

Title: *The Spirit of Missions*, 1888

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CONFIDENTIAL

Handwritten notes and signatures, including a large signature that appears to be "J. H. [unclear]" and other illegible scribbles.

CONFIDENTIAL

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THE SPIRIT OF MISSIONS.

VOL. LIII.

AUGUST, 1888.

No. 8.

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

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

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22 BIBLE HOUSE, NEW YORK.

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

SPECIAL NOTICE.

THE fiscal year closes September 1st. Hence contributions to be included in this year's report should be forwarded without delay.

Will not rectors make sure that all the offerings of their parishes for this year are in the hands of our Treasurer before this month closes?

All remittances should be made payable to Mr. George Bliss, Treasurer.

A MOVING APPEAL.

THE calamity which has befallen the Church in Haiti calls for our heartiest sympathy and for prompt help. Bishop Holly, on his return from a cheering visit to the farm-school of his mission on July 4th, found that the city of Port-au-Prince had been swept by a disastrous conflagration, and that the church

and his own home had been burned to the ground. The Bishop and his family lost everything except a portion of their wearing apparel. Although the sight to him was heartrending yet he writes with courage and faith. Surely he does not ask in vain that they may be helped out of their privations. The response should be speedy and generous, not only to supply personal needs, but to rebuild the church and rectory. The extent of the calamity—it is estimated that one-fifth of the city is destroyed—makes it evident that no help can be obtained there for the building of the church and rectory. We should be glad to report in the September SPIRIT OF MISSIONS that this most urgent need had been supplied.

BISHOP WHIPPLE ON MISSIONS.

IN his admirable sermon preached at the assembling of the conference of Bishops in Lambeth Chapel, July 3d, Bishop Whipple of Minnesota spoke upon missions as follows:

In the presence of brethren who bear in their bodies the marks of the Lord Jesus, I hardly know how to clothe in words my thoughts as I speak of missions. The providence of God has broken down impenetrable barriers, the doors of hermit nations have been opened; commerce has bound men in common interests, and so prepared "a highway for our God;" in Japan, India, China, Africa, Polynesia, amid the solitudes of the icy North, and in the lands of tropic suns, world-wide there are signs of the coming of the Kingdom of Jesus Christ. The veil which has so long blinded the eyes of the ancient people, our Lord's kinsmen according to the flesh, is being taken away. We bless God for the good example of martyrs like Patteson, Mackenzie, Parker, Hannington, and others who have laid down their lives for the Lord Jesus. We rejoice that our branch of the Church has been counted worthy to add to the names of those who "came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." "A great and effectual door is opened." There is no country on the earth where we may not carry the Gospel. The wealth of the world is largely in Christian hands. The Church only needs faith to grasp the opportunity to do the work.

In the presence of fields so white for the harvest, we must ask: "Lord, what wilt Thou have me to do?"

1. There must be unceasing, prevailing intercessory prayer for those whom we send out to heathen lands. The hearts of all Christian nations were turned with anxious solicitude to that brave servant of God and His country in Khartoum. Shall we feel less for the servants of Christ who have given up home and country to suffer and it may be to die for Him? Some of us remember that when missions were destroyed, when clouds were all around us, and the very ground drifting from under our feet, we were made brave to work and wait for the salvation of God by the prayers which went up to God for us. "When prayers were made without ceasing of the Church unto God," the fast-closed doors of the prison were opened for the Apostle. It will be so again.

2. There must be the entire consecration of all unto Christ. The wisdom of Paul and the eloquence of Apollos may plant, but "God alone giveth the increase." If success comes, if "the rod of the priesthood bud and blossom and bear fruit," it must be "laid up in the ark of God." He will not give His glory to another. The work is Christ's. "We are ambassadors for Him." "I have chosen you and ordained you that ye should go and bring forth fruit."

3. They who would win souls must have a ripe knowledge of the sacred Scriptures. "They were written by inspiration of God. . . . that the man of God may be perfect, thoroughly furnished unto all good works." Our Orders may be unquestioned,

our doctrine perfect in every line and feature, but we shall not reach the hearts of men unless we preach Christ out of an experimental knowledge of the truths of Divine Revelation. There is but one Book which can bring light to homes of sorrow, one light to scatter clouds and darkness, one message to lead wandering folk unto God. This blessed Book will be to every weary soldier and lonely missionary what it was to Livingstone dying alone in Africa, or to Captain Gardiner dead on the desolate shores of Patagonia, whose finger pointed to the words, "The blood of Jesus Christ cleanseth from all sin."

4. We must love all whom Christ loves. We may have the gift of teaching, we may understand all mysteries, we may have all knowledge, we may bestow all our goods to feed the poor, we may even give our bodies to be burned, but without that love which comes alone from Christ, we shall be "as sounding brass and a tinkling cymbal." With St. Paul we must say, "Whereinsoever Christ is preached I do rejoice, and will rejoice."

5. Above all gifts we need the baptism of the Holy Ghost. When this consecration comes there will be no cry of an empty treasury. We shall no longer be weary with the bleating of lost sheep, to whom we have to say, I have no means and no shepherd to send you.

THE PROMISE OF THE FUTURE IN CHINA.

THE Rev. Arthur H. Locke, at the close of a most interesting account of the quiet spread of the Gospel in that part of the China mission under his care, which we publish on another page, writes what is well worth careful attention, since it comes from an experienced missionary and one not given to over-enthusiasm. He says:

With God's blessing, in another year we shall have more than doubled the present number of Church members our whole mission has made in China up to date. The times are changing, and the large increase is coming shortly. I cannot go much further into particulars now, but I know the meaning of *thorough*, and we are doing nothing carelessly or for effect. I am enthusiastic now, but I have reason to be, and I do trust the Church will deal liberally with us for these critical two or three years. Three years more, with fair facilities, will, under God, have put us on a basis of assured success here, or I will acknowledge my mistake.

THE INDIAN LANGUAGES IN INDIAN SCHOOLS.

THE President has issued the following modification of the order about the use of the vernacular in the Indian schools:

1st. In government schools no text-books and no oral instruction in the vernacular will be allowed, but all text-books and instruction must be in the English language. No departure from this rule will be allowed, except when absolutely necessary to rudimentary instruction in English. But it is permitted to read from the Bible in the vernacular at the daily opening of school, when English is not understood by the pupils.

2d. In schools where Indian children are placed under contract, or to which the government contributes in any manner, the same rule shall be observed in all secular instruction. Religious instruction in the vernacular may be allowed in such schools, both by the text-book and orally, provided not more than one-fourth of the time is devoted to such instruction.

3d. In purely mission schools—that is, in schools towards whose support the government contributes nothing—religious and other instruction may be conducted in the manner approved by those who maintain the schools, provided that one-half of the school-hours shall be employed in instruction in English.

4th. Only native Indian teachers will be permitted to teach otherwise in any Indian vernacular, and these native teachers will only be allowed so to teach in schools not supported in whole or in part by the government, and where there are no government or contract schools, where English is taught. These native teachers are allowed to teach in the vernacular only with a view of reaching those Indians who cannot have the advantage of instruction in English.

5th. A theological class of Indian young men, supported wholly by mission funds, may be trained in the vernacular at any missionary school supported in whole or in part by missionary societies, the object being to prepare them for the ministry, whose subsequent work shall be confined to preaching, unless they are employed as teachers in remote settlements where English schools are inaccessible.

6th. These rules are not intended to prevent the possession or use by any Indian of the Bible published in the vernacular; but such possession or use shall not interfere with the teaching of the English language to the extent and in the manner hereinbefore directed.

ENCOURAGEMENT FROM AFRICA.

BISHOP FERGUSON, writing from our African mission, says:

St. Mark's Church has raised another \$75 to help forward the spread of the Gospel in this land. One-third of this, as well as of the past amounts, has come through our woman's auxiliary. I have also received the amount of \$20.72 from the ladies' church aid society of the Church of the Epiphany for the same purpose. The ladies say: "We do pledge ourselves to give an equal amount or more, as God shall prosper us, every year, for the advancement of His great work" and [the Bishop adds] I am sure you will rejoice with me at this encouraging indication that our people are beginning to realize their responsibility in this respect.

When the people of a mission show such a good purpose, and bear such good fruit, they give courage to the friends of Foreign Missions, and deserve to receive grateful recognition.

AN ERA OF PROGRESS.

WE live in an era of great progress in the evangelization of the world. The Rev. Mr. Baring-Gould and other members of the band of missionaries who have recently been on a special mission to India, report on their return a wonderful readiness to hear the Word on the part of the Hindus. Mr. Baring-Gould says that when he saw 200 or 300 people bowed with an apparent conviction of sin, he realized the truth of the words, "When He the Spirit of Truth is come, He will convince the world of sin." Again, when men and women came to their bungalows and tents, and were asked what led them to come, the answer invariably was, "Sin."

At Jagiapat, a large town, where there were no Christians except the native catechists and their families, and where the Brahmins would not shake hands with a Christian without going to wash immediately afterwards, four young men during the mission were deeply convicted of sin, and used to meet in a small house to read their Bibles, going to the mission preachers after dark, like Nicodemus of old. It was there, too, that a high-class Brahmin, an inquirer after truth, begged to be baptized, and when he returned to his village, his wife, seeing his joy, sought the same peace, although she had previously threatened to commit suicide on hearing of her husband's intention to become a Christian.

Missionaries in Japan write of the willingness of the Japanese to listen for

hours at a time to the preaching of Christian truth, and urgent calls come from various parts of the interior for missionaries to make known the Gospel of Christ.

The Rev. George Owen, of Pekin, says that ancient race-pride, strong national prejudice and political suspicion are giving way in the Empire of China. There are now 32,000 Chinese confessing Christ. Chinese women, who can seldom come to mission churches and chapels, are being powerfully influenced in their homes by American and English women. Entire families are now coming over, and in Pekin three generations of Christians worship side by side.

No missionary among the Chinese has reaped a richer harvest from his work than the Rev. Dr. Mackay in the island of Formosa. His labors have also been greatly blessed among the aborigines of the island. It is interesting, therefore, to see the estimate he puts upon the work of sowing :

Shall I call the crowds I saw and addressed, the kindness, the welcomes, the apparent interest, etc., a great movement, an awakening, a revival? Not so. I have never yet seen here what would be called a "revival" in the West. I mean in the common acceptation. And I have not seen fruits anywhere during all the past years without *hard, hard work*, and we have no business to look for fruits unless solid, real, hard, genuine work go before. Taking all in all, I never saw such willingness on the part of so many Chinese as during this trip. I never saw such a tremendous reception; never had so many leave their fields and work to welcome me and attend services. Don't think all such, and a thousand times as much more, will carry me away. Different motives will be at work, and I claim, without any sham modesty, to know something about all these things, and also to take them into account. In one word, don't think these people will be baptized in 1887 or 1888. At the same time it is a glorious, a grand opportunity. Two men came up for 300 hymn-books. If any one should be disappointed at results from all this, I, for one, will not be. I will see what I expect, and if God exceeds our expectations, so much the better, and, at any rate, I will give Him all—all the praise and glory, for ever and ever. This is the region travelled most by me, barefooted, many years ago, when going in amongst the savages.

THE "CHINESE CHURCHMAN."

THE *Chinese Churchman* is the name of a paper to be published quarterly at Wuchang. It announces itself as the first Church paper published in the Empire of China, and it is supported entirely by voluntary contributions. It will be furnished free to all supporters of scholarships in the Bishop Boone Memorial School, from which it is issued, and it will be sent on request to all interested in the Church's Foreign Missions who will address the Rev. S. C. Partridge, Rector, Wuchang, China.

While the paper is primarily in the interest of the Church school at Wuchang, yet it will aim to give items of news from other parts of the mission. One great object will be to circulate correct information about the Chinese people, their laws, customs, dress and manners, and the various ways and methods in which Church work is being carried on among them. The first issue of the paper, which is dated Whitsun-tide, 1888, gives good promise, and we wish for this new enterprise the fullest success in making known the work and stirring up interest in missions.

BISHOP PARKER'S INTEREST IN MISSIONS.

WE received, June 16th, a letter from the late Bishop Parker, who was the successor of the martyred Hannington as Bishop of Eastern Equatorial Africa. The letter was dated February 23d, a month before the death of the Bishop, which occurred March 26th last, and was an earnest plea in behalf of the dark continent. Speaking of the commercial enterprises, he says, "I see that this is a critical time for these many tribes. Great and rapid changes are to be expected, highly advantageous to the native if only he be prepared to profit by them, but disastrous otherwise," and urges that the Church in America should join with the Church in England in behalf of the work in which he was so deeply interested. His letter says: "Apparently Christendom does not realize the needs of these newly explored regions here in the dark continent. Might not the Protestant Episcopal Church in addition to the Foreign work already undertaken, put forth her energies and found a new mission here? Would not such an effort stimulate her missionary enthusiasm and add strength to all her Foreign work? Would not this have a powerful reflex influence for good upon the Church at home, so that the Domestic Missions instead of suffering would gain thereby? I think such has constantly been experienced in similar cases elsewhere."

The Bishop also inquired earnestly about the Christian Africans in America, whether they might help him in forming a native agency. We give the above as showing the wide-reaching interest of this devoted missionary leader, who was called to his rest before his plans had time to mature into action.

BISHOP PARKER'S LAST ILLNESS.

THE Rev. Mr. Mackay, who was with the late Bishop Parker, of eastern equatorial Africa, at the time of his greatly lamented death, has written to England an account of the Bishop's fatal illness. Mr. Mackay, writing from Usambiro, Kwa Makolo, on March 27th last, the day after the Bishop's death, says:

At our evening meal he seemed fairly well, and was quite cheerful. The Bishop's room was next door to mine, and between two and three o'clock in the morning I heard him call his servant Robert. I got up, thinking there was something wrong, and found him in bed shaking with a sharp attack of ague. He said that he had just taken a glass of quinine, but feared he had done so too late to ward off the attack. Ashe and I got him a hot bottle for his feet, and stayed with him a short time until the second or hot stage had begun to yield to slight perspiration. He begged us to retire, but bade his boy sleep in the room by him, so as to be ready to call any of us should he feel worse. Soon after 6 A.M. on Monday morning I went in to see him. He seemed to be in a very high fever and completely jaundiced in appearance. Towards evening the fever passed off, and coma set in. We arranged to divide the night in watching him, the hours till midnight falling to me. He seemed to sleep fairly quietly till about half-past nine, when breathing became irregular, and he began to groan. I sent for Ashe quickly, and just as he arrived, breathing stopped, and our dear Bishop ceased to be with us. He died at 9.45, just within an hour of a fortnight since Blackburn expired. The loss to us is indeed very great, but east Africa has lost its truest friend. I am sure I state the opinion of all my brethren in the diocese when I express my conviction that it could not have been possible to find a man more admirably suited in every way as Bishop of Eastern Equatorial Africa than Bishop Parker.

TWO PRESENT NEEDS.

THE Board of Managers recently appropriated for the rebuilding of the Hoffman Institute and High School in Africa the sum of \$7,000, and for the rebuilding of the Chapel of the Nativity, Wuchang, China, the sum of \$4,000. Already \$5,550 has been received towards the Hoffman Institute and High School, and \$373 toward the Church of the Nativity. May we not hope that both of these appropriations will be made up by gifts before September 1st? Bishop Boone writes from Wuchang: "The woman's hospital still in part furnishes a room in its main ward for our Church service; but it was overflowed and crowded on Sunday," and he expresses his desire that the work of rebuilding may be started during this summer.

BRIEF MENTION.

WHEN we read of splendid gifts bestowed for the erection of buildings to the glory of God we rejoice, and we ask ourselves, When will some one be moved to say: Let us arise and build a Missions House for the Domestic and Foreign Missionary Society?

THE double frontispiece of this number of *THE SPIRIT OF MISSIONS*, engraved from photographs kindly furnished at our request by Capt. R. H. Pratt, U. S. A., in charge of the government school for Indians at Carlisle, Pennsylvania, supplies a striking object-lesson of the good work done for Indians by Christian civilization. It is very generally known that the Christian mission schools and the government Indian schools, such as those at Carlisle and at Hampton, Virginia, have wrought genuine wonders in raising savage Indians from the depths of heathen depravity to a high level of civilization and Christianity. It is almost impossible, however, to realize that the same Indians are represented in the two groups pictured this month. Yet, "seeing is believing." In these pictures our readers have under their eyes clear evidence of the transformation accomplished in one Indian school by only four months of faithful care and training.

SEVERAL young men, college and seminary students, have agreed to devote their summer vacation to work for Foreign Missions, visiting churches, Sunday-schools and young people's associations to stir up a greater interest in missions, to incite young people to pledge themselves to become missionaries, and to raise means to send missionaries and to support them. It is a hopeful sign when young students employ their vacations in behalf of Foreign Missions, and we hope the movement may grow each year and be very fruitful.

THE Rev. Mr. Wigram says that the great lesson taught him by his journey around the world is the utter inadequacy of the missionary force to avail itself of the inviting openings in all directions. "Terribly undermanned," is his description of almost every mission district in Ceylon, India, China and Japan.

A MISSIONARY in Siam writes: "All heathen lands are Utah intensified. They have everything else that is bad and polygamy in addition."

THERE is one expression in the letter of the late Bishop Parker referred to elsewhere which is well worth keeping in mind. In proposing that we begin a new enterprise in

Foreign Missions, he asks: "Would not this have a powerful reflex influence for good upon the Church at home, so that the Domestic Missions, instead of suffering, would gain thereby?" There is an impression in some minds that the effort and money expended upon Foreign Missions are just so much taken from home work. It is not so by any means; but, on the contrary, the wider our charity the more intense it will be—the light that shines farthest is brightest at the centre; the Church that is most alive to the needs of the heathen world, will be most active in prosecuting missions at home.

THE resignation lately announced of Count Ito, prime minister of Japan, is another indication that the Japanese Government is hesitating in its political progress and inclines to conservative if not to reactionary measures. Count Ito has been identified with the movement for the establishment of a representative assembly in Japan in 1890.

THE GENERAL SECRETARY'S VISIT TO ENGLAND.

THE MISSIONARY CONFERENCE IN LONDON.

THE General Conference on Foreign Missions began Saturday, June 9th, with a reception to the delegates, and closed Wednesday, June 20th, with a public meeting on the opium and liquor traffic. The interval was filled with meetings every day, morning, afternoon and evening, in the large and smaller halls of Exeter Hall, in the bustling Strand. Two and sometimes three meetings were going on at the same time; for only in that way could the very full programme be gone through in the specified time. The papers and speeches varied in interest and excellence, some of them being of the quality of extemporaneous addresses, while others were thoroughly prepared and will prove of permanent value.

