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The  
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

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VOLUME LIV., MDCCCLXXXIX.

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# THE SPIRIT OF MISSIONS

EDITED BY THE BOARD OF MISSIONS

Protestant Episcopal Church

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# THE SPIRIT OF MISSIONS.

VOL. LIV.

MARCH, A. D. 1889.

No. 3.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, FEBRUARY 12TH, 1889.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Niles, Scarborough, Starkey and Potter; the Rev. Drs. Hoffman, Eccleston, Davies, Smith, Swope, Hall, and Applegate; and Messrs. Coffin, Stark, Vanderbilt, Low, Baldwin, King, Shoenberger and Chauncey.

— The following resolution was adopted by the Board touching the appointment of the Rev. Mr. Gordon:

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

— Communications were submitted from fourteen of the Bishops in the Domestic field, and from the Standing Committee of the Diocese of Fond du Lac, with regard to the missionary work, and suitable action was taken.

— Several communications were submitted from the Missionary Bishops of Yedo and Shanghai, and letters from a number of the missionaries in China and Japan received the necessary consideration. The intelligence contained in these letters is published on other pages of this number of the magazine. Two ladies were appointed to the Japan mission.

— The Hon. John A. King, representing the Commission on Work among Colored People, stated that it had been found that the Howard property, adjoining the Howard University, at Washington, D. C., could not be bought, as the owner had changed her mind with respect to selling it. Those having the matter in charge, however, had found and agreed to buy a more eligible piece of property, opposite the campus of the university, 240 feet long by 120 feet wide, upon which is a substantial building. The price named was \$20,000, payable April 5th, if a good title can be shown. Mr. King further informed the Board with regard to the proposed terms between the Commission, for its theological school, and the Howard University.

— Upon the nomination of the executive committee of the Commission Mr. Henry E. Pellew, of Washington, was elected a member of the Commission

on Work among Colored People, to fill the vacancy caused by the death of the Hon. J. J. Daniel.

— The resignation of the Rev. Octavius Parker, of the Alaska mission, which was offered because of family reasons, was accepted, to take effect in June next.

— A preamble and resolution was adopted, expressing the opinion of the Board that at this juncture it was very important that Bishop Williams of Japan, who has not been in this country for twenty-two years, should attend the next General Convention.

#### REDUCED RECEIPTS FOR DOMESTIC MISSIONS.

THE report of the Treasurer from September 1st, 1888, to February 1st, 1889, shows a falling off of \$6,000 in the receipts for Domestic Missions, as compared with the corresponding months a year ago. We know of no reason why this should be. On the contrary, there ought to be a constant gain. For the same period, the receipts for Foreign Missions show an increase of \$7,000. We trust that this is a natural increase, which may continue during the coming months; but are no less earnestly desirous that Domestic Missions also should gain in equal proportion at least.

There is no better work, none more deserving, none more urgent than missions in our own country. The opportunities are many, and the growing communities press us with entreaties to occupy them for Christ and His Church. The Bishops are working with all their might, but with altogether too little support in men and means.

Brethren of the clergy, do impress upon the laity the constant and growing needs of our Domestic Missions. Make them realize the importance to this country of our missionary work, and they will supply the means. Do not fear to ask in the Lord's Name for the Lord's money to do the Lord's work in this land.

#### LOSING OPPORTUNITY.

EVERY day that we hold back from doing our utmost for the salvation of the people of this land, we are adding to our responsibility for neglected opportunities. Some one has said, and without exaggeration, that one dollar given now for Church work in America will be worth as much as a hundred dollars ten years from now. The opportunity in the present is so great, the effect of work done now in a generous way will so mightily help the work of the future, make it so much easier, give it such accelerated speed and force, that there is the strongest incentive to do the work of to-day with utmost diligence.

There is a favorable tide in the affairs of Churches as well as in the affairs of men, and for our Church the present is the favorable time to make impressions and do a work that will leave an impress for all time upon the newer parts of the country. It is unwise to withhold men and means, and the loss cannot be calculated of neglect or delay.

A voice should be lifted up, that may be heard in every church and in every home, to summon the people to reinforce the work and devise liberal

things for the support of our faithful Bishops and clergy, that they may take on new courage and strength.

### THE EVIL OF CHRISTIAN DIVISIONS IN FOREIGN MISSIONS.

THE *Chinese Recorder*, issued at Shanghai, publishes, in its January number the first part of an article, written by the Rev. Dr. A. Williamson, on the need of unity among the Christian bodies doing missionary work in China, if they are to convert the Chinese nation to Christianity. The writer makes a striking presentation of the existing divisions in Shanghai, for instance, where our Church, the Church of England, and several other bodies (seven separate missions) are at work on different lines. He then says: "What a waste! We are throwing ourselves away."

When we read this article, we were at once reminded of the words of the wise Archbishop of Canterbury republished, from an address of his, in THE SPIRIT OF MISSIONS for August, 1886: "There can be nothing so distressing to us as the divisions among Christians. . . . The union among Christians depends on their union with Christ; but I believe that the external, systematic union of the Church will come *from the circumference of the Church*, the effect of converted nations, where differences seem smaller and smaller, reacting on the Church at home."

Surely the time must come when the unspeakable waste in everything that is good, which results from disunity, will *force* unity upon divided Christendom at home and abroad.

### SOME OBJECTS FOR BENEFACTIONS.

THE approach of our Centennial General Convention marks a time when Churchmen should do what they can to express in the most substantial way their sense of the great mercies which God has vouchsafed to us as a Church during the century. The growth of the Church in America has been most remarkable. The high esteem in which it is now regarded by all classes in American society, is in striking contrast to the hostility against which it was obliged to struggle both before and after the Revolution. During the last five-and-twenty years, this changed attitude of the public mind has been very decided, and most favorable to the expansion of our Church. More Bishops have been consecrated within this quarter of a century than during the other three-quarters, and the awakened activity finds room for the freest exercise in doing all good works.

There is nothing to-day to hinder us from making the greatest proof of our ministry in all parts of the country and among all conditions of men. Nothing is wanting but a putting forth of the fullest energy to make our Church even much more than it is now a great and blessed influence in the land.

The realization of these things at this time ought to call out largeness of soul and generosity of gifts, not only by way of thanksgiving, but as a means of setting the Church forward with strength for the glory of God. It cannot be doubted that among the many members of our Church who have been prospered in worldly things are many who earnestly desire to make the Church, to which they are devotedly attached, the medium through which they, as God's stewards,

may bestow benefactions upon our country. Such persons may well consider whether the present time is not the fittest for them to do generous things.

We have fourteen missionary jurisdictions in the United States, stretching over the newer states and the territories, whose Bishops are dependent for their support and for the stipends of their clergy upon the general missionary treasury. It is the definite aim of two of these jurisdictions to come into union with the General Convention this year as dioceses. In order to accomplish this, Oregon and Colorado each need to receive a few thousand dollars to complete the Episcopal funds, which shall provide the support of the Bishop in each case. Help for that purpose must come to them from without, and very promptly. It would be indeed most gratifying if such timely help should come now to cheer the hearts of Bishop Morris and Bishop Spalding, and enable them, after years of devoted labor, to appear at the head of their delegations of clerical and lay deputies at the Convention of 1889.

Other missionary Bishops would rejoice if it were made possible for them to organize dioceses this year also. A benefaction of \$50,000 would secure the support of a Bishop for all time, and enable any jurisdiction with the requisite number of clergy and parishes to become a diocese. Several of the jurisdictions wait only for provision for the support of the Bishop. Any one who has the ability to make such a gift might well rejoice in the privilege of endowing a Bishopric, and thus not only provide perpetually for one of the highest officers in God's Kingdom, but promote Church development in a most helpful way. Are there not some who might, if they would earnestly consider the question, endow a Bishopric outright as a centennial gift? The States of Washington, Montana, North Dakota and South Dakota, the new stars in the galaxy of the Union, might well be added to the sisterhood of dioceses at the same time.

#### BINGHAM'S "ANTIQUITIES" IN CHINESE.

IN the last Foreign report it was stated that the Rev. Frederick R. Graves of Wuchang was diligently engaged in rendering into Chinese the substance of the first eight books of Bingham's "Antiquities." The volume has now been completed, and a copy of the work lies upon our table.

The Rev. Mr. Partridge, Mr. Graves' associate at Wuchang, bears this testimony:

The value of this book to the mission cannot be sufficiently estimated in the United States, where everything is gauged by its novelty. In this great land of China everything is measured by its antiquity, and we succeed in preaching and teaching about the Church just in proportion as we show that she is the same Church that she was in the beginning.

Having thus shown the necessity for bringing out this particular work, Mr. Partridge continues:

This book reflects great credit upon all concerned, not only on account of its subject matter and the very careful and painstaking work of Mr. Graves and his Chinese scribe, Mr. Lin (they have been at work on it off and on for two years); but on account of its typographical execution. It is the handsomest printed book that I have ever seen issued in China. I make this statement carefully, after comparing it with all the printed books which have come under my notice in libraries and book-stores. The official edition of the Great Classics, published here in Wuchang, does not compare with it.

The blocks were cut by the best engraver in the city, and the printing was all done here on our Compound. The result is a book which will be eagerly sought for and highly prized by all our Chinese friends, and will redound to the credit of the mission and the Church wherever it goes.

Immediately on receiving the book, we sent it for review to Bishop Scherschewsky, one of the greatest, if not the greatest of living sinologues. The Bishop returned it, accompanied by the following note:

I have read Mr. Graves' condensed translation of the first eight books of Bingham's "Antiquities" in the modern *Wen-li* (Chinese literary style) which you so kindly sent me. It is a thoroughly good translation, and I must confess that I find myself surprised that one who has been comparatively so short a time in China can do such excellent work.

Church literature, as we all know, has always been greatly needed in our mission and, as the work progresses, the want will be still more felt. I am truly glad that Mr. Graves has taken up this line of work, and that he shows such singular ability for it. I hope when he has finished Bingham, that he will undertake the translation of other standard Anglican works.

#### MISSIONARY ENROLMENT.

THE central committee on the Missionary Enrolment Plan met in Philadelphia, February 11th, and adopted the following:

*Resolved*, That the treasurers of the Enrolment Fund of the several dioceses be requested to pay over to the Board of Missions any funds in their hands, or that may be received hereafter for that purpose, in accordance with the resolution adopted by the Board of Missions, at Chicago, October 15th, 1886.

The diocesan treasurer of the Enrolment in Pennsylvania sent to the general treasurer, Mr. James M. Brown, February 15th, \$34,203.50, the money which he had received for the Enrolment. Let all local treasurers follow this example, and let the effort go forward with all energy during the few months which remain before the General Convention, which is to meet in October.

#### THE SECRET OF SUCCESS.

It is an extremely short-sighted, narrow, selfish and suicidal policy for any parish or congregation to exclude itself from participation in the general works of the Church on the plea that it has need of everything for itself. Such a policy is opposed to the spirit of Christ and to the true principle of Christian development. If the individual members were to follow the same course its folly would soon be seen and felt. "We are building" or "We have a debt" is not a good reason for refusing to give to missions. Forbid it that, even for a time, under any pretext whatsoever, a Christian society should cut itself off from the currents of life or cease to contribute to the general good of the body to which it belongs. The reflex benefit from such communication of blessing will be worth more than it costs, and the money which is contributed will not impoverish the parish, but will stimulate its life and its ability to do for its own things. The Rev. Dr. Atwill of Toledo, in an address before the Ohio and Michigan Branches of the Woman's Auxiliary, aptly said :

Everywhere zeal for missions goes with zeal for home work as naturally as heat with fire. If, as rector of a parish, I desire to pay a parish debt, I welcome the formation of

a missionary association. If I desire to stimulate the zeal of my people in parish work, I welcome a missionary association. If my Sunday-school languishes, and needs money, I still welcome the missionary association. To my brethren of the clergy, if any of them are in the least nervous or apprehensive about this matter, I say, Do not fear the zeal of your women in the cause of missions! Help them, and they will help you; encourage them, and they will cheer you! Their fervor and activity will preach for you, will enable you to preach more effectually, and will cultivate the soil in which you fling broadcast the seed of every variety of Divine truth.

#### GENEROUS GIVERS.

A GENTLEMAN who has lately been led to give up his business and to offer himself for the Lord's work in the Foreign field at his own charges in connection with the English Church Missionary Society, and has not been able to go at once, has handed in a check for \$500 toward the expense of another laborer until he can go himself. Another friend of that society has placed in the hands of the central secretary \$625, to be expended on the mission stations in south India visited by him last winter. Another gives \$2,500 to be spent in India, in counteracting the pernicious English literature now being circulated there. A poor woman of the island of Guernsey has recently made a contribution to the society of \$305, her savings for many years, and the late Dennis Crofton, of Dublin, bequeathed \$45,000 to endow a mission under the society.

#### MISSIONARY PROGRESS.

IN a recent address in Calvary Church, New York, the Rev. Wm. Wilkin-son called attention to the power of organized work in the Church. He said:

Bishop Brownell was in 1829 appointed by the Missionary Board of our Church, to visit the states west and south of the Alleghany mountains, in the interest of the Church, and report. The Bishop visited Georgia, Alabama, Louisiana, Mississippi, Tennessee, Kentucky, Indiana, and Illinois, and also the Territories of Florida, Arkansas, Michigan, and Missouri, and found there were only twenty congregations, and but eleven church buildings completed, and in all this vast region only twenty-three clergymen; and at that time, 4,000,000 persons lived in the states and territories named.

To-day, in the place of twenty-three clergymen in these states, there are 644, of whom fifteen are Bishops, with 980 churches and missions, with 97,036 communicants, with institutions of learning, homes for the destitute and for children, and agencies of every kind for the good of man.

Nor is this all. Since 1830, there has grown up a West newer than that of which I have spoken, which takes in Nebraska, Iowa, Kansas, Minnesota, Wisconsin, and Idaho, Wyoming and Washington Territories. Much of these vast tracts of country, in 1830, had never been seen by white men; now they are the homes of large populations and vigorous Church work. It was not till 1851 that Dr. Breck went to Minnesota. When St. Paul was a mere settlement, and Minneapolis had hardly begun to be, he began the work of the Church, and all the world knows with what energy and success it has been carried on by Bishop Whipple. Now in that state alone are ninety clergymen, a theological school with thirty students, one of the best girls' schools in the whole Church, a boys' school known throughout the entire West, a home for orphaned children, and a hospital for the sick and poor; and this is a sample of what is being done.

What a splendid testimony is all this to the generosity of Church people! The rich have given nobly of their wealth, and the poor have gladly cast their gifts into the treasury

of God. The loyal sons of the Church have lifted up "an ensign for the people," till the desert blossoms and the wilderness blooms as with the beauty of paradise. The results justify every gift and effort and all labor, and they redound to the glory of God. As we look at them, we should take new courage, and lay new plans, for the work yet to be done is great indeed. The growth of the country, in population and in material wealth, is beyond all precedent, and in order that the Church may keep pace with it and minister to the spiritual wants of the people, we must not think of resting, but make new ventures of faith. We may be sure that all that we of this generation can do for the building of our Lord's Kingdom will bear fruit in the years to come.

### CANON TAYLOR'S CRITICISMS OF FOREIGN MISSIONS.

THE publication of Canon Taylor's criticisms of certain Foreign Missions of the English Church seemed at first to many to be a serious blow to the prospects of all Christian missions in foreign lands. Unbelievers, who necessarily object to attempts to convert the world to Christianity, at once took up the canon's alleged facts and misused figures and employed them to justify their own opposition to missions to unconverted nations, and timid Christians were made more doubtful by the accusations which the canon had published.

By this time, however, Canon Taylor's assault has had opportunity fully to demonstrate its real character, and the result is most favorable to Foreign Missions and exceedingly encouraging to their friends.

In the first place, very soon after the canon's attack appeared in the *Fortnightly Review*, money began to be sent in to the treasury of the English Church Missionary Society, which was the especial object of his criticisms, to the extent of thousands of pounds, as a token of its givers' continued confidence in the society and its work, and it was made clear that he had not destroyed all faith in Foreign Missions.

Then, and better still, there appeared in religious and secular newspapers, and in the organs of various missionary societies, intelligent and able replies from men of experience in missionary affairs, who knew, as Canon Taylor evidently did not, whereof they wrote. These answers came not only from missionary officials and workers, whose "business" it might be said to be to defend Foreign Missions, but from clergymen and laymen, who were well informed about them from having been themselves on missionary ground, and "believed in Foreign Missions," not only because they believed in their object, but because they had *seen* their successful operation and abounding fruits.

Another excellent result, moreover, will follow from Canon Taylor's attack. This great body of missionary information to which we refer, although intended only to meet a temporary emergency, will doubtless in large measure be of permanent value. The light which it has thrown upon the minds of the uninformed, the strength it has supplied to the doubting and the weak, the unimpeachable facts it has stored up, with the aid of the printing-press, for future use, will continue to live and help the work of Foreign Missions long after Canon Taylor's criticisms have been forgotten.

We may take to heart several encouraging lessons from this affair. (1) If Christian missions have the power of God behind them—and what Christian doubts this?—misrepresentation cannot destroy although it may temporarily

obstruct them. (2) While a violent assault may seem at first to threaten their continuance, if it be not founded on the truth God will overrule it, and the ultimate result will be a wider knowledge of missions and greater interest in them. (3) Our duty, under all circumstances, is to aid Christian missions, defend them when they are misrepresented, gladly accept just criticism of policies and methods and correct these when they are shown to be faulty, and leave the rest in the hands of God.

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#### BRIEF MENTION.

BISHOP WILLIAMS, in a letter from Tokio of January 7th last, says: "A pleasant visit was made to Osaka [by the Bishop] during the Christmas holidays, in which there were confirmed at the Church of the Holy Comforter, eleven persons; at St. Paul's, eleven; at St. Timothy's, eighteen; and at St. John's, eleven—making in all fifty-one in that city. The congregations at the out-stations could not be visited. The work at the Ladies' Institute is said to be full of promise, and all think that it is an opening of which our Church should not fail to take advantage. To carry it on another foreign missionary is greatly needed. Miss Bull has already more to do than she ought to attempt—especially as she has to study the language—and if the numbers should increase, as all hope and think they will, she will have far more on her hands than she can possibly attend to, and there will be danger that she may break down. She is too valuable a worker for us to run any such risk, and I must ask that another lady be sent out to assist her as soon as possible."

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It will give pleasure to every one who is at all acquainted with the good work which the Rev. Dr. Gallaudet has been doing these many years in behalf of the deaf-mutes to know that his heart has been cheered and his work helped by the generous gift of \$11,000 to pay off the mortgage debt upon his church (St. Ann's) in New York.

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THE Church of St. Martin's-in-the-Fields, Wissahickon Heights, Philadelphia, was set apart for Divine worship on Saturday, February 2d. The cost of the edifice is said to have been about \$50,000, and it is the gift of Mr. H. H. Houston. Mr. Garret E. Winants, of Bergen Point, New Jersey, has promised to build a fine dormitory building for Rutgers College, to accommodate 100 students. It is likely to cost \$100,000. This will be money well invested by Mr. Winants, the interest from which will be frequent instalments of joy and satisfaction. Mr. Nathaniel Gray, of San Francisco, California, has given property in that city, valued at \$50,000, to the San Francisco Theological Seminary. It is a pleasure to record these acts of beneficence, because they are subjects of congratulation, not only to the receivers, but especially to the givers.

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THE coincidence of the Church Centennial with the national centennial is illustrated by the fact that the General Convention of 1789 sent an address to the President of the United States, "to express our joy on your election to the chief-magistracy of the United States," and to "congratulate you on the establishment of the new Constitution of government of the United States." The address and President Washington's reply thereto may be found in "A Half Century of the Legislation of the American Church," edited by Bishop Perry. *Vide* volume 1, pages 131-134.

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OUR offer to provide Centennial Certificates for all who contribute in the Children's Lenten Offering for missions this year, is so popular that it would be a pity to let any child miss getting one. The smallest contribution from any child will entitle to a Centennial Certificate, thus placing it within reach of the poorest, and making it possible



for a Sunday-school, even if it is pledged to raise money for some other object during Lent, to combine this object with it. We hope no child will be left out.

In compliance with many requests for copies of the letter entitled "Two Centennials" we have printed it in leaflet form.

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WITH OUR CORRESPONDENTS.

BISHOP JOHNSTON, of Western Texas, having just returned from "a long trip in north-western Texas, and points on the Texas Pacific and Southern Pacific, the furthest point being 700 miles from San Antonio," says: "Our Church's voice is not heard in all this vast region excepting at El Paso. I can just hold the line with what I now have. New work is impossible."

BISHOP GARRETT writes: "I have so few clergymen now that it has become important to make every man do the work of two or three men."

A MISSIONARY in the State of New York writes: "My work has been in such barren fields, that it has been an immense task to get the people to give for anything; but now I am hopeful for much, as they have promised to give *something* for every part of Church work. I think the Church is robbed yearly of many thousands of dollars by the dictates of that spirit of spurious humility which says: 'I can give so little, that it is not worth while my giving at all. I will wait till I can give *largely*.' In my sad experience such people shut up their charitable impulses with such a *snap*, that little less than violence ever sets them free. I am getting up a club for THE SPIRIT OF MISSIONS, and trust soon to send you tangible results."

A COUNTRY rector in the South sends about twenty dollars to our treasury, and says: "Our church is pulling hard to keep abreast of parish needs; but we must do for the missionary work. I hope to do more a little later on."

THE Rev. Dr. George D. Wildes, of New York, a graduate of West Point, writes: "Referring to pages 45 and 46 of the February number of THE SPIRIT OF MISSIONS, I note the brief article entitled 'The Noblest Service,' which, condensed as it is, has yet attracted attention on the part of some army men, and has led to what, in an equally brief way, I now write. It is not generally known that some of the most distinguished and useful men in the Ministry of our own Church, as well as in other Christian bodies, have been students of the military academy at West Point. It is more widely known that a very large number of young men, who were in the volunteer armies of 1861-65 have since become clergymen in one or another Church connection. Prior to the late civil war, our clergy-list presented the names of many who had entered the Ministry either from direct army service or immediately after graduation. It would be interesting and easy, did time permit, to furnish an accurate list of such. It is believed, too, that few who have entered the Ministry from other professional schools or from active business life, have done better service, or in more marked measure illustrated the character of earnest and devoted Christian men, than the most of those who thus exchanged the sword for the pastoral staff. Even in the history of your own Board of Missions, two men, now passed away, were marked examples of what I have just written. The Rev. Dr. N. Sayre Harris, at one time Secretary of the Domestic Committee, a graduate of West Point, was for many years post-adjutant and known as the strictest disciplinarian on the academy staff. The Rev. Dr. L. W. P. Balch, well remembered as the eloquent rector of St. Bartholomew's Church in New York, was a cadet at West Point during Dr. Harris's adjutancy, and

after entering the Ministry, was in closest union with Dr. Harris in presenting, throughout the Church, the cause of Domestic Missions. It is probable that Mr. Culbertson, the interesting subject of your recent mention, was a cadet during Dr. Harris' adjutancy, and Dr. Balch a fellow student and comrade. Mentioning your notice of Mr. Culbertson to my friend General Fitz-John Porter, he at once interested himself in securing from General Cullom's military register Mr. Culbertson's record. Feeling sure that the readers of *THE SPIRIT OF MISSIONS* will be glad to see it, I forward the memorandum furnished me, with the wish that I could properly ask more of your space for a detailed narrative of Mr. Culbertson's life and work:

## EXTRACT FROM ARMY REGISTER.

(Born in Pa.) Michael S. Culbertson (Appointed from Pa.).

MILITARY HISTORY.—Cadet at U. S. Military Academy from July 1, 1835 to July 1, 1839, when he was graduated and promoted in the army to 2 Lt. 1st Artillery, July 1, 1839.

SERVED.—On the Northern Frontier, at Rouse's Point and at Plattsburg, N. Y., 1839, during Canada Border Disturbances, at the Military Academy as Ass't Professor of Mathematics, Jan'y 1 to Feb. 4, 1840; on Maine Frontier, at Houlton, 1840, pending "Disputed Territory" controversy; and in garrison at Fort Preble, Me., 1840-41.

RESIGNED.—April 15, 1841.

CIVIL HISTORY.—Clergyman, Presbyterian Church, since 1844. Missionary to China since 1842. Translator of the Bible into Chinese, 1855.

## THE LENTEN OFFERING.

## TO THE CHILDREN OF THE CHURCH:

I DOUBT not but that you have all had a lovely Christmas: those of you who were so happy as to be at home went about important with Christmas secrets, and looking forward to all manner of delights, and those dear ones who were away at school counted the days and hours until they could fly homeward for the holidays. And then, how we all rejoiced together at the blessed Christmas-tide, because of God's great Gift to men—the Holy Child Jesus! With the New Year, presently, came the high feast of the Epiphany, glorious in white and gold, and we sang of the "Three Kings of Orient" who came seeking the Child Jesus, type of all the nations of the earth, who were to seek Him and to find Him. Let no one ever doubt of this, that, as the three found Him, so certainly, shall all the nations of the earth!

