

Title: *The Spirit of Missions*, 1889

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The
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

VOLUME LIV., MDCCCLXXXIX.

PUBLISHED AT 22 BIBLE HOUSE
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(one)

THE SPIRIT OF MISSIONS

EDITED BY THE BOARD OF MISSIONS

Protestant Episcopal Church

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IN THE UNITED STATES OF AMERICA

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NEW YORK.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,

COMPOSED OF ALL MEMBERS OF THE CHURCH,

Represented in the **BOARD OF MISSIONS**, which meets triennially and is composed of both Houses of the General Convention and the Board of Managers.

THE MISSIONARY COUNCIL,

which meets annually, is composed of all the Bishops and an equal number of Presbyters and an equal number of laymen.

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22 BIBLE HOUSE, NEW YORK.

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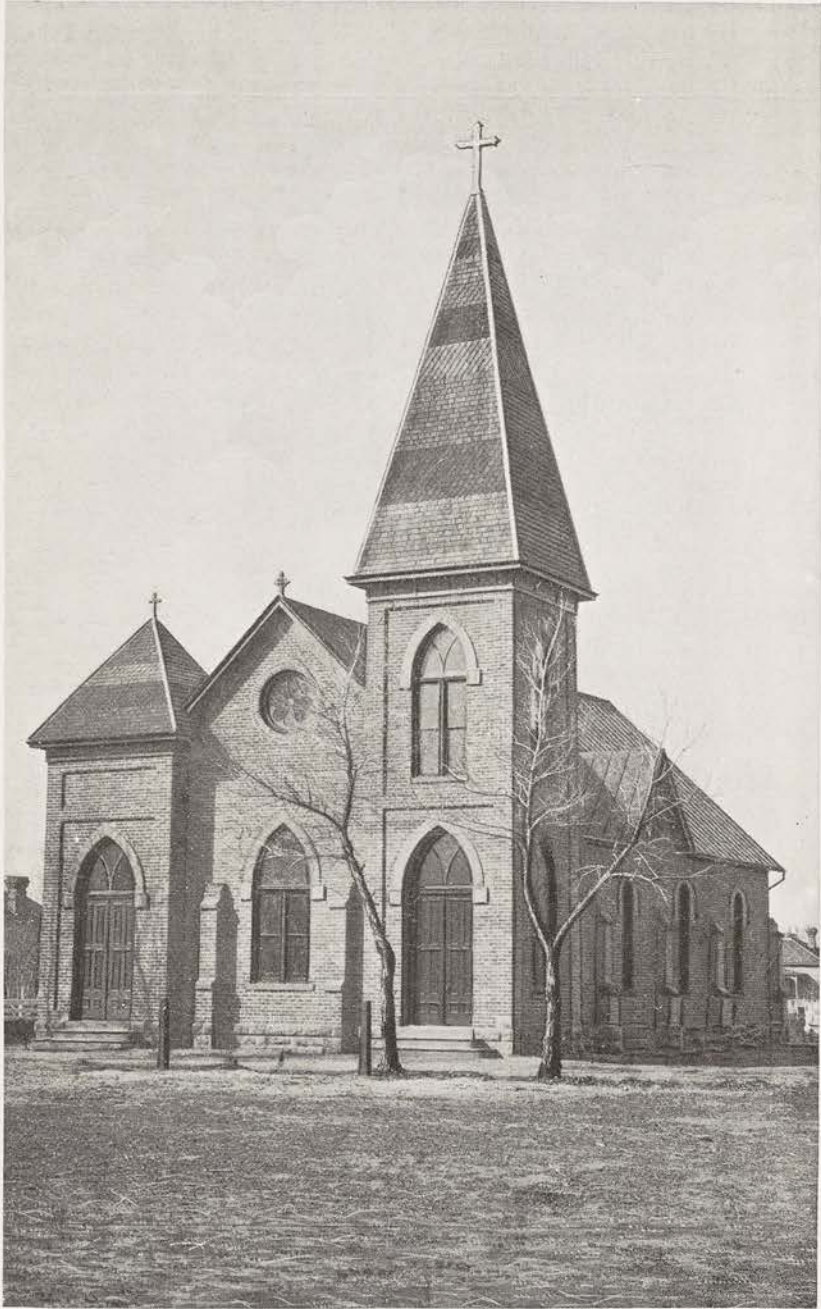
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TRINITY CHURCH, PHOENIX, ARIZONA TERRITORY.

THE SPIRIT OF MISSIONS.

VOL. LIV.

APRIL, A. D. 1889.

No. 4.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

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

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, Scarborough, Starkey and Potter; the Rev. Drs. Hoffman, Smith, Swope, Hall, Huntington, Brown and Nichols; and Messrs. Stark, Vanderbilt, Low, King, Shoenberger, Mills and Chauncey.

— Sundry communications were submitted, and among them eleven from the Bishops in the Domestic field, with regard to matters pertaining to their missionary work, touching which proper action was taken. By resolution, \$300 from the income of the bequest of Mrs. John Jacob Astor, was appropriated for necessary repairs to St. Paul's School building in South Dakota, and it was ordered that the one-half of the income of the said bequest available for additional scholarships should be reserved for the maintenance of children in the new St. Elizabeth's School in the same jurisdiction, a building for which, provided by Mr. Astor, is now in course of erection.

— Communications were received from all the Foreign Bishops and from a number of the missionaries in Greece, China, Japan, and Africa. The Missionary Bishop of Shanghai, in his correspondence, gave particulars about the recent outbreak at Chin-Kiang, where a few years ago we had a station, which was later removed to Wuhu. The information from the Bishop was substantially that which has been reported in the public press. A letter from Dr. Boone announced the lamented death of the Rev. Zu Soong Yen, particulars of which are given upon another page. The Board having before it the communication from Bishop Schereschewsky which was published in the March number of *THE SPIRIT OF MISSIONS*, attesting the value of the recent translation of a portion of Bingham's "Antiquities" by the Rev. F. R. Graves of Wuchang, by resolution congratulated Mr. Graves upon its production. The fact was reported that the Sunday-schools in the Diocese of Pennsylvania had contributed \$750, as the result of their Advent effort for the erection of a native chapel about three miles from Harper, Liberia.

— The following report of a special committee, which explains itself, was presented:

The Committee to whom was referred Bishop Morris's communication of January 2d, "with respect to the endowment of missionary jurisdictions becoming dioceses," report,

that they have had the same under consideration, and unanimously concur in recommending the adoption of the following resolution, viz.:

Resolved: That whenever any missionary jurisdiction shall have secured and duly invested, for the endowment of the Episcopate within such jurisdiction, the sum of (\$10,000) Ten Thousand Dollars, there shall be appropriated in addition thereto, and for said purpose, from the Harold Brown Fund the sum of (\$10,000) Ten Thousand Dollars, and from the James Saul Fund the sum of (\$1,000) One Thousand Dollars; and from any funds in the treasury not otherwise appropriated, as an additional encouragement to secure the perpetual endowment of said Episcopate, there is, and shall be, hereby pledged the further sum of (\$9,000) Nine Thousand Dollars; all of which sums shall be invested by the trustees of the episcopal fund of said jurisdiction, and the income thereof only used for the Bishop's salary,

Provided, and the foregoing pledge is upon the express stipulation, that said missionary jurisdiction, with the aforesaid provision for the support of the Episcopate therein, shall have been admitted to representation in the General Convention of the Protestant Episcopal Church in the United States of America in accordance with Article v. of the Constitution of said Church, and,

Provided further, that thereafter no other or further appropriation shall be required of the Domestic and Foreign Missionary Society of said Church, for the support of the Episcopate within, and for the jurisdiction of, such new diocese."

All of which is respectfully submitted.

JOHN SCARBOROUGH, }
E. A. HOFFMAN, } *Committee.*
BENJ. STARK, }

The foregoing report having been read to the Board it was thereupon

Resolved: That the foregoing report be referred to the Board of Missions with a strong expression of the approval of this Board of Managers.

PROPER SUPPORT FOR THE MINISTRY.

THE *Churchman*, in advocating the endowment of the Missionary Episcopate, uses these words: "We would not take a dollar from the Bishops; we would have their moderate income secured; but we should like to see the Church enabled to adopt a rule that every other missionary shall have at least a decent living as well." The *Churchman* has laid its finger upon a weak spot in our ecclesiastical administration. An underpaid Ministry is the reproach of the Church. It is a fact that some of our clergy receive hardly enough to keep body and soul together. The poor support of certain missionaries in East Carolina has already been instanced; but what is true there is true in other parts of the Church as well. A western clergyman writes that he has not means to subscribe for a paper, much less to supply himself with books. Another writes that after paying house-rent he has barely twenty-one cents a day left with which to support his family. Something must be done to reach and remedy such a wrong as this. A Missionary Bishop has told us that he would rather have five clergymen properly supported than twice that number on starveling stipends.

We degrade the Ministry when we do not pay the clergy enough for a "decent living," and we cheapen Christianity at the same time. We do not admit for an instant the suggestion of a celibate clergy as a cure for this evil. It would be a shame to propose such a remedy for such a wrong. Every Pres-

byter ought to have at least a minimum income of \$1,000. There is need of a voice that shall speak loudly enough to be heard everywhere, and awaken a sense of justice toward the Ministry. The Church has wisely provided a fixed support for its Missionary Episcopate; why should it not also provide an adequate support for its Missionary Priesthood? Until such time as the Church shall "adopt a rule" in this matter, we know of no better way of meeting the difficulty than by an Augmentation Fund, as we have before suggested. We have already received a few sums for this purpose, and would be very glad to receive more.

A GOOD SUGGESTION.

PARTICULAR attention is invited to the article reprinted from the *Churchman*, entitled "New States and New Dioceses." This year would be made memorable if the means were found to bring six of the missionary jurisdictions into union with the General Convention as dioceses. It is an object worthy of the most earnest consideration, and we do not doubt that the suggestion will awaken interest in many who, if they had the ability, would be glad to supply the means, not only to found a diocese in each of the new states, but also to provide the few thousand dollars for which Oregon and Colorado are seeking that they may complete the steps toward their independence. We wish it might win the interest of those who have the ability and the disposition, at this particular juncture in our history, to do large and generous things for the Church and the country.

ALL MISSIONS ARE ONE.

BISHOP DOANE in his sermon before the Society for the Propagation of the Gospel, preached in St. Paul's Cathedral, London, said:

We might almost better wipe out, except for mere bookkeeping and exchange of money and filing letters for the mails, all distinction between Home and Foreign Missions. And we are coming to it in the very use of modern ecclesiastical terms. I accept the omen and I hail the sign. We preach missions in the hearts of our great Christian cities and in the very centres of our civilization. The heathen are at our doors, and they are *our* doors wherever heathen are. It is the same message and the same ministry to convert the backslider and to convince the man who has never heard the Gospel message at all. It matters little how the blindness came, whether because the eye has never looked upon the light, or whether it has been blinded by false lights, or lost its sight from sin. The only cure for all blindness is to "go and wash in the pool of Siloam, which is by interpretation, Sent." The one great parable of our dear Lord which makes up the fifteenth chapter of the Holy Gospel according to St. Luke, the parable of restoration, has the whole thought in it. It is not three parables, it is one parable. "Jesus spake this parable." The silly sheep had strayed, could stray only a little way; the son went out into a far country; and the coin was lost in the house, which is the Church; and all were equally lost. There is no measure of distance where there is any separation from God. The utmost effort of the Divine love is needed to save the nearest. The Divine love is equal to the saving of the farthest away. It is all one—mission, the Messiah, the Sent. Oh, what it would be if we could learn that it all meant the same thing, the Sent, the Messiah, the Apostle, the angel, the missionary, and that it is all involved in and is the very essence of the Incarnation! "God so loved the world, that He sent." "As My Father hath sent Me, so send I you." "*Beginning at Jerusalem.*"

And that which is to go is the Body, the whole Body and every member of it, and the Head goes with it everywhere it goes. It was when "they went forth *everywhere*" that "He went with them confirming the Word."

THE CENTENNIAL CERTIFICATE.

WHILE all baptized members of the Church are declared to be members of the Domestic and Foreign Missionary Society and bound to support its work, yet probably 200,000 Church children do not know of that fact, for there are more than 2,000 parishes which never send a contribution to the missionary treasury.

While the Children's Lenten Offering for Missions has been enjoined upon all Sunday-schools by the Board of Missions for several years, yet a great many children know nothing about it, for fully 2,500 Sunday-schools never engage in it.

The idea of giving a certificate this year is, to reach all the children who do not know that they are members of the Society, and do not know of the Lenten Offering.

It is an effort to obtain a small contribution from every one of the members of the Society, in acknowledgment of which they are to receive a certificate that they are "contributing members of the Domestic and Foreign Missionary Society."

The especial reason for issuing the certificate this year is because it is a hundred years since our Church was organized in America, and the Centennial General Convention is to meet next October. For this reason it is called a Centennial Certificate, and it can be kept as a memento of the centennial both of our Church and of our country. An aged clergyman who is very much interested, wishes us to recommend the children to preserve their Centennial Certificate and hand it down to their children.

The names of all who receive certificates will be sent to the Centennial General Convention, because we wish to present there as large a list as we can of the names of children, who, at the beginning of the second century, are supporters of the missionary work of the Church.

One other reason why the certificate is given is because we think that in every house it will be a constant reminder of the Missionary Society of the Church, and of the duty which every member of the family owes to the missionary work.

WORK AMONG THE COLORED PEOPLE.

BISHOP WHIPPLE, writing to the *Churchman* from Maitland, Florida, where he has been spending the winter, makes an earnest plea for Church work among the colored people, and says, "there is no problem in American life which so demands our attention." He continues:

General Sherman once said: "The so-called Indian problem can be solved by one lesson of an old Book: Do unto others as you would have them do unto you." It is equally true of the African race. There is a black village half a mile from my home which will compare well with any village of the laboring classes in the United States. They are industrious, temperate, religious. There are no race jealousies, no bitter envying, no

hatreds of the superior race; they are as loyal and true as any community of laborers I have ever known. Those who employ them are their counsellors and friends. I have often preached for them, and, by the way, have quite a reputation as a preacher among them. They are, as a class, religious. I know of no field which promises so large a harvest for faithful labor. Our Church is behind nearly every religious body in America in this work for colored people. They need and will have our beautiful Scriptural worship.

They need a definite faith. They need an educated Ministry. We would not rob our brethren of other communions of one sheaf they have gathered in the garner of the Lord. But we do long to see our dear Church prove its apostolic lineage by apostolic work in the grandest field ever opened for Christian effort. In our day God has opened the dark continent to the gaze of the world—may not His providence design that in solving this colored problem at home we shall solve the problem of the ages, and “Ethiopia stretch out her hands to God”?

Surely we will not, we dare not, let golden opportunities go by unimproved. We must build our training schools at Nashville and Howard universities, and let these be the beginning of like work for the millions of this race.

THE CHURCH AND THE SWEDES.

THE Rev. Reuben Kidner, of St. Andrew's Church, Boston, is very much interested in promoting Church work among the Swedes. There are about 10,000 Swedes in Boston, and they are numerous in all our large cities and in manufacturing centres. There is no more valuable class of emigrants coming to our shores, and they are so closely allied to us in religious belief and order that they have a peculiar claim upon our care. A beginning of work among them has been made in Chicago, Providence, Newport and Boston. We now have four Swedish-speaking clergymen, and negotiations have been opened with Church authorities in Sweden with the view of bringing theological students to this country to minister to the congregations that will be formed. There are forty places in Connecticut where services are held by Swedes, and our Church has a duty toward these strangers to our language which ought not to be neglected. Mr. Kidner and those who are interested with him in this work deserve the heartiest encouragement.

YEARNINGS FOR UNITY.

IN the March number of this Magazine we referred to an article contributed to the *Chinese Recorder* for January by the Rev. Dr. A. Williamson, a missionary of the Presbyterian Board, on the evil of Christian divisions in Foreign Missions. In a continuance of his article in the *Recorder* for February, Dr. Williamson writes with great earnestness. We give a brief extract which states in a forcible way the need of unity:

Something must be done. In our present divided state we will never Christianize China. Never! “But,” says an ardent young missionary, “We don't hope to Christianize China, but the Lord will; and He is with us.” Well, this is just the point on which I am not sure. Our Lord commands us to be all one. He prays that “we may be all one, that the world may know that the Father has sent Him.” Do you think, looking down from Heaven on us, that He can be pleased with our divisions? Would any general be pleased with his army in such a condition? Our Lord has commanded us to bear and forbear and sacrifice our own views if need be for the common weal. Do you think He can

be pleased with our rigidity? Moreover, He commands us to be all one, and prays that we may be all one for a reason, viz., *that the world may know* that the Father hath sent Him. Opposing Christ's wish, can we expect His full blessing? Going against His most solemn prayer, can we look for His smile? May not this be the reason of our poor success? Brethren, this is a most serious matter, far more so than many of us think. These divisions are not of the Lord. St. Paul says, "I hear there are divisions among you . . . are ye not carnal and walk as men?" Yes, we ourselves are retarding the very work we have nearest our heart; that work for which we have left fathers, and mothers, and everything; that work for which we are ready to sacrifice our lives if need be; we are defeating our own objects, stultifying our own efforts. We are really keeping the world from knowing the glory of the Lord.

BOUNDING PROGRESS.

GEN. W. T. SHERMAN contributes to the *North American Review* for March an article on "Old Times in California," in which he brings out in a striking way the marvellous changes wrought in that state within the last forty years. "In 1847," he says, "only forty-two years ago, there was no such thing as a mail in California. Letters came straggling by chance ships from China, Valparaiso, Callao, and the Sandwich islands."