The spirit of the conference from first to last, was deeply earnest, and there was a pervading sense of the greatness of the work in which its members were engaged and the urgency of the King's business. Who can estimate the value of this meeting together of men and women from all parts of the world, moved by a common impulse, and all fervently desiring the advancement of that Kingdom of Light which is the life of the world?

There was an inspiration in meeting such veteran missionaries as Bishop Crowther, of the Niger, and younger men full of fresh ardor, and educators like Principal Miller of Madras, and the secretaries of the great societies, and laymen as well as clergymen, women as well as men, who are engaged with tongue and pen and purse, with labors and with prayers, in carrying the everlasting Gospel unto the ends of the earth.

So much was said that it would be impossible to give even a *resumé* of it here, and we therefore refer to the fuller reports, contenting ourselves with saying that the result of comparison of views and telling of experience is likely to be felt in the future of the work, and the heart-warming of the delegates should be potent in communicating missionary enthusiasm when the delegates have separated to their homes. There was left on all minds a profound impression of the greatness of the work with which the Church is charged, of the urgency of that work to-day under the guiding of Divine Providence, and of the demand for more singleness of aim and devotion of life in waiting upon God and working with Him for the great ends which He has made possible to faith and prayer and courage on the part of His people.

My thoughts turn to our own country, young, populous and growing apace, and to our Church with its latent power, and I ask, Shall we not bear a larger share than hitherto in this work of bringing the nations to the feet of the King of kings? Our country is itself a great mission field, and one cannot but long to see the gathering in of the multitudes there who are as sheep without a shepherd, to see the Church aroused to the work of training the newer communities in the faith of Christ, to see an increase of churches and schools, and above all to see God's people stirred up to greater Christian earnestness to fill

our land with blessing. Surely, if the enthusiasm of this Foreign missionary conference could be communicated to the Church at home we should do more for the evangelization of our own land, that it may become a beacon among the nations of the world, and that its increase in spiritual force may be as leaves of the Tree of Life for the healing of the nations.

THE CHURCH OF ENGLAND SOCIETIES.

The Church Missionary Society, which is the largest Foreign missionary society in the world, has taken a prominent part in the conference, its officers and missionaries contributing very largely to the proceedings. This society, which received last year into its treasury \$1,107,655, has a strong hold upon the heart of the English people, and possesses the secret of stirring up missionary interest. Its anniversary meetings in Exeter Hall are marvels of enthusiasm. The conference was invited to visit the headquarters of the society in Salisbury Square and view its facilities for conducting the great work with which it is sending forth the blessings of the Gospel to the heathen world. My visits to this society interested me greatly. One room is placed at the disposal of the lay-workers' association of London, and the young men meet there weekly to inform themselves about the society's work in distant lands. Once a week there is held a meeting of the younger clergy, when, by an address upon some aspect of missionary work or the presentation of latest intelligence or special wants, they are made a most valuable avenue of communication between the society and the people of the parishes.

The Society for the Propagation of the Gospel in Foreign Parts has the closest connection with the Church in America, because in the colonial days it was the medium through which the Church of England planted and fostered Church work in our country. We are enjoying to-day the fruits of their labors in the last century, and for some of the deepest roots of our Church life we are indebted to this venerable society. It is carrying on a vigorous work to-day after two centuries of unceasing labor to spread the Gospel. I was present at a meeting of this society, when, the Bishop of Carlisle presiding, the Bishop of North Queensland, Australia, and the Bishop of Algoma, in British North America, reported what the Lord was doing by them in their fields of labor. This society is making the most of the meeting of the Lambeth Conference, and is receiving tribute from the American and colonial Bishops in the form of sermons preached in behalf of the society in the many churches in and about London. The Bishop of Albany preached the anniversary sermon this year in St. Paul's Cathedral, and at the annual meeting, July 10th, the day was to be given up to short addresses from many Bishops, among whom our own Bishop Tuttle was to speak of our Domestic Missions and Bishop Walker of our Foreign Missions.

The Universities' Mission, which occupies rooms in Delahay Street opposite the house of the last named society, was organized at the suggestion of Dr. Livingstone, and began by drawing its support from the universities of England. To-day it makes its appeal to the Church generally for the support of the work under Bishop Smythies in the region about Zanzibar in east central Africa.

The Society for the Promotion of Christian Knowledge is the handmaid of the missionary societies, furnishing to them literature to aid them in their work. Its publications are exerting a wide and potent influence in the defence of the faith and in the dissemination of sound doctrine. This society has shown great wisdom in the selection of a noble site for its headquarters, and a visit to it, in its building on Northumberland Avenue, adjoining the Victoria Hotel, will well repay the visitor, and must convince him of the wisdom of selecting a good location and erecting a proper building for the prosecution of its work.

It makes one's heart glad to witness these evidences of missionary vigor in the mother Church. I confess that it left in my mind a sense of reproach, that the Society which

stands with us for our missionary work, Domestic and Foreign, is still without a proper headquarters, and that we should still be tenants instead of having a House which would well represent the sister or daughter Church in the United States in its missionary aspect. I am more than ever impressed that there should be no delay in moving for a Church Missions House, which many believe would be one of the most important steps in the advance of our missionary work to-day.

READING A BUDGET OF LETTERS.*

On my return to the Mission Rooms in New York, July 18th, after an absence of six weeks, my first work was to take up and read the letters which had come from the Foreign missions since I went away. The impression left upon my mind by such a complete surrender of myself to the volume of correspondence covering so long a period, is very different from that conveyed by receiving the letters in the ordinary course of duty, with many interruptions which break the continuity of thought. I can understand something of the pleasure with which the late Bishop of Oxford—Bishop Wilberforce—on his visits to London went to the societies' rooms and shut himself in with the correspondence from the Foreign missions. It may have been in his case the result of his already great interest in missions, but it must also have fed and nourished that interest and given to him a grasp of the work which he could not have had otherwise. The impression which I have gathered from this consecutive reading of letters from the Bishops and other missionaries, is that there is a deep spiritual earnestness among the workers on all hands. While much of the letters is given up to details of business, the flavor of them, as well as individual expressions, conveys the thought that these servants of the Church realize very fully their mission, and are devoting themselves to the work of saving souls with a sustained ardor which it is refreshing to meet. I marvel that they find time to do so much—preaching, teaching, corresponding, managing innumerable details of schools and buildings and of finance. I wonder that they do so much with so little, and that they are so moderate in their demands and requests. It would be no surprise if they were oppressed at the greatness of the work to be done, and sometimes impatient at the dulness of interest at home and the poor response to their needs.

It would not be possible to publish these letters, often filled with details which would bewilder the general reader; but it is a pity that the Church cannot be brought more closely into contact with the spirit of the life of these missionaries, and made to feel that they are carrying on a daily diligent work in ministering the Gospel of salvation which is so precious to us and so needful to the true end of life. While the statistics may not speak loudly, and there are few incidents to thrill the reader, there is yet a steady good work going forward, and the sum of it is fully as great as could be expected from the outlay. If we were nearer to them and could look into their work we should all be quickened in our sympathies, and moved to a warmer charity towards our brethren in the Foreign field, and love and prayers and gifts would flow out toward them with much greater liberality than they do now.

WM. S. LANGFORD,
General Secretary.

MR. CAINE'S ASSERTIONS.

MR. W. S. CAINE, M. P., on a journey round the world, visited Singapore, and wrote to the London *Times* a letter in which he severely criticises the work done by Christian missionaries in that city. A correspondent of the London *Times*, living at Singapore, replies to this letter, and points out its inaccuracies and the injustice of its disparage-

ments. The following is a portion of this correspondent's letter: "The Society for the Propagation of the Gospel, to which Mr. Caine makes reference, has done so much to help the local efforts in the work he so misrepresents, that it is due to the number of persons in England who assist in maintaining that society that such disparaging re-

marks should not go uncontradicted. The statement that Mr. Caine stayed some time here may be met by the truth, which is that he arrived here at noon on November 27th, in the P. and O. steamer "Ancona," and left here on the afternoon of the following day, so that a little over twenty-four hours was all the time he spent in Singapore. In one place he speaks of 7,000 Eurasians here as being the illegitimate offspring of Christian fathers. As long back as 300 years ago in Malacca, and later in Bencoolen and other places, the Portuguese, and after them the Dutch, inhabited these countries; and their present descendants are no more to be styled as Mr. Caine styles them than the present descendants of some of the oldest families in England can be so described. There are exceptions, but Mr. Caine's sweeping assertion classes them all together, and casts a most unjust reflection upon a large and upright section of the community. He speaks of the merchants saying that the missionaries are idle and worthless, and of the missionaries retorting in kind. As a resident of nearly a quarter of a century I have never heard of such recriminations, or such a statement on either side; on the contrary, I know that the missionaries are respected and their work generally appreciated. He speaks of

no natives attending the services in the cathedral, and of the only attempt made by the Church of England being a small school chapel. The services in the cathedral being in English, they are not intended for the native Christians, who would not understand them. In the chapel he speaks of, and describes as small, there are over sixty communicants, and more than double that number sometimes attend at the services, yet Mr. Caine says there is an attendance of fifty or sixty at most. It was built for the natives, and three services in Chinese, Malay, and Tamil are held in it every Sunday, besides services during the week, and before it was built the natives did attend services in the cathedral, where the Communion was administered to them in their native language at the same time as it was administered in English to the English communicants. Mr. Caine has made no reference to the third chapel, twelve miles from town, built for and attended by Chinese, the services being conducted by the S.P.G. missionary. His remarks about the Presbyterians are equally erroneous in almost every point he mentions. He speaks of their using four small rooms. They have four chapels, separate buildings, three in this island, and one in Johore, on land given by the sultan for the purpose."

THE CHURCH MISSIONARY SOCIETY OF ENGLAND.

THE *New York Observer* has been publishing a series of articles sketching the history and work of the principal Christian missionary societies of the world, in which it is stated that the English Church Missionary Society takes the lead among all as the most extensive in operation and income. The income of the Society for the fiscal year 1886-87 was \$1,173,195. The Society was founded in 1799 for the purpose of spreading the Gospel among the heathen in Africa and the East, and since its foundation has extended its labors into other parts of the world. The most eminent of its founders were Thomas Scott, Josiah Pratt, Henry Venn and William Wilberforce. For fifteen years the Bishops declined to sanction the enterprise, and until 1815 none but German Lutherans could be obtained as missionaries.

The first mission station was established at Sierra Leone, in west Africa in 1804. In 1852 Sierra Leone became an episcopal see, and ten years later the native Church was organized as an independent and almost

entirely self-supporting body. From Sierra Leone the mission extended itself to other points, at Yoruba and on the Niger, where there is now a flourishing work done, with successful schools, etc. In 1844 a mission was founded in East Africa, at Mombasa, by Dr. Krapf, and in 1875 on the shores of the lake Victoria Nyanza, in the dominions of Mtesa, the king of Uganda, whose successor was the murderer of Bishop Hannington.

In 1851 the society began operations in Palestine, upon the invitation of Bishop Gobat, and now has stations at Jerusalem, Jaffa, Nablous, Nazareth, Gaza and other places. In Persia, work was begun by the Rev. R. Bruce at Ispahan, in 1869, and a medical mission has also been opened at Bagdad. The society's labors began in India at Madras in 1814, and at Calcutta in 1820. Its stations now dot nearly the whole peninsula of Hindustan, and several theological schools and many elementary Christian Schools are maintained.

At different periods of its life the Church

Missionary Society has also founded—and it still continues—missions in Ceylon, Mauritius, China, Japan, and New Zealand.

Finally, among the Indians of the Dominion of Canada, the society has done and is prosecuting most successful labors.

MOHAMMEDAN PROPAGANDISM AND POLYGAMY.

It has been stated by various apologists of Islam that even the Christian settlements at Sierra Leone are being won over by Mohammedan missionaries. Even Livingstone makes the mistaken assertion that "in 1888 Islam was hardly known," and Johnson, the traveller, has declared that it was "introduced by three Moslem missionaries." Bishop Crowther refutes these statements by saying that in 1822, when he was rescued from a slave-ship and taken to Sierra Leone, there were Mohammedans as well as heathen among the released captives of the various tribes of Hausas, Bornus, Nupes and Yorubas. For ten years following that period Mohammedans from different tribes were gathered in great numbers in Sierra Leone. At one time they tried to escape, but the governor of the colony ordered a detachment of soldiers to bring them back. "From this," adds the Bishop, "the number of Mohammedans has continued to increase in the colony by the liberation of captives from the slave-ships, by children born in the community, and by sojourners and voluntary residents from the neighboring Mohammedan tribes." So much for the great work which has grown out of a little leaven of three Mohammedan missionaries. He closes his account by alluding to the fact, with respect to numbers, that Moslems count all conquered tribes as converted, and persecute any who persist in any other religion; while on the other side baptized Christian converts are carefully selected from a large body of catechumens, and he cites one instance at Bonny in which only eighty-one were accepted out of 951 who had offered themselves.

Bishop Crowther, of the Niger mission, has made short work of the statements of Canon Taylor and Dr. Blyden in regard to the nobility of the Mohammedans in west Africa, and the quiet and self-denying labors of Moslems who go forth "without purse or scrip" proclaiming Islam in the heathen villages.

The Bishop, who has lived among the west African tribes all his life—and he is now an old man—assures us (1) that Mohammedanism is "propagated by the sword. When a heathen tribe or nation is aimed at,

one choice is proposed to the chief—the Koran or the sword. On his choosing the Koran the whole tribe is counted as Mohammedan and the chiefs are promoted. But if a refusal is given, war is declared against the tribe; the destruction of their country is the consequence and horrible bloodshedding. The aged, male and female, are massacred, whilst the salable are led away as prisoners of war (slaves). As the religion sanctions slave-wars and slavery, its professors do not sympathize with the miseries produced by them. They shut their eyes and deaden their feelings to these atrocities, and the gains and profits they reap therefrom are considered their reward as faithful followers of the prophet. One half the value of slaves and spoils is claimed by the chiefs, and the other half is given to the soldiers to encourage them to other similar raids." Such is the picture, and such is the blinding and hardening influence of a *religious faith*. Religion is made to answer and quiet the natural uprisings of pity. How were the Thugs of India a whit worse in seeking the sanction of Kali when starting on raids of robbery?

A second element in the African propagandism of Islam, Bishop Crowther finds in polygamy. The Koran approves of four wives for every Moslem, and all its most prominent exemplars justify no end of concubinage. Such a system, in which religion honors vice, is grateful to any savage nature.

As to the missionaries whom Dr. Blyden represents as going among the people without purse or scrip teaching the *pure monotheism* of Islam, *they are simply selling fetiches—the lowest forms and objects of polytheistic idolatry!*

"Passages from the Koran," says the Bishop, "are written on paper and sewed up in cloth or leather, to be worn on the neck or arms as a protection from the evil eye. These are paid for in large sums. When one of these is sold at a high price to a childless woman, a pledge is demanded that all children born under its lucky influence shall be Moslems." How long will be required, with such efforts, to redeem the dark continent?—*Church at Home and Abroad.*

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.....*

CHRISTIAN UNITY AND CHRISTIAN WORK.

On the morning of Tuesday, July 3d, in the Lambeth Chapel, Bishop Whipple delivered a noble sermon before the Bishops assembled for the Third Lambeth Conference. We give below those parts of the Bishop's sermon touching the responsibility of national Churches regarding Christian unity and Christian work. The Bishop said: "We meet as the representatives of national Churches; each with its own peculiar responsibility to God for the souls entrusted to its care; each with all the rights of a national Church, to adapt itself to the varying conditions of human society; and each bound to preserve the order, the faith, the sacraments, and the worship of the Catholic Church for which it is a trustee. As we kneel by the table of our common Lord we remember separated brothers. Division has multiplied division until infidelity sneers at Christianity as an effete superstition, and the modern Sadducee, more bold than his Jewish brother, denies the existence of God. Millions for whom Christ died have not so much as heard that there is a Saviour. It will heal no divisions to say, Who is at fault? The sin of schism does not lie at one door. If one has sinned by self-will, the other has sinned as deeply by lack of charity and love. The way to reunion looks difficult. To man it is impossible. No human *eirenicon* can bridge the gulf of separation. There are unkind words to be taken back, alienations to be healed, and heartburnings to be forgiven. When we are blind, God can make a way. When 'the God of Peace' rules in all Christian hearts, our Lord's prayer will be answered—'That they all may be one, as Thou, Father, art in Me, and I in Thee, that they all may be one in Us, that the world may believe that Thou hast sent Me.' No one branch of the Church is absolutely by

itself alone the Catholic Church; all branches need reunion in order to the completeness of the Church.

"There are blessed signs that the Holy Spirit is quickening Christian hearts to seek for unity. We all know that this divided Christianity cannot conquer the world. At a time when every form of error and sin is banded together to oppose the Kingdom of Christ, the world needs the witness of a united Church. Men must hear again the voice which peals through the lapse of centuries bearing witness to 'the faith once delivered to the saints,' or else for many souls there will be only rationalism and unbelief. While this sad, weary world, so full of sin and sorrow, is pleading for help, it is a wrong to Christ and to the souls for whom He died that His children should be separated in rival folds. As baptized into Christ we are brothers. Notwithstanding the hedges of human opinions which men have builded in the garden of the Lord, all who look for salvation alone through faith in Jesus Christ do hold the great verities of divine faith. The opinions which separate us are not necessary to be believed in order to salvation. The truths in which we agree are parts of the Catholic faith. The Holy Spirit has passed over these human barriers, and set His seal to the labors of separated brethren in Christ, and rewarded them in the salvation of many precious souls. The grace of the Lord Jesus Christ and the renewing and sanctifying influences of the Holy Ghost are the same in the peasant in the cottage and in the emperor on the throne. They share with us in the long line of confessors and martyrs for Christ. We would not rob them of one sheaf which they have gathered in the garner of the Lord. . . .

"We rejoice at every sign that Christians

realize that wealth is a sacred trust, for which they shall give an account. We rejoice more that they are giving that personal service which is a law of His Kingdom. Men and women of culture and gentle birth are going into the abodes of sickness and sorrow to comfort stricken homes and lead sinful folk to the Saviour. Brotherhoods, sisterhoods and deaconesses are multiplying. Never was there greater need for their holy work. Many of our own baptized children have drifted away from all faith. To thousands God is a name, the Bible a tradition, faith an opinion, and Heaven and hell fables. But that which gives us the deepest sadness and makes all Christian work more difficult is that so many of those to whom the people look for example have given up the Bible, the Lord's Day, the House of God, and Christian faith. Alas! they are telling these weary toilers whose lives are clouded by anxiety and sorrow that there is no hereafter. 'They know not what they do.' They are sowing to the wind and will reap the whirlwind. May God show them the danger before it is too late!