Yes, dear children, we have rejoiced with "exceeding great joy," and this is well, but it is not enough. Now we want to show how real and abiding our joy is by putting it into some shining deed of love, that will witness that "we, too, have seen His star in the East and have come to worship Him."

As you know, when the Wise Men sought Jesus they offered gold and frankincense and myrrh: gold for the King Christ, frankincense for the Priest Christ, and myrrh in token of the sufferings and the death of Christ. Now the Lenten season is at hand; already the solemn shadow of the dark deep wilderness wherein Christ suffered is upon us. We have been so happy with the Child Jesus, now that He is to suffer shall we not go with the Man Jesus into the wilderness also?

Is it dark and dim, do you think? Yes, but it is beautiful, too, because He is there, and the air is fragrant with the breath of myrrh, pungent and spicy. Oh, yes, we will certainly stay in the woods with our dear Saviour, though it be dim and silent, and we will gather myrrh in the dark, scented forest, and bring it to the Master for our offering.

Do you know the qualities of myrrh? It is bitter to the taste, but it is of the nature of its substance to cleanse, to purify, to heal. The giving up of something that we dearly like, that is the bitter of the myrrh-offering; the doing it for Jesus' sake cleanses and purifies the soul from self-love, and that is the fragrance of myrrh.

When we give up that which is dear to us, then we put what is best in ourselves into our gift, because it is the "love of Christ" that "constraineth us," and is not love the best part of any gift?

And now, for what is this Lenten offering? Out of the great world of heathenism our Church has chosen certain countries, as China, Japan, and Africa, and has sent Cross-bearers to these peoples, to tell them of Christ, and that they must believe in Him, and be baptized in His Name. Some have listened to these messengers and have come to Him already, and are truly and faithfully serving Him. But, oh, so many dear children have not yet heard His Name!

In China—and because you are children I will speak to you of the children in China—I have seen so many Chinese little ones, some of them rosy, well-fed, shining in silks and jewels, most of them poorer than these, in cheap gowns of blue cotton cloth, and many again, most woful sights, diseased, hungry, ragged, but alike in one respect—no man has led them to Jesus, the Cross of Holy Baptism has never been placed upon their foreheads. And so of many yet in Japan, and still more in Africa, where the little children are bought and sold, and thrown into pits by savage-hearted people worse than the African wild beasts that haunt the strange, deep forests of that mysterious continent. And in our own dear land are those, too, who are ignorant and forsaken. Shall we not think of all these with love, and pray God for a hearty desire to help them?

Children, will you not all join hands together, North, South, East, and West, a great ring of loving hands, and promise that you will try to bring a worthy Lenten offering for the missionary work of our Church?

Here is a little prayer that came into my mind—perhaps it may help you to bear this offering in mind through these coming Lenten days, every one of which makes a step higher and nearer to the great Easter joy:

“Lord Jesus Christ, who hast given us all things, help us this Lent to bring an offering to Thee; for Thy great Name’s sake. *Amen.*”

SUSAN M. SHERESCHEWSKY.

#### MR. LIGGINS' USEFUL BOOK.

THE Rev. John Liggins' book, “The Great Value and Success of Foreign Missions; Proved by Distinguished Witnesses,” is well received. Bishop Potter writes to the author: “I am glad to tell you, as a valued and honored friend of many years, how much I am your debtor for your admirable work on Foreign Missions. It is pre-eminently timely, and I am glad to think that you have been enabled to render the cause of Christ in foreign lands such substantial service.”

Bishop Whipple writes: “I have been profoundly interested in the testimony you have gathered, and its words will cheer many Christian hearts as well as silence the gainsayers. It is one of the most graphic stories I have ever read.”

Joseph Cook, the Boston lecturer, in a

letter to the publishers says: “The distinguished witnesses are well chosen and are unanswerable. The volume cannot but do great good wherever it is read and fairly weighed.”

The Rev. Dr. Arthur T. Pierson, editor of the *Missionary Review*, says: “It is a grand massing and marshalling of testimony.”

The Rev. Dr. N. G. Clark, secretary of the American Board, writes: “No one can read this volume without being profoundly impressed with what has been accomplished by Foreign Missions. It is a rare collection of just those facts and incidents which all who are interested in missions will find helpful in presenting the cause. Every pastor should have it; every Sunday-school superintendent should have it as a storehouse of interesting incidents.”

#### INDIA'S PRESENT RELIGIOUS CONDITION.

THE Rev. A. R. Macduff, M.A., railway chaplain at Lahore, in India, replying in a very thoughtful paper in London *Church Work: Mission Life*, to some of Canon Taylor's

unthinking strictures upon Foreign Missions, says: “My own experience having been confined to British India, the following remarks refer exclusively to that great peninsula:

In spite of Canon Taylor's calculations, there can be no doubt that India is to-day far more a Christian land than is generally supposed. Many secret disciples of the Lord Jesus Christ exist, convinced in their hearts, but woefully lacking the courage of their convictions. Now as far as the *men* are concerned, I do not wish to lay overmuch stress on this fact. It is certainly small cause for congratulation for us to know of these cowardly believers. With regard to the men, I simply state the fact, adding my own conviction that it is a very sad fact. But when we turn to 'India's women,' the case is utterly different. The *zenana* lady missionary is abroad in modern India. Our devoted sisters in Christ have accomplished results far greater than can be measured by Canon Taylor's figures. Many hidden disciples have been made. But secluded as 'India's women' are behind the lattice-work of their jealously guarded homes, how can such as they come out so as to confess Christ before men? When a promising boy at a mission school allows his convictions to be hidden, the probability is that he will go back and become unfit for the Kingdom; but the greatest indulgence is due to the secret disciple in the *zenana*—Canon Taylor takes no notice whatever of these. But remembering how God's Kingdom comes without observation, it is surely reasonable to look onward and forecast the future. These converts will and must influence their home circle, and the secret leaven will work until at length a wonderful and far-reaching result is gained—even the conversion of

that great family potentate and spiritual ruler, the Indian mother-in-law herself. And when she is converted, the whole communal family will follow. Let but our *zenana* ladies go on as they are now doing, and India will some day awake and find itself saturated with the Gospel.

"Now for a fact which must only be taken for what it is worth, and on which undue weight ought not to be laid. A wise man once said, 'Let me make the ballads of any nation, and I care not who makes their laws.' To-day, Hindu and Moslem children take delight in singing Christian hymns as they play in the bazaars of modern India. Notably in Peshawar, which every one knows is a fanatical centre of Islam, the boys in the streets sing a translation of our familiar 'Onward, Christian Soldiers,' set to Sullivan's inspiring tune. To take another instance: about two years ago a leading *moultre* in the city of Lahore, was greatly alarmed, and wrote an agonizing jeremiad to his flock because Mohammedan children were to be heard out of doors and in their own homes singing a native lyric, the oft-repeated refrain of which ran 'Victory to Jesus.' Undue weight ought not to be laid on these facts, but still we cannot help quoting Keble's well-known lines:

"O say not, dream not, heavenly notes  
To childish ears are vain,  
That the young mind at random floats,  
And cannot reach the strain.

"Dim or unheard the words may fall,  
And yet the Heaven-taught mind  
May learn the sacred air, and all  
The harmony unwind."

### STATEMENTS FOUNDED UPON IGNORANCE.

A VERY interesting pamphlet, by Major Seton Churchill, has lately been published by J. Nisbet & Co., London. It is entitled "An Officer's Experiences of Foreign Missions." The author states that his observation of the actual state of affairs at Foreign mission stations was made between 1871 and 1881, during most of which period he was in India, with intervals spent in Burmah and south Africa, having travelled altogether some 40,000 miles. "In my humble opinion," he says, "our missionaries are doing a great and noble work, and I always feel sorry for those, whether connected with the army or any other profession, who come home and disparage either the work or

its results." He gives the following striking example of misstatements founded upon ignorance. "'Missions are all bosh, and missionaries are all humbugs.' Such were the words one of the senior subalterns of my old regiment whispered into my ear while we sat in the garrison chapel at the Curragh camp listening to an appeal in support of Foreign Missions. I then held the distinguished position of a junior ensign in the regiment, and never having been abroad myself, naturally looked on my seniors as most reliable authorities on all foreign questions. Still, as one who had been brought to realize the constraining love of Christ, I could not accept this view of missions as

correct. I certainly could not believe that men who spoke of themselves as devoted Christians would rob the poor of England to spend the money on themselves, under the pretext of preaching the Gospel to the heathen. I therefore asked my brother officer why he had made the remark. His reply was, that he had been in an Indian station for five years, where there were some missionaries, and he had never seen a convert, and consequently concluded the missionaries did absolutely nothing. On afterward mentioning this to an old clergyman, he advised me to suspend my judgment till I could see for myself.

"In the course of time my regiment was ordered to a station in India, about 500 miles up the interior. One of the first people I met was an intelligent native Christian, and on asking him where he had been baptized, I was told, strange to say, that it was in the very place where my friend who so summarily characterized missionary work had been stationed for five years. The coincidence was noteworthy, as the two stations were in different presidencies, were in no way connected with each other, and were nearly 1,000 miles apart. The native assured me that at the place where he was admitted to Christian fellowship there was

a most flourishing little congregation of native Christians, numbering from five to six hundred members. Exactly ten years afterward it was my lot to be stationed for a short time in that very cantonment, and I can bear out most fully what that native Christian told me as to the satisfactory condition of the native church, and the earnest devotion of the two English missionaries there at work.

"On repeating this conversation to my brother officer, he told me he had no intention of deceiving me, but he had seen nothing of the work referred to. I then asked him, 'Suppose you went home from this station in which we are now, what would you say regarding it?' He replied that his experience of it would be much the same as his experience of the former place, and admitted that he did not know of any missionary work going on. He seemed quite surprised to hear that there was as flourishing a church and as large a body of native Christians there as in the other station. This officer, I may add, was one of the best-hearted fellows in the world, and one of the last to wilfully misrepresent anything that was good. I believe his original statement was, like that of many others, founded on ignorance of the actual state of affairs."

#### CHILD-WIDOWS.

EFFORTS are now making, endorsed by the Calcutta missionary conference, to secure the passage of a law forbidding the enforcement of conjugal rights between parties betrothed in childhood. The civil law certainly should not lend itself to the enforcement of pledges of marriage in the making of which the persons most interested had no part. Of the over 20,000 widows

in India in 1881, 78,976 were under nine years of age, 207,384 under fourteen years of age, and 382,736 under nineteen years of age. The condition of these widows is such that it is not strange that many of them deplore the abolition of the *suttee*. They regard death upon the funeral pyre of their husbands as less dreadful than the living death to which they are subjected as widows.

#### TWO AMERICAN INDIAN SOCIETIES.

DR. W. J. HOFFMAN of the national bureau of ethnology read a short paper at a recent meeting of the Anthropological Society of Washington, entitled "Notes on Ojibwa Folk-Lore," in which a brief review was given of his researches among that tribe of Indians during the years 1887 and 1888. He has finally succeeded in obtaining the ritual, mnemonic songs, initiation and pictographic charts embracing the cosmogony, and insti-

tution of the *Midewiwin*, or Grand Medicine Society, and of the *Dji bai Midewigan*, or Ghost Lodge. The former consists of four distinct degrees, each of which may be entered by one, if properly prepared by the necessary preliminary fasts and visions, progress and acquirement of information in chants and prayers, and proficiency in the skill expected of a *mide*, or grand medicine man.

# 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.....*

### OUR DUTY TO THE INDIANS.\*

*To the Gentlemen of the Breck Missionary Society:*

It is a very great pleasure to comply with your request, and write something for a society which bears such an honored name as yours, and which consists of those who are soon to go out into the world as the commissioned soldiers of the Cross. He from whom your society takes its name, was one of the first Indian missionaries, and the work in which it is my privilege to be engaged, is the very same, and among the very same people among whom he labored. We have still here his old parish register and Communion vessels, and this mission bears the same name, and many of the individuals are the same as when he was among them. Amidst the multiplicity of things about which one might write it is difficult to select; but one or two points I may present.

*We owe the Indians the Gospel.* We have taken from them their inheritance, the vast and beautiful domain we call ours, and have driven them into corners here and there. Surely that calls for a recompense to be made by us. Again, we have taken away almost their entire means of subsistence, in driving off or exterminating the animals on whose flesh they lived in plenty. The old Indians here still tell of the countless herds of buffalo, elk and moose which used to crowd all this region; now there are none. Worse than that, we have, as is well known, pressed a most bitter cup of sorrow to their lips, in introducing the vices of the white man and the exterminating evils which flow from those vices among them;

and the ills resulting from them, which were alike unknown to their simple ancestors. These have reduced their numbers to very narrow limits by the cruelest of deaths, and have exterminated many tribes totally. If we do not give them the Gospel our presence has been an unmitigated curse to them. If we do not give them *that* they might well curse the day they saw us. Their patrimony lost, their substance destroyed, and themselves and their children laboring under those evils which extort the deepest groans from suffering hearts.

Our plain duty, then, is to give them the Gospel, and give it to them at once; but how lamentably have we failed in this plain duty. Of all heathen in the world they, our home heathen, have the strongest claim upon us. Surely, the time has now come when every tribe is easily accessible to the glorious Gospel. Seabury Divinity School, as one of the most western seminaries, is providentially placed nearest to them, and all her traditions and past life are instinct with the missionary idea. Many of these unevangelized tribes are so numerous that they ought to have many evangelists sent to them. It is pitiable that in this land full of Christian people there should be so many tribes that have never been given the opportunity to believe on Christ. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" How much more then if he shut up the heavenly treasure from his dying brother.

In a few years the American people will celebrate the four-hundredth anniversary of the discovery of our brother and his land; would it not be well to be able to say, that late, but better late than never, at the end

\*From a paper prepared by the Rev. James A. Gilfillan, in charge of missions to Indians in the Diocese of Minnesota, and read before the Breck Missionary Society of the Seabury Divinity School.

of 400 years we had given to every tribe and kindred of our Indian brothers the Gospel — which they need, for which they are dying? We could then celebrate the anniversary with a better conscience.

Many young men when they leave the seminaries, are ambitious to find desirable places, good parishes among the rich and influential; but it would be a far more blessed work, and one which would bring a far more blessed reward to the man himself, to turn to one of those passed-over, forgotten tribes; and he would see more fruit of his labor, and his Master would give him more joy and peace.

Perhaps some one, however, doubts whether there would be any success; whether the Indian be capable of receiving the Gospel. There is no doubt at all upon that subject. Experience has shown that he has just as much capacity for being a Christian as the white man has, and that a missionary among the Indians will make at least as many converts as a missionary among the whites. In some respects the Indian is in a peculiarly favorable position to receive the Gospel. White people's visiting, their business, their daily newspaper, their amusements, their social duties take up a great portion of their time, and leave but little for religion. The Indian is free from many of these distractions. He has no newspaper, knows nothing, and cares for nothing, of what is going on in the outside world; has no social visiting, no dressing to occupy him, and owing to nature or his unfortunate circumstances his business does not take up much of his time, for during a great part of it he has no business or labor. He has, therefore, ample leisure for religion, and accordingly we find as an actual fact, that when he is a Christian religion occupies a much larger portion of his life than is the case with white men. Religion brings to him the new and delightful art of music; gives him a new sense, as it were, in which he takes the greatest delight. It satisfies the social instinct of meeting his fellows, with whom it brings him in contact at least once in every week, when he meets them in church; it gives him what he feels the need of, the opportunity to worship. In the Church, too, he gains all the new ideas and all the information he acquires; the Church is almost his sole teacher, since, being unable to read, all he learns must be by the

avenue of the ear, and it is in the Church he makes nearly all his mental acquisitions.

In no respect is the difference between the Indian and the white man more marked, than in the relation religion bears to their social life, when they are Christians. Happening accidentally to take up a few days ago a book on politeness, I there read that religion or God must never be mentioned in company, and we know that if one were to talk on such a subject in many a social gathering among the whites he would cause cold shivers to run down the backs of the dancers, and would almost empty the room.

With the Indian Christians, however, religion permeates every social gathering and is thought necessary to produce real joy. If any one invites his neighbors to a little party or feast, Christian hymns are sung by the disengaged members of the party while the guests are at table, and the tables are no sooner cleared off than a spiritual feast is spread, to last the remainder of the evening, namely, addresses to each other on the spiritual life. Instead of deeming such a subject incongruous, the Indians deem it the only thing that will infuse true joy, even into an innocent friendly meeting. They act on the principle that an Indian woman once expressed when she said to me: "There is no joy in life, but only in religion." She had tried all that life had to give; had been maiden, wife and mother; and that was her deliberate conclusion.

It is evident that it gives a great advantage to the clergyman when he can at all times speak freely and naturally to his people on the subject nearest of all to his heart, and when his people, on all ordinary occasions, instruct, admonish and build up each other.

The Indian is a very unemotional being, and utterly undemonstrative. He is the very antipodes of the negro, who is extremely emotional and easily carried away by his feelings. The Indian on the contrary is a pure idealist; his conduct is regulated by some idea or belief which he has, which carries him along, and never by mere emotion. So, there is an utter absence with him of all that demonstrativeness which characterizes the negro in his religious life, and some of our own white people.

There is one strong reason why we who belong to this Apostolic branch of Christ's Church should rouse ourselves to our relig-

ious duty to the Indians, and that is, that God seems to have laid it especially upon us. Our Chippeways, in Minnesota, had religious teachers of nearly all our denominational brethren and of the Roman Catholic Church among them in all their villages for many years, almost for generations; but they never could make the least impression on them—with the exception of the latter body of Christians—and they all with the same exception finally abandoned the field as hopeless, and left hardly a trace of their work behind. It may be different with

other tribes, and all are ready from the heart to wish God-speed to any who love our Lord Jesus Christ in sincerity, in all the efforts they may make for the good of this people; but, however we may explain the fact, my limited experience leads me to believe that we are the only ones who are able to do this work, and therefore that God has laid this burden and this glory upon us. What a call to us to arise and give the Gospel to those sixty now forgotten and passed-over tribes! What a glory to our Church it would be!

### ST. JOHN'S WILLIAM WELSH MEMORIAL SCHOOL.

IN this number of THE SPIRIT OF MISSIONS we publish, as a frontispiece, a view of the building which has just been erected for the use of St. John's William Welsh Memorial School for Girls at the Cheyenne River Agency. The cost of the building was paid for with the William Welsh memorial fund.

Bishop Hare formally opened the building in November last, and reports that it is a substantial, airy, commodious and convenient structure, and reflects great credit upon Mr. J. F. Kinney, principal of the school, under whose supervision it was built.

The school is situated on the Missouri river, about three miles above the Cheyenne River Agency and Fort Bennett. In it are gathered forty girls, belonging to the Blackfeet, Minniconjou, Sans Arc, Two Kettle, and other tribes of Sioux Indians. The

institution was begun as a school for boys, in 1874, by the Rev. Henry Swift, the government having put up a building for the purpose. In 1875 Mr. Swift was succeeded by the Rev. Mr. Ffennell, who was murdered in 1876 by two hostile Indians about the time of the Custer massacre. Mr. and Mrs. Swift, a year after Mr. Ffennell's sad death, again took charge of the school, which they managed until September, 1879, when they were called to mission work elsewhere in the jurisdiction. "A good Providence," says Bishop Hare, "sent me at this juncture, Mr. and Mrs. J. Fitch Kinney, who took hold of the boarding-school with zeal and ability, and have built up on the foundation which Mr. Swift had laid, a school which is each year increasingly a joy to the Indians and a blessing to their children."

### THOUGHTS SUGGESTED BY THE LAST ANNUAL REPORT.

I KNOW of nothing more interesting, more inspiring, more suggestive, than a study of the Annual Report on Domestic and Foreign Missions. It should be read by all, and especially studied by every clergyman of the Church, who feels the true spirit of missionary endeavor. He who has it not is surely no true follower of our Lord and Master.

The most significant fact appearing in the report, may be seen on page 40, as follows: "According to the best count that can be made, the number of parishes and missions in the Church to-day is about 4,550. Of these 1,977 have contributed for Domestic Missions during the year now closed." Hence it follows that there must be 2,573 which have contributed nothing.

God forbid that I should utter one word in deprecation of the importance of spread-

ing the knowledge of the Gospel among the heathen; but, as a missionary in the most western field of this vast continent, I consider it wiser to confine my remarks to the thoughts which have been evolved from a perusal of the Report, as applying to our Domestic Missions, in which I am directly interested.

The consideration that more than one-half of the congregations (in parishes and missions) of these United States have not given a dollar so far as appears from the books of the Society to the support of Domestic Missions was at once followed by the thought that they must have given to Foreign Missions. Turning, therefore, to page 250, I read as follows: "The number of contributing congregations is 2,256."

The communicants of the Church in the



United States are estimated at 457,250, making an average of contributions of less than thirty cents each for Domestic Missions (and less than three-fifths of a cent per week for fifty weeks), while the average for each congregation in the United States is only thirty dollars per annum. Comparisons are said to be odious, so I will refrain from making them, but turn to a large, wealthy city, containing nearly twenty Episcopal churches, to learn that together they contributed for Domestic Missions during last year the average sum of \$33.33 $\frac{1}{3}$ , and more surprising yet, a closer investigation shows that more than half of them gave nothing for any of the mission work.

Why would it be an impracticable scheme for our Bishops to designate two Sundays in each year when sermons should be asked of the clergy, instructing the people concerning the grand work being accomplished in the Domestic and Foreign mission fields, and making a direct and earnest appeal for liberal offerings for the spread of the Gospel of Christ?

The very word "missionary," conveys a wrong impression to some very good, but *untaught* people. Not long ago, I entered into a conversation with a lady who was having some difficulty, from which I relieved her, with a window in a railroad car. I happened incidentally to mention the fact of my being a clergyman and engaged in missionary work, when her face lighted

up with pleasure. "Oh, I am so glad to have met a real missionary," she exclaimed; "do tell me all about your work, and from what part of the world you come;" evidently under the impression that I was of the fortunate few who had escaped being eaten in some cannibal land. Now this good lady, I am sure, was ready to give to help missionary work at home, but she could not recognize the Domestic work as "missionary" work until I explained it to her.

There is another point I would touch upon before concluding, and that is a certain selfish parochialism, which, unknown without doubt to the good rector and his flock, is a fact nevertheless in many a strong parish. It is forgetting that a parish is but a part of one great whole, even the Church of Christ; it is forgetting the Divine mandate to preach the Gospel to every creature, and in a measure it is forgetting God Himself, by failing to contribute toward carrying out that injunction with the means of which He has made them His stewards.

It is a laudable work to build and endow a parish church, to embellish and adorn it with the choicest works of art, to engage the best of organists and singers; but surely in the great hereafter it will also be laudable in God's sight to present a soul saved by the missionary endeavor of those who were sent forth by the self-sacrifice of others to find that which was lost.

H. H. W.

### THE RAPID GROWTH OF DAKOTA.

THE census of 1860 showed a population of less than 5,000. Ten years later it was 14,181. The period of its development had not yet come. But in 1880 the population was shown to be 135,177, or an addition of 850 per cent. to the population under the previous census. That taken in 1885 showed a population of 415,610, a gain of more than 200 per cent. in five years. Since that time there has been no official enumeration, but estimates as to population are made by the commissioner of immigration, being based upon the public land entries reported by the ten United States land officers within the territory. On this basis the population was estimated in 1886 to be 500,000; in 1887, 568,477; and this year, 640,823. Adding to these Indians, government employes and other inhabitants of the numerous In-

dian and military reservations, which occupy one-fifth of the entire territory, and the total number of inhabitants approaches closely to 700,000.

In every department of enterprise the development of the territory continues at so rapid a rate that the figures grow old before they can be enumerated. Only thirteen states in the Union have a larger railway mileage. But it is in the agricultural development of the territory that the most astonishing results are seen. In 1860 less than 1,000 bushels of wheat were raised there, and in 1870 the crop had mounted only to 170,662 bushels; but in 1880 it had increased to 2,830,289 bushels, and in 1885 to 38,166,413 bushels. As to the crop of 1887 there is a difference of opinion. The statistician of the national department of agriculture

estimates 52,406,000 bushels, while the territorial statistician claims 62,553,499. Either estimate gives Dakota a much larger production of wheat than any state of the Union. Something like the same development is seen in the corn crop, which has increased in two years from 7,800,593 bushels in 1885 to 24,511,726 bushels in 1887—a larger crop than that of Minnesota or Michigan.

But when we turn to consider the resources of the territory that are yet undeveloped, its majestic possibilities inspire a feeling almost of awe. The vacant public lands, subject to entry under the national land laws, exceed 22,000,000 acres, making an area about as large as the State of Indiana. Nearly every acre of this enormous tract is declared to be as fertile, as easily tilled and with as nutritious pasturage as

the land already settled upon. About 25,000,000 acres are contained in Indian reservations. The policy of the future will no doubt be to break these up, giving members of the tribes allotments in severalty, and sharing among them the proceeds of the sale of the remainder, thus opening another vast domain to settlement. The portion of the territory settled upon and under cultivation is only a fraction of that which lies awaiting the farmer and the stock-raiser. The mineral resources, which are known to be enormous, have scarcely been touched. With more railroads and sufficient capital their development promises immense results.