California, from 1848 to 1888, passed through all the phases of civilization which England did in the past thousand years. In 1846 it was an outlying Mexican province. At that time there was not a shod horse in California, not a tavern, hotel, or even a common wagon road. We travelled by trails, on horseback, sleeping by the roadside, eating jerked meat or game shot with our rifles; and now California has *better* hotels, *better* markets, more convenient appurtenances for travel than London, Paris, or Vienna, and as good stores, factories, and machine-shops.

When I first rode into Yerba Buena, now San Francisco, in 1847, I could not command a roof, a common meal, or even buy oats, barley, or hay for my tired horse. *Now*, anybody can obtain a good carriage, hotel, and room as luxurious as can be found in the world. By the law of virtual velocities this transition has been sudden, violent and necessary. The existence of San Francisco on the Pacific coast was demanded by the civilization of the whole world—a necessary link between Europe, America, Japan, China, etc. Mexico was not equal to accomplish this task, and we of the United States have the right to claim the perfect fulfilment of a noble task in the grand march of civilization which must encompass the globe. . . .

Wholesale murders, mobs, miners' courts, and vigilance committees have long ceased in California. We go there to-day in palace cars, with every luxury and comfort, in less than one week, knowing that for a reasonable consideration the Palace, Baldwin, Cosmopolitan, and Lick hotels will receive us, and give better entertainment than the Grand, of Paris, or Langham, of London. Justice and law are as well enforced there as here in New York, and all the manufactures, trade, and business are conducted on a scale which fully measures the demand. Such transformations have not occurred in the same time since the creation of the earth, and seem more like the fables of the Arabian Nights than a reality; yet these things are the creations of American energy.

It is only necessary to turn the eyes to other parts of the country to see marvels of material development in territories which but a little while ago were wild prairie lands or primeval forests. These signs of growth are calls for Christian effort on the most generous scale, that spiritual welfare may not be neglected in the midst of such material advancement,

BENEFICENT DESIGNS.

THE plan of another educational institution has been made known during the past month. Mr. A. J. Drexel, of Philadelphia, has devoted a million and a half of dollars to establishing at Wayne, Pennsylvania, an industrial college for women, to instruct girls from thirteen to nineteen years of age in household duties and such occupations as may enable them to earn a respectable livelihood. The benefits are to be extended, first, to the daughters of clergymen, and secondly, to daughters of respectable parents unable through adverse circumstances to give their children proper education and training. The peculiar excellence of this benefaction lies in the fact that its benefits are designed for girls, with preference to daughters of the clergy, and that it is to be under religious guidance; the Bishop of Pennsylvania being the president, and the Rev. Dr. Conrad, Rector of St. Mary's Church, Wayne, the secretary of the Board of Trustees. The Rev. Dr. Conrad is to build a church at Wayne, as a memorial of his father and mother, and Mr. Drexel has contributed \$5,000 for transepts to the church to afford 250 sittings for the students of the college.

This is the latest example that has come to our notice of the sanctification of wealth by the consecration of a large sum to charity. It has been recently noticed that Mr. I. V. Williamson, of Philadelphia, provided for the establishment of an industrial school for boys by paying over to trustees \$2,000,000, and that he purposed to add several millions besides for the same purpose; but the death of Mr. Williamson before the transfers were made will probably prevent the full accomplishment of his design.

There are few persons who have the ability to give on so grand a scale as these; but many there are who might, if they were so disposed, help existing institutions, and strengthen the work of the Church by timely gifts. We trust that examples such as these may lead others to consider the responsibility of their stewardship and find opportunities to distribute blessings while they live.

BRIEF MENTION.

DURING last month this Society received \$1,000 for Domestic Missions and \$1,000 to be equally divided between Colorado and Oregon, toward the endowment of the Episcopate in each of those dioceses, from a contributor who is sensible of the great need of prompt and strong help to sustain missions in our own land.

WE are very anxious to send up by the next opportunity a boat and a saw-mill for the use of the missionaries at Anvic, Alaska. Both of these seem to be very necessary. Contributions for the purpose are desired. About \$2,500 will be required.

ADDITIONAL room having been provided in the Hope School building, Springfield, South Dakota, eight more Indian scholarships, at \$60 each *per annum*, are desired immediately. Correspondence upon the subject is solicited with The General Secretary, 22 Bible House, New York.

THERE are indications that the Children's Offering for Missions this year will be much larger than ever before. More than 75,000 Lenten Offering Boxes have been called for, and in many instances one box serves for a Sunday-school class. The expressions of interest have been earnest, showing a purpose to have all the children engage in this one

effort to make an offering on the great festival which shall be worthy of the children as members of the Missionary Society of the Church. It should be well known, by this time, that a Centennial Certificate will be furnished for every contributor, and the clergy are once more requested to send their orders for Certificates as soon as possible. Let there be a contribution from every Sunday-school and from every child.

WE give as the frontispiece of this month's magazine an engraving, from a photograph by C. W. Catton, of the new Trinity Church, at Phoenix, Arizona Territory, in Bishop Kendrick's jurisdiction. The church was first occupied on the first Sunday of this year, and the missionary in charge, the Rev. Dr. R. W. Pearson, formerly a Baptist minister, was in it ordered a Deacon by Bishop Kendrick on Thursday, February 14th, last. The church is a substantial brick structure, and seats 220 persons.

ST. JAMES' CHURCH, Fremont, Nebraska, of which the Rev. John Hewitt is rector, furnishes an example of the wisdom of being on the ground early and securing a good site for the church in the new and enterprising communities which are growing up in the West. When Fremont was a mere hamlet Bishop Clarkson secured a plot of ground for fifty-two dollars, which has been the means of building up a thriving church. The property grew in value, and now that the place has grown to a population of 8,000, by judicious management the original plot has made it possible for the parish to build a fine church and rectory, and a strong work is established at an important centre.

BISHOP GILBERT writes to the diocesan paper of Minnesota as follows: "I do think that as far as possible Easter offerings should be given for missionary purposes. Too often they are used to make up deficiencies in current revenues which ought not to exist, and sometimes they go without protest into the treasurer's hands the same as all other offerings. Easter is most emphatically the day of unselfish thoughts, and nothing should be done at such a time to chill or deaden this feeling. Lent with its special savings and self-denials, should not be practically stultified by pouring these savings into our own parochial pockets."

BISHOP HARE, of South Dakota, and the Rev. Arthur H. Locke, of the China mission, were recently invited to address the Women's Missionary Society of St. Bartholomew's Church, New York. As a result contributions to the amount of \$10,000 were sent to the rector to be equally divided between the speakers for their work.

AN all-day missionary meeting was held in St. George's Memorial Hall, New York, March 18th, under the charge of the New York Foreign Committee of the Woman's Auxiliary. Addresses were made by Mr. Guy Maine, Rev. Arthur H. Locke of the China Mission, Archdeacon Kirkby, Miss F. M. Perry, Miss Julia C. Emery and others. Archdeacon Mackay-Smith presided. This is the third year that this committee has held all-day missionary meetings with large attendance and sustained interest.

SPEAKING for Montana, Bishop Brewer says that last year every place where they have regular services except one took an offering for the General Missions of the Church, and he adds: "We were not any the poorer, but the richer for what was done. I hope more will be done this year."

"KING'S Handbook of Notable Episcopal Churches in the United States," by the Rev. Dr. George W. Shinn, contains 100 illustrations of churches related to different periods and to all parts of the country. It is a pictorial representation of Church growth from colonial days down to the present time. Beginning with a picture of St.

Luke's, Smithfield, Virginia, the oldest Protestant church in America, it closes with a view of All Saints' Cathedral in Albany, New York. The book exhibits many fruits of modern missionary enterprise in the worthy examples of church edifices in Oregon, Texas, Utah, Colorado, Iowa, Kansas, Nebraska and other western states. It is a handy volume, both entertaining and instructive, and is well worthy of a place on the library table. Published by the Moses King Corporation, Boston, Massachusetts, pp. 286.

RECENT letters have informed us that our missionary physician Dr. Henry W. Boone has been elected by the medical fraternity in China as the managing editor of the *China Medical Missionary Journal*, and also as the secretary of the committee to arrange for the congress of medical missionaries which is to meet at Shanghai in 1890. The delegates from all the missionary bodies have appointed Dr. Boone to read a paper at that time on "Medical Missionary Work as an Evangelizing Agency." And, still further, the Medical Missionary Association of China, Siam and Corea, by a unanimous vote, have elected Dr. Boone to be their president. These honors will bring with them, no doubt, an abundance of work; but it is work that will tell in the interest of the evangelization of the heathen. They show fully the appreciation in which Dr. Boone is held among those of his own profession in the far East.

MISS FANNY M. PERRY, who, as the secretary of the New York Foreign Committee of the Woman's Auxiliary and as the editor of *Church Mission News*, has taken a most active part in promoting interest in Foreign Missions, has decided to go to Japan to engage directly in missionary work.

DID the readers of this magazine notice in one of Bishop Ferguson's communications published in the last issue, that during the month of December, 1888, forty-five persons, as the Bishop says "all fresh from heathenism," were baptized in the Cape Palmas District—the lower end of the republic of Liberia?

It is only twenty-five years since the Rev. C. M. Williams, now Bishop of Yedo erected the first Protestant Christian church in Japan. At the present time there are no less than ninety-two churches and chapels in the city of Tokio alone.

THE Rev. Dr. Murray Mitchell, after giving the matter very careful investigation, has declared that "fully 2,000,000 now living have been rescued from paganism by the efforts of Protestant missions during the last seventy or eighty years—a number four times as large as was added to the Church during an equal period in the earliest age of Christianity."

"THY Kingdom Come" is engraved on the tombstone of the late Rev. Dr. William Fleming Stevenson, the author of "Praying and Working," as it was his great and constant prayer, and his efforts were so earnest and unremitting in behalf of the extension of the Redeemer's Kingdom.

CANON LESTER, at Litchfield, England, is training a band of "evangelist brothers" to preach in Africa. They are to be uniformed—that is, wear coarse brown frocks, with cords around their waists, and carry Bibles in their hands.

AN English lady, Mrs. Turner, of Liverpool, has given £20,000 toward a fund for pensioning disabled incumbents in the Diocese of York, and an equal sum for the benefit of

incapacitated clergymen in the Diocese of Liverpool. The providing for aged and infirm clergymen is a work of mercy and should commend itself to the charitable.

WITH OUR CORRESPONDENTS.

BISHOP KENDRICK, of New Mexico and Arizona, writes under date of March 18th: "I have visited the congregations in northern New Mexico, and have just returned from a month's visitation in southern Arizona. I expect to start on Thursday next for a visitation of southern New Mexico. Then I shall get my family down here and settled somewhere. I must have my headquarters at some central place, and settle my family there. But I shall be my own general missionary, and spend my time where I am most needed. My family settled, I shall go out on the Atlantic and Pacific to see northern Arizona. I want to visit the valley of the Pecos river in southeastern New Mexico this summer. This is a fine body of land which will be well watered by irrigators, and a large population will come in. It will be well on to General Convention before I get over all this ground."

ONE of our missionaries in Japan writing to the *Southern Churchman* on New Year's Eve, says: "The new year finds us with the largest force ever in the field, with the largest promise of God's blessing, and with the greatest need of your prayers."

A RECTOR in Michigan writes: "The enthusiasm awakened here among the children of our school upon hearing read the leaflet entitled 'Two Centennials,' has been such as to lead to the belief that one and all of them will do this year what they have never thought of doing before—deny themselves in order to increase their Lenten Offering for Missions. To this end I myself intend with God's help to act in harmony with them."

A RECTOR who has gone to a parish in which he finds the people have not been taught their missionary obligations, and in consequence have no sense of duty toward the work, writes: "Though I cannot get them to give much, yet it will not be my fault if they do not learn about missions. We will sow and cultivate the seed, and trust God for the increase. In a ministry of twenty years I have never failed to take at least one annual collection for Domestic and one for Foreign Missions."

A LETTER FROM BISHOP HARE.

TO THE CHILDREN OF THE CHURCH:

You have heard, dear boys and girls, I doubt not, of the lion which got entangled in a net and could not get out until a little mouse came and gnawed the cords. The fable means that the strongest cannot get along without the help of the weakest, and the biggest must ask aid of the smallest. Yes; a *lion* must ask help of a *mouse*. And if a lion must ask help of a mouse, why should not a Missionary Bishop ask help of a child? And if not only one of the Missionary Bishops of our Church, but the whole, call out to the children: "Children, we are caught in a net; we are entangled in want of money, want of missionaries, want of power over men's hearts; come and help us out;" why should not the boys and girls of the Church remember how laboriously the sharp little teeth of the mouse worked away for the lion? and why should they not reply to the Bishops: "Depend on us, we will do what we can"?

There are two classes of people in the world. First, people who care for themselves in religion and, second, people who do not. People who care for themselves in religion are those who feel how much they need to know their real Creator and Saviour and who have money enough to provide themselves with religious books and schools and ministers

to teach them about Him. People who do *not* care for themselves in religion are of two classes; first, those who do not desire to know their Heavenly Father and therefore will not provide themselves with religious books and teachers, and, second, persons who desire to know their Heavenly Father but have no money and therefore *cannot* provide themselves with religious books and teachers. Such persons are the poor in the alleys of our large cities; the laborers in our lumber and mining districts; the settlers on our western prairies; the negroes and the poor whites in the South; and the Indians. Wherever they are, whoever they are, their souls are very precious and if they will not, or if they cannot, care for them, they must be cared for by other people, and if you are ever asked what you mean by missions, you may answer: "Missions are the efforts of the Church to care for the souls of people who will not, or cannot, care for themselves." Great things can often be done, if Christians plant the Gospel among these needy people, first, because to help a soul is always a great thing; and, second, because a small seed planted now will in a few years grow into a big tree. Think how great the Church now is in New York and Philadelphia. But only a hundred years ago, the people of New York and Pennsylvania were sending appeals to England for help in getting missionaries and building churches, just as western and southern Bishops are now sending appeals to New York and Philadelphia.

I wish you could live as I do among the people who have left their old homes and gone out and settled in a new country. You would come to love them, there is so much that is good and interesting about them. You would "weep with them that weep and rejoice with them that do rejoice," and find yourself saying, "I am with you to live and die with you." You would say this if you have a large and tender heart. If you are a selfish child of luxury, you would probably whine, and say, "I want to go home. I want to go East."

Now let me say something about the Indians, who will not, or cannot, care for their souls. Some of them *will* not care for their souls. What they like is to deck themselves with paint and feathers, and porcupine quills, and to gallop off on their ponies in search of horses to steal, or men to kill, and then to come back to their camp and have a feast, and tell of and glory in their devilish deeds. They think them brave and manly. They do not like schools or missionaries any more than the thieves and gamblers of our big cities like them. But the Holy Spirit often brings even men as wild as these to see how foolish and wicked their ways are. If you came out here, you would see an Indian, of whom I am now thinking, who dresses like a white man, and lives in a house like a white man, and comes to church regularly, and has a kindly, pleasant face, and meets you with a happy smile. You would think, "He never could have been a wild Indian, riding madly over the prairie, and going off and killing men and taking their scalps." But if you asked him whether he ever took a scalp, he would tell you—yes, this man who is now a good, industrious, quiet Christian would tell you—by lifting up both hands and spreading out all his fingers, that he had taken as many as ten scalps when he was living his old, bad life. But there are Indians who *would* care for their souls, but *cannot*.

Now what are we Bishops to do? I do not know what our young friends will answer as they sit in their homes in the East, but one thing I am sure of, viz., that if they were out here, they would say, "Bishop, don't ever say no to people who ask for help. We will pray for you and help you all we can."

I pray you then, dear children, remember, during Lent, the Missionary Bishops and their work.

Do not forget to gnaw away the cords of the net in which we Bishops are often entangled. Gnaw them away with your hearty interest in our work. Gnaw them away with your prayers. Gnaw them away with your gifts.

Your warm friend,

WILLIAM H. HARE,

NEW STATES AND NEW DIOCESES.

THE admission of four states at one time into the Federal Union is without precedent in our national history. Texas and Florida were admitted together in 1845, but with this exception the states have come in singly until in this centennial year the quartette, Washington, Montana, North Dakota, and South Dakota, take their places in the sisterhood of states. The act of congress by which the privilege of statehood was granted to them received the executive approval on Washington's birthday, within ten days of 100 years from the meeting of the first national congress and but two months before the centennial of the inauguration of the first President. It is a glorious rounding out of the first century of our national life.

The necessary steps will have been taken when, on the first day of October next, elections shall have been held in the four new states, whereupon the President of the United States, having been duly notified, will announce by proclamation that the states have complied with every requirement and are admitted into the Union on an equal footing with the other states.

It is a proud day for the people of those aspiring territories in the realization of long cherished hopes. By the quickening of enterprise and a spirit of generous rivalry, the four states will doubtless go forward with rapid strides. The territorial government which they are shaking off has served them well as a temporary provision for a formative period, but in putting it off they assume new rights, new responsibilities and a new dignity, and declare to the world that they are conscious of strength sufficient for independence and self-government.

Our Church has a missionary organization, with a Bishop at its head, in each of these new states and, up to the present time, has moved in closest sympathy with the people; but the missionary organization, like the territorial, is a mere temporary provision for a formative period. Is it not desirable, at this very time, therefore, that the diocesan organization should succeed the missionary in Washington, Montana, North Dakota, and South Dakota? Will not the Church miss a grand opportunity if it fail now to act in sympathy with the state? Would it not be a great mistake to

defer the diocesan organization in either of these new states?