"The loss of faith is the loss of everything; without it morality becomes prudence or imprudence. When the tie which binds man to God is broken, all other ties snap asunder. No nation has survived the loss of its religion. We are appalled at the mad cry of anarchy which tramples all which we hold dear for time and eternity under its feet. We cannot look into its face without seeing the lineaments of that man of sin who 'opposeth and exalteth himself above all that is called God and worshipped.' Antichrist is he who usurps the place of Christ. 'He is Antichrist who denieth the Father and the Son.' Our hearts go out in pity for

those whose mechanical ideas of the universe may be a revolt from a mechanical theology which has lost sight of the Fatherhood of God. We stand where two ways meet. We shall take care of the people or the people will take care of us. The people are the rulers; the power of the future is in their hands. Limit their horizon to this life, let penury, sickness and sorrow change the man to a wolf, let him know no God and Father who hears his cry, no Saviour to help, no brother to bind up his wounds, let there be on the one side wealth and luxury and wanton waste, and on the other side poverty, misery and despair, there will be, as there has been, a cry for blood. We wonder why men pass by the Church to found clubs and brotherhoods and orders. They will have them, and they ought to have them until the Church is in its divine love what its Founder designed it to be—the brotherhood in Christ of the children of our God and Father.

"What the world needs to-day is not alms, not hospitals, not homes of mercy, alone. It needs the spirit and the power of the love of Christ. It needs the voice, the ear, the hand and the heart of Christ seen in and working in His children. No powers of government, no *prestige* of social position, no prerogatives of churchly authority can meet the issues of this hour; we have waited already too long. Brotherhood men will have, and it will be the brotherhood of the commune, or brotherhood in Christ as the children of our God and Father. Infidelity answers no questions, heals no wounds, fulfils no hopes. The Gospel will do, is doing to-day, what it has done through all the ages, leading men out of sin and darkness and despair to the liberty of sons of God."

TOWN-BUILDING IN NEBRASKA.

THE history of town-building in Nebraska is rich with examples of what enterprise, properly directed, can accomplish in a few years. Dependent wholly on agriculture as the basis of permanency, hamlets have sprung from raw prairie and grown to strong, vigorous cities. The advance of railroads created towns in a majority of cases, and gave them strength to withstand the ills of infancy. But to the sturdy settlers belongs the credit of rearing a superstructure capable of withstanding the storms

of rivalry and competition. Their energy is stamped on every movement for the advancement of the town. Its progress is the mirror reflecting the unity of the people. Surrounded by rich farming lands, these towns have become trading points for large and rapidly increasing populations. They possess commercial advantages by reason of location, and no effort is spared to enlarge and fortify their tributary trade.

Wymore, in Gage County, was born in a corn-field seven years ago. The completio

of the Kansas City branch of the Burlington, and its junction with the Lincoln and Beatrice line, gave the town a boost into prominence that has been increased and strengthened with the years. When Sam Wymore gave his name and patronage to the infant in 1881, he did not dream of immortalizing his patronymic. It is a case of greatness thrust upon a name. His wildest hopes of the future have been more than fulfilled. The city has a population of 4,000 people, street railways, paved streets, religious and educational institutions second to none of her age, electric light, a splendid hotel, car

shops that pay \$20,000 a month to employees, and many of the modern comforts of life not enjoyed by eastern cities of treble the population.

There are scores of thriving seven-year-olds and under in the state—McCook, Broken Bow, Chadron, Holdredge, Valentine, Rushville, and others, all favorably situated, and commanding the trade and products of rich farming districts. The list of examples might be extended indefinitely. The state is dotted with younger and older cities where prosperity and wide awake energy prevail.—*Omaha Herald*.

MISSIONARY INTELLIGENCE.

ALABAMA.—The Rev. DeB. Waddell, missionary at Sheffield and Tuscumbia, writes: "I am happy to say that we have gotten into our church building at Sheffield since my last report. It is very nice and churchly, although not yet finished. Our city continues to grow, and promises at no distant day to be a very large commercial centre, in which the Church will be strong. By direction of the Bishop I have taken charge of the church at Tuscumbia also. It is a town of 2,000 inhabitants, only a mile and a half away, and we have a congregation of from fifty to seventy-five people. I am also going to look after Jasper, a town about sixty miles distant, in the heart of the mineral district, where all the coke ovens for this region are planted. We have Church people there who are organizing a Sunday-school, but they badly need books. Somebody ought to furnish missionaries with such things. We cannot make bricks without straw."

MINNESOTA.—The Rev. Frank R. Mills-paugh, rector of St. Paul's Church, Minneapolis writes: "As local agent of the Board of Missions in Minnesota, it not only gives me pleasure to do all I can in this direction but also to minister four week-days of the month in stations too small to be constantly occupied. At one of these stations, Rockford, where there are only 300 people, ten adults, besides children, have been baptized and eighteen persons have been confirmed in the past year. This work is greatly due to the co-operation of the handful of Church people, the most active one of whom, although for twelve years a Churchman, never worshipped in a church building of his own faith

until last week in St. Paul's Church in this city.

"They are a very poor, but very energetic people. They would be very grateful if some one would send them \$300 towards an \$800 church. A lot has been given. I know not a place where \$300 would do more missionary work. My own parish is drained to the uttermost for our diocesan and city missionary work, besides what we do for General Missions."

NEW MEXICO AND ARIZONA.—The Rev. F. B. Cossitt, of Las Vegas, New Mexico, reports June 1st as follows: "Since Bishop Dunlop's death I have had entire charge of the work of the Church in this place. I have held regular services every Sunday, with numerous celebrations of the Holy Communion and many week-day services. Encouraging interest is manifested both by men and women and the congregations are large. The Sunday-school is well organized and conducted by myself. There are seventy names on its list, with an average attendance of forty children. We are still obliged to worship in the little adobe chapel. Surely our Lord will incline the hearts of some of His loyal children to aid us in the time of our great need and anxiety. There are all sorts and conditions of men among us. If we were only in the new stone church we could make many of the right sort. I have baptized ten children; others will soon be baptized, and a class for Confirmation is being formed. There is no Church school in this jurisdiction."

NORTHERN TEXAS.—The Rev. W. W.

Patrick, missionary at Decatur and five other stations, writes: "What the 'panhandle of Texas' may develop in the way of settlement, or what the opportunities will be for successful Church work, no one can tell with certainty at the present time. The soil is excellent and the climate good, and the impression prevails that this region will be rapidly settled with a thrifty population. The present season is favorable, abundant rain having fallen, and wherever crops have been planted they are in excellent condition; but for the most part this is a vast expanse of unoccupied country. From this point to the line of New Mexico is more than 400 miles, and yet the towns mentioned in my brief report are all there are of any note. Taken as a whole there is but little material available for the Church. The ignorance of the people about the Church is something remarkable and is only surpassed by their intense prejudice. A man in a surplice will draw a crowd almost as quickly as a circus. This is some advantage: it gives us a chance to be heard as well as seen. Looking to the future, provided prompt action be taken, service of real value to the Church may be rendered.

"It is no small advantage to be first on the ground, and the thing to do, and at once, is to erect inexpensive buildings, in which the people can be gathered for public worship, Sunday-schools organized, etc. The obstacle in the way here is, that the people are painfully poor. Still something can be done. The Bishop has paid for a lot at Decatur, and I am trying to raise \$500 for a little building. I have \$300 of it, and will get the balance, and by the last of June we will have our own little church.

"At Vernon and Clarendon a similar work can be done, and at these points the railroad will give us lots. But I shall postpone any definite action for these places until the Bishop accompanies me there in July.

"Whether I can make a permanent success of this work will depend largely on what the people may be able to do in the way of supplementing my stipend. My salary (paid entirely by the Board) is less by one-third than it has been for years. Still, I am willing to do the best I can and make it cover the expenses of the year if possible."

More Men Needed.—The Corsicana Parish Record says: "The great need of the hour, we

submit, is for men to push the claims of the Church in many places where her voice has seldom or never been heard, men of force and magnetism, who can win men to the Church, not only or so much by the eloquence of their words, as by the attractiveness, simplicity and earnestness of their lives; men full of 'faith and of the Holy Ghost;' men strong as a lion to speak the truth and maintain the right, and gentle as a dove to deal with the sinner and win him 'from the error of his way.' They must be men without the ties of family or home, who will take the staff of a pilgrim, and going from town to town, preach, saying, 'The Kingdom of Heaven is at hand,' bearing in mind the charge of the Lord who sends them, "freely ye have received, freely give.'

"Now we are persuaded that such men can be had, if they are assured of the generous co-operation and support of the people. Why cannot the laymen of this jurisdiction organize a missionary society, and raise at least \$2,000 a year, so as to be able to offer to the Bishop (now handicapped and hindered by want of means from doing all that he desires to do) one or more clergymen, who shall be their direct representatives and substitutes in carrying on and extending the work of the Church. We believe if our laymen realized the great opportunity now offered, and their individual responsibility that the Church enter upon and improve it, there would be no difficulty in raising the money and finding the missionaries to be their representatives. How satisfactory it would be to the laymen of this jurisdiction to be able to feel that through their effort the Bishop had been able to supply stations long crying for Church services, and enter upon the possession of new points, where even our existence is scarcely known. By systematic organization, the Churchmen throughout Northern Texas can be interested in this work. Let it be *ab initio* a laymen's movement. Let those laymen who recognize the necessities and possibilities of the plan, take the initiative, address a letter to the Churchmen throughout the district, and arrange for the perfection of the organization, and the creation of the mission fund. We are persuaded it would be productive of more blessed and far-reaching results than almost anything else that now lies within the ability of the laymen of Northern Texas."

VIRGINIA.—The *Monthly Bulletin* of the Bishop Payne Theological and Industrial School, of Petersburg, for June-July, says: "The session of 1887-88 came to a close on June 20th, when the commencement exercises were held, and the ordination of Deacons took place. We can look back upon the session with a fair amount of gratification. More thorough work has been attempted than ever before, for we were equipped with a larger teaching staff. In the past we have been short-handed, unable to organize all the classes that needed to be kept up. This last year our students, especially in the divinity-school, had no reason to complain of lack of work. Indeed, we think that the divinity-students were overworked, though happily the overwork has not resulted in injury to any man's health. In comparison with past years, the results of work done in the normal school were very gratifying. In comparison with what we ought to do, and hope to do, they were just so-so. The quality of work done in the divinity-school was about up to our past average, but the quantity was much greater.

"We look forward to the coming session with hope. An additional teacher has been appointed in the normal school. The principal, the Rev. R. A. Goodwin, having resigned St. Stephen's Church, will be enabled to devote more of his time to the school work. We have quite a number of applicants for admission to the divinity-school. We have more applications for outgoing men than we can respond to. If white and black can agree in reaching such solution of vexed questions about efficient organization as shall combine practical wisdom with fidelity to Christian principle, all will go well with our mission work. In the normal school we shall aim at doing more thorough ground-work in mental training than heretofore.

"In the divinity-school, we shall furnish a practical English course for those seeking Deacon's Orders only; and a thorough course, fully complying with all canonical requirements, for candidates for Priest's Orders."

The *Monthly Bulletin* says further: "On the morning of Wednesday, June 20th, Messrs. Benjamin F. Lewis and Basil B. Tyler, late students of the school, were admitted Deacons in St. Stephen's Church, this city, by the Right Rev. A. M. Randolph,

D.D., Assistant Bishop of this diocese. The sermon was preached by the Rev. Thomas Spencer, on I. Cor. iv., 1. The candidates were presented by the Rev. R. A. Goodwin. The Rev. C. J. Gibson, D.D., F. G. Scott, and W. P. Burke also took part in the services. The Rev. B. B. Tyler goes to Hampton, there to labor in a new mission under the Rev. John J. Gravatt; and the Rev. B. F. Lewis will occupy the mission of Palmer's Springs, Mecklenburg county."

PITTSBURGH.—Bishop Whitehead, in his annual address to the last convention, said: "You will not be surprised that I feel moved to speak briefly concerning that subject of transcendent interest and importance, the unity of Christian people in one communion and fellowship. It is a subject which more and more engages the thought and colors the prayers of devout disciples of every name. But there are reasons for thinking that for the present, and for a long time to come, we would better let the thinking and the praying have their perfect work and not be hasty to *do* anything.

"Let us review the situation.

"The House of Bishops has astonished the Church as much as the world at large by a declaration and proposition unexampled by breadth of view and a lovely Christian spirit. Like every word of truth that declaration has made a healthful disturbance. Since its proclamation the placid sea of self complacency has been considerably ruffled by the breezes of inquiry, discussion, re-assertion, and even controversy. It is most interesting to note how widely the subject finds attention where a very few years ago it was tabooed.

"For that declaration is but the statement of the Church's traditional position ever since the beginning of dissent. But our Christian brethren outside and multitudes of our own people never knew it. It was *news* indeed to hundreds of thousands that we recognized Baptism as the initial Sacrament of Unity and deliberately sought completeness of communion on the basis of the Apostles' doctrine and fellowship, and the Breaking of the Bread and the Prayers. Years will yet be needed to make that fact known, appreciated thoroughly, and cordially accepted even among our own people. A score of years will not suffice to

notify our brethren of the various denominations around us.

"It is not very long since our general missionary, applying for the use of a chapel in a town on the line of the Pennsylvania railroad, was required by the trustees to sign a guarantee that in the conduct of the service 'nothing should be done *contrary to the Christian religion.*' Only this year a contribution to the new church at Brookville was withheld by one who said sharply that he did not believe the establishment of the Episcopal Church in that town would be 'conducive to morality!'

"The walls of a place of worship in this very city [Pittsburgh] echoed (so it is reported) within a few weeks with denunciations of the Church, as 'a large, fashionable, corrupt denomination, advancing with both arms outspread, bidding welcome to join in Christian unity, ready to embrace everything and everybody, with the seductive, smiling, caressing love of the spiritual courtesan.'

"Examples these (not exceptional save in degree) of the dense ignorance and bitter opposition and unhallowed temper against which we have to contend. Proofs that first of all there must be a knowledge of the sinfulness of division, a sense of deficiency, and thence arising a *desire* for unity. There is no demand for it on the part of the multitudes all around us. They publicly accuse us of raising an outcry simply because we feel lonesome in our smallness of numbers and comparative weakness. There is no sense of deficiency at all. . . .

"And this state of things calls for nothing on our part, as toward our brethren, but repeated proclamation of the truth on this subject, lovingly but with utmost plainness of speech, as a true man talketh with his friend. It calls for nothing so much as vigorous prosecution of diocesan and city missions, and the establishing of the Church in a very positive way in every possible locality. She alone, we believe, can thoroughly enlighten and broaden and guide aright the minds of the disciples toward an appreciation of this grand truth upon which (so the Master says) the success of His Gospel depends."

WESTERN TEXAS. — Bishop Johnston visited the Church of the Redeemer, Eagle Pass, on the Fifth Sunday after Trinity,

July 1st, and administered Confirmation, and advanced the Rev. Arthur Howard Noll to the Priesthood. The sermon was delivered, and the candidate presented to the Bishop, by the Rev. W. R. Richardson, of San Antonio, the Rev. Messrs. N. B. Fuller and Richard Galbraith also assisting in the service and the laying on of hands.

WYOMING AND IDAHO.—The Rev. R. W. Plant, general missionary of this jurisdiction writes of Church affairs at Evanston, Wyoming Territory, as follows: "The work of the Church at this point is deserving of more than passing mention. Begun a few years ago under no very encouraging circumstances, it has not only lived, but grown, and is to-day the centre of a large and increasing activity. Until very recently the congregation here was under the care of the Rev. Samuel Unsworth, of Ogden, Utah. Mr. Unsworth's home duties only allowed him to pay monthly visits to Evanston. Assisted, however, by a few faithful ones he laid a strong and lasting foundation. A congregation was gathered and held together, a valuable piece of property was secured to the Church, and a church built, which for architectural beauty is unique in the jurisdiction.

"Mr. Unsworth soon found his work here had grown beyond his power to manage it and still do justice to Ogden. About six months ago a change was made, and Evanston received a permanent pastor in the person of the Rev. Allan Judd. Since Mr. Judd's appointment the church has grown rapidly. The communicant roll has a little more than doubled. Twenty-eight have been added by Baptism. The Sunday-school has increased four-fold, and a very general spirit of deep earnestness is manifest. Financially the record is good. No debts of any kind exist. The congregation raise upwards of \$1,000 toward the rector's salary. The ladies' aid society have accumulated over \$200 during the past six months, and the average weekly offerings amount to about ten dollars. Several memorials lately placed in the church add largely to its general good appearance.

"Ere the winter sets in a rectory will doubtless be in readiness for occupation, and before another year passes over, St. Paul's Church, Evanston, will most certainly have a self-supporting congregation."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

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

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

A RECENT TOUR OF BISHOP FERGUSON'S.

AN account of a visit which I recently made to the upper part of the jurisdiction may be interesting to you and the readers of THE SPIRIT OF MISSIONS.

The steamship "Erna Woermann," of the Woermann line, from Hamburg, which brought us home from the general convocation, held at Grand Bassa, and on which I had planned to take passage to Cape Mount, returned from the south on the very day that she was due (March 13th), which does not often happen. Irregularity is the rule here, even in the movements of the steamships. She stopped until the following day, taking in as cargo palm-oil, palm kernels and cocoanuts. On the night of the 14th we were off, and early the next morning anchored at Sinoe. As the ship would lie here all day, I went ashore and was met by the Rev. J. G. Monger, who accompanied me to St. Paul's Church, where the parish day-school was in session. Mrs. Monger, who assists her husband in school-teaching, and twenty-two pupils were busily engaged. As has been the case at other points, this school, opened a few months ago, will doubtless prove of great benefit to that struggling parish. Indeed, experience has taught that the growth of the Church anywhere in this land is contingent upon the efforts put forth in this direction in a much larger degree than any other. The friends of the cause who give their means to plant and foster schools in this missionary jurisdiction are, therefore, doing a great work that will, by the blessing of God—for which they should ever pray—have a telling effect in future. But for the school established in this same town by the mission thirty-four

years ago, under the late Rev. Hezekiah Greene, we would not likely have had the service of the Rev. Mr. Monger, nor would I have been where I am. It was here that my first steps in this direction were taken.

Leaving Sinoe at night, we anchored at Grand Bassa the next morning. The landing here is not good, and as I had visited the station the month before, I determined not to go on shore this time. I sent a note to the Rev. J. B. Williams, and received a prompt reply. He wrote that arrangements were being made by the vestry of St. Andrew's to repair the floor of the church, which had given way under the weight of the large congregation that attended the services of the general convocation, and said: "I think the recent convocation has left its mark on the people of Buchanan. They are more earnest in church matters, and in spirituality in general. We are making as much as we can of the Lenten season, and I trust it will leave its blessing with us for good." We hope to have the proceedings of the general convocation put in print and published. It was the largest assembly of clergymen (all Africans) that has ever met in the jurisdiction (thirteen in all), and was interesting and cheering, not only to them and the lay delegates present, but to the people generally. The next meeting is appointed to take place at Sinoe, in October, 1889.