The prophecy that Dakota will some day become the richest agricultural state in the Union is by no means extravagant.—*New York Tribune*.

#### MISSIONARY INTELLIGENCE.

CALIFORNIA.—The vast wave of immigration pouring like a flood over the Rocky mountains into the fertile valleys of California, has created an interest in the progress of that state greater almost than at the time of the gold discoveries in '49. After the gold fever was allayed, California was looked upon as comparatively worth nothing. It was difficult of access, uninviting to immigrants, and unproductive in its immense valleys and stretches of waste savannah. A wonderful transformation, however, has taken place. The health-giving quality of its mild and equable climate entitles at least the southern portion of it to be called "The Italy of America"; irrigation has solved the problem of fertility; the water stored in the mountains and canyons has been spread over the vast expanse of plain, and to-day California stands absolutely unrivalled as the greatest and most prolific agricultural state in the Republic. A ride through the far-famed orange groves of southern California, or a railway journey through the apparently unlimited wheat fields of the north, reveals to the wondering tourist a state capable of sustaining in comfort a population of 120,000,000, double the present population of the whole United States! What a magnificent empire!—*The Rev. B. W. R. Taylor, in the Churchman*.

MISSISSIPPI.—The diocese has suffered greatly of late both by resignations and

death. Dr. Harris has withdrawn to Missouri, Mr. Martin has given up Canton and his mission work, Mr. Short is soon to remove to Missouri, also. The death of Mr. Halstead has left an important field pastorless, and Dr. Hinsdale's death adds Biloxi to the number of our vacancies. Men are wanted for Meridian, for Enterprise and Scooba, for Holly Springs, which is still pastorless, for Canton, for missions on the Jackson railroad, for missions on the Vicksburg railroad, for Jackson, for Biloxi and missions, for Bay St. Louis, for Woodville, and for Port Gibson. At least twelve men are needed at once upon the clerical staff of the diocese.—*Church News*.

MISSOURI.—The ladies of Grace Church, Kirkwood, have forwarded the Bishop Dunlop memorial chair to the Church at Las Vegas. Through the courtesy of Mr. W. A. Garrett, of the Missouri Pacific railway, and Mr. Horace E. Rood, of the Wells-Fargo express company, the chair was sent without expense, for which the ladies are very grateful. The chair, made by Mr. Alfred A. Prall, of St. Louis, from his own design, is a credit to the maker and to the city. It is of quartered oak, eight and one-half feet high, English gothic, elaborately carved, surmounted by a mitre. Over the panel at the back, which is bordered by holly leaves, is the inscription, "In loving Memory of

the Rt. Rev. G. K. Dunlop, by Grace Church, Kirkwood."

PENNSYLVANIA.—An esteemed correspondent writes to us as follows: "On Sunday, January 27th, three little Chinese children aged respectively five years, three years, and six weeks, were baptized by the Rev. Dr. Wilbur F. Paddock, rector of St. Andrew's Church, Philadelphia, receiving the names of Gertrude Marian, Josephine Augusta, and William Lucas Cadwalader. The parents—Chew, Sue Chung and Lumina Chew—are Christians; the former being the interpreter of the Chinese American Union and of the Epiphany Sunday-school. The ceremony was of unusual interest, there being so few children of Chinese parents received into the Christian Church in this country, and was witnessed by a number of the fellow-countrymen of this well-known family."

TENNESSEE.—The Rev. J. H. Blacklock, missionary at South Pittsburgh, writes under date of January 7th as follows: "Since I wrote last, I have had open air services on the mountain-side each Sunday afternoon until the weather made it impracticable. There is a scattered population living here in cabins, log-houses and shanties, who work on farms (!), cut wood, labor in the factories, etc. They seldom go to any place of worship, but will come and listen to any one who will 'talk' to them. The services were held in a little mountain cove amongst the trees and near a spring. A small table, furnished by the owner of the land (an Episcopalian), served as lectern and prayer desk. The service was the simplest possible. The people sat around on rocks and on planks laid for the purpose. They have scarcely an idea of worship, and regard the service with wonder. I baptized an infant and an adult.

"I have visited the colliery village of Whiteville, where I found several English families of miners, Episcopalians, who are without church accommodation of any kind. The mines are two thirds up the mountain-side, the miners live some above and others below. I rode up on the footboard of the coal-car, over an incline, part of which reached a gradient of one in three feet above the mines. A zigzag trail, rising at an angle of thirty-five degrees, and culminat-

ing in a feat of scientific rock climbing, brought me to the top, where I found twenty-four miners' cottages in a row, each having the customary garden in front. The day was wretched, the mountain enveloped in mist and swept by heavy rains. I was hospitably received, and visited most of the people, held a short service, and baptized six children.

"The work to be done here is simply immense. The Church is unknown in this entire mountain district, and the people live under the care of teachers, many of whom can scarcely read and make up for lack of learning by superabundance of noise."

WEST VIRGINIA.—St. Philip's mission for colored people, in Charlestown, West Virginia, begun scarcely a year ago in the parish of the Rev. Dallas Tucker, rector of Zion Church, is doing an excellent work. The Rev. Mr. Burrill, a colored Deacon, serves the congregation morning and evening each Sunday, besides conducting a Sunday-school of about 125 and a parish day-school. The services are well attended, and the people take a lively interest in them. A colored woman plays the organ, and the choir renders the chants and hymns with spirit and melody. A class for Confirmation is awaiting the Bishop's visit.

WYOMING AND IDAHO.—The Missionary Jurisdiction of Wyoming and Idaho has much for which to congratulate itself in view of the very substantial contribution to its Church property of a Bishop's house. So far as we know this is the only missionary district which has presented the Church outright with an episcopal residence. Hence the honor we enjoy is somewhat unique. The citizens of Laramie deserve, and no doubt have generously received, the thanks of the entire jurisdiction and the general Church for this noble gift. . . . Suffice it to say now, that it is substantially built of brick, after plans by Mr. Fred. A. Hale, of Denver; that it will be heated with steam, and lighted with electricity; and that it is most convenient in its plan and arrangements. — *From the Wyoming and Idaho Mission.*

THE Welsh seem to like Wisconsin. There are 90,000 of them there.

# 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.*.....

## PROGRESS AND ENCOURAGEMENT IN THE AFRICAN MISSION.

SINCE sending my report for the year ending June 30th, 1888, the work in the lower end of the jurisdiction has continued to progress in a most encouraging manner, indeed we are all struck with wonder and filled with gratitude to Almighty God by the success which is being achieved at the very time when we feared the opposite, and under circumstances which seemed ominous of disaster, if not a total break-down of our plans. Infinite wisdom has often manifested a preference for this method of accomplishing great things by human instrumentality. When the time had come for the Gospel to radiate from the Jewish metropolis, the great persecution which raged, resulting in the murder of the man "full of faith and of the Holy Ghost," who seemed eminently fitted for the work, and the imprisonment of many of the believers — events that were regarded as most calamitous, as being calculated to check the progress of the Gospel — was overruled by God and made the means of bringing about the desired end. "They that were scattered abroad," on account of that persecution, "went everywhere, preaching the Word."

We were all troubled about the necessity which forced the Christians of Cavalla station to leave their homes, and after they moved up to Harper, the tardiness on the part of the government in quelling the rebellion and sending the Christians back to the quiet enjoyment of their homes and property, to which they are entitled, occasioned no little anxiety in our minds; but what has been thus far the outcome of it all? Why, clear manifestations that an overruling Providence is bringing good out of the evil. Forced away from that Jerusalem of the Gedebo Christians, these men and women

who have been brought out of the darkness of heathenism into the light of Christianity and our civilization, tried to remain here at Harper, in expectation of a speedy return to Cavalla; but where are they now? The majority of them are scattered among the heathen in the "regions beyond." They became disheartened on account of the long delay of the government in taking hold of the matter and the privations to which they were unavoidably subjected, and moved to different points on the Cavalla river. The Rev. T. C. Gabla Brownell asked me to allow him to open a new station at Kabo, beyond Webo, and was the first to launch out, beginning the work at that point under most favorable circumstances in the month of September. Next, Mr. T. L. Gyibli Collins asked my permission to open a station in like manner at Gyutu, still farther out. Of course, I consented in this instance also. Thus have we two more stations in the "regions beyond," where nothing has ever been done for the poor heathen in darkness heretofore; and Mr. Gabla Brownell has already reported one adult candidate for Baptism.

Besides the efforts of this regularly employed Deacon and catechist, moreover, some of the men of secular employment seem to realize the situation, and are putting forth efforts to spread the light at other points. The day before yesterday, one of them came to me for primers and slates for a night-school, which he had opened entirely of his own accord, and brought a most cheering report of his success in this direction. This taking upon themselves the work of spreading the light, must be noted as an encouraging indication, which all will appreciate who have had any experience in trying to get converts from heathenism to comprehend

their obligations and obey the law of Christ. "Freely ye have received, freely give."

We know not all the purposes of an infinitely wise God in this calamity that has befallen us, but we have already cause to thank Him for so much good that has come out of the evil, and we are thereby encouraged to trust Him for the future.

"His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.

"Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain."

HOFFMAN INSTITUTE BUILDING.

The foundation of the building for the Hoffman Institute and High School was laid at Cuttington station last month. It is to be three houses in one for both divisions of the school and the teachers; total length 103 feet, width fifty-four feet. It is larger than I had planned for in the outset; but by strict economy I hope to get it up with the amount appropriated for it. It is easier to add a few feet now than after the building is completed. All the stones for the walls are being quarried a short distance from the building site. Some of the lumber is likewise being sawn near by. The iron roofing and lime are coming from Hamburg; and we shall have to get some material from America.

As to the site of the building, it is a beautiful elevation, from which we have a commanding view all around. Looking westward, from the front, the Cape and Harper are to be seen, about four miles off, in a direct line; beyond which is the ocean, taking up an arc of about 120° of the great circle of vision, from Rocktown on the right to Whole Graway on the left, with ships moving to and fro over its "vast deep." Looking northward and eastward the eyes fall with fascinating delight on beautiful green hills and forests, with here and there a small cultivated tract. In the southward gaze the Church of the Epiphany and Mission-house at Cavalla station are to be seen. To make the beautiful picture still more attractive an artist would like to show a river or lake somewhere. Here we have both: the Hoffman river, shining like silver between the mangrove-trees in the

distance, and we look down upon Shepherd lake, right in front, running parallel with the ocean and separated from it by a narrow strip of land, on a portion of which the Half Graway villages can be distinctly seen. It is altogether a most charming location. The schools are already on the spot, a temporary mud house having been erected by the boys themselves; and they have already enjoyed some of the fruit of their agricultural labor. By the blessing of God we hope to make this an attractive centre of learning, and thus secure a long-felt need in the mission.

#### A MISSIONARY TOUR.

Four weeks ago, I went on a tour to the interior, and visited the following stations; Thurston, Eliza F. Drury, Nyinumu Bohlen and Tebo Bohlen. Each school was examined with satisfactory results. Mr. J. A. Kae Russell has done well during the short time he has been in charge of Drury station. Much has been planted, and the fertile soil makes good returns. At Tebo, the Rev. A. H. Foda Vinton was just recovering from a severe attack of illness, which confined him to the house several weeks, in consequence of which the work had considerably relapsed, especially in the agricultural department. Most interesting services were held on the First Sunday in Advent both at Tebo and Nyinumu, as follows. At the former place, at an early hour, the Rev. Mr. Vinton assisted me in Morning Prayer, and I baptized two of the scholars. At 10.30 A.M. we went into service again, and I confirmed twelve candidates—my first confirmation on the river—and celebrated the Lord's Supper. A goodly number of chiefs and others from the heathen villages were present, looking on with apparent wonder, and I addressed them very pointedly. Having arranged to officiate at Nyinumu in the afternoon, we left Tebo Station immediately after the service, stopped awhile for an interview with the king and chiefs, at their request, and reached our destination at 4 P.M. Mr. Natt, the catechist in charge, was quite ready for service, and assembled his people at once. Mr. Vinton, who accompanied me, read part of the Evening Prayer, and I baptized six candidates and celebrated the Lord's Supper. This is the first time that the Sacraments have been administered at this place. God grant that they may never cease so long as there remains a soul to be saved! A num-

ber of the refugees from Cavalla have taken up their abode here, who, together with the school folk, make up an interesting little Christian community.

Having been urged by the people of Wote station to send some one to them to fill the place left vacant by the removal of the Rev. Mr. Gabla Brownell, which is always a hopeful sign, I have appointed Mr. Philip

B. Nyema Seton in charge of that station, and Mr. James D. Nyekpoda Harris, son of the late N. S. Harris, one of the first Gedeboes employed as catechists in the mission, to take Mr. Seton's place as teacher at Bigtown.

S. D. FERGUSON,  
Missionary Bishop.

CAPE PALMAS, December 31st, 1888.

### ANNOUNCEMENTS.

*Africa.*—Information has been received that on the Second Sunday in Advent, December 9th, 1888, the Right Rev. Dr. Ferguson, in St. Mark's Church, Harper, Cape Palmas, advanced the Rev. Alexander H. Foda Vinton to the order of the Priesthood; the Rev. Messrs. Valentine and Shannon being present and assisting.

—Edward J. Tucker, M.D., missionary physician for Cape Mount, has been heard from at Liverpool, where he arrived with his family by the steamer "Britannic," January 25th, after a very rough passage of nine days' duration. They were expecting to sail from Liverpool for Monrovia by steamer "Sherbro" on the 16th of February.

—Mr. Tom D. Hillman, whose appointment as a lay-worker by Bishop Ferguson was approved by the Board in January, resigned December 31st, because of the illness of his wife. He has been connected with our mission since June 15th, 1888. Mr. Hillman and family left Cape Palmas by the steamer "Maria Woermann," January 10th,

and sailed from Monrovia by the barque "Monrovia" on the 10th of that month; reaching New York, February 19th.

*Japan.*—At the stated meeting of January 8th, the Board of Managers, acting for the Missionary Bishop of Yedo, appointed Mr. James W. Morris a missionary to Japan, the action to take effect upon his ordination. Mr. Morris, who is a student in the junior class of the Theological Seminary of Virginia, has accepted the terms of the appointment. He expects to be ordained to the Diaconate on the 28th of June next.

—At the stated meeting of February 12th, the Board, acting for the Bishop, appointed Miss Georgiana Suthon, of New Orleans, Louisiana, and Miss Rebecca Ford Heath, of Covington, Kentucky, as missionary teachers in the Japan mission. It is expected that Miss Suthon will be assigned the duty of teaching and training native Bible-women in Tokio, for which she has especial qualifications, and that Miss Heath will assist in St. Margaret's School, Tokio.

### AFRICA.

#### MEETING OF THE CAPE PALMAS CONVOCA- TION—ORDINATION AND BAPTISMS.

BISHOP FERGUSON, in writing on the 31st of December last, says: "Our Cape Palmas semi-annual convocation was held on the 7th, 8th, and 9th insts., and was very interesting, especially the general missionary meeting, when reports were made from the different stations. Our workmen seem to realize more than ever before the great responsibility resting upon them as Africans in the evangelization of their heathen brethren, and we have reason to expect still more efficient service from them as they advance to the full realization of this fact.

"On Sunday, the 9th, the last day of the convocation, the Rev. A. H. Foda Vin-

ton was advanced to the Priesthood in St. Mark's Church. Rev. M. P. Keda Valentine presented him, and he and the Rev. O. E. Hemie Shannon assisted in the laying-on of hands.

"In the afternoon of the same day, I baptized eight of Mr. Appleton's boarding scholars, brought from Fishtown, and five, brought by Mr. J. P. Gibson from Thurston station; making a total of thirteen from heathenism at that time.

"The Lord has favored us, however, with an additional token of His presence and acceptance of our feeble efforts. Yesterday, the last Sunday in the year, there were twenty-four baptisms—all fresh from heathenism—in St. Mark's Church, as fol-

lows: three more of the scholars from Fishtown; eight lads and young men presented by the Rev. Mr. Valentine, who have lately entered his school; six women, three men and four children, the fruit of the labors of the Woman's Auxiliary to St. Mark's Church. These ladies have a Gospel committee whose duty, as set forth by their constitution, is to endeavor to gather wandering sheep into Christ's Fold, reporting cases of religious awakening to the pastor. The aborigines, especially women and children, living in the city, are to receive their special attention, urging them to attend the Sunday-school, or providing for their instruction elsewhere, and reporting to the society the cases of those who are kept away by a lack of clothing, in order that some action might be taken to supply the need.

"It is very cheering to me to receive an occasional notice from these sisters that some heathen man or woman has been benefited by their efforts and needs my instruction preparatory to Baptism. As noticed above, nine adults and four children of the number baptized yesterday have come through their instrumentality. It was a most affecting scene to behold twenty-four souls res-

cued from the darkness of heathenism and made members of Christ, children of God, and inheritors of the Kingdom of Heaven. There was a couple whose gray hairs show them to be far advanced in age; there were men and women in the prime of life; some in early manhood; youth and childhood were also represented. A man came forward, leading one child by the hand and with another on his arm clinging to his breast. Father and children were alike made 'fellow-citizens with the saints, and of the Household of God.'

"This has been a year [*i.e.*, 1888] of great mercies and manifest tokens of God's presence with us in the work. We began with eleven baptisms on New Year's Day, and the total number brought into the fold from heathenism from time to time during the year, at all the stations in this lower end of the jurisdiction is ninety-eight, the majority of whom have been adults. God be praised! Next Sunday, God willing, we shall have Confirmation, both at St. Mark's and St. James'. I have planned soon afterward to visit all the stations in other parts of the jurisdiction, and hope to have some more good news to send you after my return."

### GREECE.

#### CHRISTMAS AT ATHENS.

MISS MUIR writes on the Greek New Year's Day, January 13th: "We had our Christmas tree on Friday, the 4th. Unfortunately it was a very boisterous day, with rain and sleet. Still, we had a good

crowd of children and a goodly number of friends, among whom were the exarchs of Jerusalem and Mt. Sinai, the clergyman of the English Church at Athens, and a few others of note. All expressed great pleasure and satisfaction with our work."

### CHINA.

#### THE WORK AT HANKOW.

BISHOP BOONE writes on December 10th last, from Hankow, where his residence is now placed, as follows: "Every day's stay convinces me that I did wisely to come here in the conflict of interests which I had to face in reaching a decision. We are now comfortably settled for the winter as to our home, and I have got well into work. We have daily prayers at 9 A.M. and 4 P.M., for three day-schools, and some ten to twenty men, who come according to weather or business. Three evenings in the week we have gatherings for various classes. Thursday afternoon the women meet and Saturday is given to examining the day-schools, while

Tuesday and Friday, after prayers at St. Paul's, I cross to Wuchang to meet and teach the theological students, and attend to aught else that concerns that side of the river. This in brief is the skeleton of work, and the hours of each day are filled in by varying calls, or such study as must be done."

#### LATER NEWS FROM THE BISHOP.

ON the 31st of December last the Bishop writes again from Hankow, and says: "I will not let the year close without sending a few lines to wish a Happy New Year. We had a bright Christmas; but the old year is dying with a stormy night. Our Christmas services were well attended and fifty-four

persons partook of the Holy Communion, while many more were gathered at the tables spread in the afternoon. On the 17th inst. I laid the corner-stone of the Church of the Nativity at Wuchang. Mr. Partridge is negotiating, with good hopes of getting the ground of which he has written to you, while Mr. Pott has secured the land for the much needed cemetery."

The ground for which Mr. Partridge was negotiating, and to which the Bishop here refers, is a small plot within the mission "Compound," and its purchase will complete the Compound, and also result in the removal of a nuisance upon it, which has always been very offensive to the missionaries. The Board of Managers at its last meeting, appropriated the money for its purchase.

LAYING THE CORNER-STONE OF THE NEW  
CHURCH AT WUCHANG.

In the New York *Churchman*, of February 16th, the Rev. Mr. Partridge, in a communication dated December 17th last, describes the laying of the corner-stone of the Church of the Nativity at Wuchang. We quote herewith the substance of the account: "It was an auspicious occasion and drew together a large number of the native Christians, most of whom had never before witnessed any such ceremony of the Church. At 10.30 A.M. the procession formed in the Wuchang Divinity-school and proceeded to the church in the following order: 1. Choir of the Bishop Boone Memorial School; 2. Surpliced clergy of the central China mission; 3. The Rev. F. R. Graves representing the American Church, and the Rev. L. T. Wang representing the native Church; 4. The Bishop of 'Shanghai and the Yang-tse Valley.' A platform had been erected at the corner of the church wall and here was placed a small organ which furnished the music for the processional hymn. The service was specially compiled for the occasion from the forms in the 'Priest's Prayer Book' and the 'Rector's Vade Mecum.'

"The Rev. Mr. Graves read the appropriate Psalms and the Rev. Mr. Wang the Lesson, from II. Chronicles vi. and vii., and then the block of granite was lifted into its place by four stalwart masons and adjusted by the Chinese plummet. Under it was placed a sealed tin box containing the New Testament, the Prayer Book and various Church documents and coins. When all

was ready the Bishop stepped forward, and tapping the stone three times, said in the Mandarin dialect, 'In the faith of our Lord Jesus Christ, I lay this foundation-stone to be the corner-stone of the Church of the Nativity of the Holy Catholic Church in the city of Wuchang, in the Name of the Father and of the Son and of the Holy Ghost. Amen.'

"Then followed the closing versicles and prayers, and the entire assembly united in singing the hymn, 'Jesus shall reign where'er the sun does his successive journeys run.'

"The clergy returned to the divinity-school during the singing of the recessional, and the church building was handed over once more to the heathen workmen, the polished corner-stone being carefully covered with Cantonese matting to protect it from injury by falling bricks or mortar.

"The entire services from beginning to end were in the Chinese language—not a syllable of the English tongue was heard—this made it a unique occasion in the history of the mission, and helped to impress upon every Chinese convert present the great truth of the Church's catholicity."

CHRISTMAS AT SHANGHAI IN 1888.

THE Rev. Mr. Pott, in writing from St. John's College on the 4th of January (of this year), says: "Christmas at St. John's this year may be said to have commenced on the preceding Thursday, upon which day we had a meeting of the native clergy. There was not one absent, so that our meeting will be an especially memorable one. At 11 A.M., in the chapel, we all met for a celebration of the Holy Communion; the service was conducted by the three native Priests; Mr. Z. S. Yen reading the Antecomunion Service, and Mr. Woo the Consecration; Mr. Y. K. Yen reading the Gospel. It is a long time, I believe, since we have all, Priests and Deacons, met and communicated together.

"After a recess for luncheon, we again assembled at one o'clock for a conference. The Rev. Mr. Yen presided. The sermon was delivered by Deacon Zung, of Naen Zieng, and was a stirring appeal to us all to quit ourselves as 'soldiers of Christ,' undaunted by difficulties and unwavering in faith. Mr. Yen, in his opening remarks, spoke of the sorrow felt by us all in meeting without the Rev. Mr. Thomson, who had



been our head so long, and also of our regret at the absence of the Bishop who had been obliged to remove to Hankow.

"Each Priest and Deacon in turn, limited to ten minutes' time, gave a brief account of the state of affairs at the respective stations. There was nothing startlingly encouraging in their reports, and yet one could feel convinced that the slowness of the growth of Christ's Kingdom in China is not owing to the lukewarmness of the workers, or their unfaithful discharge of duty. When China shall receive Christianity is a mystery in God's own keeping. We can only go on faithfully in the work of preparing the way.

"After the meeting all the clergy became my guests for a Christmas dinner in Chinese style, and we feasted until six o'clock in the evening, when all dispersed, some to return home, and some to visit for a few days at Shanghai.

"On Monday, Christmas Eve, the decoration of the church began. With the help of Deacon Tsu, my assistant, some of the teachers, and the older scholars, we made our church look very pretty, and prepared it for the Christmas Eve service, when according to custom we illuminate with candles. Miss Spencer's Christmas-tree was decked this year by Dr. Mathews, our new arrival, with the assistance of Mr. Koh, our teacher in English. After a Christmas dinner at my residence, we all adjourned to Miss Spencer's Christmas-tree for the boys of St. John's. The boys were all present, dressed in their best, looking at this strangest of all foreign productions. Miss Spencer first let us hear some of her boys sing some Christmas hymns in English, and recite some proverbs, and then the presents and other good things, which she had so carefully prepared, were distributed. On leaving her room and going out into the dark, we were not long without light, for in the centre of the lawn fire-crackers were bursting sharply, sky-rockets were soaring, and 'flowerpots' were scattering their scintillating sparks merrily—a truly oriental merry-making.