The General Convention is to meet in New York city on the second day of October next, and the intervening months should be sufficient for taking all the necessary steps, electing the Bishop in each case and deputies to the General Convention, so that they may receive recognition from that body next fall. On the very day that the President proclaims the new states the General Convention might announce a new diocese answering to each of them. Would not that be a most happy coincidence? Would not such promptness in meeting the new condition command the interest of the people of those states and show them that the Church is moving in hearty sympathy with them?

There is, however, one difficulty in the way which must be faced and overcome before the missionary jurisdictions can become independent dioceses. An adequate provision must be made for the support of the Episcopate. It is not to be expected, nor should it be asked, that a Missionary Bishop would become a Diocesan Bishop without provision for his support. Neither is it to be expected that a new diocese, which, as a missionary jurisdiction, has had a Bishop without cost, should be able to assume the support of the Bishop. It may be expected that each will contribute according to their ability, but to wait until they are able to assume the whole cost would be to put off indefinitely diocesan organization. This difficulty, therefore, can be surmounted only by the bounty of God's people.

While an episcopal endowment of \$50,000 will be required to yield the Bishop's support in each of these jurisdictions, yet we believe this would be secured by the gift now of \$25,000 for each. Then by raising from \$5,000 to \$10,000 within the jurisdiction they would be entitled to an equal sum from the Harold Brown Fund. If any one were minded to embrace this opportunity to set the Church forward, it might be done by placing the amount with the Board of Missions, in trust, upon such conditions as would ensure the organization of the diocese and its recognition by the next General Convention. Oregon and Colorado are expected to ask for recognition at the same time, and if these other four, realizing their

opportunity and helped by timely munificence, could move together, it would not only give a healthful stimulus to the Church life in those regions but be a cause of great joy in the centennial convention. Prompt action will, however, be necessary to set in motion the steps which must be taken between now and next fall. Is it too much to

hope that individuals who have it in their power will be glad to do this act of great good service for the Church in these new commonwealths? Bishops Hare, Paddock, Brewer, and Walker will, we feel confident, rejoice to do everything in their power to carry out the project if encouragement be given them.—*The Churchman*.

A LAYMAN'S VIEW OF MISSIONS.

THERE has been recently a large amount of discussion, both in the press and elsewhere, of Foreign Missions and their results—a discussion largely due to the initiative attack by Canon Taylor. We wish, therefore to present very briefly and simply a few considerations, to which we invite particular attention, and which seem to us to largely control the whole subject.

We have spoken of Foreign Missions, but of course in one sense the distinction of Domestic and Foreign is purely arbitrary, and simply a matter of convenient designation. Certainly there can be no reason why the Aleutian islands should be Domestic, and Mexico or Cuba be a Foreign missionary field except in name. We notice this, however, simply to show that we speak now of missions generally.

The first point we wish to present is, that as Christians we are to follow the example and precepts of Christ. He gave His command for us to do certain things; it is impossible for us to be obedient, unless we follow His plain commands. We are to go forth and preach the Gospel; His Church is to be a missionary Church. From the time of the Psalmist, the song has been: "Praise the Lord all ye nations; praise the Lord all ye heathen." There is no question here involved of prudence or expediency, of economy or cost. It is all summed up in a simple command of Christ to His Church, which it must obey: "Go preach the Gospel to every creature."

But, second, the question of results is in no way involved. It may be that it costs \$225 to convert a Jew, or that the rate of conversion does not keep pace with the increase in population. How does this affect the real issue? What is the test we propose to impose? Is it success? Is success an index of merit? If so, Mahometanism and Confucianism and Buddhism deserve the thousands, yes, millions, of proselytes and

worshippers they control, and by that rule we too should worship at their shrines. But we know this is not so. For the results we are in nowise answerable; we are called upon to do our part, the rest is in His hands. Where are now the great Christian communities which once peopled Asia Minor? Is this decadence an argument against Christianity? Then the question of success as apprehended by our finite minds, is not a necessary incident. He who doeth all things well, knows what is best.

Lastly, we hear much of our first duty being at *home!* What is home? Shall we limit it to the country, the state, the city, the parish or the household? Wherever the line be drawn, it might be argued that it should be drawn closer. As good Dr. Weston used to say, "charity begins at home, but it should not end there."

Does it ever occur to those who clamor for the evangelization of New York city before the Gospel be sent over the seas, to remember where we would be if this doctrine had been invoked before the missionaries of the Cross had planted their standard in this the western land? . . .

No! The answer to all is the answer which each one should make to life's problem, a far more difficult one than any missionary equation. We see separation, sickness and death, dissensions, tumults and wars, apparent failures and losses, lives full of promise gone to an early grave!

All this, in one sense, concerns us not. He has said, "I will be with you always, even unto the end of the world." He is our leader, our guide; we are to follow His steps and His commands. We are only required to do with unquestioning obedience our part, our duty; the rest is in His hands. Then there can be for us no failure, no waste, no loss; success must be ours, for even the gates of hell cannot prevail against us.—*Trinity Record, for February*.

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.....

WASHINGTON'S CHURCH: 1789-1889.

On the morning of April 30th, A.D. 1789, the church bells throughout the land summoned the people to prayer in view of the induction into office of the Father of his Country as President of the United States. The simple ceremonies attending this noteworthy event took place at the City Hall, New York, which then occupied the site on Wall street where the Treasury now stands. This building, a stately structure of composite architecture, was fitted up for the occasion with suitable adornments; and from the gallery looking out on Wall street, the oath of office was administered to the President in the presence of a vast concourse of people. Proceeding to the senate chamber, Washington delivered to both houses of congress his inaugural address, a document abounding in evidences of a deep religious feeling, such as might be expected from the Christian and Churchman the Father of his Country was. At the close of the public exercises of the inauguration, the President, attended by the members of both houses of congress and the whole assemblage of spectators, proceeded on foot to St. Paul's Chapel, in Broadway, where the *Te Deum* was sung, and the Church's prayers were said by the Right Rev. Dr. Samuel Provoost, the first Bishop of New York, and one of the chaplains of Congress. Thus piously, and in humble recognition of an overruling Providence, was inaugurated our first President and the century of the republic's executive just completed.

In this St. Paul's Chapel—Trinity, the mother church, still being in ruins—Washington regularly attended the services of the Church. In his Diary from 1789 to 1791, we find with almost unvarying regularity, the weekly record: "Went to St. Paul's Chapel in the forenoon." In the

north aisle, adjoining the north wall of the church, was a large, square pew called "the President's pew." Over it was a canopy, supported by slender shafts. Against the wall, in a handsome frame, hung the emblazoned arms of the United States—the spread eagle with the shield bearing the Stars and Stripes. Opposite was "the Governor's pew," with its canopy and its blazon of the arms of the State of New York. On Sunday the President and Lady Washington, as she was universally styled, were wont to drive in their coach and four up Fair street to church; and entering by the north door, to take their places in their canopied pew; while the dignified and elegant Provoost, celebrated for his patriotism no less than his scholarship, conducted the services from the reading-desk and chancel; and then, from the high pulpit with its old-time sounding-board above, delivered the chaste and classic sermons for which he was celebrated. The venerable Major Popham—himself a hero of the Revolution—who sat in the north aisle near the President's pew, has left on record his testimony that from time to time the President and Lady Washington remained to the Sacrament, and "that he believed without a doubt that they both received the Holy Communion." When Trinity was re-opened, the President and his household attended divine service there, and McGuire, in his "Religious Opinions and Character of Washington" (page 414), cites the direct and conclusive testimony of "a lady of undoubted veracity" then living, "that soon after the close of the Revolutionary War, she saw him partake of the consecrated symbols of the Body and Blood of Christ in Trinity Church in the city of New York." Prior to the war, and during its continuance

when opportunity offered, the fact of his reverent communicating at the altars of his Church is established beyond peradventure.

It is the fashion of many to attribute the source, as well as the success, of the struggle for independence solely to the Puritans of New England and the Presbyterians of New York, New Jersey and Pennsylvania; and to charge the clergy and members of the Church of England in America with indifference or even antagonism to the measures taken to secure our national freedom, in their blind subservience to the king and Church of the motherland. It might be urged in opposition to this one-sided view, that the first prayer in Congress fell from the lips of Duché, a clergyman of the Church in Philadelphia; and that among the spoken and published sermons, addresses and orations of the patriot pulpit, the words of the Church clergy were as earnest, as ready, as patriotic as any. It might also be urged that the Church of which Washington was a life-long member could not be disloyal to country and freedom. But this is not all. It has been reserved for the more careful students of late, to ascertain that the longing for independence was as strong in the breasts of Virginians as in those of the people of Massachusetts Bay; and without denying to Puritan and Presbyterian the fullest praise for their noble efforts and sacrifices in the cause of American independence, we may endorse the weighty words of Bishop Meade, that "the vestries [in Virginia], who were the intelligence and moral strength of the land, had been slowly fighting the battles of the Revolution for 150 years." It is not too much to assert that the source and spring of the great popular uprising which secured for us our independence may be traced to the Church controversies in Virginia quite as much as to the town-meetings of New England.

It is the testimony of Dr. Joseph Warren, the martyr of Bunker Hill, that "the gentlemen of the established Church of England are men of the most just and liberal sentiments, and are high in the esteem of the most sensible and resolute defenders of the rights of the people of this continent." While in many instances the clergy—often natives of Great Britain, and in nearly all cases, outside of Maryland and Virginia, stipendiaries of the English Society for the Propagation of the Gospel in Foreign Parts

—adhered to the crown, quite as many, if not more, sympathized with the popular cause. At the North, Bass, afterward first Bishop of the Church in Massachusetts and New Hampshire, was dismissed from the service of the Venerable Society for the Propagation of the Gospel for his ready compliance with the requirements of the insurrectionary assembly of the Massachusetts Bay. Parker of Trinity, Boston, who succeeded to the Episcopate of Massachusetts, was among the first to adapt the Prayer Book service to the new order of things. Bishop Provoost was a leader on the popular side; Croes, first Bishop of New Jersey, was a non-commissioned officer throughout the greater part of the war; William White, first Bishop of Pennsylvania, was a chaplain of Congress in the darkest days of the American cause, and from first to last openly espoused the side of the people against the king; Madison, first Bishop of Virginia, and Griffith, Washington's personal friend as well as rector and the first Bishop-elect of that state (he died before consecration), with numbers of their brethren, were leaders on the American side. Thruston gathered the patriots of Frederick county within the walls of his church for counsel, and presided over their deliberations and encouraged them to appeal to arms. Muhlenberg of Shenandoah raised a troop among his own parishioners, exchanging, after a fervid discourse, the surplice for the soldier's uniform, and finally attaining the rank of brigadier-general in the army of the Revolution. Robert Smith, first Bishop of South Carolina, served as a soldier in the American ranks; and fifteen out of the twenty South Carolina clergy adhered to the American side. In Virginia, in Maryland, in Pennsylvania, the proportion, if not as large, fell but little short of that at the extreme South. Everywhere the clergy of the Church of Washington led their people, both in the preliminary discussions and to the very field of conflict, in the great struggle for liberty.

Thus it was that the laity of the Church were foremost in their resistance, even unto blood, to the measures of the British ministry. The names of Benjamin Franklin, Laurens, the Pinckneys, Marshall, the Randolphs, Alexander Hamilton, Patrick Henry, John Jay, Robert Morris, Francis Hopkinson, Lord Sterling, William Samuel Johnson, and others of equal or less note, all

Churchmen and all patriots, are sufficient proof that the teachings of the Church which won for England Magna Charta, in its transplanting across the sea, were, as of old and from the first, in accord with popular freedom and the rights of man. Of the signers of the Declaration of Independence, two-thirds, it is claimed, were Churchmen. Of the leaders in the work of framing our national government, when the struggle had ended in success, the most noted names are those of members of the Church to which Washington belonged, and in communion with which he lived and died. And yet the very name of the Church proved a hindrance to its growth, and rendered it for years an object of suspicion and dislike. It was still in the popular view "the Church of England." Prior to the war, the claim of the Church for the completion of its organization by the introduction of Bishops had excited bitter animosity and prolonged opposition. The active part taken by the loyalist clergy in New York in frustrating the measures of the Sons of Liberty at the very inception of the struggle, gave great offence, and their pamphlet publications in support of the measures of the crown were burned under the Liberty Tree with every accompaniment of contumely and personal hate. The withdrawal of the refugee clergy, and the breaking-up of the relations of priest and people directly or indirectly incident upon the strife, contributed to the depression of the Church; and that religious body which before the war was the Church of the officers of the crown, of the leading importers and merchants, of the professional men, of the large landed proprietors, of the cultured and travelled portion of the community, the Church that was "established" in Maryland, Virginia, North and South Carolina, that was dominant in New York and New Jersey, and strong in Connecticut, Rhode Island, and in eastern Massachusetts, became almost extinct. While two thousand "clerks in Holy Orders" are known to have ministered on the American continent from the first introduction of the Church in the latter half of the sixteenth century to the year of peace, 1783, when the war had ceased scarcely more than a hundred were to be found in the exercise of their ministry in the new-born nation. Many of these were superannuated. Not a few were secularized, driven by poverty and the loss of their parishes to seek

their bread by teaching or by manual labor. In Massachusetts and Rhode Island less than half a dozen clergymen remained. In Connecticut, at the period of Washington's inauguration, there were but about a score; in New York, including the Bishop, there were seven. In New Jersey and Delaware only about the same number remained at their posts. The same was true of Pennsylvania, where under White the Church was just beginning to revive. Nineteen clergymen met after the war in Maryland, to act upon measures for perpetuating the Church. Virginia had about the same number still faithful to their work. At the South, it was only in South Carolina that there were enough of the clergy left to organize and attempt to revive the Church. Even later than the period of which we write, Chief Justice Marshall, himself a Churchman, despaired of the Church. In his native state it had been despoiled of its glebes, robbed of its churches, and plundered even of its sacred vessels and the other accessories of reverent service.

Thus was it a century ago. How different is it now, when on the 30th of April, 1889, all over the land the bells of thousands of churches will summon the people to offer to God in the words of Common Prayer used by the Father of his Country a century ago, the grateful acknowledgment of the blessings showered upon us as a people during this eventful period of our national existence. The Church of Washington's life-long membership is the Church of tens and hundreds of thousands of people scattered all over the land. It has risen from depression. It has overcome misunderstanding and opposition. It has grown with the country's growth. It has developed at many points far in excess of the relative increase in population. It is the Church of culture, of Christian liberality, of catholic tolerance, of an enlarged missionary zeal. Its statistics place it among the leading religious bodies of the land. Its wealth is exceeded by none. Its charities are proportionate to the riches given of God to its members. Its works of benevolence have won for it the respect of all men. Its literary institutions have taken root and grown on every side. Its dioceses have increased by the creation of new sees and the division of the older and larger ones, till they embrace the entire area of the United States. It seeks to be the American Church, because historically, and in its broad toler-

ance, in its adaptation to all classes and conditions of men, it would be the Church of Americans, knowing no allegiance to foreign

potentate or power, and owning fealty alone to Christ its Head.—*Right Rev. Dr. William Stevens Perry, in the Critic.*

MISSIONARY INTELLIGENCE.

EASTON.—The Rev. O. H. Murphy, missionary at Fairmount, Kingston, Annessex and Crisfield, reports on March 1st as follows: "During the past quarter, I have been engaged in gathering funds for the erection of a chapel at Crisfield. Probably there is no spot which promises a better return for the planting of the Church than this town. It contains about 2,000 inhabitants, and is surrounded by a remarkably populous district, so that the church here located would be easily accessible to between 3,000 and 4,000 people. To all these (except a few Churchmen) the Episcopal Church is unknown. Numbers of adults have given allegiance to no religious denomination and many children are receiving no religious training. In short, there is a gap here which we ought to fill. My work in this town is very interesting. For several years I have been holding services every alternate Sunday night in a public hall, with gratifying results. I think that with a neat, comfortable chapel here, we should in a short time have a strong congregation. The long-needed chapel will be built during the coming summer. There are several other places in this large parish where effective work might be done if we had the means to build two more chapels."

KANSAS.—A correspondent of the *Lutheran Observer* recently spent an hour with Bishop Vail at Topeka, and writes thus of the Bishop: "Bishop Vail came to Kansas in the early days with his good wife, stopping first at Atchison, and during the history of the state he has again and again been identified with and been influential in supporting every measure for the highest moral, educational and spiritual elevation of the people. He is one of those men of whom it can be truly said that to be in his presence is helpful. He is now snow-white as to hair and beard, and looks patriarchal. He is a pure-minded, fearless, spiritual, Christ-like man. The central point with him beyond all question is the constant thought of loyalty to Christ Jesus his Lord. This has been evident in all his work. Of the many

churches which he has been instrumental in organizing, the name given to most of them is simply Christ Church, of Smith, Brown, or Jonesville. He founded and built up the College of the Sisters of Bethany, for girls, here at Topeka, one of the best-known and safest institutions in all the country for the daughters of the people. For a female school the name is as near to the Name of Christ as it could well be, appropriately, for the sisters Mary and Martha of Bethany have the same sweet and helpful influence as those very near the Master always have. They were the dear friends of Christ. So also Bishop Vail has founded a hospital here at Topeka, and he has it named forever as Christ Hospital. It is now doing a blessed work among all classes. He does not allow it to be a sectarian institution, though religious it will be always, and under religious instruction and oversight.