The ship took in cargo until 10 P.M., and then proceeded to Monrovia, reaching there the next day at 7 A.M. Only a few hours were to be spent here, as the captain wanted to reach Cape Mount—fifty miles distant—before dark. My business on shore was

therefore soon despatched, and I hurried on board again. We were off at noon, and reached the anchorage at Cape Mount about sundown. I started for the shore in a boat heavily laden with salt and rice—the latter for our schools. It was quite dark when we reached the bar, which was foaming with rage, and two heavy swells in quick succession broke over us, carrying away my hat and drenching us to the skin. By God's mercy we escaped the third, which would probably have swamped the boat. Passing safely up the river, a lantern on the shore designated the spot where a little group of teachers and scholars were waiting to receive us. We were thankful to place our feet on *terra firma* again. The Rev. Mr. Merriam, though not yet very strong, was convalescent, and the rest of the missionaries reported themselves in good health. It is a cause for deep regret that Satan had been sowing seeds of discord, which had found a ready growth, threatening serious damage to the cause. All my efforts had to be directed towards counteracting this evil.

On the day after that of my arrival, which was the Lord's day, I officiated twice, and also conducted service and lectured every day during the week that I spent there. Excepting a few visitors occasionally from the Liberian settlement, the congregation was made up of the school folk and members of the mission.

The buildings on this station are still needing considerable repairs. The addition to Mrs. Brierley's department, which is nearly finished, gives much more room and will facilitate her work. There is a wide and promising field for missionary operation here, and much has been accomplished; but the station has passed through several changes of administration, which has had no good effect. The present arrangement was to be only a temporary one. When a good man can be found to be placed in charge, it is to be hoped that permanence will be given to the work, and that our expectations as to the result will be realized.

I returned to Monrovia on a small craft chartered from our business agent for the purpose, reaching there on Palm Sunday, just in time for morning service. I officiated in Trinity Memorial Church, both morning and evening, preaching on the former occasion. The Rev. Messrs. G. W.

Gibson and Paulus Moort were present and took part in the services. During Passion Week daily services were held here, which I attended when in the city.

Having previously arranged to visit New York settlement, on the St. Paul's river, to consecrate the chapel built by Mr. De Coursey, of which I wrote you a few months ago, I went up the river in company with the Rev. Mr. Moort on Tuesday, March 27th. On reaching Caldwell, the Rev. J. T. Gibson joined us. Four hours' steady rowing took us to our destination. Mr. De Coursey received us at the landing and made us welcome to the hospitalities of his comfortable home. Arrangements were made for the services of the following day.

On Wednesday, March 28th, the Rev. J. W. Blacklidge, from Clay-Ashland, and the Rev. E. Hunte, from Crozierville, arrived. Mayor King and his lady, from Monrovia, and several other ladies and gentlemen—communicants of the Church—from different points on the river and elsewhere, also arrived to join in the important services of the day. At half past ten A.M. the consecration service began. We were five in the chancel, and all took part. A deed, regularly drawn up and signed by Mr. De Coursey and his wife, giving the property over to the Church, was presented. It is expressly stated in the instrument that a principal object of building the chapel is the benefit of heathen boys brought from the interior.

I preached the sermon from I. Kings viii., 27: "But will God, indeed, dwell on the earth? Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded." Prominence was given to the fact that in the erection of this sacred edifice we have another of the cheering tokens that have presented themselves of late—that Christians of Liberia are beginning to understand their true mission to heathen Africa. The present achievement is unique in the history of the Church in this land. Not that it is the first chapel that has been built; but I believe it to be the only instance in which a house of worship has been erected by one individual entirely at his own cost. In the discourse the wish was expressed that Mr. De Coursey's worthy example might be followed by others whom God has blessed with the means of advancing His work. The sermon

over, two persons received the laying on of hands, and the Holy Communion was celebrated.

As to the building, it is a neat and durable structure built of brick, plastered smoothly on the inside, and covered with galvanized iron roofing. It has received the name of St. Thomas' Protestant Episcopal Union Chapel. It is situated a few rods from the river's bank, and is nearly surrounded by coffee and cocoa trees. I have appointed the Rev. J. T. Gibson, Deacon, to officiate here, and the Rev. Edward

Hunte to make monthly visits for the celebration of the Lord's Supper, and other priestly functions.

The closing service of the day was held at 3 o'clock P.M., when I baptized a child, and, after Evening Prayer, the Rev. Paulus Moort preached. May the Lord bless the efforts of His servants and crown them with abundant success, that this may be none other but the House of God and the gate of Heaven to many who sit in darkness.

S. D. FERGUSON, Missionary Bishop.
HARPER, LIBERIA, April 23d.

ANNOUNCEMENTS.

Africa.—The Rev. Paulus Moort, under leave of absence from the Bishop, and after three years and two months' service in the field, left Monrovia by steamship "Sherbro" May 18th; arrived at Liverpool June 7th; sailed thence, by steamship "City of Rome," June 27th, and reached New York July 5th. Mr. Moort is proposing to finish his course of study in medicine while in the United States, which it will take him eighteen months or more to accomplish. The Rev. Geo. W. Gibson has taken charge of Trinity Memorial Church during Mr. Moort's absence.

—Bishop Ferguson has assigned the Rev. Joseph T. Gibson to duty at Caldwell

in the Monrovia district, and the Rev. R. H. Gibson to duty at Graway, in the Cape Palmas district. The renewed missionary appointment of both of these Deacons takes effect from September 1st, 1888.

China.—Dr. Marie Haslep reached her station at Wuchang May 11th.

—The Rev. Herbert Sowerby writes from London, under date of July 4th, that he purposed to return to Shanghai by the Peninsular and Oriental steamer "Ancona," sailing July 26th, and due at Shanghai September 8th.

Japan.—Miss Leila Bull reached her station at Osaka May 23d, and entered upon the charge of the Ladies' Institute.

AFRICA.

A NEW STATION.

BISHOP FERGUSON writes from Harper, under date of April 23d as follows: "Arrangements having been made for a visit to the Congo settlement—Gardnerville—through the Rev. G. W. Gibson, who has charge of the work at that point, and who accompanied me, together with Mrs. Cordelia C. C. Brown, the newly appointed teacher, we started from Monrovia on Thursday morning, March 29th. One hour and fifty minutes' canoe-jaunt through an almost constant rain, and one hour's tramp overland, brought us to the spot where I held a pleasant interview with the people last December, of which I sent you a report. You will remember the agreement made between us—they to complete the house which they had commenced and secure the land to the mission, and I to give them a school-teacher and provide for religious services.

The house—a rude structure of thatch and matting, with board flooring—was ready for use, and the matter of procuring the land, which happily belongs to the government and can easily be obtained, was in the hands of a lawyer. The horn was blown (will not some kind friend give us a bell?) to call the people together, and a goodly number assembled. The Rev. G. W. Gibson read the service, and I preached from St. Mark xiv., 8: 'She hath done what she could.' Seven adult candidates were presented, whom I addressed and confirmed. Among them were the Baptist brother who made the touching speech when I visited them before, and his wife. The Holy Communion was then administered, and we were refreshed by the token of the presence of Jesus with us in this attempt to advance His cause.

"The service over, a meeting was held to talk about the school. I presented Mrs.

Brown, a communicant of Trinity Memorial Church, as the teacher, and spoke of the benefit which would accrue to them if they would support her efforts. They gladly received her with expressions of gratitude and good promises. Of course, I made this arrangement on my own responsibility, hoping that the Church will sanction my efforts by furnishing the means necessary to carry on the work.

"The Rev. Mr. Gibson has organized a ladies' Church aid society here likewise, and I had the privilege of addressing some of the members on the important aid which women have it in their power to render in such a work as has been started at the new station. Thus have we begun here under very favorable circumstances. The name given to the new field is St. Augustine Station. Twenty members are enrolled, and the outlook is encouraging. We need a good lay-reader to officiate during the absence of the pastor. There is a young man (one of the Congos just confirmed) who is looking forward to the Ministry, and if successful, will likely be a great help in the work among his people. Like many of his countrymen, he tells a sad story of his separation from his home on the Congo. When a child, as he was one day following his mother on a short journey, and lagged behind, the latter got some distance from him and could not be seen by reason of the crooked path through the jungle. A man, going in the opposite direction, met her, and she asked him to tell her child to hasten on. As soon as the cruel savage met the little boy he took him up and carried him off to a slave factory, where he was sold to heartless white men. He was not, however, permitted to reach the foreign land to which he was consigned in bondage, 'for the slave-ship was captured amidst the horrors of the middle passage,' and the boy, in company with many others, was brought back to Africa, not to return to heathenism, but to the light of civilization and Christianity in Liberia. God grant that he may become a Joseph to his people."

EASTER SERVICES.

THE Bishop writes: "Most interesting services were held in Trinity Memorial Church, Monrovia, on Easter Day. I have never seen as large an attendance here on any previous occasion as at the second service,

held at 10.30 A.M., the congregation being largely made up of visitors from the different denominations. I preached from Isaiah xxv., 8. Two candidates were presented, whom I addressed and confirmed. Then followed the celebration of the Holy Communion, when many came forward to the Lord's Table. In the afternoon I catechised the Sunday-school, which is under the superintendence of Mr. H. W. Travis, a devout Churchman. A third service was held at night, when the pastor, the Rev. Mr. Moort, preached. I trust the feast was kept with the unleavened bread of sincerity and truth, and that it will prove a lasting benefit to the parish. The church was tastefully decorated, and presented a beautiful appearance. A pretty stone font—the gift of Mrs. Wiles, a communicant—which had just been set in its place, added to the attractions of the edifice. This last is another token that our people are waking up to their responsibility."

LADIES' CHURCH AID SOCIETY AND NORTH-WESTERN CONVOCATION.

THE Bishop also says: "On Tuesday in Easter Week I was honored by a reception from the ladies' Church aid society of Trinity Memorial Church. President Johnson, with some of his cabinet officers, Mayor King, General Sherman, and other distinguished citizens, were present. The Rev. G. W. Gibson gave an interesting account of the organization of the society twenty-nine years ago, on the very day that the corner-stone of the first Trinity Church was laid. Only one of the eight founders survives—Mrs. Gibson. We have now several similar organizations under different names, and others will, I hope, come into existence, but this one will always rank first, being the oldest institution of the kind in Liberia. The best of all is that it is still fruitful in good works, in which God grant that it may abound more and more.

"The clerical and lay members of the mission in Montserrado and Bassa counties have organized themselves in a local convocation, such as we have at Cape Palmas. It is to be hoped that this movement will greatly enhance the interest of the work in that end of the jurisdiction, as we have certainly enjoyed the salutary effects of similar meetings here. The first meeting was held on Wednesday, April 4th, in Trinity Me-

morial Church, when I preached the opening sermon from St. Matt. xxviii., 18, 19, 20. I was also present on the following day at the early morning service and subsequent

business meeting; but the arrival of the steamer on which I was to take passage to Cape Palmas, made it necessary that I should take leave before the close."

CHINA.

GOOD SUCCESS AT HANKOW AND HONAN.

THE Rev. Arthur H. Locke writes from Hankow under date of May 14th as follows: "Our work here is growing rapidly. I have thirty-five in training for Baptism and a few for Confirmation in June, although most of our people baptized have been already confirmed, except those baptized this year, who will delay till fall. It seems to me expedient to make an interval in our work here between Baptism and Confirmation. Thirteen boys from our day-school are preparing for Baptism. We have never been able to secure any candidates from day-schools before this year, and now gaining them, we are reasonably sure of their parents, who are all from without. Our former Bible woman was inefficient. I have secured a new one, who in connection with her work has a day-school of twenty-five girls (all accessions) and has some women under instruction, of whom I am not yet informed. I have found two efficient men among our members and added them to my staff of workers in capacity of lay-helpers at salaries of about \$4 a month, just enough for maintenance, and they are able to reach a class not hitherto accessible to our native clergy. They have thus far brought to us more men than we can teach.

"For three months I have had to give about five hours a day to oral instruction in our guest-rooms, and my helpers, five in number, are also busy instructing and visiting. Chinese books are written more for the eye than the ear, and the service has been a long puzzle to me. I have attempted a solution which thus far has been most satisfactory. We have a surpliced choir and sing the service. The people like it, and we lose little if anything in intelligibility.

"Two months ago word came from one of my men in Honan, of whom I wrote to THE SPIRIT OF MISSIONS two or three years ago as a man of especial promise. He has more than justified our anticipation. After he was baptized he studied with us for some time in private. He returned home to Honan, and we learn now that he has

been working for us quietly and persistently ever since. He sent word that there were some candidates for Baptism, and a month ago I sent one Deacon and a native doctor. They found some 800 had been gathered in Kuang Cho, where there are no foreign missionaries, and these not of the mushroom order, but gathered one by one by Mr. Ku's patient work. The Deacon was somewhat overcome by the numbers, and in obedience to my directions to act with great caution pending his report to me, baptized twenty-three, promised another visit shortly, and returned, bringing the new apostle of Honan with him. I have given him three weeks' teaching, and sent him back with instructions to come in June for Confirmation, when I propose to arrange for baptizing the rest of his candidates and establishing the work there on a permanent basis. The interesting fact is that Mr. Ku is a scholar who has taken his degree, and he numbers among his converts a large proportion of scholars and men of rank, who have till now been mostly inaccessible to us. He has not only done this work in the city of Kuang Cho, but has traversed most of the country round about and talked the Gospel from house to house. All this he has done of his own motion and at his own expense, and after three years he is warmer in the work than when he began.

"Mr. Ku reports some opposition at first from the officials, who formerly tore down the only church (Romish) ever erected there, and killed the priest; but now men of influence have taken the matter in hand, and they feel secure from molestation. I remember giving this man a *résumé* of St. Paul's life three years ago, and saying to him that China was waiting for her St. Paul, and that we few foreigners could only do our little to make ready for him. He has got this idea. How far it will carry him only God knows; but I am very sanguine for him. The Chinese are not averse to Christianity; but for various reasons they are much averse to foreigners, and when the Gospel comes to them from their own scholars and gentry,

there is no reason why it should not spread rapidly. I know, of course, how long it will take to build up the ideal Christian character as we of to-day conceive it; but for the opening work and first reception nothing could be better."

THE WORK AT ST. JOHN'S COLLEGE.

THE Rev. Mr. Thomson writes from the college: "Our work here is going on regularly and quietly in all its details. Mr. Pott will soon be able to take over the charge as it was arranged he should do. I will give him one department at a time. The college seems to be working very well this season. I think we have a nice set of boys, and Mr. Pott will have a good influence over them. Our native workers are all at their posts. The Rev. H. N. Woo has returned to his charge at Kia Ding. I am much rejoiced at this, as he is the man for that place. The Rev. Y. K. Yen has taken up the late Mr. Wong's work, the Church of our Saviour, Hong Kew. He will soon move there. The congregation has very much improved under his charge. It is really a pleasure to see such a large and well-conducted congregation of Chinese with an able preacher."

NEWS OF THE MISSION.

FROM recent letters from China we gather the following items of intelligence. The Bishop left Shanghai on the 7th of May for a visitation of the up-river portions of his jurisdiction. At Wuhu, on Ascension Day, he baptized two men, two women and two infants, and administered the Holy Communion to twelve Chinese. On the Sunday following he took the afternoon service for the Methodist brethren, using a portion of Evening Prayer and preaching from II.

Cor. viii., 9. On the following day he visited and addressed the boys' and girls' schools in the native city, which are under the care of the Rev. Mei-peng Kwei and the Rev. Fung Tsen-seng, our native Deacons.

The Bishop arrived at Hankow May 19th. He spent the day in meeting the clergy and native helpers, who called as soon as it was known that he had arrived. He says he is very much pleased with the Rev. Mr. Locke's new reception-room, where the Chinese come freely and can be received with the less reserve because the furniture and appointments are Chinese and not foreign. The Bishop continues: "Mr. Locke is busy from the time of Morning Prayer at St. Paul's Church, at 9 A.M., some distance up the street, until night, teaching or seeing and conversing about religion with the inquirers, or instructing in our several catechisms the catechumens who come from day to day. He is in very good heart about his work. Above all, he and I are both greatly gladdened at the outlook in Honan, where we hope to develop an almost self-sustaining work from the start. The foreigner and his money are but little known there, and the work in its present state has been the outcome of one man's faith and zeal. This man has great local influence as a literary graduate and for other causes. He has since his baptism, three years ago, worked steadily in and around Kwang-tso, his native town. Our Deacon, Mr. Yang, after a careful sifting, has baptized twenty-three persons, and twenty others are said now to be ready. The Rev. Mr. Yang is quite willing to go and cast in his lot with these people. We are to support him for a time and the people are to assume that charge in two or three years. They are to provide for their other wants from the start."

JAPAN.

THE REV. MR. COLE'S WORK.

THE Rev. J. Thompson Cole writes: "The church on No. 39 Tsukiji is creeping along. The walls are nearly up, but the work is delayed because the supply of stone in Tokio is exhausted. I have gone on teaching in the three schools and studying the language. In one school I have a Bible-class every Sunday morning, which varies from four to twenty, according to weather,

etc. I was much gratified and pleased the other day to have an old pupil, one who studied English under me four years ago, and of whom I had lost all trace, come desiring Baptism. Perhaps, after all, some work that seems in vain may bear fruit before our eyes."

MISS BULL'S WORK.

BISHOP WILLIAMS writes that he went

down to Osaka with Miss Bull, and saw her established in her position in the Ladies' Institute. She thinks her work will be very pleasant. The Bishop says: "The managers told me that they were very much pleased with Miss Bull, and that a number of the ladies of Osaka had spoken very favorably of her." All the missionaries con-

sider this a very important work, especially as every facility for religious instruction is afforded. Mr. Tyng holds a service every Sunday morning, and the ladies of the mission have a Sunday-school in the afternoon. We are free to have Bible-classes there out of the regular school hours. Fifty-six persons were confirmed at Osaka.

HAITI.

BURNING OF HOLY TRINITY CHURCH AND PARSONAGE, PORT-AU-PRINCE.