"At 9 P.M. the church bell sounded, and we all met to commemorate the wondrous birth in the hours of quiet darkness of the God made Man. We sang real Christmas carols—'Holy Night, Peaceful Night,' and 'We three Kings of Orient are' translated into Chinese. Six boys stood before the altar, and sang the verses of the old

carol, and boys and girls all joined in the chorus. It fell to my lot to make the address, and bring out the meaning of all our joyous actions.

"On Christmas Day at 7.30 A.M., we had Morning Prayer in the chapel, and at 10 o'clock the Holy Communion, a large number communicating. The sermon was preached by the Rev. Mr. Tsu (Chu), and it was full of sound and deep thought. Then the boys set off on their three days' leave of absence, forming quite a procession of wheelbarrows and *ric shas*.

"In the afternoon, Mrs. Pott, Miss Dodson and I went into the native city to keep Christmas there. Besides the elder Christians the scholars of four day-schools were present. After addresses by Deacon Tsang and myself we gave the children their gayly colored handkerchiefs, candies and sweets, and let them go, and then more quietly we celebrated the Holy Communion, after which a feast was spread for all. The Christians of the blind asylum, who attend service at Christ Church with the others, were also cared for.

"Returning to St. John's, in the evening, we opened the new building for St. Mary's School for Girls, which has just been completed. It is a fine building, substantially built, much more roomy than the old building, and a palace compared with it. At the Bishop's suggestion, we held an opening service in the chapel of the school, and then adjourned to the Christmas-tree. The girls' tree always seems to me to be a merrier one than the boys', for there are so many little tots in attendance from the orphanage.

"So ended our Christmas, each one saying to himself the words we have all repeated, I suppose, since childhood: 'It is the best Christmas I have ever had.'

"On St. John the Evangelist's Day we held an opening service at Tsung-zu, in a room which has been fitted up for a chapel; but I must not try your patience by further describing Christmas services.

"A small light shining in the day, we know, is imperceptible because of the great light of the sun that shines around us; but in the night even a feeble light sends out its rays clearly into the surrounding darkness. So in dark, dark China, it appears to me, the light of Christmas by contrast seems to be brighter even than it is in our own beloved country."

## CHRISTMAS FESTIVITIES AT WUCHANG.

THE Rev. F. R. Graves writes from Wuchang, under date of January 7th, as follows: "We have had beautiful weather here until January 1st, and the building of the new church has steadily progressed, until it is now quite taking shape, the walls being nearly finished. The frost has entirely stopped building at present, and I am released from the daily task of superintending the work, for here it is not possible to give out a contract and expect the building to go on in accordance with the specifications; but the quality of bricks, stone, and wood, the proportions of lime and sand in concrete and mortar have to be vigilantly observed, and the workmen constantly supervised. So I have seen every stone put down, and when the walls were begun, I spent the whole day on the scaffolding with a sharp eye on the men. This may be nearly incredible to you at home; but it is absolutely necessary here, and I shall grudge no time I give it if the church is solid and substantial in the end.

"The cessation of building has this advantage, that it gives me leisure to write you an account of our Christmas here in Wuchang.

"To begin with, we had most beautiful weather; more like our October weather than like one of the winter months. The church (*i. e.*, the hospital ward) was decorated by the boys of the Bishop Boone School with festoons of evergreens and with sentences in Chinese characters, red, gilt, etc.—a kind of decoration which is far more effective when done in the picturesque Chinese characters than as we do it at home, in old English text. I never saw the decorations better done, for the boys enter into the spirit of it thoroughly.

"At half-past seven o'clock on Christmas morning, we had our first celebration of the Holy Communion, and the second at eleven o'clock, both services being well attended. It was my privilege to preach at the second service, from St. Matt. i., 22, 23. The Christmas hymns never sounded sweeter to me than they do in Chinese. I suppose it is the intense reality of it all—the birth of Christ the one hope of the heathen world.

"Before the second celebration I baptized eleven persons, six of them adults. The men had been for some months in attendance at

our weekly Bible-classes, and had also received special instruction from my assistant, Mr. Wang; the women, likewise, had attended the classes for women, and been further taught by the Deacon. In examining the men before admitting them to Baptism, I found them very well prepared indeed.

"After the services we had the usual Christmas dinner. The women, in accordance with Chinese custom, sat down together with the girls in the Bohlen School, and when I went in to say grace they seemed to be enjoying themselves very much. The boys and men had their dinner in the Boone School dining-room; Mrs. Graves sitting down with the women, Mr. Partridge and I with the men. This Christmas dinner was a custom in the mission at Wuchang before I came, and a very good custom it is. Here in China there is a feast on every occasion; at a birth, a funeral, a marriage, on buying land, on building a house, in celebrating some success, after composing enmities, there is the inevitable table set for eight guests to complete the occasion. Our Christmas feast brings us all together once a year, softens animosities, and creates kindly feeling; for people cannot go on eating out of the same bowl and feeding each other with their own chopsticks, which is the mode in China, without being in a sense harmonized. Besides this it is the only season of the year, the only day, on which many a poor Christian tastes a hearty well-cooked meal.

"At our feast about 150 people sat down at nineteen tables. The cost was about two dollars per table. Our people subscribe for it according to their means, and the mission helps for the rest. Next year, I want some good layman to send us fifty dollars, with the knowledge that he can never give otherwise a like amount of happiness for such a sum.

"I forgot to mention, that in the morning Mr. Partridge distributed to his boys, and Mrs. Graves to the girls of the Bohlen School, the presents so kindly sent from home. In the evening we had a good exhibition of fireworks, which we all enjoyed very much, and so closed a very merry Christmas.

"P. S.—Will you give me space enough to thank the unknown friend who sends me the *Century* magazine each month, for such thoughtful kindness."

## MISCELLANY.

### TOPICS FOR PRAYER.

- I. That the way may be made plain for the Domestic missionary jurisdictions to become dioceses.
- II. That our Church people may be awakened to a fuller sense of responsibility for the building up of Christ's Kingdom in all parts of our land.

### THE TWO SEAS.

A PARABLE OF GIVING AND HOARDING.

THERE is a sea which, day by day,  
Receives the rippling rills  
And streams that spring from wells of God,  
Or fall from cedared hills;  
But what it thus receives, it gives  
With glad, unsparing hand,  
And a stream more wide with a deeper tide  
Pours out to a lower land.  
But doth it lose by giving? Nay,  
Its shores of beauty see—  
The life and health and fruitful wealth  
Of Galilee!

There is a sea which, day by day,  
Receives a fuller tide,  
But all its store it keeps, nor gives  
To shore nor sea beside;  
What gains its grasping greed? Behold  
Barrenness round its shore,  
Its fruit of lust, but apples of dust  
Rotten from rind to core;  
Its Jordan water turned to brine  
Lies heavy as molten lead,  
And its dreadful name doth e'er proclaim  
That sea is—*Dead!*

—*Rev. Richard Glover, in Church Missionary Gleaner.*

### THE GREAT NEED.

THE great need—that which would give whatever is lacking—is the power of the Spirit of God, as it was promised by Christ, as it may be had by holy living and ardent desire, and as it has influenced a few here and there. This would make all churches possessing it intensely missionary in spirit and aim; would constrain the gift of whatever wealth was required, and lead far more to offer their services than could even be accepted. This would elevate and direct the motives and aims of all who received this power from on high; would indefinitely add

to the wisdom, love, and energy of mission boards; would go out to create in pagan minds a desire for something higher, better, truer than their superstitions, and awaken an eagerness to welcome the Gospel when it was offered to them. This would give power to increase a thousand-fold the converts to Christianity, and would make them individually, as zealous, as holy, and as Christ-like, as were Apollos, Aquila, Priscilla, and Polycarp, and our churches as pure as those at Philippi and Philadelphia.  
—*Rev. Edward Storroo.*

### MAKING HIS PLACE GOOD.

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." "By it, he, being dead, yet speaketh," and will speak for years to come.

Have you, my brother, 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 this very day?

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 the cause of Christ in our own land, "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.—*Rev. H. W. Pope.*

### THE SETTLERS OF MONTANA.

THE great majority of the people that go to Montana go with money to multiply it, and they do not stand on trifles, or they go for big wages, and they must have them. It is the minority that go there for homes, and so seek to cultivate heart and home as well as mere pleasure and profit. With the exception of comparatively a few centres, people live isolated. Ranches miles apart. Lumber camps and mining camps here and there. Many of them consist of only a few families, and some of only a few men, no families. How easy to forget the old home and the old church and the good old ways! Many of the scattered settlements and camps are too small to maintain church and Sunday-school; but all are large enough to sustain the saloon and the gambling-hell. And a large proportion of the people are young men, far from home and from all restraining and helpful influences, and the temptations and opportunities for irregular and riotous living are well-nigh irresistible. It is a land strewn with wrecks.

That Christian work among such a people must be difficult and discouraging is evident. There are also many encouragements. The people, as a rule, are frank and friendly, generous and warm-hearted. The push for gain, the force of circumstances and surroundings, have led some into evil ways and many into careless, heedless indifference. But they well know they are wrong, and would like to see a different state of things, and are glad to have good done among them. In their free and easy way they will welcome and sustain any minister of fair tact and talent, who will respect them and love them and live among them, and in an unselfish and manly way seek their good. But we must not delay. If we leave these settlements wholly to the devil's missionaries too long,

they get beyond this point, and reach that stage when they have neither sympathy nor support for the missionaries of the Cross.—*A. K. Baird, in Church at Home and Abroad.*

### NEO-BUDDHISM.

A KIND of doctrine called Neo-Buddhism is spreading, I am sorry to say, in many places both in Europe and America, and also in India, where we hoped that Buddhism had been long extinct. This new doctrine magnifies Buddhism, as if, forsooth! it were a very rational sort of creed for an intelligent man to hold in the nineteenth century. Yes, monstrous as it may seem, the Gospel of our Saviour—the Gospel of peace—is in some quarters giving place to the gospel of misery—the gospel of Buddha—and the former seems to be becoming a little out of fashion here and there. The Buddhist gospel of misery is, I fear, in some places, certainly in India, where we hoped it was extinct, coming into vogue. But mark two or three more contrasts which I should like to place before you ere I sit down. In the gospel of Buddha we are told that the whole world "lieth in suffering," as you have just heard. In the Gospel of Christ the whole world "lieth in wickedness." "Glory in your sufferings; rejoice in them; make them steps toward Heaven," says the Gospel of Christ. "Away with all suffering; stamp it out, for it is the plague of humanity," says the gospel of Buddha. "The whole world is enslaved by sin," says the Christian Gospel; "the whole world is enslaved by illusion," says the Buddhist gospel. "Sanctify your affections," says the one; "suppress them utterly," says the other. "Cherish your body, and present it as a living sacrifice to God," says the Christian Gospel; "get rid of your body as the greatest of all curses," says the Buddhist. "We are God's workmanship," says the Christian Gospel; "and God works in us and by us and through us." "We are our own workmanship," says the Gospel of Buddha, "and no one works in us but ourselves." Lastly, the Christian Gospel teaches us to prize the gift of personal life as the most sacred, the most precious of all God's gifts. "Life is real, life is earnest," it seems to say, in the words of the great American poet; and it bids us thirst not for death, nor for extinction, but for the Living God; whereas the Buddhist doctrine

stigmatizes all thirst for life as an ignorant blunder, and sets forth, as the highest of all aims, utter extinction of personal existence.

I have said enough to put you on your guard when you hear people speak too highly of the sacred books of the East other than our own Bible. Let us not shut our eyes to what is excellent and true and of good report in these books; but let us teach Hindus, Buddhists, Mohammedans, that there is only one Sacred Book of the East that can be their mainstay, their support, in that awful hour when they pass all alone into the unseen world. There is only one Gospel that can give peace to the fainting soul then.—*Sir Monier Williams.*

#### CIVILIZED INDIANS.

At the village of Caughnawaga, an Iroquois population of 1,400 have 5,000 acres under tillage, and last year reaped 10,000 bushels of produce. To this reserve belongs the honor of having lately conceived and achieved an industrial and agricultural exhibition, open only to Indians, an experiment so novel in its nature, and so surprising in its results, that it deserves more than the local attention it received at the time.

Half an hour's ride from Montreal by rail, and a short but somewhat perilous journey across the current of the St. Lawrence, in a small mail-boat manned by Indians, takes one to Caughnawaga.

The Indians, being close imitators of their civilized neighbors, held their exhibition in a large field, fenced round for the purpose, which was entered by orthodox arches of evergreen, surmounted by suitable mottoes. In the centre of the field an elevated platform was erected, from which a flagstaff displayed the British standard, in two shades of yellow, on a basis of red. An instrumental band of Onondaga Indians, dressed in blue, with white trimmings edged with red, and white and red plumes in their hats, occupied this platform, and from the most modern of musical instruments produced combinations of sweet sounds which might have claimed an older civilization. The firing of a cannon, presented to the reserve by George III., and the delivery of speeches in English, French, and Iroquois, intimated that the exhibition was formally opened to the public.

The scene was a most striking one—suggestive at once of the past and the future of

these tribes. The crowd was composed mainly of Indians, quiet and orderly, lounging in groups, or patronizing coffee and dough-nut stalls, and evidently impressed with the novelty of the situation in which they found themselves placed; and it may be questioned if a gathering of British subjects in any other part of the empire could have met together and enjoyed themselves for two or three consecutive days with such a total exclusion of intoxicating beverages.

The men were dressed mostly in modern tweeds, though not a few of the better class aspired to purple silk cravats and frock-coats of broadcloth. The women, clinging with more tenacity to ancient custom and costume, appeared with uncovered heads, unbraided hair, and navy-blue blanket-squares, edged with green and yellow; the younger portion of them, however, being sometimes unable to resist the temptation of plaitings, polonaises, paniers, and so forth; whilst the children, many of them, protested against the papoose in favor of Jersey suits and perambulators.—*London Quiver.*

#### A LOFTY INSPIRATION.

IN a recent volume of sermons Dr. Whiton refers to a colored woman "who bequeathed to the Yale Theological Seminary the savings of a life spent at the washtub, to be a fund for the education of men of her own race to preach the Gospel of Christ." On the spirit which animated the bequest he well remarks: "Here we have found, on one of the humblest levels of the modern world, a life of the commonest drudgery filled with dignity and power by the same divine object that inspired St. Paul's life of tribulation with thanksgiving. The laundress, the Apostle are both full of the same inspiration."

#### ELOQUENT LIVES.

IF any of our readers desire to know the real worth of the African missionary, let them read the lives of Mrs. Hinderer at Ibadan, and Mrs. Wakefield at Ribe, and of many other noble men and women, of whom this self-seeking world was not worthy, who left comforts at home to labor among the Africans; who, in spite of overpowering maladies, have been, like Hannington, unwilling to leave the country of their choice, and determined to return in spite of the warning voice of their doctor, or who, like

him, have died as good confessors, counting not their lives worthy, but to fill up what remains of the sufferings of Christ. Such lives, in their simple eloquence, cannot fail to chasten the proud heart, to drive out selfish egotism, and to sustain the sinking spirit; they leave a ray of tender light behind them, showing that the age of chivalry and of self-abnegation has not entirely passed away; that the nineteenth century, in spite of its worldliness and infidelity, is still able to supply crusaders to fight the battle of our Master.—*Robert N. Cust, LL.D.*

#### PROPORTIONATE GIVING.

THE following thoughtful and judicious observations on systematic and proportionate giving, are from a pamphlet lately published in London entitled, "Conscience and System in the Stewardship of Money": "The principle of proportionate giving is manifestly inculcated in both the Old and New Testaments. It is not a question of what we 'choose to spare,' but what God requires us to *set apart* for sacred objects. To the question, 'How *much* must I give?' the short reply must be, 'According to some general rule, qualified as to special applications.'

"To such as are content to be guided by the statements and analogies of Scripture, preponderating force will be found to attach to the principle of the tithe. It is, for one thing, the most ancient form and method of consecrating income to the service of religion.

"Tithe-paying was not simply a Mosaic law. Abraham paid tithes hundreds of years before Moses was born; so did Jacob; so, presumably, did all the patriarchs. In giving the Law to Moses the first mention of the tithe is the simple statement—'The tithe *is* the Lord's.' Not *shall* be, but *is*; and it was twenty-years after this before God directed that the Levites should be supported from it.

"A word of qualification on both sides of this subject: (1) Cases exist where men have small incomes and large or sickly families. Whilst it is no part of our aim to press the principle against such, it remains true that some advantage and blessing will follow—even in such exceptional cases—where some definite portion of income is consecrated. (2) On the other hand, there are thousands of cases where one-tenth

would be utterly inadequate as an offering to the Great Giver of all. Where there is an ample income, and the family claims are very small, one-eighth, one-sixth, one-fourth, or even one-half, given to benevolent and Christian objects, would not in such cases be disproportionate giving. The following inspiring example is given as illustrative of this principle:

"A friend of the writer's commenced married life on £180 a year. He then gave one-tenth. His income rose in two years to £220, when he and his wife argued thus: 'If when we had £180 we could give one-tenth, and live on £162, we ought *now* to give on a *higher scale*;' so an eighth of £220 was set aside. When the income rose to a higher figure one-sixth was given; and now, having 'honored the Lord with his substance,' the promise has been fulfilled. His present income is, probably, from £800 to £1,000 per annum, and one-quarter is now devoted to charitable and religious objects.

"Systematic giving will be easy in its operation, and blessed in its results, in proportion as we can regard it in the light which will be thrown upon it in eternity, and can carry into it the sense of not being simply a duty which we are bound to discharge, but a privilege which it is our happy lot to enjoy."

#### HEROIC RASALAMA.

IN the island of Madagascar, about fifty years ago, there was a lady named Rasalama, who disobeyed an edict of its then heathen queen, by attending a meeting of Christian women. When she returned to her home the queen's officer appeared at her door, bearing in his hand a round-headed silver lance on which the name of the queen was engraved. She knew that this lance was the symbol sent to accused persons, and that death was the penalty of her attendance at a Christian meeting. Nevertheless, she was not afraid, but rejoiced that she was counted worthy to suffer for Christ's sake. Nor did her gladness cease when irons were fastened to her feet, hands, knees, and neck in such a way as to cause cruel pain. Neither did her courage give way when, after a night of torture, she was borne to the place of execution. On that march of death she sang hymns of praise to Christ. As she passed the Christian chapel she joyfully

exclaimed: "There I heard the Name of the Saviour!" When on the spot of her martyrdom, she knelt, and was in the act of prayer when the spear of her executioner set her heroic spirit free, to be borne by angelic arms into the presence of Him for whose sake she gave her life. Heroic, saintly Rasalama!—*Dr. Daniel Wise.*

### THE GOSPEL PREACHED FOR A WITNESS.

"THIS Gospel must first be preached for a witness in all the world." This means no superficial, hasty, formal proclamation of the good news of grace. It means thorough work, the implanting and erection of all the institutions of Christianity. Everywhere men are to be confronted with the Christian church and home, school and college, society and civilization. They are to see demonstrated before their eyes, and by the logic of events, what the Gospel of Christ can do for the man, the woman, and the child; what it can do to elevate labor, dignify humanity, abolish cruelty and even discourtesy, supplant caste by a true equality, and lift all society to a higher level. The contrast will thus be made to appear between the religion of the Nazarene and all other faiths. The Mohammedan, heathen, pagan, will be compelled to confess the immense superiority of a Gospel that is not satisfied with mere evolution, but demands revolution; and that, not out of ruins but upon them, rears a temple to God, in which unselfishness, benevolence, charity and purity are the white-robed priests. That is preaching the Gospel as a witness, and it gives to all men a fair chance for intelligent choice. Such is the purpose of the Gospel in the present age, and such is the commission of the Church during this dispensation, *viz.*, world-wide evangelization; and so far and so fast as the Church accomplishes that mission, however few or many be the professed converts, so far and so fast does the Church succeed in missions, for she is doing the very work her Lord has given her to do.

—*Missionary Review.*

### A BLACKSMITH'S BOX.

A JOURNEYMAN blacksmith, who signs himself "O. B.," writes to the London *Church Missionary Gleaner* as follows: "I am a blacksmith, and every colt I shoe I should have six penn'orth of beer. I ask my mas-

ter to give me the money instead, and it is for the missionary box, and I think twenty colt in one year and half, so ten shillings by that way, thanks be to God! I hope and pray that all who are members of the Gleaner Union may try and do as God has given us means, for it is more blessed to give than to receive."

### FRAGMENTS.

— The Children's Aid Society has established twenty-seven excellent lodging-houses for boys in New York city.

— The late Hon. C. G. Lauman, of Burlington, Iowa, left a reversionary bequest to the mission work of the Diocese of Iowa of \$5,000.

— The *Bijou of Asia* is the new English periodical published in Japan for the propagation of Buddhist doctrines in Christian countries.

— The Chinese Baptist church of Portland, Oregon, has eighty-two members, of whom only forty-five are resident. Yet they contributed \$600 for Foreign Missions last year.

— The Rev. Dr. A. F. Beard says that the government's wars with less than half-a-million of Indians have cost the United States \$500,000,000, enough to plant missions in all the heathen tribes of the world.

— Of the eighty-four American and European societies represented at the general missionary conference in London last year, twenty-two were "Women's Boards," each sending accredited delegates, more than fifty in number.

— Many of the tribes living along the affluents of the upper Congo are cursed with a passionate appetite for human flesh. The little fleet of Stanley as it glided down the Lualaba, was often greeted with a shower of poisoned arrows, accompanied by the cry "Meat! Meat!"

— At the last Canterbury diocesan conference, Commander Cameron, the gallant traveller and the author of "Across Africa," said he hoped to be able to do something to repair the mischief wrought by the Arab slave-dealers in Africa, and, if he could not get his idea carried out, he might adopt the suggestion of General Gordon, and form a colony at Lake Nyanza to put down the men-stealers, and introduce a new order of things.

# 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.

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## TO DIOCESAN OFFICERS.

THE March meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held in Room 21, Bible House, New York, on Thursday the 28th, at 10.30 A.M. All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

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## THE MISSIONARY GLEANERS.

A CORRESPONDENT sends us this account of a children's Missionary Society in a Western New York Parish:

"I have been desired to write you about the Missionary Gleaners, our children's chapter of St. Luke's guild. It numbers about fifty, though they do not all come every time. About a third of the number are boys, so we cannot be called a Junior Branch of the *Woman's* Auxiliary and the boys cannot go into the young ladies' society of Missionary Helpers as stated in the article in the January SPIRIT OF MISSIONS.

"The older and younger members meet alternate weeks, on Friday, after school, but the older ones cannot reach the guild rooms till after four, and as we must close at five, the hour is too short to divide between learning and working, while even the older children cannot learn and work at the same time.

"Last Friday the older ones met, and the few girls who arrived at four o'clock began tying a comfortable we ladies had prepared for them.

"The boys had no time to begin any work, and they spent the few minutes they had over the budget of Indian letters just received.

"At half-past four we gathered about a table where I had spread a map of India, and talked about that country, different ones contributing what they had learned about its climate, plants, and animals.

"At five minutes before five o'clock, we sang a hymn and joined in the Lord's Prayer. We always remain on our knees for a minute or two in silent prayer. Then the roll was called while the children put on their things to go, that they might not be detained much later than five o'clock.

"Last week, when the younger ones met, they pasted pictures on cards and sang, but there was no time for the story I meant to tell them, nor for any instruction, except in pasting. These very little ones need a lady to every child when they do any work. In view of some of these difficulties I am revolving a plan in my mind that I think will be an improvement on the present one, but



I have not yet submitted it to my associate workers, and I am very glad of suggestions as to methods to be pursued.

"My plan is to have a meeting of all the members once a month, at which the exercise will consist of singing, recitations, papers on missionary subjects, etc.

"On all Fridays except this one, the older girls and boys, divided into bands of about ten members each, might meet at private houses, each band always at the same place, and work for an hour. The younger children should meet at the guild rooms, not doing any work, but to sing and be told stories, and to be taught the missionary catechism.

"Each of the older bands must furnish a report of the month's work, and prepare papers to be read at the monthly meeting, while the youngest division can furnish action-songs, recitations, etc.

"The monthly meetings should be as varied as possible, and have unity of design in each, I think, and I hope we can make them very interesting and really instructive.

"Each working band should have a lady in charge of it, who should see that the band is prepared for the monthly meeting, and that the work is well done, while at the same time they might have a pleasant, chatty time over their knitting or sewing.

"I wish some one would tell us what to have the boys do.

"Now to turn from the little difficulties, to the encouraging side of the work. I have enjoyed it from the beginning, the children are so delightfully responsive and eager to do good.

"They prepared a Christmas box for St. Mary's School, South Dakota, of really nice gifts, and brought them with much pleasure. This box was sent on the 27th of November, and as we learn by pleasant letters from Miss Francis and the other teachers, as well as from many of the scholars, reached the school in time to furnish their tree on Christmas Eve.

"Just before Christmas our 'Gleaners' again brought forward, with hearty good-will, gifts for very poor children in our own city, so that we were able to distribute toys, oranges, buns and candy to forty children in twelve families, so poor that, without this, the children would have had no Christmas at all. We now want to send some hospital picture-cards with a few pretty cheese-cloth comfortables to hospitals in mission fields, where it would be well to interest our children in the work being done.