"But it is for the purpose of laying emphasis upon one repeated observation of Bishop Vail's that I note this delightful hour with him in this way. Learning from me something of our own labors, objects and plans along educational and missionary lines in the West, the venerable man of God said again and again, 'My brother, let me impress upon you this one thought, and do you impress it with all force upon your work and upon the church you represent: *Keep Christ prominent* in everything you undertake. You will find the tendency more and more to shut Him out; but *we must keep Christ in* our institutions, or the end will be ruin. You will find men who seem to study just this one thing, namely, how to weaken Christian institutions and influences. They are trying to secularize everything in these days. Men will make almost any concession, if you will, as a Churchman, give up the Name of Christ. *Keep Christ in*, my brother, keep Christ in. Put His Name somewhere in every institution, and be sure to have every charter and constitution you ever draw up for any kind of an institution provide for the governing authority and control, so that it will always be under the care of your own Church people somewhere.' . . .

"Noble words are these, from one grown ripe for Heaven in his meditation and spiritual apprehension of the truth as it is in Christ Jesus. Significant words are they also for these times and this great West. It is the Christ influence that has made America what it has been, if it is not yet, a land of homes, of religion, of freedom, of light, of love."

NEVADA AND UTAH.—The Rev. James H. Young, missionary at Plain City, Utah, reports: "The day-school now has forty-six names enrolled, the highest number having been fifty. The close attention of the scholars to their work shows that they appreciate the school, which is attended by one-third of all the children going to school in Plain City; the remainder attending the district school, which is strictly a Mormon institution."

The "Gentile" Victory at Ogden.—The Rev. Samuel Unsworth writes from Ogden Utah, under date of March 6th, as follows: "I do not know whether your attention has been called to the splendid victory we 'Gentiles,' or 'outsiders,' as the Mormons call us, won on the 11th of February; if it has it will not do any harm to tell the story again, and call your attention to its significance.

"You may not be aware of the fact, that, until last month, outside of a small mining camp or two, the municipal power of all Utah towns was directed by the Mormon church. At length, Ogden, the second town in size of the territory, a city, it is called, of 10,000 inhabitants, is in 'Gentile' hands. Every officer on the Gentile city ticket was elected, and elected by a majority of over 400. Two years ago the women voted, and we were beaten by 107. Then we had forty-seven more male ballots cast; but we lacked women, so many of our voters being railroad men and single. This year it looks as though 100 Mormons at least had voted our ticket, an unheard of thing hitherto. Before this the leaders who checked off the registration sheets at the polls could tell almost to a man how many votes their party had cast when the polls closed. This year their estimate fell short more than 100! This is the most hopeful feature of the election. 'Obedience to counsel,' *i.e.*, doing exactly and unquestioningly as they were bid, has been the one hopelessly incorruptible virtue of Mormonism.

"We 'outsiders' have been held up to the people as their enemies, as desirous only of despoiling them by possessing ourselves of their 'inheritances,' and they have too long believed all this. In the last year, both here and in Salt Lake City, real estate has advanced two or three hundred per cent., because 'outsiders' have become enamored of this rich and beautiful valley, with its magnificent scenery of lake and mountains, and fertile fields, and Italian skies, and the 'Gentile's' money has been stronger than 'apostle's council.' Then, when the people have had the object-lesson of 'outside' push and enterprise presented to them and the further increase in value of their hitherto almost worthless 'inheritances,' they have given evidence of a willingness, in spite of warning and scolding, to risk a vote or two for these same 'outsiders,' who have certainly brought temporal prosperity. When I first came to the territory in 1863, before many 'enemies of this people' had come, money was so scarce, even in Salt Lake City, the metropolis, that soldiers at Camp Douglas on more than one occasion bought butter and eggs and vegetables from poor Mormon peddlers with the *green labels from Mexican Mustang Liniment bottles.*

"In a year or two we expect to get control of the public schools. Now they are 'public' so far as to allow us to pay our taxes to their support; they are exclusively in Mormon hands. When this second victory shall have been won, then, for Ogden, the necessity for the mission schools will have ceased. They have been an absolute necessity in years gone by, and a great encouragement to families of outsiders to come and stay here, and to those Mormons who found themselves deceived by the great superstition, to renounce it. We feel that a wedge of America has been driven down into this alien land at last. Before this we have been *in*, not *of*, the United States. The beginning of the end has come. The Mormons are perfectly hopeless of ever regaining political control of Ogden. They admit that from this time on the 'Gentiles' will flock in faster and faster and they will gradually be 'swamped' in all the larger towns. The churches and schools have been great factors in this redemption that has begun, and I trust that all who have helped in the hard fight will rejoice with us in our first great victory."

NEW MEXICO AND ARIZONA.—The *Church Chronicle* (of Southern Ohio) publishes a letter from Bishop Kendrick to Mrs. M. H. Rochester, secretary of the Southern Ohio Branch of the Woman's Auxiliary, dated at Phoenix, Arizona, February 19th, and giving an account of his work in the jurisdiction to that date, as follows: "I have waited before writing till I could tell you something about the country and the work. I have this to say in advance that there are lots of good people out here, and plenty to do. The Church has made a very good start in these territories. Our Church people are wide-awake, and enterprising, and disposed to help themselves all they can. The most important towns are occupied, and something has been done at other places. Bishop Dunlop did wisely and well, and if I can carry things along as well as he has commenced them, I shall be satisfied, and I think the Church will be satisfied.

"I came into the jurisdiction on Saturday, February 2d; really, I reached it during the night between February 1st and February 2d. Held my first services—that is, spent my first Sunday, at East Las Vegas. Las Vegas is the Mexican town; *East Las Vegas* is the American town. East Las Vegas is very finely situated; it affords all of the necessities of life, enough of its comforts, and some of the luxuries. As nice people can be found here as anywhere. I think this is the best place to live that I have seen in New Mexico. But I do not think I shall live here. It was Bishop Dunlop's residence for several years, and has had its share of episcopal attention in that line for the present. We have the best church property here that is to be found in the jurisdiction; a beautiful new church, finished and paid for (finished except pews and chancel in part); rectory, and chapel, which is the old adobe church. The people gave me a reception at the residence of his honor the mayor, and the whole town turned out.

"The next Sunday, February 10th, was spent at Santa Fé. As I was driven from the station through the narrow, crooked streets of the old Mexican part of the town, with low adobe houses on either hand, some of them roofless and unoccupied, all of them dirt houses, which they really are, it seemed to me that I was in the mud capital of some West African monarch. I asked myself

the question, Have I not made a mistake and gone as a Foreign missionary to Africa? But Santa Fé improved on acquaintance. I was soon at the Palace Hotel, which is a nineteenth-century affair. The old town seemed interesting as I became acquainted with it. The scene on the plaza of an afternoon is interesting. The military band plays, and the people promenade: Americans, Mexicans, Indians, negroes, officers and civilians, Priests and laymen. We have a nice church at Santa Fé, not large, but well built and comfortably furnished. The Rev. Mr. Meany is our clergyman here; a cheerful, well educated, popular man; a Virginian, educated in England. He came to Santa Fé six years ago, with a hole in one of his lungs, and is now as robust a man as is to be seen anywhere. . . .

"The next place that I visited was Albuquerque, on the Rio Grande, south of these other places. It is an enterprising place, situated on the flats of the river. To the east, twelve miles distant, are the mountains, 10,000 feet above the sea level—5,000 feet above the town. Here I made the acquaintance of the sand, which the wind blows about at its own sweet will. Am inclined to think that this place will be my headquarters. It is well situated geographically for my work in the two territories, and the Bishop has never lived here. Spent only a day at Albuquerque, as it was necessary for me to hurry to Phoenix. We have a good church building here. There is a pipe organ in it which was bought second-hand out of a 'meeting house' in Columbus, and is fit only for kindling wood, our people say. Had a reception here also, and met lots of people.

"Left Albuquerque Wednesday morning at three o'clock, went South to Deming, west to Maricopa, north to Phoenix, which place I reached Thursday morning at seven—this was twenty-eight hours from Albuquerque. All along this route there was a treeless, monotonous desert, with mountains in the distance. Now and then a village or town; outside of these stations, I saw no human beings, and no human habitations. It was a wild, vast, comfortless country, only needing water to make it blossom, but not much water to be had. But on Thursday morning, as we approached Phoenix, all this changed. We were in the valley of the Salt river. For the first time since entering

my jurisdiction, I saw trees and something green. The fields are green with clover (*alfalfa*). The trees are beginning to leaf out. The cherry-trees are white with blossoms. The buds of the peach-trees are getting ready to burst. This is God's country, an oasis in the desert. The valley is irrigated from the river. Yesterday I was driven behind four splendid horses, that made ten miles an hour, to the falls, over which the water pours through the canal system that carries it over the country.

"We have a beautiful church building here, and a fine congregation. Last Friday, I ordained to the Diaconate, Dr. R. W. Pearson, who came to us from the Baptists, and has been working here for a year or more as a lay-reader. He is a very able man, and really, from all accounts, a preacher of unusual ability. He has done wonders: has fairly captured the town. There is a debt of \$1,500 on the church building, which our people are trying with all their might to pay off. I preached on Sunday morning, and in the evening confirmed my first class—a class of ten, all adults, some of the most prominent people of the place. Last night there was a reception. The governor of the territory made an address of welcome, etc.

"Thus I have seen the larger places, and best established congregations—that least need my help. It remains to see the less advanced portions of my field. On Friday I go to Tucson, for next Sunday; Sunday after next, am to be at Tombstone."

NORTHERN CALIFORNIA.—The Missionary Jurisdiction of Northern California is of immense size, comprising an area of 52,564 square miles, with a population of over 300,000, and we have but fifteen clergymen to do the work under the care of Bishop Wingfield. Settlements are springing up in all directions, and older ones becoming more populous, where no services of our Church are held. Why? Because of the scarcity of the laborers.

The same trouble is felt, but in a less degree, in the adjacent Diocese of California, where the population is estimated at 570,000, with eighty-three clergymen under Bishop Kip. I turn at hazard to an eastern diocese, that of Connecticut, and find a population therein of 623,000, with 198 clergymen, under a Bishop supported by six

archdeacons. Taking as a basis the population of the above we have for each of the clergymen in Connecticut, 315 souls; in California, 6,867; in Northern California, 20,000.

Think of this, ye who consider, or profess to do so, that a larger result should appear in missionary work. An area which can take within its borders thirteen states of the size of Connecticut, and 20,000 souls to each one of the clergy in the field! It must be considered, however, that the different denominations have established churches of their own, to which I find that many of our own people go, because no means are available to supply them with the offices of the Church they love so well.

A grand field for missionary work exists in this far away northern jurisdiction. May God touch the hearts of those to whom He has given the ability to assist in sending forth laborers into the harvest.—H. H. W.

VIRGINIA.—The Rev. J. J. Gravatt, in charge of work among the Indians at the Hampton Institute, reports, on March 4th, as follows: "I baptized six Indians yesterday, and have quite a number to be confirmed next Sunday. The material now in the school is perhaps the best we have ever had."

WYOMING AND IDAHO.—In the March number of the *Wyoming and Idaho Mission*, the official paper of the jurisdiction, Bishop Talbot says: "Since our last issue it has been our pleasure to be present at the opening services of two new churches in fields respectively where until recently our services have been unknown. The Church of the Heavenly Rest, Saratoga, is entirely free from debt, and expects soon to have the undivided services of the Rev. Mr. Huntington. Saratoga is situated in the midst of a beautiful agricultural valley, and must become more and more important as the years go by. Only last Sunday, Sexagesima, the Church of the Holy Communion, Rock Springs, was used for divine service for the first time. It has cost about \$3,000, and is most complete in its appointments, and at the same time graceful and pleasing in architectural design. There is still a small debt resting on the church which the energetic missionary and his faithful people hope soon to liquidate."

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.*

LORD CECIL ON MISSIONS IN JAPAN.

LORD EUSTACE CECIL in an article entitled "An Autumn Visit to Japan," in a recent number of the *Nineteenth Century*, refers to the missionary work in that country and says that "the results, compared with the money, learning, and self-denying energy expended, are disappointing." In proof of this he refers to the estimated result of the work to the end of the year 1886 as only 13,000 adult Protestant Christians. Now, however, there are more than 20,000 communicants, and they are increasing at the rate of more than 6,000 a year. Many persons who call to mind how intensely prejudiced the Japanese were against Christianity, and how short a time it is since Japan was opened, will not consider these numbers as at all "disappointing," but exceedingly encouraging.

Lord Cecil has nothing whatever to say of other results of missionary operations, and yet these are neither few nor insignificant. He does say: "Talk to an educated man, and he will frankly tell you that the Buddhist mythology is only a series of old wives' tales to him, and that all intelligent Japanese believe in only one First Cause." He might and ought to have included in his statement the Shinto mythology also, for the "educated" Japanese believed in this more than in the Buddhist myths, and that they now reject them both and believe in the unity of the Godhead is due in great measure to the preaching, lectures, pamphlets and books of the missionaries, and the evangelistic and literary labors of some educated Japanese, who have become converts to and active propagators of Christianity. There is a larger proportion of this class among the communicants in Japan than is the case in any other field.

Lord Cecil also says that Mr. Kato, president of the imperial university at Tokio, "urges religious teaching in the schools because there is a serious lack of moral sentiment amongst the masses." We do not know, neither are we told by Lord Cecil, what Mr. Kato's ideas about religion are; but we can hardly suppose that he favors the religious systems which we are told that the educated men of Japan are rejecting; but we do know that men who are the most trusted advisers of the Emperor of Japan, and who occupy the highest positions the ruler can give them, are giving liberally of their means toward turning the important Christian college at Kioto into a university. In this college there are now no less than 700 students, between two and three hundred of whom are theological students.

Learning that the Rev. J. H. Neesima, the distinguished president of the institution, and the scholarly Christian gentlemen, American and Japanese, who constitute with him the faculty, and also the graduates of the college, were very desirous that it should be enlarged into a university, and that funds being obtained from the United States, as well as in Japan for this purpose, Counts Inouye and Okuma, Viscount Aoki and a few others have sent \$35,000 as their contribution, and Count Ito, who is said to be the framer of the recently proclaimed constitution of Japan, and Count Katsu and Viscount Euomoto have also signified their approval of the work done in the college and have promised to aid in turning it into a university. Some of these very influential gentlemen have recently visited the college, and addressed the students, and the liveliest interest is taken by them in this truly

Christian institution. They have been acquainted with many of its graduates, and know the kind of men it sends forth.

The Rev. Mr. Neesima has called together over 600 of the prominent people of Kioto, and explained his plans to them. The meeting was attended by Mr. Kitagaki, the governor of the prefecture, who made an address, in which he approved of the plan, and urged the people to help in the work. A committee is now collecting money in this former stronghold of Buddhism, and a generous sum is expected.

Mr. Neesima has also prepared a paper on the subject, which has been published simultaneously in twenty of the leading native newspapers, although in it it is stated that the institution is to be under distinctly Christian guidance, and language like the following is used: "To express our hopes in brief, we seek to send out into the world not only men versed in literature and science, but young men of strong and noble character, by which they can use their

learning for the good of their fellow-men. This, we are convinced, can never be accomplished by abstract, speculative teaching, nor by strict and complicated rules, but only by Christian principles—the living and powerful principles of Christianity—and therefore we adopt these principles as the unchangeable foundation of our educational work, and devote our energies to their realization."

Counts Ito and Inouye have also given Bishop Bickersteth, of the Church of England mission, \$10,000 for the promotion of female education in Christian schools, and others are contributing for the enlargement of existing schools or the founding of new ones for the *Christian* education of girls and women.

These are only a few of the many proofs which might be given of how Christianity is beginning to triumph in Japan, and how we cannot measure its progress and influence merely by the number of communicants, very encouraging though this number is.

DEATH OF A CHINESE CLERGYMAN.

THE sad intelligence has reached us of the death, at St. Luke's Hospital, Hong Kew, Shanghai, in the night of February 7th, of the Rev. Zu Soong Yen, after an illness of several weeks, the Bishop says, "with lumbago and other troubles." His death was sudden at the last. Dr. Boone being indisposed, Mr. Yen was attended by Dr. Mathews, of our mission, and Drs. Jameison and Reid of the foreign community. Mr. Yen was about forty-two years of age.

The services at his funeral were held in the Church of Our Saviour, Hong Kew, February 9th. The Rev. Hong Neok Woo said the Burial Office, and he and the Rev. F. L. H. Pott made addresses to the sorrowing congregation, which completely filled the church. The interment was at the West-gate cemetery, where the Bishop said the committal service. The Bishop adds: "We laid him beside the Rev. Mr. Wong. Thus two of our four native Priests have been laid to rest, blessed in their lives and in the work they were able to do."

"Zu Soong," as he was known to many friends in this country, who thought so well of him, came to the United States for education in 1870. He was for a time in the family of the late Rev. Dr. Denison. He

went in 1870 to the Kenyon College Grammar School, at Gambier, Ohio, and in 1872 entered the freshman class of the college. He did not remain to be graduated, but during his junior year returned to China. The necessity for this early departure was always regretted. He studied theology with the late Rev. Dr. Robert Nelson. He has been employed by the mission continuously since 1877. He was made Deacon by the Right Rev. Dr. Schereschewsky in the temporary chapel of St. John's College, Shanghai, May 25th, 1880, and ordered Priest by the present Missionary Bishop (at his first ordination) in St. John's Collegiate Memorial Church, upon All Saints' Day, 1884. In concluding his letter the Bishop says that Mr. Yen had been patient, active, and in a very good degree successful in his work; about two-thirds of all those confirmed in the Shanghai district during the present Episcopate having come from Kong Wan and outlying stations which were under his constant oversight.