UNDER date of July 7th, Bishop Holly writes: "We are plunged in the deepest sadness. A terrible conflagration broke out in Port-au-Prince on the 4th of July at mid-day, in the House of Representatives, which was propagated rapidly by a high wind, so that in two short hours about ten squares of the most populous part of the city were laid in ashes; our church and parsonage being consumed in the terrible catastrophe. We have lost everything except a portion of our wearing apparel. Though overwhelmed by this terrible calamity, yet knowing that the Lord chasteneth those whom He loveth, we feel bound to muster the courage, aided by His grace, to say with holy Job, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.' We hope and pray that God will put it into the hearts of individual friends to come to our relief, to help us out of the privations to which we are now reduced. The fire was without doubt the work of an incendiary. At least 300 houses were destroyed, among them several belonging to our members in the easiest circumstances have gone down in the flames.

"My heart had just been made glad by the examination at the farm school, by the fact that two of the pupils had creditably finished the three years' course of study there and were ready to go forth to their respective homes in the mountains to devote themselves to teaching in connection with our missions in those places, when, shortly after noon, the sad news of the conflagration in the city reached me. I hurried thither only to be met by the heartrending sight of our mission buildings already in ashes, and found Mrs. Holly in refuge at my son's house on the outer side of the city wall. I am cast down but by no means discouraged. God lives. Let His Name be praised."

The American daily papers of July 21st,

published the following additional information of the Port-au-Prince conflagration, dated at Washington, July 20th: "The department of state has been informed by the minister of the United States at Port-au-Prince that July 4th some unknown person set fire to the upper floor of the chamber of deputies while that body was in session, and the flames, being fanned by the wind, spread over the town, consuming about one-tenth of it, including many of the public buildings, such as the chamber of deputies, the department of the interior, the war department, the new law-school building, the civil court house, the government printing office, the Protestant Episcopal church, the residence of the Bishop of Haiti, and that of the minister of war. On the 7th, at 10 A.M., an incendiary fire was started in the private residence of the minister of justice, and, the wind again blowing a gale, the fire was only stopped by reaching the burned district resulting from the fire of July 4th. The sailors from the French man-of-war "Bisson" were summoned by the minister of France, and lent active assistance in checking the spread of the fire. It is thought that about one-fifth of the city has been destroyed by the two fires, which are believed to have been started by petroleum, the odor of that agent having been noticed during the fire of July 7th.

"Guards are posted at every corner, and the streets are patrolled. The French and English legations are guarded by French sailors from the war vessel in the harbor. A detachment was offered by the French minister for the protection of the American legation, but the offer was declined by Minister Thompson. . . .

"Minister Thompson adds a postscript to his dispatch, stating that he had been informed by the Haitien secretary of state that one of the incendiaries had just been taken in the act of setting fire to a house, and that he would be immediately executed."

MISCELLANY.

TOPIC FOR PRAYER.

For Bishop Holly and family, and his flock
in Port-au-Prince, in the distresses
caused by the recent conflagration;
that they be not cast down, and that
their needs may speedily be supplied.

SAVIOUR, SPRINKLE MANY NATIONS.

SAVIOUR, sprinkle many nations;
Fruitful let Thy sorrows be;
By Thy pains and consolations
Draw the Gentiles unto Thee!
Of Thy Cross the wondrous story,
Be it to the nations told;
Let them see Thee in Thy glory
And Thy mercy manifold.

Far and wide, though all unknowing,
Pants for Thee each mortal breast,
Human tears for Thee are flowing,
Human hearts in Thee would rest.
Thirsting as for dews of even,
As the new-mown grass for rain,
Thee they seek as God of Heaven,
Thee as Man for sinners slain.

Saviour, lo, the isles are waiting!
Stretched the hand, and strained the sight,
For Thy Spirit new-creating,
Love's pure flame, and wisdom's light.
Give the word, and of the preacher
Speed the foot and touch the tongue,
Till on earth by every creature
Glory to the Lamb be sung. Amen.

THE WANDERER AT HOME.

LAST summer the good ship "Wieland" brought over a large number of caged birds. When we were about mid-ocean one restless bird escaped from his cage. In ecstasy he swept through the air, away and away from his prison. How he bounded with outspread wing! Freedom! How sweet he thought it! Across the pathless waste he entirely disappeared. But after hours had passed, to our amazement, he appeared again, struggling toward the ship with heavy wing. Panting and breathless he

*A hymn, sung after the sermon of the Archbishop of Canterbury at the special service in Westminster Abbey for the opening of the Lambeth Conference of 1888.

settled upon the deck. Far, far over the countless deep how eagerly, how painfully had he sought the ship again, now no longer a prison but his dear home. As I watched him nestle down on the deck I thought of the restless human heart, that breaks away from the restraints of religion. With buoyant wing he breaks away from Church the prison and God the prison. But if he is not lost on the remorseless deep he comes back again with panting, eager heart to Church the home and God the home. The Church is not a prison to any man. It gives the most perfect freedom in all that is good and all that is safe. It gives him liberty to do what is right. And to do what is wrong there is no rightful place to any man in all the boundless universe.—*Rev. R. S. Barrett in Southern Churchman.*

MOOLU.

PROFESSOR DRUMMOND, in a most interesting work on Africa, to which we have referred elsewhere, cites as the best evidence of the value of missions in Africa, the miracles wrought in the transformation of the character of the heathen natives. Here is his account of one of the converts with whom he had much to do: "I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words of English; until seven years ago he had never seen a white man; but I could trust him with everything I had. He was not 'pious;' he was neither bright nor clever; he was a commonplace black; but he did his duty and never told a lie. The first night of our camp, after all had gone to rest, I remember being roused by a low talking. I looked out of my tent; a flood of moonlight lit up the forest; and there, kneeling upon the ground, was a little group of natives, and Moolu in the centre conducting evening prayers. Every night afterward this service was repeated, no matter how long the march was nor how tired the men. I make no comment. But this I will say, Moolu's life gave him the right to do it. Mission reports are often said to be valueless; they are less so than anti-mission reports. I believe in missions for one thing, because I believe in Moolu."

HEATHENISM IN SAN FRANCISCO.

AN impetus has been given to heathen ceremonies in San Francisco lately by the opening of a new and gorgeous joss house at No. 9 Brooklyn Place, near the most thickly settled portion of the Chinese quarter. This temple of degraded Buddhism is under the auspices of the Hong Yen Gi, and the idols were recently imported from China by the Lung Gong Gung Company. The uncouth images are known as the supreme god, the god of wealth, the god of agriculture, the god of medicine, and the god of war. In the centre of the group is the chief deity, resplendent with lavish ornaments. On his right is the god of wealth, monopolizing a large share of worship. Next in oriental estimation is the god of medicine, regarded as the impersonation of wisdom. The pagan priests are very polite, and American visitors are cordially welcomed at their shrines. A brief acquaintance with these deluded religionists is sufficient to arouse the missionary zeal of all who know the superiority of a pure monotheistic faith.

INDIANS' DESIRE FOR INSTRUCTION.

THE Rev. Egerton R. Young has been for nine years among the Indians of the far North land. His home is at Norway House, 400 miles north of Winnipeg. He tells the following interesting story of some Indians who desired instruction in the "Great Book": "At Norway House, on a certain occasion, a number of Indians came into my room, noiselessly, after their fashion, so that the room was filled with them before I knew it. When I became aware of their presence I asked whence they were. 'From a journey of fourteen nights,' they replied; for they reckon distance by the number of nights they are delayed to sleep. 'We have got the *Keesenaychen* [the Great Book], but we don't understand it, although we can read it.' I thought they were joking, for the Indians cannot read unless some one has taught them, and I knew from their account that they must live far away from any missionary; but I asked them: 'From what missionary did you learn?' 'We never saw a missionary nor a teacher!'

"I took down from my shelf our Bible, printed in the beautiful syllabic character for the Cree language, and opened to Gene-

sis; they read it with ease and correctness. I turned the pages and they read in many places. I was amazed, and asked them again where they lived. They described it to me; it was far away north of Hudson's Bay, hundreds of miles from any missionary. Their hunting-grounds, it seems, adjoin those of some Christian Indians—they cover great distances in hunting—and, continued my visitors, 'We visited your Indians and found that they had the *Keesenaychen*. We got them to read it and then to teach it to us; and we were so pleased with it that we all learned to read it during the winter.' Every soul in a village of 300 population had thus actually learned to read the Bible without ever having seen any white teacher; and having providentially come into possession of some copies that happened to be in the hands of the Hudson's Bay Company's agent, these heathen Indians had journeyed through the snows fourteen nights' distance that to them might be given instruction in the Book they had thus learned to love."

A NEW ERA IN UTAH.

A CORRESPONDENT of the *Church at Home and Abroad* writes to that magazine it is evident that Utah is entering upon a new era. In commercial matters it is noted that a large amount of real estate in Salt Lake City is passing by purchase from Mormons to "gentiles," and that this fact is alarming the Mormons. Again, four "gentiles" were lately elected members of the council of that city, the first "gentiles" ever allowed to sit there. Then, three great trunk lines of railway will probably, within eighteen months, enter the city, making it a great railroad centre.

The writer continues: "The beginning of a new era is evident also from a civil standpoint. Everybody feels that the danger of statehood is past for the present; and Americans ["gentiles"] are coming in so fast that nobody supposes that the Mormons will ever elect another city government in this city or Ogden. Only about 500 votes are lacking in this city and 100 in Ogden to give the Americans the majority in those towns. If Congress could be persuaded to pass the bill introduced by Senator Stewart of Nevada, thereby putting this territory under the government of a legislative commission appointed by the President, just as

has been done with the District of Columbia, the troublesome Utah question would never be heard of again.

"Finally, the beginning of a new era is very evident from a Christian standpoint. Those who were obliged through so many years to go forth with weeping, bearing the precious seed, are now beginning to return, bringing their sheaves with them. The transforming influence of Christian schools and churches is beginning to be seen in the various communities where they have been planted. The more independent class of Mormons are becoming accessible to the Gospel, and the priesthood is losing its control over them. Let no one suppose, however, that the conflict is over."

PROFESSOR DRUMMOND'S BOOK ON AFRICA.

PROFESSOR DRUMMOND'S new book, "Tropical Africa," contains a chapter entitled "The Heart Disease of Africa: Its Pathology and Cure." This disease, of course, is the slave-trade carried on by the Arabs, that "homeless people" who "spend their lives in breaking up the homes of others." Their work is thus sketched: "Wherever they go, in Africa, the followers of Islam are the destroyers of peace, the breakers up of the patriarchal life, the dissolvers of the family tie. Already they hold the whole continent under one reign of terror. They have effected this in virtue of one thing—they possess fire-arms; and they do it for one object, ivory and slaves—for these two are one. The slaves are needed to buy ivory with; then more slaves have to be stolen to carry it. So living man himself has become the commercial currency of Africa." Professor Drummond says that while European nations are debating about the division of territory in Africa, humanity is crying out for some one to administer the country and see that justice is done.

YOUNG ALASKA.

THE Sitka mission has a pair of worn-out old mules. At a sentence exercise in the school, the word "mules" being given, a boy wrote: "Old mules walk gently."

Upon one occasion a stuffed bird was placed upon the teacher's desk, which the pupils were expected to describe. One wrote: "He cannot fly because he has no meat in him."

Another wrote: "Have you never see a bird stand on a board, but never move and never fly or make no noise? You know why? Because he has no life in him. You know what is inside of him? It is horse-hair."—*The North Star, Sitka.*

HAVE YOU MADE YOUR WILL?

IF so, you have doubtless made provision for your wife and children and for such other relatives and friends as have a reasonable claim upon you. But have you remembered the Lord?

"He who was rich, for our sakes became poor, that we, through His poverty might be rich;" and now surely we ought to remember the debt of gratitude we owe Him. His name really deserves the first place in our wills, and that will in which the Lord's name is not mentioned at all shows that one more servant has lived and died unmindful of the fact that he was the Lord's steward, and not the Lord himself. A man of moderate wealth, who had been accustomed to give \$225 yearly for the support of the Gospel, bequeathed to the little church where he worshipped a legacy which yields an annual income of \$250, in order, as he said, to make his place good when he was gone.

Have you planned to "make your place good when you are gone?" Perhaps during your lifetime you have felt that all your money was needed in your business; or possibly, like many others, you have loved it too well to part with it, and have kept back the tithes which ought to have gone into the Lord's treasury. If so, now that you must part with it, surely you will try to be generous with the Lord, and, so far as possible, make good the loss He has sustained. If you have neglected this duty why not add a codicil to your will, so that when the will is read in Heaven the Master will look upon you with a smile and say, "Well done, good and faithful servant; enter thou into the joy of thy Lord"?

There is only one thing better than this, and that is to give the Lord His share while you live, and "enter into the joy of the Lord" here on earth. Said one who had just given \$50,000 to a western college, "I cannot tell you what I have enjoyed. It is like being born into the Kingdom again."

Besides, if you give now you will avoid possible contingencies whereby the Lord's portion might be lost. Dr. J. G. Holland

relates that "after the Chicago fire three friends met, two of whom had been burned out of house and home and the immense accumulations of successful lives. One of the unfortunates said to the other two, 'Well, thank God there was some of my money placed where it could not burn;' saying which, he turned upon his heel cheerfully and went to work at his new life. His brother in misfortune turned to his companion and said, 'That man gave away last year nearly a million of dollars, and if I had been wise I should have done the same thing.'"

Be your own executor, then, and give while you can.—*Selected.*

A MISSIONARY HYMN.

"Go ye into all the world, and preach the Gospel to every creature."—MARK xvi., 15.

JESUS, Thy last command

We dare not disobey;

To preach Thy Word in every land,

Is our glad task to-day;

Lord, we and all we have are Thine,

To share with Thee this work Divine.

Does not our brother's blood

Cry to Thee from the ground ?

And o'er the earth, a mighty flood

Of sin and death abound ?

And can we ever guiltless be,

Unless we rise and work with Thee ?

O'er all earth's broad domain,

On every heathen shore,

We see Thy finger, pointing plain

To each wide-open door;

And if we turn our eyes away,

Lord, wilt Thou own us in that day ?

From India's peopled plains,

From Afric's teeming throngs,

From China's millions, come the strains

Of saddest, deepest wrongs;

Japan and islands of the sea

Lift up their voice, and cry to Thee !

And from Thine ancient land,

From Jews and gentiles all,

Crushed 'neath the Moslem's iron hand,

We hear the same sad call:

And if we shut our ears to-day,

Lord, when we meet, what wilt Thou say ?

Baptize with holy fire

Each heart before Thee now !

Kindle fresh zeal and new desire :

With life our souls endow !
Then shall Thy Church arise and shine;
And earth rejoice in power Divine.

—*Maria A. West.*

THE INDIAN PROBLEM.

A good deal of ingenious ciphering has been done in endeavoring to solve this problem, and, withal, there has been a good deal of honest and efficient work. The government has largely increased its appropriations from year to year, the Dawes bill and other valuable legislation have been secured, so that steps looking towards the citizenship of the Indian have been attained. Appropriations have been granted to aid him in farming and other industrial pursuits, and it is not unlikely that in a short time provision will be made for the education in the common English branches of every Indian child.

But all this is not sufficient. The Indian may have lands and citizenship and an English education, and yet, if he has no strong impulse towards civilization, no motive in his heart impelling him to be an industrious, self-supporting citizen—in short, if he has not a new heart looking to a new life as a citizen and a man, he will become a vagabond on the land granted him, and a sceptic in the school in which he is taught. The next few years will constitute a crisis in the rapidly changing condition of the Indian, and it is precisely at this point where the vital element of the Christian life must be infused into his character. To the Christian public, all other questions subordinate themselves to this, and this needs, not speculation, but hard work; legislation cannot do it, the Church must; time will not do it, Christian teaching and example alone can. The vernacular question, so much agitated recently, is important only as it may hinder this practical work.

The Indian problem is not perpetual. The Indian must soon be merged into the American, and whether this shall be for good or ill, the Church must decide, and decide speedily.—*American Missionary.*

A SIGNIFICANT FACT.

THE governor's message in Minnesota last year was published in ten different languages in order to reach the people of the various nationalities residing in the

state—English, German, Norwegian, Swedish, French, Bohemian, Finnish, Polish, Italian and Danish.

INCIDENTS OF MISSION WORK IN WEST AFRICA.

IN the early days of the mission work at Bimbia, on one of the hilly spurs of the Cameroons mountain range, a missionary devoted his morning hours to visiting the natives in their own homes.

From house to house, from hamlet to hamlet, he went, endeavoring, by personal appeal and private prayer, to bring to these long-darkened minds some glimmerings of the light which brightened and cheered his own soul—the light which shone around them, but of which, in their blindness, they knew nothing.

It was no easy task. Utterly debased in mind, with no thought beyond the hourly need and how to satisfy it, how should he awaken their interest, draw their attention, and bring them to see the need they did not feel? In weakness and weariness, often deeply discouraged, he toiled along the narrow rocky paths, clambered up the steep hill-sides, sat in the narrow door-ways of dark, smoky hovels, or under the shade of trees without, trying to fix the wandering attention in vain.

In one of the most miserable of these huts lived a poor, lonely woman; stolid apathy and indifference the only expression on her face; no desire in life had she except to prolong it, and so she farmed her little piece of land, and ate or fasted, according to the season, or the state and productiveness of her ground. Pity touched the missionary's heart, and over and over again he told her the story of her Creator's love and her Redeemer's sufferings. Did she hear? had she a mind? was her soul dead? were the questions that frequently presented themselves to him; as the story met with no response, no gleam of intelligence even noticeable on the set features.

One day, out on his daily rounds, he resolved to pass her house, and give his time to others who apparently listened and understood.

The evening came. In his own home he heard that a woman was at the door, wanting to see him. It was the lonely woman whom he passed by in the morning. Weeping, she inquired, "Why did you pass me

by? Is it not true that He loves me? Have you deceived me? Just as I was beginning to feel it all, do you leave me? Is it too late?" The barrier had gone forth, "Let there be light," and there was light. Her life was changed; she lived to show, by a happy, consistent life, that "the Lord heareth the poor," and He it is "that giveth strength and power unto His people."—*Selected.*

FRAGMENTS.

—Eighty-five thousand English and 119,000 American books were imported into Japan last year, an increase of nearly 100 per cent.

—Miss Linda Gilbert has established twenty-two libraries in the prisons of different states and found employment for 6,000 ex-convicts.

—Of twelve native clergymen now connected with the missions of the Church Missionary Society in the Punjaub, India, eight were originally Mohammedans.

—The Society for the Propagation of the Gospel has voted \$2,500 a year for five years to be spent by the Bishop for North China on the support of an English missionary and some Chinese catechists in Corea.

—A resolution has been adopted by the English House of Commons calling upon the government to suppress the sale of intoxicants among native races in the colonies. It was also resolved to implore the aid of foreign governments to the same end.

—The Society for Promoting Female Education in the East acknowledges some "diamonds re-set" with faith and prayer, and dedicated "by a willing heart" to the service of the Lord, which have brought into its treasury the goodly sum of \$1,500.