"We have never exacted any fees, and have only asked for free-will offerings. While I have tried to inspire the children to give of their own earnings or savings, I have told them not to expect their mothers to pay them for doing what they ought to do in the home without any thought of pay. So, though our regular contributions are very small I think they are given in the right spirit and are true gifts.

"I do want the children to acquire the habit of giving, and to learn right principles in regard to it.

"It would be the grandest thing possible for the cause of missions if the children all over the land could be organized and interested in the work. And the fact that many others are doing the same encourages each band to add its mite to the good work being done."

## SOUTH DAKOTA.

## THE NEW BUILDING, ST. JOHN'S SCHOOL.

Mrs. KINNEY writes from Cheyenne River Agency, on January 13th: "Owing to the delay of getting material here, etc., etc., we could not move into the new building until the 27th of October, and even then it was in an unfinished state. The children came in, the 29th. The furniture did not come for two weeks longer, and with ten new girls, in place of ten old ones, a new assistant and a new house, we had our hands pretty full. The carpenters were here until the middle of November, so we did not get fairly at work until the 20th.

"As we grew accustomed to the new house, and it began to seem like home, we found how delightful it was, with plenty of light, cheerful, well ventilated rooms, and all convenient and warm. With three dormitories, a dressing-room and closets well arranged, there seems no more crowding nor confusion than there would be in a large family of children. The dining-room is 42x19, and seats forty with great comfort. We have five tables, instead of three, and chairs instead of benches, a decided rise in the world.

"The music-room and sewing-room are connected by folding doors, and are very cheerful and bright. The rooms above these three are heated with drums. The kitchen, 42x19, faces east, so we get the morning sun, and it is as attractive as any room in the house. We can have a dozen girls at work at one time, with no crowding, which is a great saving of time and temper. We have a large parlor and dining-room—sleeping-rooms above for the assistants and ourselves, a room for the Bishop, and one extra room. The halls are large and light, a capital place for plants during the warm months. The lower hall is finished in oak, and has a fireplace, a novelty in this new country.

"We hoped to open the house with a little reception for the Bishop when he made his visit in November, but the workmen still lingered, and we had to give it up until Christmas. The time left us for preparation was very short, consequently our entertainment was a very simple affair, given by the younger girls. The house was well filled with Indians, our friends from the fort and Agency, and a Government inspector who happened to be at the Agency. The girls made no failures, were self-possessed, and I

think impressed the people pleasantly. The tree was pretty, and the girls delighted with their presents, of which there was a sufficient number, thanks to kind and thoughtful friends in the East who have so generously remembered this school from year to year.

"After the presents had been distributed, and the girls had recovered from their surprises, and the exclamations had somewhat ceased, one of our visitors from the fort brought out his guitar, and the girls were treated to some music, songs, etc., by the military, which they enjoyed greatly. It was a pleasure to hear something new, for our lives here are so cut off from everything, and the girls are so wholly dependent upon just what we can do in our own home, that a breeze from the world outside is refreshing. The Bishop's two visits a year are events to be remembered—a sort of oasis, you know.

"For some time before Christmas, rumors of measles being about came to us, and we were very careful of the girls, hoping against hope, that we might be spared until after Christmas; but the Thursday previous, one of the girls showed unmistakable signs, and by Christmas Eve five were in bed. They were not very ill, and we thought it best to proceed as usual, and not deprive all of the pleasure which is so much to them. This seemed a wise thing to do, for all the others were perfectly well, and continued so over Christmas Day. The older ones went to service at eleven o'clock and all enjoyed their Christmas dinner; for one blissful day tops spun, blocks went up to topple over with a crash, dolls gave tea-parties, turtles sped across the floor and ducked their heads in the most life-like manner. There was enough of everything to content the heart of any child of any race or color. Toward evening, however, a sort of depression seemed to fall over every one, and the next few days, toys were put aside, dolls left to languish in dark corners, while one after another of the children fell victim to measles. The following Saturday we had twenty-four in bed, the first five being convalescent.

"Now comes the saddest part of it all. Helen White Swan, a new girl, who had all her life been a sort of an invalid, which they did not tell us when she entered school, fell instantly dead of heart disease. It was a

dreadful shock to every one, and we felt especially concerned for the sick. All day Sunday the Indians came in to see her, but not a word was said that was disagreeable, and it was a trying thing to happen among people who are so full of superstition. All behaved in a quiet manner, except one old and frightful-looking grandmother, whose grizzled and unkempt locks hung around her wrinkled face, and, armed as she was with an axe, and uttering heart-rending wails of mourning as she walked up and down the room, she made one positively shiver.

"None of the Indian men, not even the father, did anything that was unseemly. Mr. Kinney told of one little act that was touching. Four Indian men went into the room where the girl was lying, and two standing at the head and two at the feet, raised their eyes upward, clasped their hands, and so remained, as if asking a blessing. There they stood like statues, perfectly motionless for perhaps ten minutes, then turned and silently passed out of the door and down the stairs. Mr. Kinney asked the father, who is the Chief White Swan, if he would like to take the body to his home for burial, but he said no, he wished her buried from the school.

"The funeral took place on Monday, the

last day of the old year. That week the measles continuing, in a rather aggravated form in several cases, Mr. Kinney and I sat up till two o'clock nights, and then called the assistant, who watched until morning. At this time we were reduced to nine workers. These we put into a dormitory by themselves, that when they were not disturbed, they might be ready for the day's work. The disease spent its strength during that week (a month long it seemed), and the girls began coming down stairs, and we could put the sick all in one room, which made the work much lighter. Now, all are about again, able to come to the table, but many of them not well enough to do anything.

"Through all this siege I cannot say too much in praise of the nine workers. They stood by us like faithful soldiers, doing double duty, doing any and everything that was necessary. The children have never done anything that made us feel quite so grateful to them as this steadfastness to duty; usually sickness appals an Indian. A great many deaths have occurred among the children in camp, and we feel very thankful that the girls are getting well. We fully appreciated the new building with its warmth, and convenience, during this sickness."

## JAPAN.

### THE GAKU SHU KWAI.

MISS BULL writes from Osaka, January 2d, 1889:

"In response to your request I write you of the present condition of the work at the *Gaku Shu Kwai*, its prospects and needs.

"At the beginning of the year, in September, a new department under the government rules for girls' schools was organized, and thirteen of our younger ladies have become pupils under its rules. The number of older single and married ladies attending the different classes as members of the 'Ladies' Educational Society' is much larger. The average attendance in both departments, Mr. Mori tells me, was forty-five during the autumn. Nearly all of our last year's pupils returned to us, and at the beginning of each month several pupils joined the Institute. Several others who have been prevented from attending the classes by illness, family cares, or the work of the Ladies' Benevolent Society, lately organized, have retained

their membership and hope to return to their studies next term.

"Mr. Mori has worked disinterestedly and indefatigably for the Institute, bringing it to the attention of those whom it is intended to reach. He says he is asked many questions about our school and its teachers, showing that in the higher classes of society there is a desire for superior educational advantages for the daughters. We see plainly that our success depends very much upon the reputation we are able to sustain for superior, faithful and thorough work. To establish and keep up such a reputation has been the aim of all the teachers. Mrs. Laning and I have devoted ourselves to it to the extent of our time, and for lack of more have been obliged to let opportunities for reaching these people slip away. Our connection with the Institute led probably to the invitation to join the *Gizenkwai* (Benevolent Society), as honorary members, and this has brought us into contact with many

Japanese ladies of the conservative class, some of whom have passed their previous lives in the seclusion of their homes. To reach these ladies with Christian influences in the ordinary way seems very difficult, if not quite impossible, but we trust that the door is being opened for the entrance of the light to them. Perhaps it may seem a very slow work to some who hear of the great numbers desirous to be taught Christianity in this country, but we believe it is a sure work and will yield a rich harvest for the Master at no distant day. Already we are gathering the first-fruits.

"Five of our *Gaku Shu Kwai* members are communicants of the Church, another is now ready to be so received, two more are desirous for Baptism, and in several of our pupils we see a change in their opinions of Christianity. The influence of our Christians on their friends and relatives is of great importance, and we hope great results from it, with God's blessing. I think a Bible class after school hours would be allowed and would be the means of great good.

"I am specially trying to teach the ladies to speak English, something they desire greatly to be able to do. But the English and the work in music require more and more time as the pupils advance; and, if the increase in numbers for which we earnestly hope should come, I do not know what we could do to meet the demand for time. Last term I had classes in English from 9 A.M. until 11.30, and from 1.10 P.M. until 3.10; a singing-class at 8.45 A.M. and lessons on the cabinet organ until 4 or 4.30 P.M., four days a week, until Mrs. Laning kindly relieved me by teaching some of the music pupils on two afternoons when she had charge of the foreign sewing-class. Besides this she has rendered invaluable assistance by teaching a cooking class one afternoon in each week.

"We regret very much that there is so little time to visit the ladies in their homes. We are sometimes invited to call at houses where it would be extremely desirable that we should follow up our opportunity, but we can do very little visiting for want of time."

## 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 January 1st, to February 1st, 1889.

#### ALABAMA—\$26.75

<i>Birmingham</i> —Advent, Domestic, \$3.25;	
Foreign, \$3.....	6 25
<i>Eutaw</i> —Mrs. A. Watkins and Mrs. L. B. Wilson, Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Florence</i> —Trinity Church, Foreign.....	6 50
<i>Mobile</i> —Church of the Good Shepherd, General.....	9 00

#### ALBANY—\$835.21

<i>Albany</i> —Holy Innocents', Foreign, \$10.12; S. S., for "DeWitt" scholarship, St. Paul's School, South Dakota, \$60.....	70 12
St. Paul's, Domestic, \$127.50; Foreign, \$78.52; "Pauline Beck Hewson" scholarship, Cape Mount School, Africa, \$25; "Paul Beck" scholarship, Bishop Boone Memorial School, China, \$40.....	271 02
<i>Canaan Four Corners</i> —Frances L. Beale, General.....	4 00

<i>Catskill</i> —St. Luke's, Domestic, \$11.73; Foreign, \$11.74.....	23 47
<i>Chestertown</i> —Church of the Good Shepherd, Foreign.....	2 00
<i>Green Island</i> —St. Mark's, Domestic.....	12 60
<i>Hogansburgh</i> —May Fulton, Domestic.....	5 00
<i>Lake George</i> —St. James' S. S., Domestic, \$3; Foreign, \$5.....	10 00
<i>Lansingburgh</i> —"E." Domestic.....	6 50
Nina Oliver, General.....	75
<i>Little Falls</i> —Emmanuel Church, Domestic	13 00
<i>Morris</i> —Zion, Domestic, \$5; Indian, \$5; Colored, \$5; Foreign, \$5; Wo. Aux., General, \$23.....	48 00
<i>Plattsburgh</i> —Trinity Church, General.....	3 78
<i>Rensselaerville</i> —Trinity Church, Domestic and Foreign.....	26 91
<i>Sandy Hill</i> —Zion, Foreign.....	16 84
<i>Troy (Iron Works)</i> —St. Luke's, Domestic and Foreign.....	3 00
St. Paul's, Domestic (of which Mrs. Wm. H. Hart, \$100), \$126; Foreign (of which	

Mrs. Wm. H. Hart, \$100, \$126.....	252 00	<b>CHICAGO—\$515.47</b>	
Warrensburgh—Holy Cross, Domestic, of which S. S., Christmas offering, through Missionary Boxes, \$5.12.....	10 83	Amboy—St. Thomas', Domestic, 50 cts.; Foreign, 50 cts.....	1 00
West Burlington—Christ Church, "Albany," Foreign.....	2 89	Chicago—Ascension, Sp. for Rev. S. C. Partridge's work, China.....	25 00
West Troy—Trinity Church, Foreign.....	7 50	Grace, Wo. Aux., Domestic.....	50 00
Miscellaneous—"S. H. W.," Domestic, \$25; Foreign, \$25.....	50 00	St. James', Foreign, \$230; Missionary Box No. 65, General, \$15.....	245 00
<b>ARKANSAS—\$20.20</b>		St. Paul's, General.....	20 00
Cleveland—"Anonymous," China.....	6 50	Trinity Church, Helping Hands, Wo. Aux., Sp. for Bishop Brewer.....	50 00
Little Rock—Christ Church, Mrs. Jane Barber, Sp. for Bishop Johnston, for Elliott Hall, San Antonio, Texas.....	10 00	"L." for "H." Memorial scholarship, Cape Mount School, Africa.....	40 00
Van Buren—Trinity Church, Foreign.....	3 70	Agnes Wright, Foreign.....	20 00
<b>CALIFORNIA—\$15.55</b>		Dundee—St. James', General.....	5 00
Berkeley—St. Mark's, Foreign.....	6 00	Farm Ridge—St. Andrew's, Foreign.....	4 00
San Gabriel—Church of Our Saviour, Africa, \$1; Japan, 65 cts.; Foreign, \$7.90...	9 55	La Grange—Emmanuel Church, Domestic, \$12.91; Foreign, \$12.91; "Churchman," Colored, \$15.....	40 82
<b>CENTRAL NEW YORK—\$736.88</b>		Streator—Christ Church, Wo. Aux., Foreign.....	2 00
Auburn—St. Peter's, Domestic.....	210 00	Wheaton—Trinity Church, Foreign.....	12 65
Besemer—Mrs. J. Besemer, Foreign.....	20 00	<b>COLORADO—\$18.32</b>	
Binghamton—Trinity Church, Foreign.....	25 62	Las Animas—Church of the Messiah, Domestic.....	4 75
Elmira—Trinity Church, Domestic.....	101 60	Longmont—St. Stephen's, Foreign.....	1 32
Oneida—St. John's, Domestic, \$27.75; Foreign, \$12.10.....	39 85	Pueblo—St. Peter's, Domestic.....	12 25
Owego—Christ Church, Foreign.....	10 22	<b>CONNECTICUT—\$1,292.62</b>	
Owego—St. Paul's, Domestic, \$9; Foreign, \$9.....	18 00	Ansonia—Christ Church S. S., Wo. Aux., Sp. for organ, for Rev. F. L. H. Pott, China.....	25 00
Syracuse—St. Paul's, Wo. Aux., Domestic.....	9 26	Birmingham—St. James' S. S., Wo. Aux., Sp. for organ, for Rev. F. L. H. Pott, China.....	25 00
St. John's, Rev. W. D. Wilson, General.....	1 00	Bridgeport—St. John's, Domestic.....	71 07
Utica—Grace, Domestic.....	260 90	Canaan—Christ Church, Foreign.....	9 00
Trinity Church, Domestic, \$13.91; Foreign, \$16.52.....	30 43	Darien—St. Luke's S. S., Domestic.....	8 20
Whitesboro—St. John's, Wo. Aux., for "Philo White" scholarship, High School, Cavalla, Africa.....	10 00	Fair Haven—St. James', Foreign, \$30; Sp. for Bishop Morris, \$10; Sp. for Bishop Brewer, \$10; Sp. for Bishop J. A. Paddock, \$10.....	60 00
<b>CENTRAL PENNSYLVANIA—\$550.96</b>		Groton—Seabury Memorial Mission, Foreign.....	5 90
Allentown—Grace, Domestic.....	9 00	Hartford—Christ Church, Domestic, \$100; Foreign, \$100.....	200 00
Brookland—All Saints', Foreign.....	2 00	Trinity Church, for Africa, \$50; Japan, \$50; Foreign, \$61.08; "Two Members," General, \$20.....	181 08
Carlisle—St. John's, Foreign.....	17 82	Mrs. Sarah Adams, General.....	50 00
Chambersburg—Trinity Church, Domestic, (of which "B." \$4), \$6.81; Foreign, \$2.80; S. S., Sp. towards erection of school-house for Alaska Mission, \$3.60.....	13 21	Hartford Bridge Co. dividend, Domestic, \$5.30; Foreign, \$5.30.....	10 60
Cole's Creek—St. Gabriel's S. S., Infant Class, for Bishop Ferguson's work, Africa.....	2 00	Lime Rock—Trinity Church, Foreign.....	4 57
Drifton—St. James', Indian, \$42.93; Colored, \$12.92.....	85 85	Long Hill—Grace, Foreign.....	2 50
Easton—Trinity Church, Foreign, \$16.81; S. S., Domestic, \$11.02.....	27 83	Marbledale—St. Andrew's, Foreign.....	4 25
Harrisburg—St. Stephen's, "Mrs. B.," Domestic, \$15; Foreign, \$5.....	20 00	Meriden—St. Andrew's, Foreign.....	84 12
Lancaster—St. James', Sp. for Bishop Brewer.....	60 00	Middletown—Holy Trinity Church, Wo. Aux., "A Member," Domestic, \$10; Foreign, \$10; Sp. for Bishop Dunlop Memorial Church, Las Vegas, New Mexico, \$5.....	25 00
Miss H. K. Benjamin, Lenten Offering, Indian, \$20; Colored, \$20; Africa, \$20.....	60 00	New Canaan—St. Mark's S. S., Domestic.....	5 00
Lebanon—St. Luke's, Missionary Boxes, Domestic, \$4.91; Foreign, \$8.....	12 91	New Haven—All Saints' S. S., Wo. Aux., Sp. for organ, for Rev. F. L. H. Pott, China.....	5 00
Phillipsburg—St. Paul's, Domestic, \$15.78; Colored, \$8.92.....	24 70	Ascension, Missionary Boxes, Wo. Aux., Domestic, \$6.24; Foreign, \$1.57; Ministering Children's League, Domestic and Foreign, \$3.....	10 81
Missionary Box No. 8,532, Foreign.....	28 64	Christ Church S. S., Wo. Aux., Sp. for organ, for Rev. F. L. H. Pott, China.....	5 00
Reading—Christ Church, Colored.....	66 00	St. John's, Foreign.....	4 90
St. Barnabas', Foreign.....	6 00	St. Paul's, "A Member," in Memoriam of Cornelius Jay Du Bois, Foreign, \$100; S. S., through Wo. Aux., Sp. for organ, for Rev. F. L. H. Pott, China, \$5.....	105 00
St. Clair—Holy Apostles', Domestic, \$1.75; Foreign, \$1.....	2 75	St. Thomas', General.....	25 75
Sayre—Church of the Redeemer, Colored.....	4 11	Trinity Church, Domestic (of which Missionary Boxes, \$52.02; "A Member," \$100), \$152.02; S. S., through Wo. Aux., Sp. for organ, for Rev. F. L. H. Pott, China, \$8.85.....	160 87
Scranton—Church of the Good Shepherd, Domestic.....	26 86	Mrs. J. J. Cox, Missionary Box, Domestic.....	5 00
Shamokin—Trinity Church, Foreign.....	10 30	Mrs. S. Rockwell, Missionary Boxes, Domestic, \$1.50; Foreign, \$1.30.....	2 80
South Bethlehem—Church of the Nativity, Domestic.....	34 48	Norwich—Christ Church, Foreign.....	27 10
Tamaqua—Calvary, Foreign.....	1 50	Trinity Church, Missionary Boxes, General.....	17 00
Troy—St. Paul's, Domestic, \$2.50; Foreign, \$2.50.....	5 00		
Miscellaneous—Wo. Aux., for "Central Pennsylvania" scholarship, St. Mary's School, South Dakota.....	30 00		

<i>Saybrook</i> —Grace, Foreign.....	13 50	Boone Memorial School, China, \$44; Foreign, \$39.44; S. S., Infant Class, Sp. for St. Mary's Orphanage, Shanghai, China, \$10.....	137 44
<i>Seymour</i> —Trinity Church S. S., Wo. Aux., Sp. for organ, for Rev. F. L. H. Pott, China.....	1 15		
<i>South Glastonbury</i> —St. Luke's, Foreign.....	4 35		
<i>South Norwalk</i> —Trinity Church, Foreign.....	17 34		
<i>Thomaston</i> —Trinity Church, Foreign.....	16 00		
<i>Thompsonville</i> —St. Andrew's, Foreign.....	10 00		
<i>Warehouse Point</i> —St. John's, Domestic.....	37 49		
<i>Waterbury</i> —St. John's S. S., Wo. Aux., Sp. for organ, for Rev. F. L. H. Pott, China.....	15 00		
<i>West Hartford</i> —St. James', Foreign.....	10 00		
<i>West Haven</i> —Christ Church S. S., Wo. Aux., Sp. for organ, for Rev. F. L. H. Pott, China.....	5 00		
<i>Westport</i> —Holy Trinity Memorial Church, General.....	12 27		
<i>Miscellaneous</i> —"A Communicant" Indian.....	10 00		
<b>DELAWARE—\$136.57</b>			
<i>Claymont</i> —Ascension, Domestic.....	4 35		
<i>Dover</i> —Christ Church, Domestic, of which S. S., \$5.59.....	15 90		
<i>Newcastle</i> —Immanuel Church, Domestic, \$54.92; Foreign, \$40.06.....	94 38		
<i>Wilmington</i> —Immanuel Church, Foreign.....	21 94		
<b>EAST CAROLINA—\$90.02</b>			
<i>Aurora</i> —C. G. I. Bryan, Foreign.....	2 00		
<i>Beaufort</i> —St. Paul's, Domestic, \$6; Colored, \$6; Foreign, \$6.....	18 00		
<i>Creswell</i> —St. David's, Domestic and Foreign.....	1 50		
<i>Edenton</i> —St. Paul's, Wo. Aux., Missionary Boxes, General.....	10 00		
<i>Hertford</i> —Holy Trinity Church, Domestic, \$3.51; Foreign, \$3.51.....	7 02		
<i>Plymouth</i> —Grace, Domestic and Foreign.....	1 50		
<i>Wilmington</i> —St. James', Foreign.....	50 00		
<b>EASTON—\$62.71</b>			
<i>Cecil Co.</i> —St. James', Colored, 50 cts.; Domestic, \$1.18; Foreign, \$1.18; General, \$2.30.....	5 22		
Trinity Church and S. S., General.....	6 30		
<i>Queen Anne's Co.</i> —St. Paul's, General.....	2 00		
<i>Talbot Co.</i> —Holy Trinity Church, Foreign.. St. Michael's, grandchildren of Bishop Boone, for "Bishop Boone Memorial scholarship, Bishop Boone Memorial School, Wuchang, China.....	20 00		
St. Peter's, General.....	7 20		
<i>Wicomico Co.</i> —St. Philip's, Foreign.....	2 10		
<i>Worcester Co.</i> —Pocomoke Parish, Domestic and Foreign.....	5 00		
St. Paul's, Foreign, \$4.59; Missionary Boxes, for Japan, \$5.85; Domestic, \$1.95.....	12 39		
<b>FLORIDA—\$18.58</b>			
<i>Glen Ethel</i> —Mission, Foreign.....	1 03		
<i>Longwood</i> —Christ Church, Foreign.....	3 55		
<i>Maitland</i> —Church of the Good Shepherd, Colored.....	10 00		
<i>Marianna</i> —St. Luke's, Domestic.....	4 00		
<b>FOND DU LAC—\$19.60</b>			
<i>Oneida</i> —Hobart Church, General.....	6 00		
<i>Sheboygan Falls</i> —St. Peter's, Wo. Aux., General.....	13 60		
<b>GEORGIA—\$180.18</b>			
<i>Albany</i> —St. Paul's, Domestic, \$5; Foreign, \$6.50.....	11 50		
<i>Columbus</i> —Trinity Church S. S., Domestic.....	11 07		
<i>Frederica</i> —Christ Church, Domestic, \$1.50; Foreign, \$17.67.....	19 17		
<i>St. Mary's</i> —Church of the Messiah, Foreign.....	1 00		
<i>Savannah</i> —Christ Church, "A Communicant," for "Isabel C. Habersham" scholarship, St. Mary's Hall, Shanghai, China, \$44; "Six Communicants," for "Bishop S. Elliott" scholarship, Bishop			
<i>Indianapolis</i> —Grace Cathedral, Foreign... St. Paul's, Wo. Aux., Sp. for scholarship in Utah.....	7 21		
<i>La Porte</i> —St. Paul's, Foreign.....	10 00		
<i>Logansport</i> —Trinity Church, Foreign, of which Rev. B. F. Miller, \$1.51.....	3 00		
<i>Marion</i> —Gethsemane, Domestic.....	4 80		
<i>Newcastle</i> —St. James', Foreign, of which S. S., 42 cts.....	5 00		
<i>Richmond</i> —St. Paul's, General.....	1 02		
<i>Shelbyville</i> —"A Friend," Domestic, \$4; Foreign, \$6.50.....	4 03		
<i>Terre Haute</i> —St. Stephen's, Missionary Box No. 5,071, Domestic.....	10 50		
	9 00		
<b>IOWA—\$2,033.56</b>			
<i>Anamosa</i> —St. Mark's, Foreign.....	2 00		
<i>Burlington</i> —Christ Church S. S., Ministering Children's League, Sp. for Alaska.....	1 50		
<i>Dyersville</i> —Christ Church, Domestic.....	1 00		
<i>Farley</i> —St. George's, Domestic, \$4; Foreign, \$1.....	5 00		
<i>Iowa City</i> —Mrs. Florence M. Jameson, a fund in memorial of her father, the late Willie B. Miller of Memphis, Tenn., to be invested for the benefit of Domestic and Foreign Missions, income to be applied—two-fifths Domestic, three-fifths Foreign.....	2,000 00		
<i>Keokuk</i> —Holy Cross, Domestic and Foreign.....	3 65		
St. Mary the Virgin, Domestic and Foreign.....	1 75		
<i>Ottumwa</i> —St. Mary's, Foreign.....	11 01		
<i>Waterloo</i> —St. Mark's, Foreign.....	2 00		
<i>Waverly</i> —St. Andrew's, Foreign.....	5 65		
<b>KANSAS—\$5.35</b>			
<i>Wellington</i> —St. Paul's, Foreign.....	5 35		
<b>KENTUCKY—\$287.97</b>			
<i>Bowling Green</i> —Christ Church, Domestic \$4; Foreign, \$4.....	8 00		
<i>Covington</i> —Missionary Box, Indian.....	5 00		
<i>Danville</i> —Trinity Church, Colored.....	7 85		
<i>Frankfort</i> —Ascension, Foreign.....	25 00		
<i>Grahamton</i> —A. W. Robinson, Domestic, \$5.50; Foreign, \$5.50.....	11 00		
<i>Hickman</i> —Master V. Shapard, Domestic.....	1 20		
<i>Jefferson Co.</i> —St. Matthew's, Foreign.....	9 25		
<i>Louisville</i> —Calvary S. S., for "A. B. W. Allen" scholarship, St. Margaret's School, Osaka, Japan, \$15; "Richard L. McCreedy" scholarship, \$15; "Thomas E. Locke, Jr." scholarship, Cape Mount School, Africa, \$15.....	45 00		
Christ Church, "A Few Children," thro' Wo. Aux. for St. John's School, South Dakota, \$5.17; "Mrs. R. C. H.," Indian, \$5.50.....	10 67		
St. Andrew's, for "St. Andrew's No. 2" scholarship, Cape Mount School, Africa, \$25; "W. A. Robinson" scholarship, Baird Hall, Shanghai, China, \$40; Foreign, \$100.....	165 00		
<b>LONG ISLAND—\$453.61</b>			
<i>Astoria</i> —Anna E. Smallwood, Domestic, \$10; Foreign, \$10.....	20 00		
<i>Brooklyn</i> —Church of the Redeemer, Foreign.....	8 91		
St. Clement's, General.....	10 00		
St. John's Chapel, Church Charity Foundation, Foreign.....	18 00		
St. Mary's, Domestic, \$32.69; Foreign, \$31.33.....	64 02		
St. Paul's, Foreign.....	23 52		
Miss E. S. Bartlett, Wo. Aux., for work among Indian children.....	1 32		

