept. 1st, 1887 (of which designated for Indian Missions, \$21,717.04; Missions to Colored people, \$12,681.26), including one-half of general offerings.....	\$134,130 42
FOREIGN—including one-half of general offerings.....	\$114,581 65
Total.....	\$248,712 07

Required from June 1st, 1888, to Sept. 1st, 1888, for Domestic Missions \$60,474 58
for Foreign Missions \$26,562 96

Total..... \$87,037 54

CHIRICAHUA APACHES AS THEY ARRIVED AT CARLISLE FROM FORT MARION, FLORIDA, NOVEMBER 4TH, 1886.



1. Clement Seanilzay. 2. Humphrey Escharzay. 3. Beatrice Kiahtel. 4. Samson Noran. 5. Janette Pahgostatun. 6. Hugh Chee. 7. Basil Ekarden. 8. Bishop Eatannah. 9. Margaret Y. Nadasthilah. 10. Ernest Hogee. 11. Fred'k. Eskelsejah.

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CHIRICAHUA APACHES FOUR MONTHS AFTER ARRIVING AT CARLISLE.



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10. Ernest Hogan. 4. Samson Noran. 11. Fred'k. Eskelsejah. 1. Clement Seanilzay. 6. Hugh Chee.
 2. Humphrey Escharzay. 3. Beatrice Kiahtel. 5. Janette Pahgostatun. 8. Bishop Eatannah. 7. Basil Ekarden.