—Among the lay members of the committee of the Church Missionary Society there are one duke, ten earls, several lords, one major-general, three generals, three colonels, one admiral, five members of parliament, and eight men knighted for valor or worth.

—Buddhist opposition in Ceylon is becoming more and more virulent; and one of the greatest hinderances to the Gospel, writes a missionary is "the coquetting with Buddhism which has become fashionable among many Europeans. Buddha's birthday is now a government holiday in this island of Queen Victoria."

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.

A REQUEST TO THE DIOCESAN SECRETARIES.

WILL the Secretary of each Diocesan Branch of the Auxiliary kindly send to the General Secretary, before September 1st, a revised list of the diocesan officers of her branch, giving full post-office address of each, the number of parish branches in the diocese; and the number and dates of meetings of the Diocesan Branch held in the course of the year?

A SUMMER OFFERING.

AUGUST is the last month of the missionary year. For several seasons past, members of the Auxiliary have sent to the missionary treasury a summer offering, which has come as a welcome gift to aid in bringing the Church's gifts for the year up to the desired amount. This year \$75,300 are still needed to meet appropriations. May we not again have from those who are enjoying their summer's rest this token that they have not laid aside their ever-binding personal obligations in this matter?

WEST AFRICA.

ST. JOHN'S, CAPE MOUNT.

Mrs. BRIERLEY writes, April 5th, 1888:

"For some time I have been anxious to send you a statement of redeemed children, with money received. I have a balance of \$197.86 in hand, and would therefore ask you not to send any more until I write and tell you it is required. . . .

"In your letter of January 20th you ask, 'How many do you have to furnish clothing for?' I have four only, whom I support entirely, two girls, aged twelve and four years, and two boys, eleven and five years. . . . I enclose a list of the names and ages of the children who are now present (twenty-two boys, from four to eleven, and thirty girls, from five to fifteen, beside those already mentioned). If you could be here, and hear the exclamations which are made when a box is opened, you would, perhaps,

like ourselves, wonder how it happened that just the very things we needed, came; and yet we ought not to be surprised, when a loving Father orders and overlooks all!

"I would ask for the clothing to be made of either strong gingham or domestic, except the Sunday suits. We are sadly in need of linens, frocks and aprons for girls over nine years of age, as well as pants, with suspenders made of the same material, and shirts for the boys.

"I would ask our kind friends not to make the clothes so shapely or the sleeves so tight, as most of our children are very stout.

"May 1st. You will, I know, be pleased to hear that I keep well and strong. . . . I received all the five boxes from the *Liberia* in good order. Our hearts were filled with joy and thanksgiving when we unpacked

and found such a nice assortment. You say you hope I shall find everything to make me quite comfortable. Yes indeed, I did, and all was so unexpected."

Mr. E. Z. B. Jones also writes, in acknowledgment of certain gifts: "I must take this opportunity of thanking you for the presents sent me, through Mrs. Brierley, to the boys. You cannot imagine how pleased they were when I showed the gifts to them. The little boys in our department, of course, had the bugles and rubber football, while the senior boys had the checkerboards and indoor games. You would be delighted to see them playing baseball every evening.

"There are two departments at the station—the senior department, consisting of all the large and middle-sized boys, and the other, consisting of girls and little boys.

"The former is under the Rev. H. C. N. Merriam and myself, and the latter under Mrs. Brierley, Mr. F. T. Allison, and Miss S. F. Williams. The Rev. H. C. N. Merriam is now acting superintendent of the station. In the senior department are five classes, the first two taught by Mr. Merriam, the remaining three by myself. My boys learn the Holy Scriptures, Latin and English Grammar, Arithmetic, History, Geography, Spelling and Dictation, Reading and Writing.

"The boys of all five classes are large boys, sixteen years old and upwards, and these form the senior department proper. The boys of Mr. Merriam's classes are young men who have pledged themselves for missionary work, and are on the advanced scholarships; and the same is true of some of mine. The other division of the senior department is called the preparatory, and the pupils are taught by the young men of Mr. Merriam's classes, under his supervision. So you see how we train up our teachers; we accustom them to teaching while they are scholars, so that when they get an appointment their work will not be difficult to them.

"The mission premises are situated on a plateau, some five hundred feet above sea level, and from our situation we have a grand view of the Vey country, which stretches north and east of us; of the Atlantic, which spreads out in transcendent beauty on the western side; of Lake Pisou, about fifteen miles across, on the east, and the mountains to the south of us. In fact, we are living on

the mountains, which shield us from tornadoes. . . . Our Bishop has been here. He spent a week with us, and during that time delivered very impressive addresses which went deep into the heart of every one. You can even hear the boys, every now and again, repeating quotations from them since he has gone.

"Pray for us—for the teaching-staff of St. John's; for the pupils; for our dear Bishop, that God the Holy Spirit may sanctify us all unto Himself, that He may bless and prosper our work. For in order to prosecute it effectually, it must be 'not by might, nor by power, but by My Spirit, saith the Lord of Hosts.' And it is that same Spirit that we need in confronting our heathen brethren."

THE ORPHAN ASYLUM, CAPE PALMAS.

April 25th, 1888.

Mrs. DENNIS writes:

"It gave us much pleasure and encouragement to learn from your letter that you are so much interested in our work here, of training African girls in the way in which they should go.

"I am glad to say I feel that the interest manifested by yourself and other kind friends in America, in the welfare of these children, is not in vain, nor is our labor with them lost. They are advancing in their studies, learning to cut and make their own clothes, to wash, and to do other housework.

"They have some time ago formed themselves into a missionary society, and the little money they have been able to raise has been spent in our own parish. This is rather selfish, I know, and I have often thought it would be so nice to have them contribute something toward the orphanage in China. I shall in future have them make an offering for that object. All the larger girls are members of the Woman's Auxiliary of St. Mark's Church, Cape Palmas.

"In reply as to what I think best to give the girls, I would say that, as many of the larger girls are fond of doing fancy-work, when they can get the material for it, I am sure they would highly appreciate something suitable for such work, such as crochet and knitting pins, crewl for worsted-work paper suitable for book-marks, etc. The little girls will like dolls, fans, and such things. I have had four of the most advanced girls write out a list of their names,

with a few particulars about them. They send their best wishes and kind regards to you."

[A list giving the names of forty-eight

girls, follows this letter, and will be lent to any one especially interested in the school and desiring to have a fuller account of the children attending it.]

CHINA.

THE CLERGY HOUSE AT WUCHANG.

April 22d, 1888.

MY DEAR MISS EMERY:—I have recently returned from a tour of inspection around St. Stephen's Clergy House, and I am inspired to sit down and write to you at once about it. If our American Churchwomen could come here and see the contrast between this Christian Chinese home and the heathen homes round about us, they would need no appeal of mine to urge them to help on any such good work. It is as different as daylight from darkness. Let me describe the house.

The wall is fifty feet long, thirty feet wide, and twelve feet high, and so the house and courtyards are completely shut out from public view. This is the Chinese custom; the fence is always higher than the house, and not lower as in America. We enter the front court from the street, and find it paved with native bricks. On the left is a store-room, and directly in front the guest-room, which is twelve feet square and occupies the centre of the house. This is always the principal room. We miss the ordinary opium-table and pipes, idols, incense, and idolatrous inscriptions, but find a clock and a Christian scroll and two lanterns and some little pictures in their place. Rev. Mr. Ts'en hopes, by and by, to buy a set of native furniture for this room, as he has to receive many friends in it. The entire set costs \$10. (He furnishes the house himself.) On either side is a bed room. Chinese etiquette forbids our crossing the threshold, but they would be found to be very different from the native heathen apartments of the same sort. The little room back of the guest-room is used for a dining-room, and here we find Mrs. Ts'en at her sewing and the two children at play. One of them is aged three and the other is a baby. Both are baptized and are being brought up in the fear and admonition of the Lord. The Church training shows itself in everything, from the ornaments of the room to the dress of the mother and children. We peep out into the court at the rear, and then into the kitchen. You smile

as I say Christianity can work changes in a kitchen! but take a survey of this neat, bright, clean apartment in St. Stephen's House, and then inspect the kitchen of Mr. Lang, our heathen neighbor on the left. Do you any longer doubt it? Ah, no!

Now this house is not a palace; there are no luxuries; it cost only \$250, and is built of old bricks from the hospital, and the floors are old boards from the chancel of the church, nailed together, but it is neat and orderly, it is pure and clean; in a word, it is *Christian*. Here I have put my Deacon and his family to live, and here I propose to teach them all the Christian self-respect that I can.

My Christian sisters of the Woman's Auxiliary, will you not help me in this work? I appeal in the name of the mother and her little children, for they come especially under your care. This house has been erected as a venture of faith. Kind friends (among them the Bishop) have furnished \$100 toward its debt. I have pledged myself to raise the other \$150 during the year. The constant appeal to us is for something definite and practical. Now here is practical Christianity, and a clear and definite object. Here are godliness and cleanliness combined. Let the answer to this request show what zeal there really is at home to help such work.

The house in which I now am writing was built largely by the efforts of the Woman's Auxiliary in 1882, 1883 and 1884. I make the same appeal for the native clergyman that was then made for the foreigner.

I leave you to decide in what way the Auxiliary can best further this object, whether by parishes, or classes, or individuals, or by large or small donations.

May God bless all gifts, however humble.

THE CHURCH AT HANKOW.

THE REV. A. H. LOCKE writes, May 7th, 1888:

"Accept my thanks for your prompt acknowledgment of my letter about a new church building for Hankow. . . . As

to plans and probable cost we are not procrustean. A church might cost four, five, six, or ten thousand *taels*, and even the last named sum would not be at all extravagant for the real interest of our work. In my last conversation with Bishop Boone, he said he did not consider it expedient to build here under less than ten thousand *taels*. For this large estimate there are many reasons. We are already two hundred strong, growing at the rate of forty or fifty a year, and our momentum is increasing. We have also one out-station, with twenty-three baptized and some two hundred now awaiting Baptism. We have also efficient men working in other localities, from whom I feel sure we shall have a grand account to render shortly.

"As Hankow is a natural centre for our work in China, and, *de facto*, the centre of a rapidly increasing work in the country around, I feel we should be strong here in our Church life, act as a model, and set the fashion for our children. One cannot show much of the beauty in our Church life while worshipping in a barn, or a street preaching chapel. There is not a good church—except Romanist churches—this side of Shanghai, and do our best, we can afford our people little more than a caricature of Church wor-

ship. It seems to me that we have now passed out of the first rough missionary stage, and should go on to the next.

"I do not, of course, fancy that the American Church is at all likely to put up ten thousand *tael* churches all over China, but I do feel that we might try one, if only to show things can be done decently, or even beautifully, when we are not utterly destitute of resources.

"You doubtless know that our line of development is emphatically westward, and I am not alone in feeling that here is the future centre of our diocese, and here we should establish ourselves in all the strength and beauty that belong to us. In the present stage of our work one fine church, with the services made what we can easily make them, would do more for us than could twenty missionaries additional.

"In making so many appeals I do not expect, in most cases, any direct contributions, only our work here is of God, and God's servants should know us and help us as they can. I write not so much from any ulterior design as to the Auxiliary, as because I wish for what I am sure we have, your sympathy and interest in our plan. What you can do to aid us I do not know, yet I am sure you will be able to help us in many ways."

HAITI.

A LETTER FROM THE REV. C. E. BENEDICT,
AUX CAYES.

OUR good friends in the States have no idea what could be done here if our chapel were finished, so as to take in the great number of people who seem to thirst for Bible knowledge.

I feel sad when I think the very best part of my life has been spent, crippled by difficulties. May the Lord spare me to see the church built and the children in our

Sunday-schools grown to be honest Christian men and women. If only I could be fed, not with the bread of the Church's children, but only with the crumbs falling from her table!

In the *Département de Suel* of Haiti, the future of our missionary work depends, in a human point of view, on the condition of our church in Aux Cayes. Here is the main centre of opinion and refinement. Here is the battle to be fought and won. Win we must, the Lord being our 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 **GEORGE BLISS**, 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 June 1st, to July 1st, 1888.

| | | * Lenten and Easter Offerings. | | |
|--|----------|---|-------|--------|
| ALABAMA—\$25.00 | | | | |
| <i>Mobile</i> —Trinity Church S. S., for "J. A. Massey" scholarship, Cape Mount, Africa..... | 25 00 | \$5.36; Foreign, \$4.37; Rev. J. J. Elmen-dorf, Sp. for rebuilding church at Wu-chang, \$5..... | 14 73 | |
| | | <i>Oak Park</i> —Grace S. S., for work under Rev. J. McKim, Japan..... | 5 00 | |
| ALBANY—\$560.34 | | | | |
| <i>Ballston Spa</i> —Christ Church, General, \$16; Sp. for Rev. Wm. A. Fair, \$13..... | 29 00 | | | |
| <i>Cooperstown</i> —Christ Church, Domestic, \$39.18; Foreign, \$32.51..... | 71 69 | | | |
| <i>Ilion</i> —St. Augustine's, Domestic, \$1.88; Foreign, \$1.87..... | 3 75 | | | |
| <i>Lansingburgh</i> —"E.," Domestic, \$4.25; Foreign, \$2.75..... | 7 00 | | | |
| <i>Middleville</i> —Memorial Church S. S., General..... | 2 25 | | | |
| <i>Morris</i> —Zion, General..... | 50 00 | | | |
| <i>Potsdam</i> —Trinity Church, General, \$65.65; Lavinia Clarkson, for "L. Clarkson" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; Frederika Clarkson, for "Levinus Clarkson" scholarship, St. John's Divinity School, Shanghai, China, \$100; Sp. for Jaffa, \$50; Elizabeth Clarkson, for "T. Streatfeild Clarkson Memorial" scholarship, St. John's Divinity School, Shanghai, China, \$100; Sp. for Jaffa, \$50..... | 396 65 | | | |
| CENTRAL NEW YORK—\$147.99 | | | | |
| <i>Binghamton</i> —Christ Church, Wo. Aux., Sp. for Domestic Contingent Fund..... | 2 00 | | | |
| <i>Elmira</i> —Trinity Church, Foreign..... | 120 74 | | | |
| <i>Oswego</i> —"Anonymous," Foreign..... | 20 00 | | | |
| <i>Waterville</i> —Branch Wo. Aux., for work in New Mexico..... | 5 25 | | | |
| CENTRAL PENNSYLVANIA—\$118.28 | | | | |
| <i>Carlisle</i> —St. John's, Domestic..... | 11 18 | | | |
| <i>Honesdale</i> —Grace, Domestic..... | 20 00 | | | |
| <i>Scranton</i> —St. Agnes' Guild, for "Bessie" scholarship, St. John's School, South Dakota..... | 44 10 | | | |
| <i>Stroudsburg</i> —Girls' Home Mission Circle, for "Bessie" scholarship, St. John's School, South Dakota..... | 20 00 | | | |
| <i>Williamsport</i> —Trinity Church, Domestic.. | 23 00 | | | |
| CHICAGO—\$317.79 | | | | |
| <i>Chicago</i> —Church of Our Saviour, Domestic St. James' S. S., Infant Class, for "St. John's" scholarship, St. John's School, South Dakota..... | 49 41 | | | |
| Trinity Church, Wo. Aux., Helping Hands, Sp. for Bishop Brewer..... | 60 00 | | | |
| Wo. Aux., Domestic, \$44.33; Japan, \$44.32..... | 50 00 | | | |
| "L." for "No. 2 Memorial" scholarship, \$40; "Frank" scholarship, Cape Mount, Africa, \$40..... | 88 65 | | | |
| <i>Highland Park</i> —Trinity Church, Domestic, | 80 00 | | | |
| CONNECTICUT—\$2,019.48 | | | | |
| <i>Brookfield Centre</i> —St. Paul's S. S., \$14.79; Mission S. S. \$5.54, General..... | 20 33 | | | |
| <i>Canaan</i> —Mary H. Bodley, Sp. for church at Las Vegas..... | 1 00 | | | |
| <i>Danielsonville</i> —St. Alban's, Foreign..... | 4 00 | | | |
| <i>Hartford</i> —Christ Church, Wo. Aux., for Emily Williams School, Shanghai, China (<i>Parkville</i>)—Grace Chapel S. S., Indian... Trinity Church, Domestic, \$25; Foreign, \$25; Indian, \$25; "Tithe," Indian, \$100.. | 10 00 | | | 175 00 |
| <i>Middletown</i> —Christ Church, Wo. Aux., for Emily Williams School, Shanghai, China..... | 1 00 | | | |
| Holy Trinity Church, Wo. Aux., for Emily Williams School, Shanghai, China, \$6; Domestic, \$50; Foreign, \$95; Colored, \$25..... | 176 00 | | | |
| <i>St. Luke's Chapel</i> , Wo. Aux., for Emily Williams School, Shanghai, China..... | 13 00 | | | |
| Rt. Rev. John Williams, D.D., through Wo. Aux., for Emily Williams School, Shanghai, China..... | 10 00 | | | |
| <i>New Haven</i> —Grace, Domestic..... | 12 20 | | | |
| <i>New London</i> —St. James', Wo. Aux., Sp. for F. C. Paddock Memorial Hospital, Washington Territory, \$30; Sp. for Ascension School, Cove, Oregon, \$30... | 60 00 | | | |
| <i>Stamford</i> —St. John's, Wo. Aux., for Emily Williams School, Shanghai, China, \$10; Foreign, \$105.16..... | 115 16 | | | |
| <i>Waterbury</i> —Mrs. A. Kingsbury, Wo. Aux., for Emily Williams School, Shanghai, China..... | 10 00 | | | |
| <i>Westport</i> —Christ Church, Domestic..... | 17 00 | | | |
| <i>Yantic</i> —Grace S. S., Domestic, \$5.39; China, \$25.19..... | 30 58 | | | |
| <i>Miscellaneous</i> —Wo. Aux., Sp. for Hospital, Helena, Montana, \$400; Sp. Domestic Contingent Fund, \$4; Miss Spencer's salary, \$400; Sp. for scholarship, Seguin, Texas, \$300; Sp. for scholarship, Reno, Nevada, \$300; Bishop Ferguson, Africa, \$50..... | 1,354 00 | | | |
| DELAWARE—\$63.04 | | | | |
| <i>Middletown</i> —St. Ann's, Foreign..... | 10 70 | | | |
| <i>Wilmington</i> —St. John's, Domestic (additional, of which S. S., \$6.34), \$12.34; Sp. for scholarship, Colorado, \$40..... | 52 34 | | | |
| EAST CAROLINA—\$6.55 | | | | |
| <i>Fayetteville</i> —St. John's, Domestic..... | 2 00 | | | |
| <i>Williamston</i> —Advent, Domestic, \$3.60; Foreign, 95 cts..... | 4 55 | | | |