<i>Great Neck</i> —All Saints', Colored	113	34	Memorial Station, Africa, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$10; Sp. for Dr. Tucker, Africa, \$8.	70	00
<i>Huntington</i> —St. John's, Domestic	3	31	Trinity Church, Foreign, \$2,428.47; Sp. for Memorial Fund, Haiti, \$500; Martha L. Richardson, for "Bishop Ferguson" advanced scholarship, Cape Mount School, Africa, \$40	2,968	47
<i>Jamaica</i> —Grace, General	65	44	"A Friend," Domestic	2,000	00
<i>Maspeth</i> —St. Saviour's, Foreign	103	50	Robert Treat Paine, for salary of Rev. H. N. Woo, China	552	00
<i>Newtown</i> —St. James', Foreign	13	51	(Dorchester)—"Anonymous," Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China	5	00
<i>Port Jefferson</i> —Christ Church, Foreign	4	20	Home for Incurables, through Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China	5	00
<i>Setauket</i> —Caroline Church, Foreign	4	54	(Roxbury)—Susan E. Pollock, Missionary Box, General	3	00
<b>LOUISIANA—\$66.01</b>			<i>Brookline</i> —St. Paul's, General	827	33
<i>New Orleans</i> —Trinity Church S. S., Sp. for Rev. J. A. Gilfillan, White Earth, Minn., for sick Indian children	7	53	E. K. Storrs, Family Missionary Box, General	4	61
<i>Thibodaux</i> —St. John's, Missionary Box, General	1	10	<i>Cambridge</i> —Christ Church, Domestic, \$40; Foreign, \$40.86; Mrs. Brierley's work, Cape Mount, Africa, \$2; Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka, Japan, \$10	92	86
<i>Miscellaneous</i> —Wo. Aux., Missionary Box, General	57	38	(North)—St. James', Wo. Aux., Sp. for Sister Eliza's salary, \$5; "A Member," for "St. James'" scholarship, St. Agnes' School, Osaka, Japan, \$40; Parish Society and two members, Sp. for Rev. J. A. Deal, North Carolina, \$15	60	00
<b>MAINE—\$41.53</b>			St. John's Memorial Chapel, Domestic, \$10.65; Foreign, \$10.65	21	30
<i>Augusta</i> —St. Mark's, General	39	53	St. Peter's, Foreign, \$7.13; General, \$2; Wo. Aux, Sp. for insurance dues of Rev. T. S. Tyng, \$12.50	21	63
<i>Camden</i> —St. Thomas', Foreign	2	00	<i>Concord</i> —Trinity Church, Colored	5	00
<b>MARYLAND—\$1,022.24</b>			<i>Fall River</i> —Ascension, Domestic	25	51
<i>Anne Arundel Co.</i> —St. Anne's, Foreign, \$2; General, \$31.11	33	11	<i>Falmouth</i> —St. Barnabas', Foreign	55	00
<i>Baltimore</i> —Ascension, Wo. Aux., Indian, \$6.50; Colored, \$6.50; Foreign, \$6.50	19	50	<i>Fitchburg</i> —Christ Church, Sp. for Bishop Holly, \$125; Wo. Aux., for Mrs. Payne's salary, Virginia, \$5	130	00
Emmanuel Church, Domestic, \$2; Japan, \$20; Foreign, \$487.51	509	51	<i>Great Barrington</i> —St. James', Mrs. F. T. Whiting, Sp. for scholarship in Utah	40	00
Grace, Domestic, \$100; Foreign, \$12.04	112	04	<i>Greenfield</i> —St. James', Domestic, \$15.73; Foreign, \$5.71	21	44
Holy Trinity Church, Foreign	11	19	<i>Holyoke</i> —St. Paul's, Foreign	23	76
Mount Calvary, Domestic, \$11.84; Indian, \$1; Colored, \$13; Foreign, \$10; Sp. for Bishop Walker, \$1.55	37	39	<i>Housatonic</i> —Mrs. Wm. T. VanDevere, two Missionary Boxes, General	1	00
St. Mark's, Domestic	1	50	<i>Lawrence</i> —Grace, Foreign	44	31
St. Paul's, Missionary Box, in memoriam "L. C. A.," Domestic	5	00	<i>Lee</i> —St. George's, Foreign	2	50
St. Peter's, "A Few Friends," Sp. for Bishop Brewer, \$26; Wo. Aux., for "Bishop Henshaw" scholarship, Duane Hall, Shanghai, China, \$40; "Bishop Atkinson" scholarship, St. John's College, Shanghai, China, \$15; Young Ladies' Society, for "Julius Grammer" scholarship, Duane Hall, Shanghai, China, \$40; two scholarships in Miss Muir's School, Athens, Greece, \$0	141	00	<i>Longwood</i> —Church of Our Saviour, Domestic	25	00
St. John the Baptist, General	8	70	<i>Lynn</i> —St. Stephen's, Sp. for Haitien Memorial Building Fund	44	88
Missionary Box, General	1	28	<i>Milford</i> —Trinity Church, Foreign	4	28
<i>District of Columbia (Washington)</i> —Ascension, Domestic, \$19.82; Foreign, \$35.07	54	89	<i>Newton</i> —Grace, Foreign, \$27.54; Wo. Aux., for "Newton Wentworth" scholarship, Eliza F. Drury Memorial Station, Africa, \$25; S.S., General, \$1.94	54	48
Christ Church, Mrs. L. M. Keth, for "Sophia Hutchinson" scholarship, Cape Mount School, Africa, \$25; Sp. for scholarship in Utah, \$49	65	00	(Lover Falls)—St. Mary's, "A Member," Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund	2	00
Trinity Church, Domestic, \$5; Foreign, \$5	10	00	St. Paul's, Domestic, \$12.22; Foreign, \$16.50	28	72
Lily MacLeod, Two Missionary Boxes, Domestic	2	03	<i>Northampton</i> —St. John's, Foreign, \$14.75; S. S., General, \$14.03	28	78
<i>Harford Co.</i> —St. Mary's, Missionary Society, Wo. Aux., Indian	10	00	<i>North Middleboro</i> —Agnes B. Jenks, Missionary Box, for work in Maine	55	
<b>MASSACHUSETTS—\$7,908.52</b>			<i>Pittsfield</i> —St. Stephen's, Foreign, \$20; Wo. Aux., Sp. for Sister Eliza's salary, \$20	40	00
<i>Andover</i> —Christ Church, Domestic and Foreign	64	67	<i>Sheffield</i> —Christ Church, Domestic	2	75
<i>Ashfield</i> —St. John's, Foreign	16	28	<i>Springfield</i> —Christ Church, for work in North Dakota, \$47.32; Africa, \$31.43; Japan, \$31.43; Sp. for Rev. J. B. Masiah, Annapolis, Md., \$23.66; Sp. for Rev. J. W. Perry, Tarboro, N. C., \$23.66	157	50
<i>Boston (Dorchester)</i> —All Saints', Wo. Aux., for "All Saints'" scholarship, Cape Mount, Africa	13	00	<i>Stockbridge</i> —St. Paul's, for "All Saints' Day" scholarship, St. Paul's School, South Dakota, \$60; General, \$29.25; Sp. for scholarship in Utah, \$40; Wo. Aux., Indian, \$20	149	25
Emmanuel Church, Sp. for Bishop Holly's Memorial Fund, \$400; Sp. for Dr. Holly's dispensary, \$100; "A Member," Wo. Aux., Sp. for Rev. J. A. Deal, North Carolina, \$2	502	00	<i>Taunton</i> —St. Thomas', Domestic, \$129.25; "A Member," Wo. Aux., for Mrs. Payne's salary, Virginia, \$2	131	25
Church of the Good Shepherd, "A Member," Wo. Aux., for salary of Miss Baker, Haiti	1	00	<i>Van Deusenville</i> —Trinity Church, Domestic	2	50
(Roxbury)—St. James', Missionary Box, General	5	00	<i>Waltham</i> —Christ Church, Africa, \$10; Japan, \$10	20	00
St. John's, Domestic, \$35.03; Nebraska, \$5 (Dorchester)—St. Mary's, Wo. Aux., for Mrs. Payne's salary, Virginia	40	03			
(South)—St. Matthew's, Domestic, \$20; Foreign, \$20; Mexico, \$20; Wo. Aux., for Mrs. Payne's salary, Virginia, \$10	70	00			
St. Paul's, Wo. Aux., "A Few Ladies," for "Bishop B. H. Paddock" scholarship, St. Paul's School, Tokio, Japan, \$45; "A Member," for Eliza F. Drury					

<i>Worcester</i> —St. John's, Domestic and Foreign	17 18	Holy Communion, Colored, \$98.79; Foreign, \$50	148 79
<i>Miscellaneous</i> —"A Friend," Wo. Aux., for Mrs. Brierley	1 00	St. David's, Foreign	1 19
		St. George's, Colored	37 60
<b>MICHIGAN—\$890.71</b>			
<i>Ann Arbor</i> —St. Andrew's, Wo. Aux., for Mrs. Jennings' salary, Virginia, \$5; Sp. for two scholarships in Utah, \$5	10 00	<b>NEBRASKA—\$10.10</b>	
<i>Caro</i> —Trinity Church, Domestic and Foreign	3 50	<i>Blair</i> —St. Mary's, Domestic and Foreign	3 72
<i>Clinton</i> —St. John's, Foreign, \$5.50; S. S., for China, \$5	10 50	<i>North Platte</i> —Church of Our Saviour, Foreign	4 32
<i>Detroit</i> —Christ Church, Wo. Aux., for Mrs. Jennings' salary, Virginia, \$50; Sp. for "Whitaker" scholarship, Reno, Nevada, \$15; Sp. for two scholarships in Utah, \$10	75 00	<i>York</i> —Holy Trinity Church, Foreign	2 06
Mariners' Church, Foreign	1 50	<b>NEWARK—\$315.79</b>	
St. John's, Foreign, \$450.48; Wo. Aux., for Bishop Talbot's work, \$25; Sp. for two scholarships in Utah, \$35.75; Sp. for Armitage Memorial Orphanage, San Mateo, Cal., \$5; Sp. for scholarship in Reno, Nevada, \$30	546 23	<i>Belleville</i> —Christ Church, Foreign	4 35
St. Paul's, Foreign (of which S. S., \$13.44), \$130.49; Wo. Aux., Sp. for Armitage Memorial Orphanage, San Mateo, California, \$25	155 49	<i>Englewood</i> —C. B. Convers, Domestic, \$10; Foreign, \$10	20 00
St. Peter's, Wo. Aux., Sp. for two scholarships in Utah	2 00	<i>Jersey City (Heights)</i> —Christ Church, "A Member," Wo. Aux., Sp. for Dr. Tucker, Africa	1 00
St. Stephen's, Wo. Aux., for Mrs. Jennings' salary, Virginia, \$2.50; Sp. for "Whitaker" scholarship, Reno, Nevada, \$2.50	5 00	<i>Montclair</i> —"A Friend," Wo. Aux., Sp. for organ, for Rev. F. L. H. Pott, China	5 00
<i>East Saginaw</i> —All Saints' Domestic	4 45	<i>Newark</i> —Wo. Aux., Sp. for St. Paul's School, South Dakota	60 00
<i>Fenton</i> —"M. D.," General	5 00	<i>Orange</i> —Grace S. S., for "R. B. Duane" scholarship, Duane Hall, Shanghai, China	40 00
<i>Flint</i> —St. Paul's, Domestic and Foreign	25 10	Mrs. Frances C. Henderson, for "Pinckney Henderson Adams Memorial" scholarship, St. Paul's School, Tokio, Japan	20 00
<i>Jackson</i> —St. Paul's, Wo. Aux., for Mrs. Jennings' salary, Virginia	25 00	<i>Rutherford</i> —Mrs. M. R. Whitfield, Wo. Aux., Foreign	1 00
<i>Long Rapids</i> —Grace, Foreign	3 00	<i>Summit</i> —Calvary, Domestic (of which S. S., \$28.20), \$110.24; S. S., Foreign, \$28.20; Church, Sp. for Domestic Contingent Fund, \$26	164 44
<i>Ontonagon</i> —Ascension, Foreign	2 50	<b>NEW HAMPSHIRE—\$112.85</b>	
<i>Ypsilanti</i> —St. Luke's, Domestic	16 44	<i>Claremont</i> —Trinity Church, Foreign	35 00
<b>MILWAUKEE—\$163.89</b>			
<i>Ashippun</i> —St. Paul's, Foreign	2 00	<i>Concord</i> —St. Paul's, Domestic, \$12.70; Foreign, \$10.05	22 75
<i>Baraboo</i> —Trinity Church, Foreign	10 33	St. Paul's Chapel, Mrs. H. G. Belknap, Domestic, \$2; Foreign, \$2	4 00
<i>Burkes</i> —Mrs. G. M. Smith, Colored, \$1; Foreign, \$1	2 00	<i>Keene</i> —Rev. E. A. Renouf, Sp. for Alaska	25 00
<i>Lake Geneva</i> —Holy Communion, Domestic (of which S. S., \$2.50), \$8.91; Foreign, \$2.40	11 31	<i>Manchester</i> —Grace, Foreign	25 50
<i>Milwaukee</i> —All Saints' Cathedral, Colored, St. Paul's, Foreign	29 49	<i>Nashua</i> —Church of the Good Shepherd, "Miss H. E. S.," Sp. for Rev. S. C. Partridge, Wuchang, China	60
<i>Racine</i> —St. Luke's, Domestic, \$2; Indian, \$2; Colored, \$2; Foreign, \$2	8 00	<b>NEW JERSEY—\$580.65</b>	
<i>Wauwatosa</i> —Trinity Church, Foreign	5 30	<i>Beverly</i> —St. Stephen's, Foreign	20 48
<i>Watertown</i> —St. Paul's, Foreign	5 46	<i>Burlington</i> —St. Mary's, Foreign	33 38
<b>MINNESOTA—\$32.20</b>			
<i>Hastings</i> —St. Luke's, Domestic and Foreign	5 00	<i>Camden</i> —St. Paul's, Wo. Aux., Sp. for Bishop Ferguson	12 00
<i>Mankato</i> —St. John's, Foreign	4 70	<i>Columbus</i> —St. Luke's, General	19
<i>Montevideo</i> —Grace, General	2 50	<i>Crosswicks</i> —Grace, Foreign	2 80
<i>Wells</i> —Nativity, Foreign	20 00	<i>Eaton town</i> —St. James' Memorial, Foreign	3 66
<b>MISSISSIPPI—\$29.80</b>			
<i>Crystal Springs</i> —Trinity Church S. S., Foreign	3 00	<i>Elizabeth</i> —Grace, Foreign	8 00
<i>Diamond Place</i> —Holy Communion Chapel, Domestic, \$2.50; Foreign, \$2.50	5 00	Trinity Church S. S., for "Amelia Hamilton McAllister" scholarship, St. Mary's Hall, Shanghai, China	10 00
<i>Oxford</i> —St. Peter's, Domestic, \$4.60; General, \$2.20	6 80	<i>Florence</i> —St. Stephen's, Domestic, \$11.25; Indian, \$1; Colored, \$1; Foreign, \$2	15 25
<i>Miscellaneous</i> —"A Mississippian," Domestic	10 00	<i>Freehold</i> —St. Peter's, Foreign	24 13
<b>MISSOURI—\$223.98</b>			
<i>Columbia</i> —Calvary, General	14 00	<i>Lakewood</i> —All Saints' Memorial Church, Domestic, \$45; Foreign, \$108	153 00
<i>Kansas City</i> —Mrs. H. G. Alges, Missionary Box, General	5 00	<i>Lambertville</i> —St. Andrew's, General	4 93
<i>Kirkwood</i> —Miss Nellie Black, Missionary Box, General	1 40	<i>New Brunswick</i> —Christ Church, Foreign	74 29
<i>Rothville</i> —Mrs. Dr. Bryan, Domestic	1 00	St. John Evangelist, Foreign, \$55.18; Missionary Boxes, \$7 83	63 01
<i>St. Louis</i> —Christ Church, Mrs. Campbell, Domestic, \$5; Foreign, \$5; "C. S. F.," Domestic and Foreign, \$5	15 00	<i>Plainfield</i> —"E. A.," Foreign	10 00
		<i>Princeton</i> —Trinity Church, Foreign	30 12
		<i>Rumson Neck</i> —St. George's, Indian	17 00
		<i>Swedesboro</i> —Trinity Church, Foreign	11 50
		<i>Trenton</i> —St. Michael's, Domestic, \$10.64; Foreign, \$46.54	57 18
		<i>Woodbury</i> —Christ Church, Foreign, \$13.45; Guild, through Wo. Aux., General, \$14.23	27 73
		<i>Miscellaneous</i> —Wo. Aux., "Two Members," Sp. towards camera, for use of Dr. Tucker, Africa	2 00
<b>NEW YORK—\$16,024.53</b>			
		<i>Armonk</i> —St. Stephen's S. S., Foreign	2 00
		<i>Edgewater</i> —St. Paul's, In Memory of the late Dr. and Mrs. Francis M. Johnston of New York	100 00
		<i>Hyde Park</i> —St. James', Foreign	8 65



ACKNOWLEDGMENTS.

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<i>Kingston</i> —St. John's, for Africa.....	5 00	for Mrs. Brierley, for the Vey boys....	3 50
<i>Mamaroneck</i> —St. Thomas', Woman's Missionary Society, Sp. at discretion of Rev. F. L. H. Pott, China.....	17 00	Lucy and Lewis Bullard, \$1.93; Edith and Roger Bullard, \$1.55; Missionary Boxes, Domestic.....	3 48
<i>Newburgh</i> —St. George's, Domestic, \$160.72; Indian, \$50; Colored, \$70.83; Foreign, \$85.72.....	367 27	House of the Sisters of the Good Shepherd Training School, Wo. Aux., Sp. for Bibles for Chinese school-girls.....	1 85
<i>New York</i> —Ascension S. S., through Wo. Aux., Sp. for scholarship in Utah.....	40 00	"E. A.," Sp. for Chippewa Indians, North Dakota.....	1 00
Calvary, Domestic, \$159; Medical Missions, China, \$25; General, \$5,530.77; Sp. for life insurance of Bishop Scherschewsky, \$79.16.....	5,793 93	<i>Pelhamville</i> —Church of the Redeemer, Wo. Aux., Domestic, \$10.50; Indian, \$11; Colored, \$11.....	32 50
Calvary Chapel, General.....	83 13	<i>Poughkeepsie</i> —St. Paul's Girls' Missionary Society, Sp. for St. Mary's Orphanage, China.....	15 00
Grace, Domestic, \$10; Foreign, \$1,161.78; Wo. Aux., for "Grace Church" scholarship, St. Margaret's School, Tokio, Japan, \$50.....	1,221 78	<i>Rye</i> —Christ Church, Young Women's Missionary Society, freight to Haiti.....	3 00
Heavenly Rest S. S., through Niobrara League, for "Bishop Hare" scholarship, St. Paul's School, South Dakota.....	60 00	<i>Saugerties</i> —Trinity Church, Domestic, \$36.52; Foreign, \$35.29.....	71 81
Holy Apostles', "A Member," Wo. Aux., for "Cornelia Prime B." scholarship, Cape Palmas, Africa, \$50; "Edmund Lincoln B." scholarship, Bridgman Memorial School, Shanghai, China, \$40.....	90 00	<i>Sing Sing</i> —All Saints', Foreign.....	9 87
Holy Communion, "An Invalid," Domestic, \$20; Colored, \$10; Foreign, \$30.....	50 00	St. Paul's, Domestic.....	26 21
Holy Trinity Church, Missionary Society, through Wo. Aux., for "Dudley Tyng" scholarship, Baird Hall, Shanghai, China.....	40 00	<i>Wappinger's Falls</i> —Zion, Foreign, \$32.59; Epiphany Basket" for "Zion Church Wappinger's Falls" scholarships, Duane Hall, Shanghai, \$40; St. Mary's Hall, Shanghai, \$40.....	112 59
( <i>Harlem</i> )—Holy Trinity Church, Japan, \$60.89; Young Ladies' Foreign Mission Band, through Wo. Aux., Sp. for higher education of women in Liberia, Africa (of which Miss J. Baldwin's S. S. Class, \$2, and six King's Daughters, \$17.50), \$30; Sp. for Rev. P. Moort, \$10; Sp. for Rev. H. D. Page, Japan, \$15.....	115 89	<i>Westchester</i> —St. Peter's, "A Member," Wo. Aux., Sp. for Dr. Tucker's camera, Africa.....	2 00
Intercession, Domestic, \$37; Indian, \$8.42; St. Ann's, Indian, \$6; Colored, 50 cts.; Domestic, \$113.63; Foreign, \$120.93.....	241 11	<i>White Plains</i> —Grace, Wo. Aux., Domestic, \$42.88; Foreign, \$42.87.....	85 75
St. Augustine's Chapel, Missionary Guild, Domestic, \$37.08; Foreign, \$37.08.....	74 16	<i>Miscellaneous</i> —Sunbeam Branch of Ministering Children's League, Wo. Aux., Sp. for St. Mary's Orphanage, China... "X," General.....	25 00 25 00
St. Bartholomew's, Foreign, \$4,535.13; Niobrara League, for lady teacher, South Dakota, \$50; Wo. Aux., for support of Bible reader, Japan, \$50.....	4,635 13	"A. R.," for medical expenses at Cape Palmas.....	10 00
St. Clement's, General, of which Faber Missionary Box, \$4.26.....	63 46	Society of Busy Workers, Sp. for Bishop Walker's Turtle Mountain Indians.....	5 00
St. Luke's, Foreign.....	68 10		
St. Luke's Hospital, General.....	10 00		
St. Thomas', Foreign, \$1,309.97; Missionary Box No. 30,164, \$20.20; Ladies' Foreign Missionary Association, for Mrs. Brierley's salary, \$40; Young Ladies' Foreign Missionary Society, Miss A. B. Halsted, for Mexico, \$9.....	1,400 17		
St. Thomas' Chapel, Foreign.....	19 40		
St. Timothy's, Domestic, \$75; Foreign, \$25.....	100 00		
Transfiguration, Foreign, \$69.46; Niobrara League, for Choteau Creek, \$68.....	137 46		
Trinity Church, Foreign, \$8; "A few Members," through Wo. Aux., for "Bishop Hobart" scholarship, Baird Hall, Shanghai, China, \$40.....	48 00		
Trinity Chapel, Foreign.....	212 91		
J. J. Astor, through Niobrara League, Indian.....	250 00		
"Anonymous," through Niobrara League for "Cotheal Memorial" scholarship, St. Mary's School, South Dakota.....	60 00		
Mrs. S. Lawrence, through Niobrara League, for "Samuel Lawrence Memorial" scholarship, St. Mary's School, South Dakota.....	60 00		
"A Hearty Well Wisher," Sp. at discretion of Bishop Watson, \$50; General, \$25.....	75 00		
E. F. C. Peterson, Foreign.....	50 00		
"L. Y. D.," Domestic.....	30 00		
"Ten Ladies," for "Epiphany" scholarship, Cape Mount School, Africa.....	25 00		
"A Friend," Sp. for work of Rev. T. W. Cain, Galveston, Texas.....	20 00		
"N. W. P.," Domestic.....	6 00		
( <i>Riverdale</i> )—Mrs. E. Prime, through Wo. Aux., for Hoffman Institute Building Fund, Africa.....	5 00		
Mrs. M. B. Daggett, Missionary Box, Sp.			
<b>NORTH CAROLINA—\$171.31</b>			
<i>Asheville</i> —Ravenscroft Missions, Domestic, \$15; Foreign, \$10.....	25 00		
Trinity Church, Foreign, of which Missionary Box No. 75,810, \$1.04.....	26 04		
<i>Charlotte</i> —St. Peter's, Domestic.....	27 69		
<i>Edgecombe Co.</i> —St. Mary's, Foreign.....	2 56		
<i>Franklin</i> —St. John's, Foreign.....	1 63		
<i>Hillsboro</i> —St. Matthew's, Foreign.....	2 58		
<i>Laurel Hill</i> —Malloy's Chapel, General.....	8 86		
<i>Leakesville</i> —Epiphany, Wo. Aux., Foreign.....	1 00		
<i>Mecklenberg Co.</i> —St. Mark's, Domestic.....	1 50		
<i>Monroe</i> —St. Paul's, Foreign.....	1 65		
<i>Oxford</i> —St. Stephen's, Domestic, \$5.72; Missionary Boxes, Wo. Aux., General, \$12.....	17 72		
<i>Raleigh</i> —St. Augustine's, Foreign.....	11 88		
St. Mary's School, Wo. Aux., "Aldert Smedes" scholarship, Emma Jones School, Shanghai, China.....	20 00		
<i>Ringwood</i> —St. Clement's, Rev. A. S. Smith, Foreign.....	3 20		
<i>Waynesville</i> —Grace-in-the-Mountains, Wo. Aux., Domestic.....	10 00		
<i>Wilmer</i> —Mrs. M. Morgan, Domestic and Foreign.....	10 00		
<b>OHIO—\$511.29</b>			
<i>Bellevue</i> —St. Paul's, Mrs. E. Greenslade, Foreign.....	2 50		
<i>Cleveland</i> —St. Paul's, Africa, \$25.78; Japan, \$80.....	95 78		
Trinity Church, Foreign.....	125 12		
<i>Galion</i> —Grace, Foreign.....	5 00		
<i>Gambier</i> —Church of the Holy Spirit, Foreign, of which Bishop Bedell, \$100; Missionary Boxes, \$7 15.....	176 55		
<i>Toledo</i> —Calvary, Foreign.....	4 14		
Trinity Church, Domestic, \$32.43; Foreign, \$68.87.....	101 30		
<i>Warren</i> —Christ Church, "King's Messengers," General.....	90		
<b>PENNSYLVANIA—\$8,857.94</b>			
<i>Andalusia</i> —"C. and N.," Missionary Boxes, Foreign.....	20 50		