The Rev. Mr. Pott, in a recent letter to a friend, said, "Mr. Zu Soong Yen lies quite ill at Mr. Woo's. We shall hope for the best. It would seriously cripple us if we should lose him: humanly speaking we can-

not get along without him." The Rev. E. H. Thomson, upon hearing of Mr. Yen's death, writes: "He was a leader in his field

—a man of courage, not afraid to exercise discipline. I am sad at heart for the loss of so dear a friend, so faithful a worker."

ANNOUNCEMENTS.

Africa.—By appointment of the Missionary Bishop of Cape Palmas the Rev. O. E. Shannon Hemie took charge of St. John's Mission, Cape Mount, as superintendent *pro tem.*, on the 21st of January. The Rev. H. C. N'yema Merriam has been assigned to the charge of Hoffman Station, near Cape Palmas.

—At the stated meeting of the Board of Managers held March 12th, the appointment, by the Missionary Bishop, of Mr. James D. Nyekpoda Harris, as teacher at Big Town in the Cape Palmas District, was formally approved.

China.—Information has been received that Mrs. Herbert Sowerby, *en route* to join her husband in China, has taken passage for herself and children by the Peninsula and Oriental steamer "Bengal," sailing from Liverpool April 4th, and due to arrive at Shanghai May 18th.

—The Rev. Joseph M. Francis and family who sailed from San Francisco January 15th, arrived safely and in good health at Yokohama February 8th. They proceeded the next afternoon to Tokio. The Bishop had not decided definitely where Mr. Francis would be stationed.

AFRICA.

NEWS FROM THE BISHOP.

A LETTER has been received from Bishop Ferguson from Cape Mount, under date of January 22d, stating that he had been upon a visitation at that station for ten days; that he had brought with him from Cape Palmas the Rev. O. E. Hemie Shannon and his family, and had placed Mr. Shannon in charge at Cape Mount as superintendent *pro tem.* The Rev. H. C. N'yema Merriam and his family were to leave for Cape Palmas by the next steamer. Mr. Merriam is to take Mr. Shannon's former place at Hoffman Station. The Bishop is still hoping that a competent man will be found in this country to take charge of all the important work of St. John's Mission, Cape Mount.

The Bishop was greatly disappointed by the necessary departure from Liberia of Messrs. Hillman and Astley because of their lack of health in that climate. He says: "This shows how entirely unreliable is the help which we may command from foreigners, and the great necessity of raising up men in the field for every department of work. If we can only get our training institutions—industrial as well as intellectual—established, my 'heart will lie down,' as the Greboes say. One of the late colored immigrants from America, who professes to have learnt farming in the South, has been appointed to the position left vacant by the departure of Mr. Hillman, and Mr. J. J.

Neal (superintendent of the Orphan Asylum) has promised to give all the time that he can spare to overseeing the erection of the building."

AFFAIRS OF SINOE STATION.

The Rev. J. G. Monger, in charge of Sinoe Station, writes under date of January 12th, that the work there carried on is in a thriving condition. The parish day-school, organized in January, 1888, numbers seventy-one pupils, of whom there are nine native, and thirty-seven Liberian, boys, and two native, and twenty-three Liberian, girls. The school continues under Mr. Monger's personal direction, assisted by Mrs. Monger. The subjects taught at the school are the usual English studies and logic, rhetoric and Latin. The last three studies are pursued by four boys. The children show a strong desire for improvement. An examination was held at this school on the 11th of December last. Several visitors were present, and the result of the examination was very satisfactory.

The services of the Church are regularly held at the station, with full congregations, and are constantly becoming better appreciated. The Sunday-school, owing to the faithful labors of the superintendent and seven teachers, increases in numbers and advances in usefulness.

CHINA.

WINTER EXAMINATION AT ST. JOHN'S COLLEGE, SHANGHAI.

DR. PERCY MATHEWS was invited by the Rev. Mr. Pott, in charge of St. John's College and schools to conduct the examination of the scholars in their English studies, at the end of the winter session of 1888-89, and report the results to the Bishop. The examination was held from the 21st to the 24th of January, and was as usual very thorough. Dr. Mathews reports that the result of the examination was exceedingly satisfactory.

With regard to the examination of Miss Spencer's classes, Dr. Mathews says: "In briefly reviewing the foregoing, which I have endeavored to lay clearly before you, it may not here be out of place to remark that whatever my experience may have been in western lands of youth and the educating of youth, I could not but be much interested in the marked ability displayed by these lads in this very thorough examination. I cannot but characterize it as most praiseworthy, and indeed suggestive of the work done at St. John's College. To exemplify this I will instance geography, a new study to them, and their having fully and accurately answered for some thirty minutes, questions embracing the two spheres, and this too in a language which, again, is new to them, and in a language which indicates in very deed the antipodes of their own, in almost every conceivable method of thought.

"I may here touch upon yet another point noted in this and subsequent examinations—seemly and respectful demeanor. Though it is a national trait that such should be observed toward the teacher, it need not from the very essence of Chinese opposition to innovation, apply to the foreign teacher. This too, combined with its very natural sequent, discipline, is indeed a matter for congratulation to those who have cared for these lads."

ST. MARY'S HALL AND ORPHANAGE.

DR. Percy Mathews, in connection with his report upon the examination in St. John's College, given above, writes to the Bishop as follows: "It appears that I have the pleasure of supplementing my report upon St. John's College by giving you a brief

account of a portion of the exercises which took place in St. Mary's Hall on the 28th of January. The more important examination, the Chinese, had been held in the fine reception-room of the new building of the hall, which together with the yet untouched Christmas decorations, the picturesque Chinese furniture, the gay lamp, the golden character scroll interspersed here and there, and the pupils at their desks, with their braided hair, be-togaed, and sitting there with trim, quaint glances of anticipation, presented altogether a pleasing and interesting spectacle.

"Our kindly criticisms were, however, soon cut short by Miss Dodson requesting a small girl of six years, who had been studying English for three and a half months, to read from Routledge's Spelling Book, which she did, and very well too. Then a class of four older girls, who had been studying about the same time, acquitted themselves very creditably, and moreover pronounced each word very distinctly; passing on to the spelling, such words as 'killed,' 'bathe,' 'field,' and 'shine,' were bravely met. Writing came next in order, and we remarked that the letters were not only well formed but consecutively so; and I am of opinion that if this progress, the result of so short a time of Miss Dodson's teaching, be maintained until we can call the months years, competition of sexes need not apply to western lands alone. The children were then examined by Mrs. Pott. She tested them as to their knowledge of colloquial English, and they answered very fairly questions put them in the common tongue.

"The whole class of some forty-five re-assembled for music in the afternoon. Some Chinese hymns were sung, the two parts, soprano and alto, being very creditably rendered. Then followed selections played by some of the elder girls, such as 'Home, sweet Home,' with variations. This exercise was alike pleasing to us all, and I am sure very gratifying to Mrs. Pott, to whom we extended our hearty congratulations upon the success of 'her girls.'

"Some refreshments followed in due course, tea being a *sine qua non*, though many Chinese dainties were not wanting to the feast; this being but a prelude to good-bye, for the girls left almost immediately for

their homes. Thus St. Mary's Hall closed its half-yearly session.

"Passing out we were then invited to visit the orphanage, now the home of some five-and-twenty little ones. Upon entering their reception room we found awaiting us six representatives of the institution (the youngest three, the eldest about doubling that age) seated on stools, their little feet hovering off the ground and their happy faces and black eyes, bright with expectancy, sitting there each with a SPIRIT OF MISSIONS, containing their character lesson, written on the usual squares of red paper. As to whether this early training is quite judicious is not for me to enter upon here; but suffice it to say that these babies lisped out these characters in a most remarkable manner, some of them knowing several hundreds."

CHRISTMAS AT THE CHURCH OF OUR SAVIOUR, SHANGHAI.

The Rev. Y. K. Yen, in writing, on the 11th of January, of the last Christmas celebration at the Church of our Saviour, Shanghai, of which he is in charge, says: "To begin with, in Shanghai Christmas is beginning to be a fact, not only among us Christians, but also among our non-Christian countrymen. Long before the day, stores kept by Europeans and Chinese opened their display of toys, eatables, picture-cards, etc.; farmers carried about the streets for sale evergreens and hollies, for the European residents; they celebrating it in the same way as they do at home, in social gatherings and in the interchange of presents. My countrymen who have business dealings with foreign firms congratulated their heads and assistants with presents and '*chin-chin*.' In an unconscious manner, various parties are spreading the knowledge of Christ, just as Greece in its language, and Rome in its universal monarchy unconsciously prepared for His coming. Thus, it has come to pass, that even Chinese who have no interest whatever in the matter, more or less imbibed the festive atmosphere. Several years ago, they used to call Christmas the 'foreigners' winter solstice,' being ignorant of its true meaning; but now every one knows that it is the 'Holy Birthday of Jesus.'

"The Church of Our Saviour had just put on a renewed appearance. It was over

thirteen years since the last repairing, that being undertaken by the foreign community, which was then worshipping in it under the rectorship of the late Rev. Dr. Nelson. It had become shabby, and noticeably so in contrast with the new houses put up around it. Accordingly, Bishop Boone applied to the Board for a grant to repair it thoroughly, and it was cheerfully and quickly given by cablegram. While the exterior was being replastered service was held as usual; but when the workmen entered the doors, we had to hold it in the waiting-room of St. Luke's Hospital. Thus it happened that Christmas was also the re-opening of the beautified House of God.

"On the Third Sunday in Advent, I told my congregation that I expected them to bear the whole expense of Christmas ornamentation, and that whatever was subscribed, that much only would be spent. I then asked every one to write his or her name in a book and the sum against it; I would not pass the basket round. Human nature is the same with us as with you, and the result was that we had \$12.40, being more than in former years for this purpose. Not only did we have enough, but we gave some to a chapel connected with the church.

"The Rev. S. C. Hwa and I held the service. I preached from the text, 'Thy Kingdom come,' speaking upon the duty of making this season the fuller indwelling of Christ in our individual hearts. The church was well filled, there being at least 140, among whom were many who accompanied our Christians from a curiosity to see the service. At Communion, there were nearly seventy. Christmas has become a red day with us Christians, so that all come out in their best attire, which is pleasing to see, not for its own sake, but for the fact that the Christian feast is now a part of our country's institutions. After the service, the female friends repaired to my house, and the male friends to the church's reception-room and the adjoining school, for tea, etc.

"On Sunday after Christmas, in the afternoon, I had a gathering of mission-school children to the number of about 120, to enjoy the decoration and what was more important, to see the baptism of two infants and to hold a children's service. They had not come on Christmas, because the church

is not large enough to hold them together with the adults. I spoke to them on 'Suffer the little children to come unto Me,' dwelling upon the love of Christ which, on the one hand has been shown in His moving Christians in other lands to send us the

Bible, telling us of His Incarnation, and on the other is being responded to by parents bringing their little ones to the font. After the service, the children had tea, etc.

"Thus was held our 'merry season' in the midst of our non-Christian countrymen."

JAPAN.

MR. COLE'S NEW WORK.

THE Rev. J. Thompson Cole writes from Tokio, January 25th, as follows: "I think I have not written you since we moved from the Concession out into the city. We have been here two months, and have a nice place. It was always my choice, but it is no easy thing to find a house. However, this quarter of the city was unoccupied, so to speak. Christ Chapel is about two and a half miles to the north; Ascension Chapel (S. P. G.), two to the north, and St. Andrew's (S. P. G.), three to the south, Tsukiji, three to the east, are the nearest churches. Then just in this neighborhood live two or three very zealous communicants, who for some time have been asking for a place of worship here. This section of the city is called *Bancho*, and lies between the inner and outer moats to the west of the castle. It is the highest ground in Tokio and the healthiest.

"A lady who was a resident of Japan, some years ago left a sum of money (now in bank, and about \$8,000) with which to build a church, not in Tsukiji. The Bishop long thought of this section as the most favorable for it. Then, too, the new school under Miss Aldrich is to be in this part of the city.

"The first thing to be done was of course to begin a work which, if with God's blessing it should grow, would furnish the living stones for the church. So we sought a home out in the city to be near the work I proposed. It so happened that our present house was in the hands of a gentleman whose health failed suddenly, and who was ordered home. I was glad to get the chance, and moved out here at once. The place is a large one with nearly an acre of ground and a rambling house in which we are very snug and happy. Another reason for coming was to be more accessible to my Japanese friends, as for their benefit is my coming to Japan.

"As to the work: Miss Julia Storer, of New Haven, Connecticut, has made her

home in Japan for five years past, and is now living near us. She has gathered around her a Bible-class of twenty or more. So, at her house, on Sunday afternoons, I say prayers and make a talk to them. Then I have rented a little house, most favorably located near a great thoroughfare, and yet in a quiet spot. Here I hope with the leaven of four or five earnest communicants, by God's blessing, to draw in those whom we cannot reach in other places.

"I was anxious that our first service should be the Holy Communion. So, early last Sunday morning five united with me in remembering the dying love of Him who tasted death for them and for me, and sought in obedience to His command for the blessing of His presence in all spiritual understanding and increase. At the 10.30 A.M. service nineteen persons were present. Think how blessed I am. At my first service I began with Morning Prayer, the chants and hymns were sung, the sermon was delivered, and so to the end in order, just as if I had taken charge of an established church. The rest is in God's hands but I do trust this work will grow, and this place be a centre of Christian activity and zeal."

MR. DOOMAN'S WORK.

We take the following paragraphs from recent letters of the Rev. Mr. Dooman's: "The number of heathen children connected with the school since my coming to Nara has swollen to twenty-two. . . . Nara is the ancient capital of Japan—hence the centre of the Japanese religion. Every street corner has a temple. The priesthood is stronger here than anywhere, except Kioto. . . . About ten months ago when I came here the church had only twenty-seven members; but by the grace of God we have all worked together with earnestness. God has blessed our work, until we have now seventy baptized members, and about thirty catechumens ready for Baptism."

HAITI.

NEWS OF THE CHURCH.

BISHOP HOLLY writes from Port-au-Prince, on the 10th of January, that the old year closed there amidst the jar of civil war, and the new year has opened with the conflict of the contending armies, and without any glimmer of a definite result.

In the Church, however, there were some bright signs. On the Sunday after Christmas, December 30th, the Bishop confirmed and admitted to the Holy Communion, at a service held in the chapel at the church farm, an aged man, who had been noted in past years as a sorcerer, and had had a sort of temple, devoted to necromancy, built on his property, adjoining the farm. This rural section, the Bishop says, is the quarter where, in 1864, eight persons were executed for sacrificing a child in their Christmas orgies. The conversion of this old man has produced a great impression in the section where he is well known, and the Bishop hopes that in time, by the blessing of God, it will lead others to forsake their idols, and turn to the Living and True God.

On the first Sunday of this year — the Feast of the Epiphany — the Bishop had another evidence of “the grace of God, working silently but effectively in the individual heart and conscience.” On going to the city, on that day, to conduct the service, he found a woman about sixty years of age, who had come to Port-au-Prince from Petit Grave, a distance of about sixty miles, by sail-boat, to receive Confirmation and partake of the Holy Communion. She had been on the sea two days, and had waited two days in the city for the service. She had been prepared for Confirmation by Mr. Battiste, and was confirmed by the Bishop, who afterward administered the Holy Communion to her. This faithful woman returned to her home, again traveling sixty miles by water in an open sail-boat.

A RELIGIOUS CRISIS APPROACHING.

Bishop Holly writes from Port-au-Prince, February 4th, as follows: “I think we are on the eve of a new and important point of departure in the Gospel work of Christ in this land. The terrible crisis of internecine political strife through which we are now passing here, I take to be a providential occurrence, which God is about to overrule for the glory of His Name, by opening a

wider door for the entrance of His Word into the hearts of this people. The culpable indifference to all religion, by which it has been thought here that the nation could get along without any, is being broken up. This indifference has so far secured Protestantism from any political persecution; but while we rejoice in the toleration we cannot remain careless of the terrible evil of indifference to all religion manifested by the partially instructed so-called better class. Some of them are changing their minds on this subject, and begin to feel that some kind of religion is absolutely necessary to the social well-being of the community.

“A remarkable evidence of this change of thought is the establishment at the capital within the last three or four years of a journal called *La Vérité*, edited by three or four young Haitien lawyers, educated in France, devoted to the interest of the Roman Catholic Church. This is really a phenomenon here, as this class of men, especially those educated at Paris, have always formed a *coterie* of free-thinkers, scoffing at, if not persecuting any religion. The chieftain at the capital, now combating the revolution in the north of the island to establish his supremacy, is a devoted Roman Catholic, a daily attendant on the mass and a weekly communicant. He firmly believes religion to be a necessary element in the state; and has astonished the natives even, by having a private chapel set apart for the first time in the national palace or presidential residence for saying mass, and which the Archbishop inaugurated pontifically. Hence I feel more anxious now than ever before, for the *efficient* organization of our mission work in all the important branches that this work necessarily implies. Our normal and industrial school still languishing, is called to be an important factor in the educational aspects of this work. A training school of superior education to recruit a native clergy is absolutely necessary to the onward progress and extension of the strictly Gospel phase of the same work; and a medical mission to minister to the bodily infirmities of the common people, who now hear us gladly, is a crying necessity, to complete our equipment for real Gospel work, on the compassionate lines laid down by our Saviour in His sympathy for the multitudes.”