EASTON—\$38.09

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| <i>Chestertown</i> —Emmanuel Church, General. | 8 09 |
| <i>Easton</i> —Christ Church, Wo. Aux., "Busy Workers," Sp. for support of "Charity," St. Mary's Orphanage, Shanghai, China | 30 00 |

FLORIDA—\$5.00

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| <i>Fort Meade</i> —Mrs. Julia Hall, Foreign..... | 5 00 |
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GEORGIA—\$1.00

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| <i>Savannah</i> —Miss Cornelia E. Lee, Mite Box No. 77.924, Foreign..... | 1 00 |
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INDIANA—\$123.30

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| <i>Columbus</i> —St. Paul's, Foreign, \$1; S. S., Domestic, \$1.69; Indian, \$1.69; Colored, \$1.69; Foreign, \$1.69..... | 7 76 |
| <i>Indianapolis</i> —Christ Church, Domestic, \$11.41; Foreign, \$17.03..... | 28 44 |
| <i>Grace</i> , Wo. Aux., General..... | 21 00 |
| <i>Muncie</i> —Grace, Wo. Aux., for Dr. Haslep's salary, \$15; South Dakota Indians, \$16.10..... | 31 10 |
| <i>Terre Haute</i> —St. Stephen's, Wo. Aux., General..... | 21 00 |
| <i>Miscellaneous</i> —Wo. Aux., Sp. for Domestic Contingent Fund..... | 14 00 |

IOWA—\$41.39

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| <i>Burlington</i> —Christ Church, Wo. Aux., General..... | 2 39 |
| <i>Clinton</i> —St. John's, Domestic..... | 10 00 |
| <i>Dyersville</i> —Christ Church, Domestic..... | 1 50 |
| <i>Fairfield</i> —J. Hochuly, General..... | 1 00 |
| <i>Farley</i> —St. George's, Domestic..... | 1 50 |
| <i>Independence</i> —C. D. Jones, General..... | 5 00 |
| <i>Iowa City</i> —Trinity Church, Domestic and Foreign..... | 10 00 |
| <i>Waverly</i> —St. Andrew's, a thank-offering, from "Mrs. E. S. H.," for Rev. J. McKim's work, Japan..... | 5 00 |
| <i>Miscellaneous</i> —Wo. Aux., a thank-offering, Sp. for St. Stephen's Clergy House, Wuchang, China..... | 5 00 |

KENTUCKY—\$80.00

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| <i>Maysville</i> —Church of the Nativity, Domestic, \$40; Foreign, \$40..... | 80 00 |
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LONG ISLAND—\$696.07

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| <i>Brooklyn</i> —Christ Church, Sp. for Rev. T. S. Tyng, Japan..... | 66 60 |
| <i>Church of the Good Shepherd</i> , Wo. Aux., Domestic, \$25; Foreign, \$25..... | 50 00 |
| <i>Church of Our Saviour</i> , Wo. Aux., for Rev. J. McKim's work, Japan..... | 6 00 |
| <i>Church of the Redeemer</i> , Wo. Aux., for Rev. J. McKim's work, Japan..... | 1 00 |
| <i>Reformation S. S.</i> , Sp. for Rev. T. S. Tyng, Japan..... | 50 00 |
| <i>St. Ann's</i> , Domestic..... | 10 00 |
| <i>St. Barnabas'</i> , Domestic..... | 4 99 |
| <i>College Point</i> —St. Paul's, Wo. Aux., Domestic..... | 5 20 |
| <i>Farmingdale</i> —St. Thomas', Domestic..... | 2 79 |
| <i>Far Rockaway</i> —St. John's S. S., Wo. Aux., Domestic..... | 18 00 |
| <i>Flatbush</i> —St. Paul's, Wo. Aux., Domestic, \$41.84; S. S., Domestic, \$17; Foreign, \$16.61..... | 75 45 |
| <i>Great Neck</i> —Union S. S., Foreign..... | 10 00 |
| <i>Islip</i> —Emmanuel Church, Wo. Aux., Foreign, \$12.50; Sp. for Domestic Contingent Fund, \$14.27..... | 26 77 |
| <i>St. Mark's</i> , Domestic, \$27; Foreign, \$14; S. S., General, \$21.65; Indian, South Dakota, \$1; Indian, Minnesota, \$2.62..... | 66 27 |
| <i>Newtown</i> —St. James', Wo. Aux., for "Minnie Moore" scholarship, St. Mary's School, South Dakota, \$60; Sp. for F. C. Paddock Memorial Hospital, Washington Territory, \$2..... | 62 00 |

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| <i>Miscellaneous</i> —"M. M. M.," Foreign, \$100; Indian, \$20; Colored, \$20..... | 140 00 |
| <i>Wo. Aux.</i> , Sp. for Insurance dues, Rev. S. C. Partridge, \$50; Sp. for Bishop Talbot, \$30; Sp. for Domestic Contingent Fund, \$21..... | 101 00 |

LOUISIANA—\$67.25

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| <i>Napoleonville</i> —"Mrs. J. B. F." and "H. B.," Sp. for rebuilding church at Wuchang, China..... | 2 00 |
| <i>New Orleans</i> —St. Paul's, "Q. Q. Q.," Foreign..... | 1 00 |
| <i>Trinity Church</i> , Wo. Aux., Japan, \$5; Domestic, \$3.25; Sp. for Mrs. Brierley, Africa, for a specific purpose, \$18..... | 26 25 |
| <i>Miscellaneous</i> —Wo. Aux., Mite Boxes, General, \$20; Children's Missionary Society, "Little Busy Bees," Sp. for Mrs. Brierley, Africa, \$18..... | 38 00 |

MAINE—\$50.98

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| <i>Lewiston</i> —Trinity Church, Domestic, \$2.88; Foreign, \$2.10..... | 4 98 |
| <i>Newcastle</i> —St. Andrew's, General..... | 75 |
| <i>North East Harbor</i> —St. Mary-by-the-Sea, General..... | 3 00 |
| <i>Portland</i> —St. Luke's Cathedral, General.. | 40 75 |
| <i>Wiscasset</i> —St. Philip's, General..... | 1 50 |

MARYLAND—\$599.43

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| <i>Allegany Co. (Cumberland)</i> —Domestic..... | 17 32 |
| <i>Baltimore</i> —Ascension, Wo. Aux., Domestic, \$12.50; Indian, \$12.50; Foreign, \$12.50..... | 37 50 |
| <i>Emmanuel Church</i> , Wo. Aux., Domestic, \$23; Foreign, \$19..... | 42 00 |
| <i>Grace</i> , Wo. Aux., for Miss Ives' salary, Indian..... | 10 00 |
| <i>Holy Innocents' S. S.</i> , Domestic, \$8; Foreign, \$8..... | 16 00 |
| <i>Mt. Calvary</i> , Domestic, \$10.25; Colored, \$6; Foreign, \$3; Sp. for Rev. F. R. Graves, Wuchang, China, \$50..... | 69 25 |
| <i>St. Paul's</i> , Sp. for Western Texas..... | 10 00 |
| <i>Messrs. Hayes and Johnson</i> , for "Anne S. Hayes" and "Ann Eliza Johnson" scholarships, Cape Mount, Africa..... | 50 00 |
| <i>Fanny King McLane</i> , for "McLane" scholarship, St. Paul's School, South Dakota..... | 60 00 |
| <i>Baltimore Co.</i> —St. Paul's Chapel S. S., Indian..... | 2 00 |
| <i>(Reisterstown)</i> —Hannah More Academy, for "T. T." scholarship, Orphan Asylum, Cape Palmas, Africa..... | 50 00 |
| <i>Carroll Co. (Westminster)</i> —Ascension, Domestic..... | 13 85 |
| <i>Howard Co.</i> —Christ Church, General..... | 5 00 |
| <i>Harford Co.</i> —Churchill Parish, Domestic..... | 5 00 |
| <i>District of Columbia (Washington)</i> —St. James', Sp. for rebuilding church at Wuchang, China..... | 22 01 |
| <i>M. C. Bisphan</i> , for "Charles Bisphan" scholarship, St. John's College, China.. | 100 00 |
| <i>Miscellaneous</i> —Wo. Aux., Indian, South Dakota..... | 90 00 |

MASSACHUSETTS—\$294.24

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| <i>Boston</i> —Advent, Wo. Aux., for Eliza F. Drury Memorial Station, Africa..... | 5 00 |
| <i>Church of the Good Shepherd</i> , Wo. Aux., for Mrs. Payne's salary..... | 1 00 |
| <i>St. Andrew's</i> , General..... | 2 00 |
| <i>(Roxbury)</i> —St. John's, Wo. Aux., for Mrs. Payne's salary..... | 1 00 |
| <i>(Charlestown)</i> —St. John's, for "St. John's" scholarship, Cape Mount, Africa..... | 16 31 |
| <i>Trinity Church</i> , Wo. Aux., for "Nancy B. Lowe" scholarship, Cape Mount, Africa, \$25; "Margaret D. Carter Memorial" scholarship, St. Agnes' School, Osaka, Japan, \$20..... | 45 00 |
| <i>Wo. Aux.</i> , Sp. for Mrs. Laning..... | 1 00 |
| <i>(Roxbury)</i> —Mrs. J. S. Warren, for salary of teacher in Tokio, Japan..... | 5 00 |
| <i>Cambridge</i> —Christ Church, Ladies' Mis- | |

ACKNOWLEDGMENTS.

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| <p>sionary Society, Sp. for salary of Missionary in Montana.....</p> <p>(North)—St. James', Wo. Aux., for Mrs. Payne's salary, \$1; Sp. for insurance dues, Rev. T. S. Tyng, \$12.50.....</p> <p>St. John's Memorial, Wo. Aux., for "Edith Bond Memorial" scholarship, Eliza F. Drury Memorial Station, Africa, \$25; Mrs. Payne's salary, \$25.....</p> <p>St. Peter's, Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka, Japan.....</p> <p>Clinton—Church of the Good Shepherd, Foreign.....</p> <p>Great Barrington—St. James', Domestic, \$20; Wuchang, \$25; Sp. for new church at Wuchang, China, \$25.....</p> <p>Holyoke—St. Paul's, Indian.....</p> <p>Nantucket—Rev. E. P. Little, Sp. for rebuilding church at Wuchang, China.....</p> <p>Newton—Charles F. Wood, Japan.....</p> <p>Waltham—Christ Church, Domestic, \$2; Foreign, \$2.....</p> <p>Worcester—All Saints', Wo. Aux., Sp. for Mrs. Brierley, for redemption of girls.....</p> <p>Miscellaneous—Wo. Aux., S. S. Penny Collection, for Mrs. Payne's salary.....</p> | <p>3 00</p> <p>18 50</p> <p>50 00</p> <p>10 00</p> <p>13 50</p> <p>70 00</p> <p>9 06</p> <p>1 00</p> <p>3 00</p> <p>4 00</p> <p>40 00</p> <p>87</p> | <p>"W. W.," Japan.....</p> <p>White Bear Lake—St. John's, Domestic....</p> | <p>1 00</p> <p>31 00</p> |
| <p>MISSISSIPPI—\$19.10</p> | | | |
| <p>Aberdeen—Mrs. I. C. Wills, Africa.....</p> <p>Crystal Springs—Trinity Church S. S., Indian, \$2.20; Foreign, \$3.15.....</p> <p>Diamond Place—Holy Communion Chapel, Foreign.....</p> <p>Natchez—Trinity Church, Foreign.....</p> <p>Water Valley—Church of the Nativity, General.....</p> | <p>5 60</p> <p>5 35</p> <p>2 00</p> <p>5 00</p> <p>1 75</p> | | |
| <p>MISSOURI—\$74.01</p> | | | |
| <p>Marshall—Trinity Church, Foreign.....</p> <p>St. Louis—Christ Church, Domestic, \$5; Foreign, \$5.....</p> <p>St. George's, Sp. for rebuilding church at Wuchang, China.....</p> | <p>4 55</p> <p>10 00</p> <p>59 46</p> | | |
| <p>NEBRASKA—\$95.44</p> | | | |
| <p>Beatrice—Christ Church, Wo. Aux., General.....</p> <p>Lincoln—Church of the Holy Comforter, Wo. Aux., General.....</p> <p>Omaha—St. Barnabas', Domestic (of which \$9.15 for work in Utah), \$24.98; Foreign (of which from Charles, John, Francis and Worthington Williams, \$5.40), \$8.31. St. Paul's Mission, General.....</p> <p>Miscellaneous—Wo. Aux., General.....</p> | <p>5 00</p> <p>4 50</p> <p>33 29</p> <p>2 65</p> <p>50 00</p> | | |
| <p>NEWARK—\$428.60</p> | | | |
| <p>Brick Church—Isla W. Wills,* Domestic....</p> <p>Claremont—Christ Church, Wo. Aux., "Willing Hearts," Sp. for Mrs. Laning, Japan.....</p> <p>Edgewater Park—S. S., General.....</p> <p>Morristown—Church of the Redeemer, Domestic and Foreign.....</p> <p>"Anonymous," Domestic, \$10; Indian, \$10; Colored, \$5.....</p> <p>Newark—Trinity Church, Missionary Society, Sp. for salary of Sister Mary, Mobile, Ala.....</p> <p>Orange—All Saints', for "Pinckney Henderson Adams Memorial" scholarship, St. Paul's School, Tokio.....</p> <p>"A Friend," Domestic.....</p> <p>Grace, Wo. Aux., for "Grace" scholarship, Duane Hall, China, \$20; "Mrs. F. C. Henderson" scholarship, St. Mary's Hall, China, \$20.....</p> <p>Rutherford—Grace, Colored, \$1; Indian, \$1</p> <p>Tenafly—Atonement, Colored.....</p> | <p>1 60</p> <p>35 00</p> <p>50 00</p> <p>100 00</p> <p>25 00</p> <p>100 00</p> <p>8 75</p> <p>15 00</p> <p>5 00</p> <p>10 00</p> <p>5 00</p> <p>7 00</p> | | |
| <p>NEW HAMPSHIRE—\$25.23</p> | | | |
| <p>Charlestown—St. Luke's, Foreign.....</p> <p>Manchester—Grace, Foreign.....</p> | <p>5 23</p> <p>20 00</p> | | |
| <p>NEW JERSEY—\$508.78</p> | | | |
| <p>Columbus—St. Luke's, Domestic.....</p> <p>Elizabeth—St. John's, Young Ladies' Foreign Aid Committee, through Wo. Aux., Sp. for organ for Mrs. McKim, Japan, \$75; for salary of teacher in Athens, Greece, \$50.....</p> <p>Trinity Church S. S., for "Amelia Hamilton McAllister" scholarship, Emma Jones School, Shanghai, China.....</p> <p>Freehold—St. Peter's, Colored.....</p> <p>Hoboken—Holy Innocents', Sp. for Rev. F. R. Graves, Wuchang, China.....</p> <p>Middletown—Christ Church, Domestic, \$9.54; Indian, \$2.....</p> <p>Mount Holly—St. Andrew's, Domestic.....</p> <p>Miss Elizabeth Baxter, Domestic.....</p> <p>Rahway—St. Paul's Guild, Sp. for Bishop Brewer, \$12; Sp. for Bishop Spalding, \$12.....</p> <p>Red Bank—Trinity Church S. S., Domestic.....</p> <p>Rumson—St. George's, Sp. for Bishop Thompson, for Colored church, Natchez, Miss.....</p> | <p>1 06</p> <p>125 00</p> <p>20 00</p> <p>30 75</p> <p>100 00</p> <p>11 54</p> <p>26 41</p> <p>31</p> <p>24 00</p> <p>14 00</p> <p>20 00</p> | | |
| <p>MILWAUKEE—\$1.15</p> | | | |
| <p>Aldery—St. Paul's, W. L. Hayward, Box No. 31,559, Domestic.....</p> | <p>1 15</p> | | |
| <p>MINNESOTA—\$81.01</p> | | | |
| <p>Faribault—St. Mary's Hall, Wo. Aux., Sp. for Domestic Contingent Fund.....</p> <p>Shattuck School, Memorial Chapel, General.....</p> <p>Minneapolis—St. Luke's Mission, General..</p> <p>St. Paul—Christ Church, China.....</p> | <p>10 00</p> <p>20 81</p> <p>5 70</p> <p>12 50</p> | | |

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| <i>Salem</i> —St. John's, Domestic, \$2; Indian, \$11.96; Colored, \$24.96 | 38 92 |
| <i>Somerville</i> —St. John's, Domestic and Foreign | 11 13 |
| <i>Trenton</i> —Trinity Church, Domestic, \$20.53; Foreign, \$5.13 | 25 66 |
| From "A Lady of New Jersey," for "W." scholarship, St. Mary's School, South Dakota | 60 00 |