<i>Bristol</i> —St. James', Domestic, \$25; Foreign, \$25.....	50 00
<i>Downington</i> —St. James', Girls' Missionary Society, Wo. Aux., Sp. for School at Ogden, Utah.....	10 00
<i>Jenkinstown</i> —Church of Our Saviour, Domestic, \$72.75; Foreign, \$67.75.....	140 50
<i>Lansdowne</i> —St. John's Chapel, Foreign.....	8 18
<i>Lower Merion</i> —Church of the Redeemer, Missionary Box, Domestic.....	42 05
St. John's, Africa.....	5 00
"A." In Memoriam, Indian.....	20 00
<i>Philadelphia</i> —Atonement, Foreign.....	77 18
( <i>Germantown</i> )—Calvary, Foreign.....	208 00
Calvary Monumental, through Indian Hope Association, "Promises of the Eternal," Indian, South Dakota.....	25 00
Christ Church, Domestic.....	238 00
( <i>Paoli</i> )—Good Samaritan, Domestic and Foreign.....	4 00
Holy Apostles', Domestic, \$90.21; Foreign, \$90.21.....	180 42
Holy Comforter Memorial Church, Men's Bible class, for Bishop Brewer's work, Montana.....	10 00
Holy Trinity Church, Domestic, \$1,521.25; Indian, \$200; Colored, \$365; Sp. for Bishop Talbot, \$1,300; Sp. for Bishop Brewer, \$300; Sp. for Bishop Paddock, Washington Territory, \$250; Sp. for Bishop Morris, \$250.....	4,186 25
Church of the Mediator S. S., Sp. for Bishop Brewer, \$39.14; Sp. for Bishop Walker, \$39.15.....	78 31
( <i>West</i> )—St. Andrew's, Foreign.....	46 10
St. James', Colored, \$116; Domestic, \$333.32; Foreign, \$203.07.....	652 39
St. Jude's, Colored.....	50 00
St. Luke's, Domestic, \$249.64; Foreign, \$249.64; Rev. T. S. Tyng's work, Japan, \$10.....	509 28
St. Mark's, through Indian Hope Association, Indian.....	5 00
St. Peter's, Foreign.....	273 77
( <i>Manayunk</i> )—St. Stephen's, General.....	50 00
( <i>Roxborough</i> )—St. Timothy's, China, \$50; Foreign, \$134.65; General, \$84.65; Sp. for Bishop Neely, \$100; Sp. for Bishop Spalding, \$100; Sp. for Bishop Quintard, \$103.....	572 30
( <i>West</i> )—Church of the Saviour S. S., through Indian Hope Association, for "Church of the Saviour" scholarship, St. John's School, South Dakota.....	60 00
( <i>Germantown</i> )—Mrs. G. L. Harrison, toward salary Rev. W. B. Gordon, Mexico.....	100 00
"A Lady," for "Margaret K. Burtis" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
"B. A.," Indian, South Dakota, \$250; Colored work, Petersburg, Va., \$50; Colored school, Georgia, \$100; St. Augustine's Normal School, Raleigh, N. C., \$100; salary of missionary, China, \$100; Foreign, \$500.....	1,100 00
<i>Radnor</i> —Church of the Good Shepherd, for Mexico, \$10; Foreign, \$15.69.....	25 69
St. Martin's, Colored, \$7.57; "St. Martin's" scholarship, Trinity Divinity School, Tokio, Japan, \$34.30; "Lainshaw Mite Chest," Domestic, \$3.01.....	44 88
<i>Rockdale</i> —Calvary Mission and Infant schools, Wo. Aux., for Mrs. Brierley's School, Cape Mount, Africa.....	17 00
<i>Upper Providence</i> —St. Paul's Memorial Church, Foreign.....	8 14

## PITTSBURGH—\$231.93

<i>Erie</i> —St. Paul's, General.....	3 35
<i>Johnstown</i> —St. Mark's, Domestic, and Foreign.....	11 58
<i>Kittanning</i> —St. Paul's, Foreign.....	20 00
<i>Monongahela</i> —St. Paul's, General.....	10 00
<i>New Haven</i> —Trinity Church, Domestic, \$7; Foreign, \$7.....	14 00
<i>Pittsburgh</i> —Calvary, Domestic, \$138; Sp. for Bishop Spalding, \$25.....	163 00
Grace, Domestic.....	10 00

## QUINCY—\$33.63

<i>Carthage</i> —St. Cyprian's, Wo. Aux., Sp. for teacher in Colored school, Baltimore.....	5 00
<i>Kewanee</i> —St. John's, Foreign.....	2 02
<i>Limestone</i> —Christ Church, Foreign.....	3 75
<i>Rock Island</i> —Trinity Church, Wo. Aux., Sp. for teacher in Colored school, Baltimore.....	2 50
St. Paul's, Missionary Guild, General.....	5 36
<i>Miscellaneous</i> —Wo. Aux., Sp. for teacher in Colored school, Baltimore.....	15 00

## RHODE ISLAND—\$2,959.32

<i>Barrington</i> —St. John's, Domestic, \$3.85; Foreign, \$3.85.....	7 70
<i>Bristol</i> —St. Michael's, Foreign, \$85; S. S., for "St. Michael's" scholarship, St. Paul's School, South Dakota, \$60; Indian, South Dakota, \$10.....	155 00
<i>Lonsdale</i> —Christ Church, Domestic.....	40 45
<i>Manville</i> —Emmanuel Church, Domestic.....	7 00
<i>Newport</i> —Trinity Church, "A Member," Domestic, \$125; Foreign, \$125.....	250 00
<i>Providence</i> —All Saints' Memorial, Domestic, \$50.96; Indian, \$21.96; Colored, \$18.24; Mexico, \$13.44; Foreign, \$42.04; S. S., Colored, \$16.04; Japan, \$16.03; "Bishop Henshaw" scholarship, St. John's College, Shanghai, China, \$76.21; Wo. Aux., Sp. for Rev. T. W. Cain, Galveston, Texas, \$10; Sp. for Rev. J. W. Perry, Tarboro, N. C., \$10.....	274 92
Grace, Domestic, \$250; Colored, \$57.56; Foreign, \$141.10; Sp. for Zenana missions, \$25.....	473 66
St. John's, Domestic, \$473.72; Colored, \$293.57; Foreign, \$447.06.....	1,126 35
St. Stephen's, Domestic, \$274.47; Indian, \$54; Foreign, \$275.77; Indian Aid Society, towards salary of Mrs. Johnston, St. Paul's School, South Dakota, \$20.....	624 24

## SOUTH CAROLINA—\$34.86

<i>Charleston</i> —"Several Church Women," Missionary Box, Domestic and Foreign.....	5 00
<i>Gaffney</i> —Incarnation, General.....	3 00
<i>Glenn Springs</i> —Calvary, General.....	3 26
<i>Marion</i> —Advent, Foreign.....	2 25
<i>Richland</i> —St. John's, Domestic.....	2 85
Zion, Domestic.....	6 00
<i>Ridge Springs</i> —Grace, Secretary Wo. Aux., Missionary Box, Colored.....	2 00
<i>Ridgeway</i> —St. Stephen's, Foreign.....	2 75
<i>Stateburg</i> —George Elleson, Missionary Box, Indian.....	5 00
<i>Union</i> —Nativity, Foreign.....	2 75

## SOUTHERN OHIO—\$327.56

<i>Cincinnati</i> —Christ Church, Africa, \$2; Foreign, \$67.45.....	69 45
( <i>Walnut Hills</i> )—Epiphany, Wo. Aux., Domestic, \$9; Foreign, \$9.....	18 00
( <i>College Hill</i> )—Grace, Domestic, \$5.49; Foreign, \$13.41.....	18 90
<i>Columbus</i> —Trinity Church, Sp. for New Mexico and Arizona, \$66.21; Wo. Aux., "Margaret Hubbard" scholarship, St. Agnes' School, O-saka, Japan, \$40; Sp. for "Maitie Gray" scholarship, Utah, \$40.....	146 21
<i>Dayton</i> —Christ Church, Wo. Aux., Sp. for Dr. Jaeger's Hospital, Va.....	10 00
<i>Glendale</i> —Christ Church, Domestic.....	13 00
<i>Granville</i> —Mrs. J. L. Bryan, Domestic, \$2; Foreign, \$2.....	4 00
<i>Hartwell</i> —Holy Trinity Church, Foreign.....	10 00
<i>Ironton</i> —Christ Church, Wo. Aux., Domestic, \$2; Foreign, \$2.....	4 00
<i>Worthington</i> —St. John's, Foreign.....	4 00
<i>Zanesville</i> —"Faith," for "Harry and Louise Memorial" scholarship, Hope School, South Dakota.....	30 00

## SPRINGFIELD—\$19.95

<i>Anna</i> —St. Anne's, Domestic.....	1 45
<i>Tremont</i> —Mrs. Mary Warner, General.....	18 50

ACKNOWLEDGMENTS.

TENNESSEE—\$167.38

<i>Memphis</i> —Calvary, Domestic, \$85; Foreign, \$55.....	140 00
<i>Rugby</i> —Christ Church, Foreign.....	2 75
<i>Somerville</i> —St. Thomas', A Churchwoman's Thank-offering, Domestic.....	10 00
"Anonymous," General.....	5 00
<i>South Pittsburgh</i> —Christ Church, Domestic.....	9 63

TEXAS—\$38.00

<i>La Grange</i> —St. James', Foreign, of which S. S., \$8.85.....	12 85
<i>San Augustine</i> —Christ Church, Domestic and Foreign, of which S. S., 65 cents.....	1 55
<i>Tyler</i> —Christ Church, Domestic and Foreign.....	6 10
<i>Waco</i> —St. Paul's, Foreign.....	17 50

VERMONT—\$43.15

<i>Bennington</i> —St. Peter's, Domestic, \$5; Rev. Mr. Graves' work, Wuchang, China, \$5.....	10 00
<i>Buck Hollow</i> —Mrs. L. Hawley, General.....	8 60
<i>Cambridge</i> —Holy Apostles', General.....	1 00
<i>Georgia</i> —Emmanuel Church, General.....	1 00
<i>Highgate</i> —St. John's, Foreign.....	2 59
<i>Poultney</i> —St. John's, Domestic.....	11 05
<i>Rutland (West)</i> —Grace, General.....	2 50
<i>Swanton</i> —Holy Trinity Church, Colored, \$2.75; Foreign, \$2.75.....	5 50
<i>Wilton</i> —Trinity Church, General.....	1 00

VIRGINIA—\$955.16

<i>Accomac Co.</i> —Holy Trinity Church, Domestic and Foreign.....	4 65
<i>Albemarle Co. (Charlottesville)</i> —Fredericksville Parish, Christ Church, Domestic, \$25; Foreign, \$50.....	75 00
Mrs. C. I. Herbemout, Foreign.....	10 00
<i>Clarke Co.</i> —Christ Church, Domestic, \$3; Foreign, \$5.....	8 00
<i>Fairfax Co.</i> —Pohick Church, General.....	2 50
Olivet Church, General.....	2 50
<i>Frederick Co.</i> —Christ Church, Domestic, \$16.20; Foreign, \$20.10.....	36 30
<i>Hanover Co.</i> —St. James', Japan.....	9 17
<i>Henrico Co.</i> —St. James', "A Member," for Japan.....	5 00
St. Paul's, Mrs. I. H. Dooley, Africa, \$300; Japan, \$300.....	500 00
St. Mark's S. S., for salary of Rev. H. D. Page, Japan.....	25 00
Moore Memorial, General.....	1 00
<i>King and Queen Co.</i> —Immanuel Chapel, Foreign.....	2 41
<i>Nansemond Co.</i> —St. Paul's, General.....	8 00
<i>Norfolk Co.</i> —St. Paul's, western missions, \$20; Japan, \$20.....	40 00
St. Luke's, General.....	147 60
Christ Church, "Miss S.," for Alaska, \$10; Japan \$10; Sp. for Turtle Mountain Indians, North Dakota, \$10.....	30 00
<i>Pittsylvania Co.</i> —Epiphany, Domestic, \$10.45; Foreign, \$10.41; "The Little Helpers," Sp. for Bishop Walker's Indian work, \$3.....	28 86
<i>Roanoke Co.</i> —St. John's, Japan.....	11 17
<i>Rockingham Co.</i> —Serena H. Lewis, Domestic, \$1.67; Colored, \$1.67; Foreign, \$1.66.....	5 00
<i>Westmoreland Co.</i> —Cople Parish, for Japan, of which Mary Lee Castleman, \$1.....	3 00

WESTERN MICHIGAN—\$88.51

<i>Battle Creek</i> —St. Thomas' S. S., Wo. Aux., for "Bishop Gillespie" scholarship, St. Margaret's School, Tokio, Japan.....	5 20
<i>Coldwater</i> —St. Mark's, Colored, \$10; Foreign, \$15; Wo. Aux., Sp. St. Mary's Orphanage, Shanghai, China, \$5.....	30 00
<i>Grand Haven</i> —St. John's, Foreign.....	2 34
<i>Grand Rapids</i> —St. Mark's Industrial Band, Wo. Aux., for "Dr. Cuming" scholarship, St. John's School, South Dakota.....	5 00

<i>Hastings</i> —Emmanuel Church, "A Lady," Wo. Aux., Sp. for E. Z. B. Jones, Africa.....	5 00
<i>Kalamazoo</i> —St. Luke's Aid and Missionary Society, through Wo. Aux., for Mrs. Miles' salary, Virginia.....	12 50
<i>Manistee</i> —Holy Trinity Church, Foreign.....	6 39
<i>Muskegon</i> —St. Paul's, Foreign, \$4.04; Wo. Aux., for Mrs. Miles' salary, Virginia, \$10.50.....	14 54
<i>Quincy</i> —St. John's, Domestic.....	2 54
<i>Saugatuck</i> —All Saints', Domestic and Foreign.....	5 00

WESTERN NEW YORK—\$1,399.08

<i>Angelica</i> —St. Paul's, General.....	1 68
<i>Bath</i> —St. Thomas', Domestic.....	13 85
<i>Belmont</i> —St. Phillips', Foreign.....	3 00
<i>Brockport</i> —St. Luke's, Domestic.....	6 18
<i>Buffalo</i> —St. Paul's, Domestic, of which Missionary Boxes, \$42.07.....	351 57
St. Thomas', Domestic.....	1 12
Trinity Church, Domestic, \$5; Foreign, \$300.04; "A Member," Sp. for building mission house at Anvik, Alaska, \$5.....	310 04
<i>Canandaigua</i> —St. John's, Domestic.....	12 10
<i>Catharine</i> —St. John's, Domestic.....	7 50
<i>Dunkirk</i> —St. John's, Domestic.....	4 23
<i>Friendship</i> —Mission, Foreign.....	2 00
<i>Geneva</i> —St. Peter's, Domestic.....	20 00
St. Philip's S. S., for Colored missions.....	3 12
Trinity Church, Domestic.....	50 00
<i>Honeoye Falls</i> —St. John's, Domestic.....	2 00
<i>Lockport</i> —Christ Church, Domestic.....	2 10
Miss H. Ballou, \$5; Mrs. F. J. Sawyer, \$5, F. J. Sawyer, \$5; Foreign.....	15 00
<i>Mayville</i> —St. Paul's, Domestic and Foreign.....	5 00
<i>Mt. Morris</i> —St. John's, Domestic.....	5 70
<i>Rochester</i> —Epiphany, Domestic.....	15 97
St. Andrew's, Domestic.....	139 27
St. John's, Foreign.....	21 55
St. Luke's, Foreign, of which Wo. Miss'y Association, \$203.50.....	240 86
St. Paul's, Domestic.....	60 94
<i>Suspension Bridge</i> —Epiphany, Domestic, \$4; Foreign, \$3.....	7 00
De Vaux College, Domestic.....	16 06
<i>Miscellaneous</i> —Wo. Aux., Miss Payne's salary, Virginia, \$27.08; Miss Bull's salary, Osaka, Japan, \$27.08; Sp. for Miss Skellie, Micadale, N. C., \$27.08.....	81 24

WEST VIRGINIA—\$37.80

<i>Huntington</i> —Trinity Church, Foreign, \$5.50; Sp. for scholarship in Utah, \$14.75.....	20 25
<i>Parkersburg</i> —Trinity Church, General.....	10 05
<i>Romney</i> —St. Stephen's, General.....	5 00
<i>Union</i> —All Saints', General.....	2 50

INDIAN TERRITORY—\$2.00

<i>Harris</i> —"A Communicant," Foreign.....	2 00
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MONTANA—\$9.30

<i>Billings</i> —St. Luke's, Domestic.....	9 30
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NEVADA AND UTAH—\$9.15

<i>Utah.</i>	
<i>Ogden</i> —Church of the Good Shepherd, Foreign.....	9 15

NORTH DAKOTA—\$2.75

<i>Grand Forks</i> —St. Paul's, Foreign, of which Missionary Box, 75 cts.....	2 75
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NORTHERN TEXAS—\$15.85

<i>Sherman</i> —St. Stephen's, Domestic.....	7 90
<i>Terrell</i> —Church of the Good Shepherd, General.....	3 60
<i>Wichita Falls</i> —Church of the Good Shepherd, Domestic, \$3.10; Colored, \$1.25.....	4 35

## ACKNOWLEDGMENTS.

## OREGON—\$36.58

Newport—St. Stephen's, Domestic.....	3 45
Oakland—St. Clement's, Foreign.....	3 55
Oregon City—St. Paul's, Domestic.....	3 00
Pendleton—Church of the Redeemer, Domestic.....	26 58

## SOUTH DAKOTA—\$54.93

Cheyenne Mission—St. Paul's, Wo. Aux., General.....	19 33
Rosebud Mission—St. Mary's School, Missionary Society of Cheerful Workers, Wo. Aux., Sp. for Miss Carter to buy Bibles for Japanese women.....	5 00
Flandreau Mission—St. Mary's, Wo. Aux., General.....	1 15
Crow Creek Mission—Christ Church S. S., white classes, Wo. Aux., Sp. for Mrs. Brierley, Africa.....	12 00
Canton—Holy Innocents', Domestic and Foreign.....	1 00
Groton—Trinity Church, Domestic, \$1.45; Foreign, \$1.50.....	2 95
Mitchell—St. Mary's, Foreign, \$1.50; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2.....	3 50
Plankinton—St. John's, Foreign.....	3 50
Springfield—Ascension, Domestic.....	4 00
Woonsocket—St. Luke's, Foreign.....	2 50

## WESTERN TEXAS—\$26.50

San Antonio—St. John's, Domestic, \$10; Foreign, \$7.....	17 00
Seguin—St. Andrew's, Domestic, \$3.50; Indian, \$2.75; Foreign, \$3.25.....	9 50

## WYOMING AND IDAHO—\$8.00

Rock Springs—Holy Communion Chapel, Foreign.....	8 00
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## FOREIGN—\$227.76

Dresden, Saxony—Miss Sarah H. Greenleaf, for "Augustus Warren Greenleaf Memorial" scholarship, St. Paul's School, South Dakota.....	60 00
Paris, France—Holy Trinity Church S. S., General.....	52 76
Wuchang, China—Chinese Church League, through Rev. S. C. Partridge, for "Bishop Andrews" scholarship, Bishop Boone Memorial School, Wuchang, China.....	40 00
Harper, Cape Palmas, Liberia—St. Mark's, for Bollen Station.....	75 00

## MISCELLANEOUS—\$2,810.67

Interest, Domestic, \$1,295.82; Foreign, \$1,464.71; Sp. \$16.68.....	2,777 21
"Anonymus," Indian.....	15 00
Wo. Aux., General Meeting, Domestic Salary Fund, \$4.36; Sp. for Foreign Missionaries' Insurance Fund, \$4.35.....	8 71
Wo. Aux., Missionary Box, Domestic Salary Fund, \$2.50; Foreign Salary Fund, \$2.50.....	5 00
"E. J. D.," Foreign.....	2 75
"A Churchwoman," Domestic.....	2 00

Receipts for January.....	53,857 33
Amount previously acknowledged.....	94,473 80

Total receipts since September 1st, 1888. \$148,331 13

## APPROPRIATED.

DOMESTIC—(of which for Indian Missions, \$39,255.00; for Missions to Colored people, \$34,950.00) and one-half central expenses.....	\$209,005 00
FOREIGN—And one-half central expenses.....	\$150,836 10
Total.....	<u>\$359,841 10</u>

## RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—Since Sept. 1st, 1888 (of which designated for Indian Missions, \$5,832.15; Missions to Colored people, \$5,096.51), including one-half of general offerings.....	\$52,772 90
FOREIGN—Excess of resources over appropriations, September 1st, 1888.....	\$839 19
Received since September 1st, 1888, including one-half of general offerings..	44,927 97
	<u>45,767 16</u>
Total.....	<u>\$98,540 06</u>

Required from Feb. 1st, 1889, to Sept. 1st, 1889, for Domestic Missions \$156,232 10  
for Foreign Missions \$105,068 94

Total..... \$261,301 04

## DOMESTIC MISSIONARIES

(Continued from last number.)

## MISSIONARIES, LAY-READERS AND TEACHERS AMONG THE COLORED PEOPLE.

List furnished by Secretary of the Commission.