MISCELLANY.

TOPICS FOR PRAYER.

- I. For our country; that peace and happiness, truth and justice, religion and piety may be established among us for all generations.
- II. For our Church; that it may be fully awake to its mission to all people.

A COLLECT.*

ALMIGHTY God, Who hast in all ages showed forth Thy power and mercy in the preservation of Thy Church, and in the protection of all who put their sure trust in Thee; Grant that the people of this land, which Thou hast so blessed, may show forth their thanks and praise for Thy mercies, by loving obedience to Thy laws; through Jesus Christ our Lord. *Amen.*

MY WORK.

SOME useful work, O Lord,
Thy servant give!
'Tis vain to breathe and move
And idly live
For self and selfish ends;
The heart grows cold
That worships at the shrine
Of glittering gold.

My ways direct, O Lord,
For well I know
Thy hand is guiding all
Life's work below.
Enlarge my heart, O Lord,
Until I see
That every deed of love
Is wrought through Thee.

My work may lead my feet
Where thorns are found,
Where thistles grow, and where
Dark clouds abound;
But somewhere roses bud
And lilies bloom,
And sunny skies wear not
A shade of gloom.

'Tis nobly grand to feel
Within the soul

That far above this earth
Is life's blest goal.
'Tis sweet to work and weep
From morn till night,
When through the tears there shines
A rainbow bright.

Help me to labor on
In sweet content,
Believing that what comes
By Thee is sent.
The goodly land afar
Is drawing near,
Its fields are green, and all
Its skies are clear.

Rejoice, O heart, rejoice!
Be glad and sing!
Thine eyes shall soon behold
Of kings the King.
Bright stars shall shine for thee,
Thy work be blest,
And thou shalt find thy home
Like bird its nest.
—*Eliza H. Morton, in Zion's Herald.*

THE POWER WHICH THE GOSPEL EXERTS.

As to the power which the Gospel exerts over such barbarians as have embraced it in lively faith, only a single example from the South Seas, and of the most recent date. Shortly before his visit to England, the missionary, Mr. Taylor, assembled the New Zealanders who had become believers through his means. The religious farewell service, held in the closely-packed church, closed with the communion of the Lord's Supper. When the first row were kneeling in a semi-circle around the Table of the Lord, a man suddenly rose and went back through the whole length of the church to his seat. After some time he returned and partook of the Holy Sacrament. After the close of the service, the missionary questioned the islander respecting this singular behavior, and received the following answer: "When I approached the table I did not know beside whom I should have to kneel. Then I suddenly saw that I was beside the man who some years ago slew my father and drank his blood, and whom I then swore I would

*From an order of service set forth by Bishop Perry, of Iowa, for the centennial anniversary of the inauguration of the first President of the United States.

kill the first time that I should see him. Now, think what I felt when I suddenly knelt beside him. It came upon me with terrible power, and I could not prevent it, and so I went back to my seat. Arrived there, I saw in the spirit the upper sanctuary, and seemed to hear a voice: 'Thereby shall all men know that ye are My disciples, if ye have love one to another.' That made a deep impression upon me, and at the same time I thought that I saw another sight—a Cross and a Man nailed thereon—and I heard Him say, 'Father, forgive them: they know not what they do.' Then I went back to the altar."—From "*Missions and Culture*," by the Rev. Dr. Warneck.

THE INDIAN'S ADVANCE TO CIVILIZATION.

THE progress of any people from barbarism to civilization is never rapid, and the peculiar character and habits of the Indian make his progress necessarily slow. But progress he must make, or he is lost. The Indians are like all other people in at least this respect: they must advance toward a higher civilization or retrograde toward a more barbarous state than the one they now occupy. It is of no use to say time will settle the Indian problem if we are contented to wait; for unless the agencies of philanthropy are active, the demoralizing influences of the frontier will in a brief period so debauch the Indian race as practically to ruin it.

A glance backward, however, shows great advancement among the various tribes, but especially is this true in the Indian Territory. Even among such tribes as the Comanches, Apaches, Cheyennes and Arapahoes this influence of the new movement is bearing fruit. Twenty years ago or less these were the tribes most dreaded along the border, and their forays carried desolation from Nebraska to Texas. They have not forgotten the art of savage war, but a wholesome knowledge of the futility of struggle keeps them quietly on their reservation, where in some degree they are devoting themselves to the pursuits of a pastoral people.

Everywhere in the Indian Territory barbarism is relaxing its grasp, and there is some improvement in manners, though not always in morals. The educational plans which look to the training of all Indian children have developed somewhat of inde-

pendence and desire for self-support and citizenship. True, this is not so marked as it should be, for the tribal bond is still strong; but the leaven of independence and self-control is at work, and this means progress. However strong the prejudices of the older Indians, the younger ones are learning that civilization is more desirable than barbarism, and that education is better than ignorance. The tribal power is passing out of the hands of the older people, and soon it will be altogether with the younger. —*Church at Home and Abroad.*

MISSION LITERATURE.

As an illustration of the important extent of the literary works of the various missions, it may be stated that the missionaries of the American Board alone have converted into written languages sixteen hitherto unwritten dialects, and have published in forty-six dialects about 2,300 writings of the most varied extent and contents. Among the publications of the society are eleven religious newspapers, in ten languages. These papers are supported mainly by native subscribers.

GIVING AND WITHHOLDING.

By giving, you reduce, perhaps, your earthly store. By withholding, you lessen your heavenly treasure. By helping, your purse may shrink, but your soul expands; your material means are reduced, but your spiritual state is improved. By declining to help, you may, perchance, enlarge your worldly possessions; but you contract your heart. You manage in that way, so you think, to be richer in dollars; but you become poorer in the golden currency of generosity, benevolence, and goodness, those inestimable virtues which will shine undimmed when all the wealth of this world shall have turned to dust.

Who would not rather be rich in character than possess boundless lucre? Who does not value a big heart far above a big purse? Who does not aspire to the dignity and joy of living for others in preference to the sordid misery inseparable from living for one's self? "Be ye therefore merciful, as your Father also is merciful." Or, as St. Matthew records the Saviour's language on this point, "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

And "remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive."—*E. J. Wolf.*

TRANSLATIONS OF THE HOLY SCRIPTURES.

PREBENDARY EDMONDS states that at the beginning of the present century the Bible had been translated into only fifty languages, and that ten of these at that time were dead languages.

According to the valuable summary prepared by Dr. Robert Needham Cust, in 1886, and given in his "Language Illustrated by Bible Translation," there were in that year of grace no less than 324 translations of the Holy Scriptures, in whole or in great part, in the various languages and dialects. They were divided, as to countries, as follows: Europe, 78; Asia, 105; Africa, 62; America, 38; Oceanica, 41. This is a remarkable showing of what has been done, and almost entirely by missionaries, during the present century in translating the Word of God into the various forms of human speech, and in enabling men generally to read in their own tongues the wonderful works of God. The whole Bible has now been translated into the Japanese, Siamese, Burmese, Singhalese, Persian and Turkish languages; into the written language and the various colloquials of China, the various languages of India, and the extensively used Arabic language; and also, in whole or in part, into the large number of the languages of Africa, America and Polynesia stated by Dr. Cust. It is believed that the translations which have been made would be able to reach three-fourths of the world that is yet non-Christian.

How precious to the converts in all fields has been the printed Word of God, as well as the oral teachings of the missionaries, and how doubly precious has the former been in countries like Madagascar, from which the missionaries formerly were driven out, and Uganda, from which they now are banished! During the twenty-six years that the missionaries were expelled from Madagascar, and the native converts were subjected to fierce persecution, the latter fed on the spiritual food of God's Word, and the Christians actually increased in number from 1,000 to 7,000.

The Rev. Dr. Edward W. Gilman, in a

paper on "The Power of the Printed Bible," which he read at the general missionary conference in London, said, in reference to Madagascar: "For a quarter of a century persecution raged, and 10,000 persons were sentenced to penalties of different kinds, including torture and death. Worship was held in secret; the Scriptures were buried for safety, and read only by stealth; and when the supply of printed Bibles failed, many busied themselves by copying out portions with the pen. Says Ellis, 'I brought home no memorials of the persecution in Madagascar more deeply affecting than some of these fragments of Scripture, worn, rent, fragile, and soiled by the dust of earth or the smoke in the thatch at times when they had been concealed, yet most carefully mended by drawing the rent pages together with fibres of bark, or having the margins of the leaves covered over with stronger paper.'"

ARCHDEACON KING'S DEFENCE OF THE CHINESE.

ARCHDEACON KING writes vigorously in the Australian *Missionary News* against the unjust treatment to which the Chinese are subjected in that country. He says that the hatred with which the Chinese are regarded by many is not because of the gambling and other vices of some of them, but on account of the industry and thrift of the generality of them, in which respects they are far superior to many of the whites in the colonies. Much of what they save is sent home to relieve an aged or indigent father or to gladden the heart of a widowed mother. He declares that the flagrant injustice of the action of the local authorities, and the hatred and oppression of the stranger by many of the people are a disgrace to their Christianity and civilization, and he says very truly that "the Christian Church can only regard the presence of the Chinese in our midst as a providential call to us to make known to them the blessings of the Gospel; and there is great encouragement to prosecute this duty in the real success which has attended the efforts, which—though grievously inadequate—have been already made in this direction."

Archdeacon King's words are just as applicable to this country as to Australia, and missions among the Chinese flourish in

New York and other of our cities as they do in Sydney and Melbourne. At a recent festival of the Chinese Sunday-school of the Rev. Dr. John Hall's church, the *New York Observer* says: "About forty young Chinamen were present, and all took part in the exercises, reading singly passages from the Scriptures, singing hymns in concert with great spirit, two of them making touching addresses in English. Mr. J. Stewart Happer addressed them in Chinese, with perfect fluency, to their evident gratification. There was a large audience present, and every one felt that the ends of the earth had been brought together by the powerful Name of Jesus."

NO INCONSIDERABLE RESULTS.

CANON LIDDON in a recent sermon in St. Paul's, London, on behalf of the Society for the Propagation of the Gospel, gave some illustrations of the work, at once civilizing and spiritual, which missions are carrying forward in all quarters of the globe. He said that "the certificate of this change is the admission of adult converts to Baptism; and when we read that—to take a few instances under the auspices of this society—forty-three converts were baptized in Phokoane, in Basutoland, and at Kalsapad, in Madras, the baptized Christians have increased in ten years from 779 to 2,514, or at Ramnad, in the same diocese, that 361 baptized Christians of fourteen years ago have now become 3,146, it is impossible to say that missions are followed by no considerable results."

AN OBLIGING INDIAN.

DR. C. A. WHITE, professor of paleontology in the Smithsonian Institution, relates this pleasing incident. Being in the Ute country a year or so ago, in pursuit of scientific facts, he found himself on one occasion encamped some fifty miles from Uintah Agency. Being desirous of sending a letter to his wife in Washington, he entrusted it to an Indian who, he learned by signs, was on his way to the agency. He was not sure that the Indian understood what he desired him to do with the letter, but took the risk of that. His wife received the letter, and was surprised at finding it postmarked Salt Lake City. The doctor afterward learned that the Indian arrived at the agency just after the mail had gone, and knowing that it would be a month before another mail

would be sent out he actually carried the letter to Salt Lake City, a distance of 225 miles, for this white man whom he had never met before, and whose name he did not know. Doubtless the Indian thought the letter of great importance, but where is the white man who would have done as much for his best friend, without the hope of reward or even thanks?—*Council Fire.*

THE ARABS OF EAST AFRICA.

MR. MACKAY, the most widely known of the missionaries who have labored in Uganda, has an article in the *Church Missionary Intelligencer*, in which he says: "We missionaries find the Arab our uncompromising enemy, ready to resort to the most unscrupulous means to rid the country of our presence." This was written before the very recent massacre by the Arabs of the Christians in Uganda and of some of the missionaries further south.

The distinguished African traveller, Lieutenant Wissman, in a late address before the Hamburg Geographical Society, stated that within the last few years a great change had taken place in the attitude of the Arabs in Africa toward Europeans. The threatening danger of European ascendancy has made them hostile, defiant and relentless. They declare boldly that the right to carry on the slave-trade belongs to them, and that they are determined to exercise it. They charged Lieutenant Wissman to inform the English on Lake Tanganyika that any attempt on their part to interfere with the traffic would bring war upon them. This famous traveller says he is convinced that war-like measures against the Arabs must be resorted to if a secure foundation is sought for the establishment of civilization in Africa.

Mr. Mackay says that most of the Arabs in east Africa are from Muscat, the capital of the province of Oman in Arabia, and he urges the establishment of Christian missions in this city and province.

THE LORD'S HANDMAIDENS.

If we can only get our girls to realize that from the soles of their feet to the crowns of their heads their bodies belong to Christ; that their feet belong to Him by the print of the nails on His, their hands by the wounds in His palms, their bright young faces by the crown of thorns which His

love bore for them in the prime of His manhood, their hearts by His heart, broken and pierced for them, their whole soul and body by the passion of His love poured out to win them to God—we shall have gained half the battle in getting them to be pure, modest, and brave handmaidens of the Lord. — From "St. Mary's" (a leaflet for Church girls) for April.

A WONDERFUL MAN.

A WRITER in the *Missionary* says: "Emin Pasha in Central Africa" is one of the most fascinating as well as valuable books relating to Africa; and a remarkable fact connected with it is, that though the author, so far as known, is not only alive, but in active service, he is not even aware of the existence of the volume. In the centre of his equatorial province Emin Pasha has been practically shut away from the world, and for years at a time he has received no communication from without. But he has nevertheless been able to send to his special friends, Professors Schweinfurth and Ratzel, and Doctors Felkin and Hartlaub, letters which have reached them, and which they feel to be of such value to the world that they have arranged and presented them in this comely volume of 547 pages. The journals cover the period from 1877 to April, 1887, although there are many gaps. The contributions to natural history contained in this volume would be sufficient to give fame to any man, but when we add to this the service of Emin Pasha as a military leader and governor, and his protracted and energetic efforts for the suppression of the slave-trade and the amelioration of the condition of the people of the equatorial province, we are constrained to admit that he is one of the most wonderful men of his time.

"It was in 1878 that Gordon made Emin governor of the equatorial province, and the new ruler immediately undertook to redeem the district from the domination of slave-traders. With great energy and patience he wrought until he had trained a native soldiery and had banished the slave-traders from the province; and in 1882 he was able to show a net profit through his administration of \$40,000 in place of the preceding annual deficit of not far from \$160,000. Regarding his administrative duties as of prime importance, he never suffered his

intense love for scientific investigations to interfere with his work as a ruler. While throughout these letters to his friends there is a singular mingling of records of his administration with accounts of the wonderful flora and fauna of the province, it is clear that his heart is first of all fixed upon securing good government for the people over whom he is placed. Dr. Hartlaub, referring to the zoological collections and observations which Emin Pasha has made, declares that they are astonishing in the highest degree. But they cannot be more astonishing than are the results of his administration among the people."

FRAGMENTS.

— The Moravians average twelve dollars a year *per capita* for Foreign Missions.

— A German, Mr. Ehlers, who lately visited East Africa, gave the Rev. Mr. Price \$200 for the Frere Town mission.

— The income of the Society for the Propagation of the Gospel for 1888, exceeded that for 1887 by more than \$140,000.

— The American Baptist Missionary Union calls for eighty men to fill vacancies and open new work in the various mission fields.

— There have been five colored Presbyters ordained in Virginia, and Church work among colored people is actively conducted at a large number of places.

— The Bible is translated and circulated in twenty-four versions among the North American Indians, and in ten versions among the aborigines of South America.

— Last year the United States gave only \$40,000 for education in Alaska, while Russia appropriated \$45,000 for the education of Russian children in that territory.

— Self-immolation by fire is still occasionally practised by Buddhist priests and others in China. By this they are supposed at once to become Buddhas, and attain to perfection.

— The Swedish missionary at Castle Garden, New York, estimates that 60,000 Swedes and Norwegians entered this country through Castle Garden during the twelve months to June last. He says there are 600 Swedish Lutheran congregations in America, comprising fully 125,000 members.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE April meeting of the diocesan officers with the Secretary of the Woman's Auxiliary will be held in Room 21, Bible House, New York, Thursday the 25th, at 10.30 A.M. All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

A JUNIOR AUXILIARY.

THE President of the Michigan Auxiliary writes: "We hold a meeting to-day (March 20th) of all the women interested in the children's societies, and are about to organize into a junior branch with their own president, secretary, etc., to report through our older Branch at each annual meeting.

"We held a meeting in February, and had two hundred children, but are now looking forward to a better one, some morning in Easter Week."

SOUTH DAKOTA.

THE WOMAN'S AUXILIARY OF HOLY FELLOWSHIP CHAPEL, YANKTON AGENCY.

TO-DAY we had a full attendance at the Woman's Auxiliary, as the missionary boxes were to be opened. After the service one of the women was appointed to call the names and open the boxes as they were brought to the table. Two others counted the money, and another closed the boxes and announced the amount each had in it, setting the sum down in a book kept for the purpose. As soon as the cover was glued on, the box was returned to the holder.

When the counting was finished, a few remarks were made about the four branches of the work, Foreign, Domestic, Colored, and Indian. Schools, orphanages, preaching and visiting were spoken of. Remarks were then made by the members.