NEW YORK—\$3,638.69

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| <i>Greenwood Lake</i> —(Miss E. M. Rose, \$1; Sarella L. Waterstone, 30 cts.; Tommy Hall, 2 cts.) Sp. for St. Mary's Orphanage, China, 66 cts.; Sp. for Mrs. Brierley, Africa, 66 cts. | 1 32 7 50 |
| <i>Haverstraw</i> —Trinity Church, Domestic | 7 50 |
| <i>Irvington-on-Hudson</i> —St. Barnabas', Missionary Association, for Hoffman Institute Building Fund, \$25; "In His Name," Foreign, \$100 | 125 00 |
| <i>Matteawan</i> —St. Luke's, Wo. Aux., Sp. for Rev. J. McKim, for organ, etc., \$60.10; for travelling expenses of foreign speaker, \$1.15; Women's Bible-class, for Rev. E. R. Woodman's Bible-readers, \$1 | 62 25 |
| <i>New Castle</i> —St. Mark's, Wo. Aux., for Hoffman Institute Building Fund | 51 40 |
| <i>New York</i> —Annunciation S. S., Domestic | 14 74 |
| Calvary, Wo. Aux., for hospital work in China, \$35; Mexico, \$5 | 40 00 |
| Christ Church, Wo. Aux., for Hoffman Institute, Africa, \$30; Domestic, \$338.49; Foreign, \$273.48 | 641 97 |
| Grace Chantry S. S., for "Grace Chantry" scholarship, St. John's School, South Dakota, through Niobrara League | 60 00 |
| Heavenly Rest, "A. A. C." Wo. Aux., Sp. for St. Peter's Church, Tacoma, Washington Territory | 5 00 |
| Holy Apostles', Wo. Aux., Sp. for Bishop Talbot | 27 54 |
| Holy Communion, "M. E.," Domestic, \$25; Foreign, \$25 | 50 00 |
| Holy Sepulchre, Wo. Aux., General, \$5; rebuilding Hoffman Institute, \$15 | 20 00 |
| St. Bartholomew's, Miss Eliza A. Prall, for "Bishop Penick" scholarship, Cape Mount, Africa, \$25; Mrs. J. H. H. Ten Broeck, for "Ten Broeck Memorial scholarship," Cape Mount, Africa, \$25; Mrs. Schuyler Skaats, for "W. A. Fair" scholarship, St. John's School, Cape Mount, Africa, \$25; Guild, for benefit of heathen women, \$40.15; Workers' Meeting, Wo. Aux., Foreign, \$12.50 | 127 65 |
| St. Clements', Mite Box, Domestic | 12 00 |
| St. Luke's Hospital, General | 51 50 |
| Transfiguration, Domestic, \$20; Indian, \$10; Foreign, \$10 | 40 00 |
| Member of Wo. Aux., Sp. for Domestic Contingent Fund | 1 00 |
| St. John's School, for "Bishop Auer" scholarship, Hoffman Institute | 75 00 |
| Mrs. Julia Merritt, Domestic, \$1,000; Colored, \$500 | 1,500 00 |
| Wm. Johnson, General | 13 36 |
| Mrs. E. Armitage, Sp. for church at Las Vegas, New Mexico | 1 00 |
| <i>Nyack</i> —Grace, General | 47 00 |
| <i>Peiham</i> —Christ Church, Ladies' Missionary Association, for Hoffman Institute, \$41.75; "Peiham" scholarship, Cape Mount School, Africa, \$25; "Willie Edgar" scholarship, St. Paul's School, Tokio, \$40; "Fanny Schuyler" (Theological) scholarship, Trinity Divinity School, Tokio, \$38; freight on foreign box, 66cts.; Mr. Keogh, for "Mary Keogh" scholarship, Cape Mount School, Africa, \$25; Young People's Missionary Society, Sp. for Orphanage, Shanghai, China, \$30 | 200 41 |
| <i>Pleasantville</i> —Miss Messenger, for Hoffman Institute | 10 00 |
| <i>Portchester</i> —St. Peter's, Domestic, \$25; Foreign, \$25 | 50 00 |
| <i>Poughkeepsie</i> —St. Paul's S. S., for "St. Paul's" scholarship, St. John's School, South Dakota, \$60; "S. H. Synnott" | |

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| scholarship, St. John's School, South Dakota, \$60 | 120 00 |
| <i>Rossville</i> —St. Luke's, General | 11 85 |
| <i>Rye</i> —Christ Church, Domestic, \$11; Woman's Missionary Association, for Hoffman Institute Building Fund, \$75.20; "Hope" scholarship, St. John's College, Shanghai, China, \$40 | 126 20 |
| <i>Tarrytown</i> —St. Mark's, Domestic, \$10; Hoffman Institute, \$10 | 20 00 |
| <i>Westchester</i> —St. Peter's, Wo. Aux., for "Kebler" scholarship, St. Mary's Hall, Shanghai, China, \$45; Miss Anna L. Farquhar, for "Frances Ridley Havergal" scholarship, St. John's School, Cape Mount, Africa, \$25 | 70 00 |
| <i>White Plains</i> —Grace S. S., Foreign | 50 00 |
| <i>Yonkers</i> —Christ Church, for Hoffman Institute | 5 00 |

NORTH CAROLINA—\$27.50

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|---|-------|
| <i>Asheville</i> —"Mrs. J. G. M.," Mite Chest, Domestic | 2 50 |
| <i>Wilmington</i> —St. James', Domestic and Foreign | 25 00 |

OHIO—\$116.88

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| <i>Cleveland</i> —Grace, Wo. Aux., for salary of Mrs. Franklin, Petersburg, Va., \$10; Sp. for Foreign Missionaries' Insurance Fund, \$10 | 20 00 |
| St. Paul's, Wo. Aux., for Colored schools in Georgia, \$5; Mrs. Franklin's salary, Petersburg, Va., \$5; Sp. for Foreign Missionaries' Insurance Fund, \$15 | 25 00 |
| <i>Gambier</i> —Harcourt Parish, Church of the Holy Spirit, Domestic, \$25.24; Foreign, \$25.24 | 50 48 |
| <i>Painesville</i> —Lake Erie Seminary, Wo. Aux., for Japan | 9 40 |
| <i>Wooster</i> —St. James', Domestic, \$6; Foreign, \$6 | 12 00 |

PENNSYLVANIA—\$701.68

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| <i>Andalusia</i> —"C. and N.," Mite Boxes, Domestic | 23 15 |
| <i>Downingtown</i> —St. James' Wo. Aux., for Miss Mailes' salary, \$25; Infant School, Sp. for St. Mary's Orphanage, Shanghai, China, \$4 | 29 00 |
| <i>Lower Merion</i> —Church of the Redeemer, General, including from Mrs. W., \$25 | 30 00 |
| <i>Philadelphia</i> —Advent, Domestic, \$150; Wo. Aux., for Miss Mailes' salary, \$5 | 155 00 |
| Ascension, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund | 19 50 |
| (<i>Germantown</i>)—Christ Church, Wo. Aux., for Miss Mailes' salary | 10 00 |
| Episcopal Hospital, Wo. Aux., for Miss Mailes' salary | 2 00 |
| Holy Trinity Church, Wo. Aux., for Miss Mailes' salary | 17 00 |
| Church of the Mediator, Wo. Aux., for Miss Mailes' salary | 10 00 |
| Church of the Nativity, "A Member," General | 2 00 |
| St. James', Wo. Aux., for Miss Mailes' salary | 10 00 |
| St. Jude's, Wo. Aux., for Miss Mailes' salary | 6 10 |
| St. Luke's, Wo. Aux., for Miss Mailes' salary | 3 00 |
| (<i>Bustleton</i>)—St. Luke's, Wo. Aux., for Miss Mailes' salary | 5 00 |
| (<i>Germantown</i>)—St. Luke's, Wo. Aux., for Miss Mailes' salary | 10 00 |
| St. Mark's, Wo. Aux., for Miss Mailes' salary | 12 50 |
| (<i>Frankford</i>)—St. Mark's, Wo. Aux., for Miss Mailes' salary | 10 00 |
| (<i>West</i>)—St. Mary's, Wo. Aux., for Miss Mailes' salary, \$4; S. S., for "St. Mary's" scholarship, Bishop Boone Memorial School, Wuchang, China, \$29.63 | 33 63 |
| (<i>Chestnut Hill</i>)—St. Paul's, Wo. Aux., for Miss Mailes' salary | 5 00 |

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| (<i>Germantown</i>)—St. Peter's, Wo. Aux., for Miss Mailes' salary, \$1; Sp. for Foreign Missionaries' Insurance Fund, \$1.. | 2 00 | St. Paul's, Domestic, \$16.52; Foreign, \$16.51 | 33 08 |
| St. Stephen's, Indian | 134 87 | <i>Circleville</i> —St. Philip's, Wo. Aux., Domestic | 4 50 |
| Collection at Holy Trinity Church, missionary meeting under auspices of Wm. Bacon Stevens Missionary Society of Divinity School, for Japan | 36 71 | <i>Dayton</i> —Christ Church, Wo. Aux., Sp. for scholarship, Reno, Nev. | 5 00 |
| Mite for Missions, "In Memoriam," General | 10 00 | VERMONT—\$50.41 | |
| Members of Bible-class, Sp. for support of Little Anna, St. Mary's Orphanage, Shanghai, China | 30 00 | <i>Bellows Falls</i> —Immanuel Church, General | 18 00 |
| Chapel of Home for Crippled Children, Wo. Aux., for Hospital in Wuchang, China | 15 00 | <i>Fairfield</i> —Trinity Church, General | 3 00 |
| <i>Radnor</i> —St. Martin's, Indian, \$26.58; Lainshaw Mite Chest, Domestic, \$3.64 | 30 22 | <i>Sheldon</i> —Grace, General | 5 00 |
| <i>Westchester</i> —Holy Trinity Church, Wo. Aux., Sp. for Zenana Mission, India | 40 00 | <i>Wells</i> —St. Paul's, General | 4 41 |
| <i>Miscellaneous</i> —Wo. Aux., for "Anna J. Rumney" scholarship, St. Paul's School, Tokio | 10 00 | <i>Miscellaneous</i> —Rutland Convocation, Wo. Aux., General | 30 00 |
| PITTSBURGH—\$541.99 | | VIRGINIA—\$311.90 | |
| <i>Allegheny City</i> —Christ Church, Colored, \$75; Wo. Aux., General, \$18.04 | 93 04 | <i>Alexandria Co.</i> —Fairfax Parish, Christ Church, Woman's Missionary Association, Indian, \$20; Japan, \$40 | 60 00 |
| <i>Erie</i> —St. Paul's, General, of which Wo. Aux., \$15 | 18 76 | Fairfax Parish, St. Paul's, Woman's Missionary Association, Indian, \$5; General, \$20.21; "Mary Randolph" scholarship, St. Agnes' School, Osaka, Japan, \$20.80 .. | 45 51 |
| <i>Kittanning</i> —St. Paul's, Wo. Aux., General | 10 00 | <i>Dinwiddie Co.</i> —Bristol Parish, Grace, Africa, \$15.54; S. S., for "Grace Church" scholarship, St. John's College, Shanghai, China, \$20 | 35 54 |
| <i>Meadville</i> —Christ Church S. S., Wo. Aux., Sp. for support of Susie Gier, St. Mary's Orphanage, Shanghai, China | 10 00 | <i>Henrico Co.</i> —Henrico Parish, St. John's, for "Lewis W. Burton" (advanced) scholarship, St. John's School, Cape Mount, Africa | 40 00 |
| <i>Miles Grove</i> —Grace, Wo. Aux., General | 10 00 | Henrico Parish, St. Mark's S. S., through Piedmont Convocation, for salary of Rev. H. D. Page, Tokio, Japan | 25 00 |
| <i>Pittsburgh</i> —Calvary, Men's Bible-class, for "Calvary" scholarship, St. Mary's School, Rosebud Agency, So. Dakota .. | 15 00 | <i>Henry Co.</i> —Patrick Parish, Christ Church, Rev. P. R. Nugent, for Japan | 5 00 |
| †Church of the Good Shepherd | | <i>Rockbridge Co. (Lexington)</i> —C. S. Myers, Domestic, \$15; Foreign, \$20 | 35 00 |
| St. Andrew's, Wo. Aux. (of which Mrs. Brunot, \$50), for Miss Wong's salary, \$100; Mrs. O. Phillips, for "Ormsby Phillips" scholarship, St. John's College, Shanghai, China, \$50; S. S.,* Indian, \$7.25; General, \$207.94 | 365 19 | <i>Miscellaneous</i> —Piedmont Convocation, for salary of Rev. H. D. Page, Tokio, Japan .. | 65 85 |
| St. Luke's, Young Folks' Missionary Society, Colored, \$10; Foreign, \$10 | 20 00 | WESTERN MICHIGAN—\$16.11 | |
| QUINCY—\$17.99 | | <i>Coldwater</i> —St. Mark's, through Wo. Aux., for salary of Mrs. Miles, Virginia | 6 66 |
| <i>Farmington</i> —Calvary, General | 2 40 | <i>Grand Haven</i> —St. John's, through Wo. Aux., for salary of Mrs. Miles, Virginia .. | 5 23 |
| <i>Knoxville</i> —St. Mary's School, Wo. Aux., General | 5 00 | <i>Ionia</i> —St. John's, through Wo. Aux., for salary of Mrs. Miles, Virginia | 3 22 |
| <i>Rock Island</i> —Trinity Church, Missionary Guild of St. Paul, General | 10 59 | <i>Union City</i> —Grace, Domestic | 1 00 |
| RHODE ISLAND—\$254.34 | | WESTERN NEW YORK—\$349.66 | |
| <i>Bristol</i> —St. Michael's, Foreign | 115 00 | <i>Avon</i> —Zion, through Wo. Aux., "A Member," \$5; Mrs. I. N. Swift, \$10, for "J. G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China .. | 15 00 |
| <i>Newport</i> —Trinity Church, Indian, South Dakota | 39 58 | <i>Buffalo</i> —"A Daughter of the Church," through Wo. Aux., Sp. for Domestic Contingent Fund, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$5 | 10 00 |
| <i>Providence</i> —St. Stephen's, Colored | 99 76 | <i>Geneva</i> —Trinity Church, "B." Domestic, \$100; Foreign, \$100; Wo. Aux., for Mrs. Payne's salary, \$70 | 270 00 |
| SOUTH CAROLINA—\$7.00 | | M. L. Slosson, Domestic | 2 00 |
| <i>Edisto Island</i> —"E. M. S.," Foreign | 2 00 | <i>Rochester</i> —Epiphany, through Wo. Aux., Sp. for support of Miss Skellie | 5 00 |
| <i>Ridge Springs</i> —Grace, Mite Box of Secretary Wo. Aux., Foreign | 5 00 | St. Paul's, through Wo. Aux., for "J. G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China | 4 00 |
| SOUTHERN OHIO—\$148.03 | | Sectional Meeting, Wo. Aux., for Mrs. Payne's salary, \$9.16; Miss Mailes' Bible Readers, \$9.16; Sp. for support of Miss Skellie, \$25.34 | 43 66 |
| <i>Cincinnati (Clifton)</i> —Calvary, "Little Women," Indian | 5 00 | WEST VIRGINIA—\$13.19 | |
| Christ Church, Wo. Aux., Colored, \$25; Sp. for scholarship, Utah, \$20; Sp. for St. Luke's Hospital, Denver, Col., \$5; Sp. for Bishop Johnston's work, Western Texas, \$20; Sp. for Bishop Walker's work, North Dakota, \$25 .. | 95 00 | <i>Parkersburg</i> —Trinity Church, General | 6 35 |
| (<i>Walnut Hills</i>)—Epiphany, "thank-offering," Domestic | 5 00 | <i>Shepherdstown</i> —Trinity Church, Domestic .. | 6 84 |
| (<i>College Hill</i>)—Grace, Wo. Aux., Mary and Nannie Ely, Sp. for St. Mary's Orphanage, Shanghai, China | 50 | OREGON—\$50.00 | |
| † In THE SPIRIT OF MISSIONS for July, \$24 acknowledged as from Church of the Good Shepherd, Reno, Diocese of Pittsburgh, should have read from city of Pittsburgh. | | <i>Portland</i> —Trinity Church Guild, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund | 32 00 |
| | | St. Helen's Hall, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund | 8 00 |

ACKNOWLEDGMENTS.

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| <i>Salem</i> —St. Paul's, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund | 10 00 | NEW MEXICO AND ARIZONA—\$10.40 <i>East Las Vegas</i> —St. Paul's, Domestic..... | 10 40 |
| NORTH DAKOTA—\$9.25 <i>Valley City</i> —All Saints', Domestic, \$4.50; General, \$4.75..... | 9 25 | WASHINGTON TERRITORY—\$5.00 Branch Wo. Aux., Sp. for Domestic Contingent Fund | 5 00 |
| COLORADO—\$3.00 <i>Alamosa</i> —St. Thomas', Sp. for rebuilding church at Wuchang, China..... | 3 00 | WYOMING AND IDAHO—\$25.00 <i>Wyoming</i> , <i>Evanston</i> —St. Paul's S. S.,* General..... | 25 00 |
| SOUTH DAKOTA—\$6.55 <i>Lead City</i> —Christ Church, Domestic, \$3.55; Foreign, \$2..... <i>Yankton Agency</i> —Holy Fellowship S. S., Sp. for support of a child in St. Mary's Orphanage, Shanghai, China..... | 5 55 1 00 | FOREIGN CONTRIBUTIONS—\$96.72 <i>Liberia, Harper</i> —St. Mark's, of which Wo. Aux., \$25, Africa..... <i>Liberia, Cavalla</i> —Epiphany, Ladies' Church Aid Society, Africa | 75 00 20 72 1 00 |
| NORTHERN TEXAS—\$5.00 <i>Abilene</i> —Rev. A. T. DeLeary, Domestic.... | 5 00 | MISCELLANEOUS—\$1,512.94 Interest, Domestic, \$160.97; Indian, \$100.06; Colored, \$21.06; China, \$250.16; Japan, \$61.39; Foreign, \$246.07; Sp. \$61.67..... "A Friend," Domestic | 965 94 10 00 1 00 5 00 1 00 |
| WESTERN TEXAS—\$9.40 <i>Gonzales</i> —Church of the Messiah, Elliott Memorial Missionary Society, Domestic | 4 40 | Contents of Missionary Box, No. 77,923, Domestic | 1 00 |
| <i>Luling</i> —Annunciation, Elliott Memorial Missionary Society, Domestic..... | 5 00 | Special amount due family of Rev. Nabori Kanai from Clergymen's Mutual Insurance League.... | 530 00 |
| NORTHERN CALIFORNIA—\$153.35 <i>Auburn</i> —Mission, General..... | 19 10 | LEGACIES—\$50.00 <i>Pittsburgh, Pittsburgh</i> —Estate of Annie M. Simpson, for the purchase of Bibles.... | 50 00 |
| <i>Benicia</i> —St. Paul's S. S., General..... | 37 00 | Receipts for the month..... | 14,830 83 |
| <i>Fort Jones</i> —St. Paul's, General..... | 11 75 | Amount previously acknowledged..... | 499,075 28 |
| <i>Healdsburg</i> —St. Paul's Mission, General.... | 10 00 | Total receipts since Sept. 1st, 1887..... | <u>\$513,906 11</u> |
| <i>Napa</i> —Christ Church, General..... | 7 95 | | |
| <i>Nevada City</i> —Trinity Church, General..... | 10 00 | | |
| <i>Petaluma</i> —St. John's, General..... | 6 70 | | |
| <i>Santa Rosa</i> —Incarnation, General..... | 17 65 | | |
| <i>Suisun</i> —Grace, General..... | 9 40 | | |
| <i>Winters</i> —St. Stephen's, General..... | 4 30 | | |
| <i>Yreka</i> —St. Mark's, General..... | 19 50 | | |

APPROPRIATED.

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

RECEIVED.

(Exclusive of Legacies and Specials.)

| | |
|--|---------------------|
| DOMESTIC—Since Sept. 1st, 1887 (of which designated for Indian Missions, \$22,956.43; Missions to Colored people, \$13,678.27), including one-half of general offerings..... | \$189,821 14 |
| FOREIGN—including one-half of general offerings..... | \$120,620 26 |
| Total..... | <u>\$310,441 40</u> |

Required from July 1st, 1888, to Sept. 1st, 1888, for Domestic Missions \$54,783 86
for Foreign Missions \$20,524 35

Total..... \$75,308 21

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THE REV. F. L. H. POTT AND THE CHOIR OF ST. JOHN'S COLLEGE CHAPEL, SHANGHAI.