## ALABAMA.

Under Rt. Rev. R. H. WILMER, D.D.  
 Rev. A. W. Pierce.....*Mobile*  
 Sister Mary Johnson..... "

## EAST CAROLINA.

Under Rt. Rev. ALFRED WATSON, D.D.  
 Rev. T. Atkinson\*.....*Fayetteville*  
 Rev. P. W. Cassey (Three Stations).....*New Berne*  
 Rev. C. T. Coerr\*.....*Wilmington*  
 Rev. R. B. Drane.....*Edenton*  
 Mr. F. W. Gible, Catechist.....*Beaufort*  
 Miss A. Johnson, Teacher.....*Wilmington*

## FLORIDA.

Under Rt. Rev. E. G. WEED, D.D.  
 Rev. J. B. Bicknell\*.....*Jacksonville*  
 Rev. E. H. Butler.....*Palatka*  
 Rev. W. H. Carter\*.....*Tallahassee*  
 Rev. R. F. Holeman.....*Fulton*  
 Rev. E. McGill.....*Key West*  
 Rev. J. J. Scott\*.....*Pensacola*  
 Rev. C. M. Sturgess\*.....*Fernandina*  
 Rev. B. G. White.....*Jacksonville*

## GEORGIA.

Under Rt. Rev. J. W. BECKWITH, D.D.  
 Rev. J. J. Andrews.....*Savannah*  
 Rev. A. G. P. Dodge, Jr\*.....*St. Simon's Mills*  
 Rev. J. Gass.....*Augusta*  
 Rev. W. R. McConnell.....*Darien*  
 Mr. F. M. Mann, Lay reader.....*Darien*  
 Mr. J. H. Parker.....*Burroughs*  
 Mrs. E. A. Jackson.....*Ogeechee River*

## KANSAS.

Under Rt. Rev. T. H. VAIL, D.D.  
 Rev. W. A. Green.....*Topeka*

## KENTUCKY.

Under Rt. Rev. T. U. DUDLEY, D.D.  
 Rev. G. B. Cooke.....*Louisville*  
 Rev. C. Eastin.....*Henderson*  
 Rev. W. H. Wilson (temporarily).....*Lexington*

## LOUISIANA.

Under Rt. Rev. J. N. GALLEHER, D.D.  
 Rev. C. H. Thompson, D.D.....*New Orleans*

## MARYLAND.

Under Rt. Rev. W. PARET, D.D.  
 Rev. A. Crummell, D.D.....*Washington*  
 Rev. J. B. Massiah.....*Annapolis*  
 Rev. J. G. Bryant.....*Aquasco*  
 Miss B. Brooks.....*Baltimore*

## MISSISSIPPI.

Under Rt. Rev. H. M. THOMPSON, D.D.,  
 Rev. G. G. Middleton.....*Natchez*

## MISSOURI.

Under Rt. Rev. D. S. TUTTLE, D.D.  
 Rev. C. M. C. Mason.....*St. Louis*

## NEBRASKA.

Under Rt. Rev. G. WORTHINGTON, D.D.  
 Rev. J. Williams.....*Omaha*

## NORTH CAROLINA.

Under Rt. Rev. T. B. LYMAN, D.D.  
 Rev. P. P. Allston (Two Stations).....*Charlotte*  
 Rev. F. L. Bush.....*Pittsboro*  
 Rev. J. A. Deal.....*Franklin*  
 Rev. T. M. N. George.....*Durham*  
 Rev. A. B. Hunter.....*Raleigh*  
 Rev. H. S. McDuffey.....*Asheville*  
 Rev. J. W. Perry (Two Stations).....*Tarboro*  
 Rev. R. B. Sutton, D.D.....*Raleigh*

## SOUTH CAROLINA.

Under Rt. Rev. W. B. W. HOWE, D.D.  
 Rev. B. Allston.....*Pedee*  
 Rev. B. B. Babbitt.....(Died Dec. 20th)  
 Rev. T. B. Clarkson (Two Stations).....*Eastover*  
 Rev. J. F. Finlay.....*Edgefield*  
 Rev. E. N. Joyner.....*Columbia*  
 Rev. John Kershaw.....*Clarendon*  
 Rev. J. H. M. Pollard (Two Stations).....*Charleston*  
 Rev. J. S. Quarles (Two Stations).....*Kaolin*  
 Rev. J. V. Welch.....*Charleston*  
 Rev. G. T. Wilmer, D.D.....*Waccamaw River*  
 Mrs. T. B. Clarkson.....*Eastover*

## SPRINGFIELD.

Under Rt. Rev. G. F. SEYMOUR, D.D.  
 Rev. T. Hines.....*Cairo*

## TENNESSEE.

Under Rt. Rev. C. T. QUINTARD, D.D.  
 Rev. O. P. Alston.....*Brighton*  
 Rev. A. R. Anderson.....*Memphis*  
 Rev. W. Cheshire.....*Boltivar*  
 Rev. W. C. Gray, D.D.\*.....*Nashville*  
 Rev. C. T. Wright.....*Mason*

## TEXAS.

Under Rt. Rev. A. GREGG, D.D.  
 Rev. T. W. Cain.....*Galveston*

## VIRGINIA.

Under Rt. Rev. F. M. WHITTLE, D.D.  
 Rt. Rev. A. M. RANDOLPH, D.D.,  
*Assistant Bishop.*  
 Rev. G. F. Bragg, Jr.....*Norfolk*  
 Rev. W. P. Burke.....*Petersburg*  
 Rev. W. Carroll.....*Liberty*  
 Rev. J. J. Clopton.....*Manchester*  
 Rev. R. A. Goodwin.....*Petersburg*  
 Rev. G. E. Howel.....*Liberty*  
 Rev. B. F. Lewis.....*Palmer's Springs*  
 Rev. J. E. Shields.....*Petersburg*  
 Rev. T. Spencer.....*Petersburg*  
 Rev. J. S. Russell.....*Lawrenceville*  
 Rev. W. E. Webb.....*Halifax C. H.*  
 Miss M. C. Burgwin.....*Aspenwall*  
 Mrs. B. S. Brent.....*Gordonsville*  
 Miss B. Jackson.....*Blackstone*  
 Mrs. M. M. Jennings.....*McFarland's*  
 Mrs. M. E. Miles.....*Clover Depot*  
 Mrs. M. Payne.....*Petersburg*  
 Mrs. N. J. Wallace.....*Richmond*

## WEST VIRGINIA.

Under Rt. Rev. G. W. PETERKIN, D.D.  
 Rev. W. R. Burwell.....*Charlestown*

## SCHOOLS AND TEACHERS AMONG THE COLORED PEOPLE.

(Receiving support from the Commission.)

*Good Shepherd School, Mobile, Ala.*  
 Sister Mary Johnson.

*Fulton, Fla.*  
 One School.  
*Jacksonville, Fla.*  
 Two Schools.

*St. Athanasius School, Brunswick, Ga.*  
 Two teachers not supported by Commission.

*St. Cyprian's School, Darien, Ga.*  
 Rev. W. R. McConnell.  
 Mr. F. M. Mann.

- St. Bartholomew's School, Ogeechee Mission, Georgia.*  
Mrs. E. A. Jackson.  
Mr. J. H. Parker.
- St. Simon's Island, Ga.*  
A Deacon and two Teachers not supported by Commission.
- Mission School, Henderson, Ky.*  
Rev. C. Eastin.
- School of Our Merciful Saviour, Lexington, Ky.*  
Rev. G. B. Cooke.
- St. Mary's School, Baltimore, Md.†*  
Miss B. Brooks.
- St. Joseph's School, Fayetteville (E. C.), N. C.*  
Teachers not paid by Commission.
- St. Cyprian's School, New Berne (E. C.), N. C.*  
Rev. P. W. Casey.  
Mrs. M. H. Thompson.
- St. Barnabas' School, Wilmington (E. C.), N. C.*  
Rev. C. T. Coerr.  
Mr. J. O. Richardson.
- Trinity School, Asheville, N. C.*  
Rev. H. S. McDuffy.
- St. Michael's School, Charlotte, N. C.*  
Rev. P. P. Alston.
- Parochial School, Durham, N. C.*  
Rev. T. M. N. George.
- Parochial School, Franklin, N. C.*  
Rev. J. A. Deal.
- St. James' School, Pittsboro, N. C.*  
Rev. F. L. Bush.
- St. Augustine's Normal School, Raleigh, N. C.*  
Rev. R. B. Sutton, D.D., Principal.  
Rev. A. B. Hunter, Vice Principal.  
Mrs. F. H. Noble.  
Mrs. R. S. Parrott.  
(Assistance given to Theological Students.)
- St. Luke's School, Tarboro, N. C.*  
Rev. J. W. Perry.
- Parochial School, Columbia, S. C.*  
Rev. E. N. Joyner. (From March 1st.)
- Wateree Mission School, S. C.*  
Rev. T. B. Clarkson.  
Mrs. Clarkson.
- St. Stephen's School, Burlison, Tenn.*  
Rev. O. P. Alston.
- Emmanuel School, Memphis, Tenn.*  
Rev. A. R. Anderson.
- St. Augustine's School, Galveston, Tex.*  
Rev. T. W. Cain.
- Antrim Mission School, Halifax Co., Va.‡*  
Rev. W. E. Webb.
- Beechwood Mission School, Aspenwall, Charlotte Co., Virginia.*  
Miss M. C. Burgwin.
- Mission School, Blackstone, Nottoway Co., Va.*  
Miss B. Jackson.
- Mission School, Clover, Halifax Co., Va.*  
Mrs. M. E. Miles.  
Mr. J. P. DeViney.
- Mission School, Gordonsville, Orange Co., Va.*  
Mrs. B. S. Brent.  
Mr. E. S. Jefferson.
- St. Paul's School and Normal School, Lawrenceville, Brunswick Co., Va.*  
Rev. J. S. Russell.  
Mrs. J. S. Russell.  
Miss E. B. Wallace.  
Also two male and one female teachers in Normal School not reported as paid by the Commission.
- Mission School, Manchester, Va.*  
Rev. J. J. Clopton.
- Mission School, McFarland's Station, Lunenburg Co., Va.*  
Mrs. M. M. Jennings.  
Miss M. L. Payne and another teacher.
- Grace Parochial and Industrial School, Norfolk, Va.*  
Rev. G. F. Bragg, Jr.  
Miss N. G. Bragg.  
Miss S. A. Davis.
- Bishop Payne Divinity and Normal School, Petersburg, Va.*  
Rev. R. A. Goodwin, Principal.  
Rev. J. E. Shields.  
Rev. T. Spencer.  
Mrs. M. Payne, Matron.  
Miss M. E. Griffis.
- St. Stephen's Parish and Primary School, Petersburg, Va.*  
Rev. W. P. Burke, Principal.  
Miss V. L. Jones.  
Mrs. A. L. Franklin.  
Miss C. V. Warren.  
Miss E. Woods.
- St. Philip's School, Richmond, Va.*  
Mrs. N. J. Wallace.  
Mr. C. De Justo.
- St. Mark's School, St. Tammany, Mecklenberg Co., Va.*  
Rev. J. W. Carroll, Teacher.
- Mission School, Charlestown, W. Va.*  
Rev. W. L. Burwell.

\* Have colored congregations under their charge.

† A large amount of colored work in Maryland is being carried on by several parishes.

‡ There is also much work done among colored people in Virginia by volunteer workers from the parishes and by other means.

(List corrected to February, 1889.)

## JEWISH MISSIONS OF THE CHURCH.

THE CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE  
 JEWS. AUXILIARY TO THE  
 BOARD OF MISSIONS.

Office 37 Bible House, New York.

**A FACT.**—The Jews are rapidly abandoning their old religion and find nothing to take its place. In that fact is an opportunity and responsibility for missionary work that the Church cannot ignore.

**THE WORK.**—The Society has during the past year employed Missionaries in seven of the large cities. It has aided a large body of parochial clergy in work among Jews of towns and villages. It has sustained Missionary Schools and Industrial Schools for the Christian education of Jewish children. It has circulated the Scriptures and a missionary literature, and issued 35,550 copies of publications. The total number of workers has been 264, reaching the Jews in 254 cities and towns, throughout the United States.

**RESULTS.**—As a gauge of what can be done—within this century more than 100,000 Jews of every walk in life, have accepted Christ. Many have become clergymen (130 of these in the Church of England), some have become Bishops, and some have taken rank among the most favorably known Christian scholars of this generation.

Our work in this country has been kindly received by Jews. Of believers, not one is known to have dishonored his profession. Over 500 Jewish Christians have been brought under the ministrations of the Church. The educational work among Jewish children is especially encouraging. All work of the Society is purely spiritual, no temporal aid being given.

**APPEAL.**—Appeal is earnestly made for parish offerings on Palm Sunday, GOOD FRIDAY, or Easter. Also for Sunday-school and class offerings and individual gifts. No work in the Church has a more direct claim than this among the ancient people. Has God spiritually “cast away His people? God forbid!” says the Apostle. “For there is no difference between the Jew and the Greek . . . for whosoever shall call upon the Name of the Lord shall be saved.”

**President, THE PRESIDING BISHOP.**

**Vice-Presidents.**—THE BISHOPS OF OHIO, LONG ISLAND, PENNSYLVANIA, KENTUCKY AND QUINCY.

**Patrons.**—THE BISHOPS OF CALIFORNIA, RHODE ISLAND, TEXAS, MINNESOTA, KANSAS, WESTERN NEW YORK, TENNESSEE, MAINE, GEORGIA, VIRGINIA, VERMONT, OREGON, ALBANY, CENTRAL NEW YORK, NEW HAMPSHIRE, SOUTH CAROLINA, CENTRAL PENNSYLVANIA, etc., etc.

**BOARD OF MANAGERS.**

The Rev. Thomas Gallaudet, D.D.,  
 The Rev. William A. Matson, D.D.,  
 The Rev. Joshua Kimber,  
 The Rev. J. S. Shipman, D.D., D.C.L.,

Mr. Julien T. Davies.

The Rev. T. Stafford Drowne, D.D.,  
 Mr. Henry Rogers,  
 Mr. William G. Davies,  
 Mr. William H. Male,

**Secretary,**

The Rev. C. ELLIS STEVENS, D.C.L.,  
 37 Bible House, New York.

**Treasurer,**

Mr. WILLIAM G. DAVIES,  
 37 Bible House, New York.

**PLEASE REMEMBER THIS WORK IN MAKING BEQUESTS.**

# THE AMERICAN CHURCH MISSIONARY SOCIETY

(AUXILIARY TO THE BOARD OF MISSIONS).

ORGANIZED 1860, . . . . . INCORPORATED 1861.

ROOM 30, BIBLE HOUSE, NEW YORK CITY.

**ORGANIZATION.**—This Society is organized upon the same principle of Voluntary Association, and for the same purpose of sending forth evangelical Missionaries, as the Church Missionary Society of the English Church.

**POSITION.**—In 1877 it became a recognized Auxiliary of the Board of Missions, retaining its charter, organization, administration, and the appropriation of its funds.

**MANAGEMENT.**—All contributors are members, who elect its officers and Executive Committee annually.

**FIELDS.**—In the Domestic field its Missionaries are laboring in fifteen Dioceses and Missionary Jurisdictions, and in Cuba.

**LABORERS.**—Every Missionary must be approved by the Executive Committee as faithful and true to the Protestant and Historic character of our Church according to the II Article of our Constitution, which reads: "The object of this Society shall be to extend and build up the kingdom of our Lord Jesus Christ, in accordance with the principles and doctrines of the Protestant Episcopal Church, as set forth in her Articles, Liturgy, and Homilies."

**FUNDS.**—The Society depends upon the voluntary offerings of parishes and individuals. (It also holds trust and invested funds to the amount of \$127,000.)

Annual Membership, \$3.00. Life Membership, \$100.00.  
Patron, - \$500.00.

## OFFICERS, 1889.

*President*, HON. JOHN W. ANDREWS, LL.D., Ohio.

*Honorary Vice-Presidents*, RT. REVS. G. T. BEDELL, D.D., T. H. VAIL, D.D., LL.D., F. N. WHITTLE, D.D., LL.D., O. W. WHITAKER, D.D., and twelve other Bishops.

### *Vice-Presidents*,

REV. E. T. PERKINS, D.D.,

HON. H. W. SHEFFEY,

REV. T. F. FALES,

HENRY B. RENWICK, ESQ.

REV. D. R. GOODWIN, D.D., LL.D.

*Treasurer*, HENRY A. OAKLEY, ESQ.

*Secretary*, REV. R. C. BOOTH.

### *Executive Committee*,

REV. PHILLIPS BROOKS, D.D.,

REV. R. C. BOOTH,

F. C. CANTINE, ESQ.,

REV. J. A. ASPINWALL,

REV. HENRY L. JONES,

H. M. ODDIE, ESQ.

REV. WM. H. NEILSON, D.D.,

REV. I. NEWTON STANGER, D.D.,

ALEXANDER BROWN, ESQ.

REV. R. A. EDWARDS,

HON. JOHN W. ANDREWS,

WM. WATERALL, ESQ.,

REV. W. F. WATKINS, D.D.,

HENRY A. OAKLEY, ESQ.,

WM. H. THOMAS, JR., ESQ.,

REV. W. N. MCVICKAR, D.D.,

HON. F. R. BRUNOT,

W. B. WHITNEY, ESQ.

REV. REESE F. ALSOP, D.D.,

JNO. NOBLE STEARNS, ESQ.,

REV. J. P. HUBBARD,

L. B. HENRY, ESQ.,

### *Secretaries of the Executive Committee.*

REV. H. DYER, D.D., *Corresponding Secretary.*

REV. WM. A. NEWBOLD, *General Secretary.*

## FORM OF BEQUEST.

I GIVE AND BEQUEATH TO THE AMERICAN CHURCH MISSIONARY SOCIETY in the United States of America, incorporated by the State of New York, in the year one thousand eight hundred and sixty-one, the sum of . . . . .  
. . . . . to be applied to the uses of the Society.



# THE AMERICAN CHURCH MISSIONARY SOCIETY

Auxiliary to the Board of Missions.

## ACKNOWLEDGMENTS.

### OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

NOTE.—Checks, Drafts, and Post Office orders (the latter on Station D, New York City) should be drawn to the order of HENRY A. OAKLEY, Treasurer, No. 30 Bible House, New York City.

The Treasurer of the American Church Missionary Society acknowledges the receipt of the following sums from September 1st, 1888, to December 1st, 1888.

CONNECTICUT.		
<i>New Haven</i> —Miss J. Mills, Domestic.....		7 50
DELAWARE.		
<i>Christiana Hundred</i> —Christ Church, Domestic.....	36 92	
<i>Highlands</i> —Immanuel Church, Domestic.....	28 02	
	64 94	
KENTUCKY.		
<i>Louisville</i> —St. Paul's, Mrs. Anderson, Domestic.....		5 00
MARYLAND.		
<i>Earlville</i> —North Sassafras Parish, Domestic, \$5; Foreign, \$5.....	10 00	
<i>Glencoe</i> —Immanuel Church, Domestic.....	15 50	
	25 50	
MASSACHUSETTS.		
<i>Waltham</i> —Christ Church, Domestic.....		16 00
MISSOURI.		
<i>Lexington</i> —Christ Church, Domestic.....		12 00
NEW JERSEY.		
<i>Elizabeth</i> —St. John's, Domestic.....		500 00
NEW YORK.		
<i>Newburgh</i> —Rev. S. M. Ackerly.....		30 00
OREGON.		
<i>Corvallis</i> —Prof. J. D. Letcher, B.S., Domestic, \$10; Mexico, \$5; Foreign, \$10.....		25 00
PENNSYLVANIA.		
<i>Cheltenham</i> —St. Paul's (of which from Cheltenham Academy, \$25), Domestic.....	95 00	
<i>Philadelphia</i> —St. Matthias', Bishop Weed.....	90 00	
St. Matthew's.....	27 67	
Atonement, Domestic.....	55 82	
Ladies' Cuban Guild, Cuba.....	25 00	
Rev. Alfred Elwyn, Life Member.....	100 00	
	393 49	
SOUTH CAROLINA.		
<i>Bluffton</i> —Coast Mission, Domestic.....		10 00
TENNESSEE.		
<i>Knoxville</i> —Epiphany, Domestic.....		5 40
VIRGINIA.		
<i>Shirley</i> —Mrs. A. Bransford, In Memoriam R. R. Carter, Esq., Domestic.....	20 60	
<i>Westmoreland</i> —Washington Parish, Domestic.....	9 50	
<i>Lynchburg</i> —Emmanuel Church, Japan.....	2 60	
<i>Smithfield</i> —Christ Church, Domestic.....	6 00	
Whittle Parish, Trinity Church, Domestic.....	2 20	
	40 80	
WEST VIRGINIA.		
<i>Lewisburg</i> —St. James', Domestic.....	3 38	
<i>Ronceverte</i> —Incarnation, Domestic.....	2 15	
<i>Weston</i> —St. Paul's, Domestic.....	3 59	
<i>Alderson</i> —Church of the Messiah, Domestic.....	3 13	
	12 25	
WESTERN NEW YORK.		
<i>Rochester</i> —Miss F. Osgood.....		2 00
		1,149 38
Income from investments.....		1,570 06
Legacies, Burr estate.....	9,219 53	
S. E. Miller estate.....	22 62	
	9,242 15	
Total from September 1st, 1888, to December 1st, 1888.....		\$11,961 59

# The Evangelical Education Society,

OFFICE, NO. 1224 CHESTNUT STREET PHILADELPHIA,

AIDS THEOLOGICAL STUDENTS

AND

DISTRIBUTES EVANGELICAL LITERATURE

CONTRIBUTIONS, LARGE AND SMALL, EARNESTLY SOLICITED.

## CHARACTER OF OUR MEN.

The Society has sent into the Ministry over 400 men. With rare exceptions they are doing efficient work in the Ministry. Many of them already occupy posts of large influence. Some are Bishops. Six are professors in Theological Seminaries. *Several are eminent missionaries.* A number are rectors of leading city parishes. Indeed, they are earnestly sought for, and gladly received wherever they go, and, as a rule, they are an honor to the Ministry and to the Church.

## CONCLUSIVE TESTIMONY.

We select a few reports from Bishops who have charge of the larger portion of our graduates: Bishops who represent *widely separate sections of the country and various schools of churchmanship.*

BISHOP CLARK, of Rhode Island, says: "They are regarded by us all as *men of the highest ability*, and they have all been *most active and useful laborers* here. They have exercised their Ministry to the glory of God and the edification of His Church."

BISHOP PINKNEY, of Maryland, writes: "All of them stand high in the list of clergy. Most, if not all of them, give promise of distinction in after life. *They are Presbyters of whom any Diocese might be proud.*"

BISHOP CLARKSON, of Nebraska, writes: "As good men as we have in the West for zeal, piety, efficiency and usefulness."

BISHOP VAIL, of Kansas, writes: "Capital, excellent, faithful and true. *Above the average.*"

BISHOP WHITAKER, of Nevada, writes: "I am certain that the average ability, fidelity and fitness for usefulness of these men is higher than the average of the same qualities in any Diocese in which I am acquainted. *I only wish that the whole body of the clergy could become as good.*"

## OUR POSITION.

We would by no means lift every burden from the student's back, or remove every obstacle out of his way; but *merely spare him that labor and effort which weaken both mind and body.*

## BOARD OF MANAGERS.

Hon. FELIX R. BRUNOT,  
*President.*

Rev. ROBERT C. MATLACK, D.D.,  
*General Secretary.*

Rev. O. W. WHITAKER, D.D.,  
*Active Vice President.*

WILLIAM C. HOUSTON, Esq.,  
*Treasurer.*

### ONE YEAR.

Rev. W. F. Watkins, D.D.,  
Rev. J. E. Grammer, D.D.,  
Rev. Charles E. Murray,  
John Ashhurst, Jr., M.D.,

Philadelphia.  
Baltimore.  
Delaware.  
Philadelphia.

Rev. Geo. H. Kinsolving,  
Rev. J. Blake Falkner, D.D.,  
Wm. P. Cresson, Esq.,  
Alfred Lee, Esq.,

Philadelphia  
"  
"  
"

### TWO YEARS.

Rev. I. Newton Stanger, D.D.,  
Rev. J. H. Eccleston, D.D.,  
Rev. Thomas Duncan, D.D.,  
Rev. W. F. Paddock, D.D.,

New York.  
Baltimore.  
Maryland.  
Philadelphia.

Rev. John P. Hubbard,  
Rev. Robert C. Booth,  
B. G. Godfrey, Esq.,

Philadelphia.  
New York.  
Philadelphia.

### THREE YEARS.

Rev. G. Lewis Platt,  
James M. Brown, Esq.,  
Rev. Henry Brown,  
Rev. R. A. Edwards,

New York.  
"  
Chester, Pa.  
Philadelphia.

Rev. Benj. Watson, D.D.,  
Rev. W. N. McVickar, D.D.,  
Rev. James S. Stone, D.D.,  
A. H. Miller, Esq.,

Philadelphia.  
"  
"  
"

## FORM OF BEQUEST.

I give and bequeath to THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH  
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