The President said she really knew very little about the work that was being done in different places, but she was interested in all. Miss Carter, when she was here, told us about the Chinese and their throwing away their little girl babies and leaving them to die. She would like to do some-

thing to help the Orphanage for these little ones. While she talked she held in her arms her own sleeping babe, a sweet little girl about a year old. She spoke also of the needy whites in our own land, and said she would like the money divided between these two.

Another said she would like to help all, but as the sum would be so small if divided into four parts she thought the suggestion made by their president was the best.

Another spoke for the whites in our country who were poor and not able to supply a minister for themselves. One or two others spoke, approving what had been said, and adding to the same effect.

A resolution was then offered to divide the money equally between the Chinese Orphanage and the Domestic field, and put to vote. It was carried unanimously.

The oldest member, one who had formerly been the chief of a heathen dance club, said that she was much pleased that a part of the money was going to China. They themselves were formerly in heathen darkness, but the light of God's love and truth had

been brought to them, and it was proper that they should now remember those who were still in darkness and try to help them.

Refreshments of coffee, rolls and apples

were served and thus ended what was to us a very interesting gathering.

SECRETARY WOMAN'S AUXILIARY,
NIOBRARA DEANERY.

CHINA.

THE OPENING OF THE NEW ST. MARY'S, SHANGHAI.

Mrs. POTT writes on January 15th, "At the Bishop's suggestion we had the opening service for the new school on Christmas night.

"It began at seven o'clock. All the missionaries in the Compound were present, and some guests, both foreign and Chinese, beside the school-girls and the orphans. Some of the orphans joined in the Christmas carols and sang very sweetly. They all stood in a row, and when saying the prayer they all knelt with their little hands folded and eyes shut, which enough to make us grown people to feel that we were nearer to the Throne of the Almighty, they were so quiet and good. After the service, while the gentlemen were lighting the candles in next room, three little girls sang two carols in English, the 'Waken Christian Children' and 'Deep the Gloom.' Then the next room door was opened and all the children marched in and stood around the tree, and sang, 'Gather around the Christmas Tree.' Then followed the distribution of their presents and refreshments, ending with firework and crackers.

"And now allow me to express a few words of thanks to all the donors who kindly contributed the Christmas boxes. If they were present at the distribution of their gifts they would certainly feel happy for what they did. To see all the bright faces receiving their gifts with such a happy and contented manner; especially things for the orphans, such as dolls, scrap-books, knitted reins and some other toys. These things amused them very much. Even when they were sick some of them used to call out for their dolls and claimed them for comfort, and now they feel so proud that they have a play-room; when any one visits them they want to show them their play-room.

"Now the orphanage is enlarged, it could accommodate at least forty children and that is the number that we hope to have, if we only could get equal number of the supporters. Should we Christian people see and hear these poor, rejected and even

outcast little girls, and not stretch out our hands to save them? I think the Church ought to show in this work the great love of our Heavenly Father. As it says in the Psalm, "When my father and mother forsake me, the Lord taketh me up." And we all looking forward to these orphans growing up to be entire Christians, pure and simple, as they ought to be, not half mixed with heathen idea; because once they come to us they never return to their homes again. Some parents do come see their children, under certain circumstances they are allowed to. But that is quite a different thing from a child going home; for if a mother or father comes here they can't have a least bit of influence over their child.

"I have four little ones on hand, but afraid to put them on the list of the supporters for fear I might give you the names, etc., by this mail, and the next would probably bring you the news of their death, so I will give one to the superintendent of Trinity Church Sunday-school when they are growing little older. It is just the season now for receiving them, as they always come in winter more than in any other season. If none of the supporters withdraw, according to the list you sent me last year, I can easily fill them up.

"The new school is very grand in comparison with the old one, and the chapel is larger and nicer, too; the only complaint is lacking a good organ in it. Mrs. Mathews has very kindly taken up the music for English service at six o'clock on Sunday evening. During winter we have this service in St. Mary's Chapel but in summer it is held in the big church. Miss Dodson has kindly taken a class in St. Mary's, teaching them English.

"Again I thank very heartily to all the kind friends who kindly remembered our orphans."

THE WOMAN'S HOSPITAL IN WUCHANG.

Dr. Haslep writes, February 4th, 1889:

"Before you receive this, unless winds unfavorable arise, the Woman's Hospital in

Wuchang will have had its first spring opening. Can those interested conceive, I wonder—wonder and doubt very much—what that means to the M.D. in charge. She must be doctor and druggist, must train her nurses and assistants of whatever degree, for, of course, the work is entirely new to all, and our ways as strange and queer to them as theirs to us. It is more difficult in a woman's hospital than a man's, for the reason that a well-educated Chinese woman is one of the rarest things we see, and of course the less intelligence the more difficult the teacher's task. Cleanliness and exactness are as foreign to most as the foreign ways, so a general overseer's work must be added. With all this you can readily believe that, with no other foreign physician in the entire city, no foreign assistant, no skilled assistant foreign or native, no trained helpers, a partially understood language, and one so full of dialects that it is hard or impossible for the natives themselves to understand those who come from another province or

from the country, it will be a relief when the opening is over.

"But think of the after-work, with only one assistant with knowledge, Miss Wong! In most work, but especially in medicine, theory and practice, like knowledge and wisdom, far from being one, have oftentimes no connection; and no matter how well one has studied the manner in which to give chloroform, for example, to administer it, when one has never administered it or seen it administered, does not put the doctor who is operating, in a perfectly confident frame of mind.

"Now to a question: Will it be possible to have enough sympathy materialize into dollars, to hire me a foreign helper, who, though untrained, can understand how to see that orders are fulfilled? I only desire to hire her from month to month, as circumstances show best. Her actual expenses can come within \$25 a month, omitting dress. Whatever over that you think well would be gratefully received."

JAPAN.

A COUNTRY TRIP NEAR OSAKA.

MISS MAILES writes, November 9th, 1888, "I think I wrote you that I was unable to go to the out-stations for want of money. The Christians wrote, urging me to go, and when they found that I did not go in answer to their letters, they sent messengers, but I could not go without money. When the specials came in September I left for Nara.

"I was there three days, had classes for women and children, visited the Christians and those interested in Christianity, visited the school and talked to the pupils. The evening before we left we thought that we would rest so as to prepare for our journey the next day, but found that two Christian men had spent the afternoon (while we were having a class in the church) in going from house to house inviting the people to come to the hotel in the evening to hear of Christianity. Sixteen gathered, and my helper made a very nice address from the words, 'Who for the joy that was set before Him endured the cross, despising the shame.' The people were very much impressed.

"The next day we left for Tawaramoto, and the same evening we had a congregation of forty-six. At my request my helper

made the same address that she had made the night before at Nara.

"The next morning was spent in going from house to house. In the afternoon we left for Kudara, where we spent two days. The first night addressed a congregation of 150. The people were very quiet, and listened attentively. The next day being Sunday, there was Morning Prayer with sermon by the catechist. I don't know that I ever enjoyed a Japanese service so much. The Christians are simple country people and very much in earnest. We spent some time after service in talking with them. I was very much interested in a young man who wanted to become a Christian. He asked me if Christians should wear clothes. If they were obliged to wear clothes he could not become a Christian, for it was impossible during the hot weather to keep himself clothed. He has found that he could do it, and has since been baptized. Very often I have been asked that question about clothing. The women come naked to the waist, the men with only a strip of cloth around their loins, the children naked.

"During the afternoon we practised a few of the church hymns. In the evening

we again had service; my helper and I addressed 200. A large number stayed after the service to talk with us. It was after twelve o'clock when we returned to our stopping-place. I say stopping-place for there was no hotel, and we were obliged to stop at a very dirty farm-house—had one small room, not large enough for a bed, for both of us.

"Monday we left for Takada where we addressed 300. It was very noisy. The Buddhist temple is opposite our preaching-place, and they had preaching the same evening. The people left them and came to us, which made the priests very angry. For a time we were obliged to have a policeman. When I began to speak they were worse than before. They tried in every way to silence me, but they did not succeed in doing so. I went right on until I had finished what I had to say. The catechist said that the priests thought if they could silence me the natives would be afraid to speak. When they found that their noise would not stop us, they politely said, 'Will you please stop?'

"Tuesday we went to Yagi, where the Christians had hired the theatre for us to speak in. We addressed a congregation of 800. The place was packed; we were obliged to lock the doors to keep others from coming in. The Christians saw it was dangerous. The people were very quiet and listened attentively.

"Wednesday we went to Kayano where we had 200.

"Thursday we were invited by a rich gentleman at Hananouchi to speak in his house. He invited the people around the village, and 180 gathered to hear.

"Friday night we went to Jmai. There were something over 200 present. We were interrupted every now and then by 'Hear, hear, no! no!' in English.

"Saturday we returned to Takada. I had promised to spend Sunday with the Christians there. Sunday morning I addressed them. In the afternoon I again addressed the Christians. After that I talked some time with a sick man, and in the evening I again addressed a large congregation. Before I had finished my throat was very tired.

"Early Monday morning left for Osaka. I was so glad to get home to get proper food, for I had lived nearly all the time on

Japanese food, and my back ached from sitting upon the floor. Speaking every night for nearly two weeks in the Japanese language is rather trying, and I was thoroughly tired."

CHURCHES AND CHURCH FURNISHINGS, AND TRANSLATIONS.

The Rev. T. S. Tyng writes, January 11th, 1889:

"I have one or two wants which I am going to set before you in the hope that something good may come of it. One is \$100 or so for church furnishing. The congregations under my charge, with one exception, are worshipping in ordinary Japanese houses, temporarily fitted up for the purpose, and their chancel arrangements, to speak euphemistically, are of the most primitive kind. I do not like to use for the celebration of the Holy Communion a rough pine table covered with a dirty cloth, yet I am often obliged to do it, for the people themselves do not see the necessity of something better as clearly as you or I would; and they have, besides, other claims upon their small resources, while I have not the means to make the needed improvements.

"My next want is a considerably larger one, say about \$1,000 to aid in the building of small churches. Kind friends at home have provided Mr. McKim with funds for this purpose, and several new churches, one about completed, will be the result. I am daily expecting applications from my people to do for them as Mr. McKim has done, that is, give them a certain proportion of the amount needed if they will provide the rest. If such applications should come now I could only answer, I have not the money to give. I should like to give a very different answer if it were possible.

"Perhaps these two will already be more than I ought to ask, but I *should* like also a little money for preparing and publishing translations of Church books, George Herbert's 'Priest to the Temple' being the first one that I have in mind.

"I fear this letter will remind you very strongly of the daughters of the horse-leech, but these desires in my heart seemed to have reached a point when they 'must out,' and I know that, if you cannot do anything else, you will at least have a kindly sympathy with me."

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 February 1st, to March 1st, 1889.

*Lenten and Easter Offerings.

<p>ALABAMA—\$33.00</p> <p><i>Greensboro</i>—St. Paul's S. S., "The Gleaners," Foreign 3 00</p> <p><i>Hale Co.</i>—"A Pilgrim," Sp. for Sister Eliza, \$10; Sp. for Bishop Walker's Girls' School, \$20..... 30 00</p> <p>ALBANY—\$318.80</p> <p><i>Albany</i>—Misses Mary and Helen F. Miller, through Wo. Aux., Foreign..... 10 00</p> <p>St. Peter's, through Wo. Aux., for Bible reader in Japan, \$20; Sp. for Miss Carter, Japan, \$45 65 00</p> <p>All Saints', through Wo. Aux., for Bible reader in Japan..... 10 03</p> <p>Grace, through Wo. Aux., for Bible reader in Japan..... 5 00</p> <p>St. Paul's, through Wo. Aux., for Bible reader in Japan..... 10 00</p> <p>Wo. Aux., for Bible reader in Japan..... 5 00</p> <p><i>Amsterdam</i>—St. Ann's, General 5 23</p> <p><i>Ashland</i>—Trinity Church, Domestic..... 1 09</p> <p><i>Cherry Valley</i>—Mrs. L. W. Cox, Sp. for Rev. S. C. Partridge, for sufferers from floods in China..... 25 00</p> <p><i>Cohoes</i>—St. John's, Domestic..... 11 63</p> <p><i>Green Island</i>—St. Mark's, Foreign..... 13 47</p> <p><i>Hudson</i>—Christ Church, Colored..... 12 00</p> <p><i>Ilion</i>—St. Augustine's, Domestic, \$4; Foreign, \$4..... 8 00</p> <p><i>Keene Valley</i>—Private Chapel, Rev. George W. DuBois, Sp. for famine sufferers, Province of Shantung, China..... 10 00</p> <p><i>Kinderhook</i>—St. Paul's, for Rev. S. C. Partridge's work, China, \$5; Foreign, \$12.04..... 17 04</p> <p><i>Lansingburgh</i>—"E." Foreign..... 13 25</p> <p><i>Lebanon Springs</i>—Church of Our Saviour, Foreign..... 7 25</p> <p><i>Little Falls</i>—Emmanuel Church, Foreign..... 9 42</p> <p><i>Palenville</i>—Gloria Dei Mission, Foreign..... 5 00</p> <p><i>Port Henry</i>—Christ Church S. S., Domestic, \$5.21; Foreign, \$3.19..... 8 40</p> <p><i>Schaghticoke</i>—Trinity Church, Foreign..... 4 17</p> <p><i>Schenicus</i>—Church of the Holy Spirit, Domestic..... 5 75</p> <p><i>Troy</i>—Christ Church, Foreign..... 27 10</p> <p><i>Waterford</i>—Grace, Domestic, \$20; Foreign, \$10..... 30 00</p>	<p>CENTRAL PENNSYLVANIA—\$362.30</p> <p><i>Allentown</i>—Grace, Foreign..... 11 25</p> <p><i>Ashland</i>—St. John's, Foreign..... 20 55</p> <p><i>Bethlehem</i>—Trinity Church, Systematic Offering, General..... 69 88</p> <p><i>Centralia</i>—Holy Trinity Church, Foreign..... 2 72</p> <p><i>Chambersburg</i>—Trinity Church, Colored, of which "B.," \$1..... 6 09</p> <p><i>Cole's Creek</i>—St. Gabriel's, Africa..... 2 00</p> <p><i>Harrisburg</i>—St. Paul's S. S., Sp. for scholarship in Utah..... 40 00</p> <p><i>Lewistown</i>—St. Mark's, Domestic and Foreign..... 11 00</p> <p><i>Paradise</i>—All Saints', Foreign..... 3 70</p> <p><i>South Bethlehem</i>—Church of the Nativity, Foreign..... 162 42</p> <p><i>Stroudsburg</i>—Girls' Home Mission Circle, for "Bessie" scholarship, St. John's School, South Dakota..... 20 00</p> <p><i>Wellsboro</i>—St. Paul's S. S., Foreign..... 12 69</p> <p>CHICAGO—\$149.85</p> <p><i>Chicago</i>—Grace, Domestic and Foreign..... 127 87</p> <p>St. James', Foreign..... 10 00</p> <p><i>Ottawa</i>—Christ Church, Foreign..... 11 98</p> <p>COLORADO—\$2.73</p> <p><i>Littleton</i>—St. Paul's, Foreign..... 2 00</p> <p><i>Longmont</i>—St. Stephen's, Colored..... 73</p> <p>CONNECTICUT—\$1,050.90</p> <p><i>Branford</i>—Trinity Church, Domestic..... 8 60</p> <p><i>Bridgeport</i>—St. John's, Foreign..... 52 67</p> <p>St. Paul's Guild, White Cross Chapter, General..... 3 00</p> <p><i>Brookfield</i>—St. Paul's, Foreign..... 13 78</p> <p><i>Danielsonville</i>—St. Alban's, Domestic, \$4; Foreign, \$1.46..... 5 46</p> <p><i>East Haddam</i>—St. Stephen's, Domestic..... 10 70</p> <p><i>East Hartford</i>—St. John's, General..... 30 20</p> <p><i>Essex</i>—St. John's, General..... 25 00</p> <p><i>Greenwich</i>—Christ Church, \$68.85; S. S., \$10, Foreign..... 78 85</p> <p>Mite Chests, No. 15 315, \$3; No. 1,663, \$2; No. 7,595, \$4, General..... 12 09</p> <p><i>Hartford</i>—St. John's, Domestic..... 77 00</p> <p>Trinity College Chapel, Foreign..... 28 71</p> <p>Church of the Good Shepherd, Domestic, \$34.45; Indian, \$34.43; Foreign, \$46.15; Sp. for Bishop Talbot's work, \$1..... 115 65</p> <p><i>Hebron</i>—St. Peter's, Domestic and Foreign..... 9 00</p> <p><i>Meriden</i>—St. Andrew's, Foreign..... 1 00</p> <p><i>Middletown</i>—Christ Church, General..... 20 00</p> <p>Holy Trinity Church, Foreign, \$18; Bishop Ferguson's work, Africa, \$1; Bishop Williams' work, Japan, \$3..... 24 00</p> <p><i>New Britain</i>—St. Mark's, Domestic and Foreign..... 25 66</p> <p><i>New Haven</i>—St. John's, Domestic..... 3 00</p> <p>St. Paul's, Domestic..... 81 00</p> <p>Trinity Church, Foreign..... 251 42</p> <p><i>New London</i>—St. James', Domestic..... 9 18</p> <p><i>Norwalk</i>—St. Paul's, Foreign..... 29 85</p> <p>"W. C. M.," Domestic, \$10; Foreign, \$10..... 20 00</p> <p><i>Norwich</i>—Trinity Church, Foreign..... 27 48</p>
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<i>Sharon</i> —Christ Church, Colored, \$10; Foreign, \$15.....	25 00	<i>Des Moines</i> —St. Paul's, Domestic, \$27.36; Foreign, \$27.35.....	54 71
<i>Thomaston</i> —Trinity Church, Domestic.....	24 00	<i>Waterloo</i> —St. Mark's, Colored.....	2 06
<i>Washington</i> —St. John's, Foreign.....	14 00		
<i>Westville</i> —St. James' S. S.†.....		KANSAS—\$4.37	
<i>Windsor</i> —Grace, Foreign.....	11 60	<i>Emporia</i> —St. Andrew's, Foreign.....	4 37
<i>Woodbury</i> —St. Paul's, Foreign.....	5 66		
<i>Yantic</i> —Grace, Domestic, \$5.61; China, \$2.90.....	8 51	KENTUCKY—\$234.59	
DELAWARE—\$112.93		<i>Bowling Green</i> —Christ Church, "A Friend," Colored.....	1 00
<i>Middletown</i> —St. Anne's, Domestic, \$22; Colored, \$12.45; Indian, \$8.16.....	42 61	<i>Covington</i> —Trinity Church, Foreign.....	35 09
<i>Wilmington</i> —St. Andrew's, Foreign, \$50; Sp. for Mission House, Hankow, China, \$20.32.....	70 32	<i>Louisville</i> —St. Andrew's, Wo. Aux., for salary of Mrs. Dennis, Cape Palmas, Africa.....	75 00
		St. John's, Foreign.....	8 50
		St. Paul's S. S., for "Nos. 1 and 2" scholarships, St. John's School, Cape Mount, Africa.....	50 00
		Bishop Dudley, for "Bishop Patteson" scholarship, Bishop Boene Memorial School, Wuchang, China, \$40; "John M. Norton" scholarship, St. John's School, Cape Mount, Africa, \$25.....	65 00
EAST CAROLINA—\$9.18			
<i>Beaufort Co.</i> —Zion, Domestic, \$1; Foreign, \$1.....	2 00	LONG ISLAND—\$2,082.20	
<i>New Berne</i> —St. Cyprian's, Colored, \$3.90; Foreign, \$2.....	5 90	<i>Astoria</i> —St. George's, Foreign.....	30 05
<i>Rock Fish</i> —Christ Church, Domestic.....	1 28	<i>Brooklyn</i> —Christ Church, Domestic, \$50; Foreign, \$50; Sp. for Rev. S. C. Partridge, China, \$25.....	125 00
		(E. D.)—Christ Church, Foreign.....	31 84
		(South)—Christ Chapel, Sp. for Rev. Wm. E. Nies, Anaconda, Montana.....	25 00
EASTON—\$14.65		(Heights)—Grace, Domestic, \$575; Africa, \$3; China, \$25; Japan, \$10; school at Athens, Greece, \$55; Foreign, \$335; Sp. for school at Ogden, Utah, \$80; Sp. for Nebraska, \$75; Sp. for Bishop Walker, \$27.50; Sp. for Bishop Paddock, \$135; Sp. for Cathedral at Fond du Lac, Wis., \$15; Sp. for Rev. Harry Cassil, Calvert, Texas, \$5; Sp. for church at Phoenix, Arizona, \$60; Sp. for New Mexico and Arizona, \$27; Sp. for Alaska, \$10.....	1,437 50
<i>Centreville</i> —St. Paul's, \$2; "Mrs. J. M. C.," \$1; Domestic and Foreign.....	3 00	St. Ann's, Ladies' Mission Aid Committee, Foreign, \$303; Africa, \$3; China, \$3; Japan, \$3; Haiti, \$3.....	315 00
<i>Somerset Co. (Somerset)</i> —Rev. J. Martin, General.....	1 00	St. James', Mrs. Galpin, Domestic.....	15 00
<i>Tabbot Co.</i> —Whitemarsh Parish, General.....	9 15	"S. C. M.," Domestic, \$5; Foreign, \$5.....	10 00
<i>Worcester Co.</i> —All Hallows', Wo. Aux., Sp. for famine sufferers, China.....	1 50	St. John's Chapel, Church Charity Foundation, Domestic, \$5; Sp. for building of Rev. Mr. Nies' church, Anaconda, Montana.....	12 31
		Chauncey C. Low, Sp. for Dr. Holly's dispensary.....	50 00
FLORIDA—\$54.88		<i>Great Neck</i> —All Saints', Miss Ellen King, Sp. for Rev. S. C. Partridge, for sufferers from floods in China, \$10; Sp. for missionary in charge of the Colored work, Wilmington, East Carolina, \$10.....	20 00
<i>Crescent City</i> —Mrs. D. W. Burton, General	4 00	<i>Newtown</i> —St. James', Mite Chests, Domestic.....	6 50
<i>Fernandina</i> —St. Peter's, General.....	12 21	<i>Sag Harbor</i> —Christ Church, Foreign.....	4 00
<i>Key West</i> —St. Paul's, Domestic and Foreign.....	21 00		
<i>Lane Park</i> —St. Edward's Mission, General.	2 67		
<i>Maitland</i> —Church of the Good Shepherd, Foreign.....	5 00		
<i>Ocala</i> —Grace, Domestic, \$5; Foreign, \$3.....	10 00		
		MARYLAND—\$3,887.26	
FOND DU LAC—\$1.00		<i>Baltimore</i> —Christ Church, Japan, \$200; Foreign, \$150; S. S., Domestic, \$195; "Howard" scholarship, St. Paul's School, Yankton Agency, South Dakota, \$60; "Christ Church S. S." scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; Sp. for St. Mark's School, Salt Lake City, Utah, \$40.....	685 00
<i>Duck Creek</i> —St. Paul's, Foreign.....	1 00	Emmanuel Church, for Bible reader in Japan, \$18.17; Foreign, \$3; through Wo. Aux., Domestic, \$220.50; for Bible reader in Japan, \$25; Foreign, \$56.50.....	323 17
		Memorial, Domestic and Foreign.....	04 62
GEORGIA—\$284.36		Mount Calvary, Domestic, \$5; Colored, \$2; Foreign, \$2; "Joseph Richey Memorial" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; Sp. for Rev. O. H. Murphy, for church at Crisfield, Md., \$35; Sp. for Rev. C. H. Thompson, New Orleans, La., for church building, \$20.....	94 00
<i>Atlanta</i> —St. Luke's Cathedral, Foreign.....	47 89	St. Barnabas', Domestic, \$139.58; through Indian Aid Association, for Miss Ives' salary, \$15; Foreign, \$110.21.....	204 79
St. Philip's, Domestic, \$11.60; Foreign, \$15.30.....	26 90		
<i>Brunswick</i> —St. Mark's, Foreign.....	9 57		
<i>Marietta</i> —St. James', Domestic, \$20; Foreign, \$10.....	30 00		
<i>Savannah</i> —Rev. C. Newell, U. S. N., Colored.....	50 00		
Mrs. E. L. W. Clinch, for "Waldburg" scholarship, St. Mary's School, South Dakota.....	60 00		
"H. C.," for "The Refuge" scholarship, St. John's School, South Dakota.....	60 00		
INDIANA—\$102.93			
<i>Indianapolis</i> —Christ Church, Colored.....	11 85		
Grace, Colored.....	11 52		
St. Paul's, Colored, \$37.56; Branch Wo. Aux., General, \$12; Sp. for scholarship in Utah, \$10.....	59 56		
Major W. P. Gould, U. S. A., Colored.....	20 00		
IOWA—\$132.95			
<i>Burlington</i> —Christ Church, Foreign, \$3; Woman's Missionary Society, Sp. for Bishop Walker's work, \$10; Ministering Children's League, through Wo. Aux., for scholarship in Bishop Boone Memorial School, Wuchang, China, \$40; Sp. for Wuchang, China, at discretion of Rev. S. C. Partridge, \$2; Mrs. L. I. Roads, Sp. for sufferers from floods in China, \$5.....	63 00		
<i>Davenport</i> —The Cathedral, Foreign.....	12 64		

†\$5 acknowledged in March SPIRIT of MISSIONS, Special for organ for Rev. F. L. H. Pott, China, from All Saints' S. S., New Haven, Conn., through Wo. Aux., should have been St. James' S. S., Westville, Conn.

St. Bartholomew's, Domestic and Foreign, \$57.19; Sp. Rev. J. J. Smead, toward building church at Pulaski, Va., \$17; Sp. for Rev. O. H. Murphy, toward building church at Crisfield, Md., \$10.	84 19	St. John's Memorial, Wo. Aux., for Rev. P. C. Zotom's salary, \$6; "George Zabriskie Gray" scholarship, St. Paul's School, South Dakota, \$60; "A Member," Sp. for clergyman in Kansas, \$5.	71 00
St. George's, Domestic, \$3.20; Foreign, \$3.21	6 41	<i>Chestnut Hill</i> —St. Andrew's, Foreign.....	11 00
St. Peter's, "Willing Hands," Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	20 00	<i>Chicopee</i> —Grace, Foreign.....	8 76
Mr. James Flynn, Foreign.....	50 00	<i>Dedham</i> —Miss Philomena Hunt, General... Church of the Good Shepherd S. S., for "Good Shepherd" scholarship, Emma Jones School, Shanghai, China.....	10 00
Indian Aid Association, for Miss Ives' salary.....	10 00	<i>Fall River</i> —St. James', Foreign.....	4 85
<i>Baltimore Co. (Towsontown)</i> —Trinity Church S. S., for "Rev. Dr. Hoff" (In Memoriam) scholarship, Hope School, Springfield, South Dakota.....	60 00	<i>Fitchburg</i> —Christ Church, Ministering Children's League, for support of Bible reader in Japan, \$60; S. S., Foreign, \$6.07.....	66 07
<i>District of Columbia (Washington)</i> —Epiphany, for Indian Mission, South Dakota, \$5; Africa, \$217.69; Japan, \$217.69; General, \$788.86; Sp. for Old Catholic mission, Little Sturgeon, Wis., \$25; Sp. for mission at Pulaski, Va., \$10; Sp. for mission under Rev. O. H. Murphy, Upper Fairmount, Md., \$25.....	1,289 24	<i>Ipswich</i> —Ascension, Foreign.....	11 25
St. John's, Domestic, \$687.55; Sp. for Rev. Mr. Deal, Franklin, N. C., \$5; Sp. for Bishop Holly's Memorial Building Fund, \$25.....	717 55	<i>Lawrence</i> —Grace, Foreign.....	15 00
(<i>Georgetown</i>)—St. John's, Domestic, \$100; Foreign, \$50.....	150 00	<i>Linden</i> —St. Luke's S. S., for "Bishop Hannington" scholarship, St. John's School, Cape Mount, Africa.....	25 00
<i>Frederick Co. (Frederick)</i> —All Saints', General.....	5 00	<i>Longwood</i> —Church of Our Saviour, Wo. Aux., Sp. for Sister Eliza's salary, \$2.50; Sp. for missionary in Montana, \$2.50.....	5 00
<i>Washington Co. (Hagerstown)</i> —St. John's, Foreign, \$33.29; "A Thank Offering," Colored, \$5.....	38 29	<i>Lowell</i> —Miss Edson, Mite Boxes, General... <i>Malden</i> —St. Paul's, Domestic and Foreign... <i>Marblehead</i> —St. Michael's, Foreign.....	15 50 17 26 56 00
<i>Miscellaneous</i> —Maryland and Bishop Pinckney Guilds, Sp. for "Faith and Hope," St. Mary's Orphanage, Shanghai, China.....	25 00	<i>Medford</i> —Grace, Domestic, \$13.50; Foreign, \$12.....	25 50
MASSACHUSETTS—\$1,558.18		<i>Nantucket</i> —St. Paul's, Domestic and Foreign.....	5 88
<i>Boston</i> —Church of the Good Shepherd, Wo. Aux., for Eliza F. Drury Memorial Station, Africa, \$18.25; Sp. for Foreign Missionaries' Insurance Fund, \$20.....	38 25	<i>New Bedford</i> —Grace, Foreign.....	61 95
(<i>South</i>)—Grace, Domestic, \$100; Foreign, \$5.44.....	105 44	<i>Newton</i> —Grace, Wo. Aux., Sp. for missionary in Montana.....	20 00
(<i>Charlestown</i>)—St. John's, Africa, \$5; Foreign, \$56.10.....	61 10	"Mrs. S. H. C.," Wo. Aux., for Mrs. Payne's salary.....	10 00
(<i>Jamaica Plain</i>)—St. John's, Foreign.....	51 42	(<i>Lover Falls</i>)—St. Mary's, Foreign, \$24; Wo. Aux., Indian, \$2.....	26 00
(<i>Roxbury</i>)—St. John's, "A Member," Wo. Aux., for salary of Rev. P. C. Zotom.....	2 00	<i>Salem</i> —Grace, Foreign.....	38 50
St. John Evangelists', "A Member," Wo. Aux., Indian.....	5 00	St. Peter's, Domestic, \$75; Foreign, \$43.85	118 85
(<i>Dorchester</i>)—St. Mary's, Wo. Aux., for Mrs. Payne's salary, \$3.50; Indian, \$1.....	4 50	<i>Sheffield</i> —Christ Church, Foreign.....	1 25
(<i>South</i>)—St. Matthew's, General.....	10 80	<i>Southboro</i> —St. Mark's School, Wo. Aux., Sp. for scholarship, St. Mark's School, Utah.....	40 00
St. Paul's, Wo. Aux., for Rev. P. C. Zotom's salary, \$5; Mrs. Payne's salary, \$20; "A Member," Domestic, \$25.41; "A Member," for Mrs. Brierley's girls' school, Cape Mount, Africa, \$5; St. Agnes' School, Tokio, Japan, \$5; St. Margaret's School, Tokio, Japan, \$5; "Bishop Manton Eastburn Memorial" scholarship, St. Paul's School, Tokio, Japan, \$40; "A Member," Sp. for missionary in Montana, \$5; Sp. for Sister Eliza's salary, \$5; Sp. for Bishop Spalding, for church building, \$30; Sp. for Cuba, \$5; Sp. for St. Helen's Hall, Portland, Oregon, \$5; Sp. for Rev. Mr. Williams' work, Colorado, \$15.....	160 41	<i>Springfield</i> —Christ Church, General.....	3 00
Trinity Church, Young Men's Bible-class, for "Trinity" scholarship, St. Mary's School, South Dakota, \$60; "A Member," Wo. Aux., Sp. for education of missionary's daughter in North Carolina, \$25.....	85 00	<i>Stockbridge</i> —"B.," for "Agnes Elizabeth Jones" scholarship, St. John's School, South Dakota.....	60 00
<i>Cambridge</i> —Christ Church, Foreign, \$10; Wo. Aux., Sp. for insurance dues of Rev. T. S. Tyng, \$12.50.....	22 50	<i>Van Deusenville</i> —Trinity Church, Foreign	2 15
(<i>North</i>)—St. James', "A Member, In Memoriam," Domestic, \$100; Foreign, \$100; Wo. Aux., for Eliza F. Drury Memorial Station, Africa, \$5; Sp. for photographic outfit for Dr. Tucker, Africa, \$5.....	210 00	<i>Wakefield</i> —Emmanuel Church, Wo. Aux., Sp. for missionary in Montana, \$1; Sp. for Sister Eliza's salary, \$1.....	2 00
		<i>Miscellaneous</i> —Members of Dakota League and other friends, Wo. Aux., for "Grace H. Hamlen Memorial" scholarship, St. Mary's School, South Dakota.....	60 00
		MICHIGAN—\$409.03	
		<i>Ann Arbor</i> —St. Andrew's, Wo. Aux., for Miss Riddick's salary.....	5 00
		<i>Detroit</i> —St. John's, Foreign, \$100; Sp. for Bishop Worthington, Nebraska, \$100; "D. H.," Domestic, \$5; "M. D. H.," Foreign, \$5; "D. H.," Foreign, \$5.....	215 00
		St. Mary's Mission, Domestic, \$4.23; Foreign, \$5.52.....	9 75
		St. Matthew's, Domestic.....	5 00
		St. Paul's, Wo. Aux., Sp. for Rev. W. A. Fair, Africa.....	50 00
		Mrs. Myall, Wo. Aux., Sp. for Rev. W. A. Fair, Africa.....	5 00
		<i>Ishpeming</i> —Grace, Domestic.....	10 00
		<i>Jackson</i> —St. Paul's, Domestic, \$41; Foreign, \$41.....	82 00
		<i>Monroe</i> —Trinity Church, Colored.....	6 25
		<i>Ypsilanti</i> —St. Luke's, Foreign, \$16.03; Wo. Aux., for Miss Riddick's salary, \$5.....	21 03
		MILWAUKEE—\$33.88	
		<i>Alderley</i> —St. Paul's, Colored, \$1; Sp. for sufferers from floods in China, \$1.....	2 00
		<i>Burlington</i> —St. John's, Foreign.....	57
		<i>Delavan</i> —Christ Church S. S., Colored.....	10 76
		<i>Elkhorn</i> —St. John's, Foreign.....	2 92
		<i>Hudson</i> —St. Paul's, Domestic.....	1 00
		<i>Kenosha</i> —St. Matthew's, Domestic.....	15 05
		<i>Rochester</i> —Mission, Foreign.....	1 08
		<i>Springfield</i> —St. John's, Foreign.....	50

MINNESOTA—\$22.20	
Benson—Christ Church, Foreign.....	4 00
Minneapolis—St. Andrew's, General.....	2 30
Richwood—Holy Apostles', Japan.....	8 73
White Earth—St. Columba, China.....	7 17
MISSOURI—\$115.65	
Brookfield—Grace, Foreign.....	3 05
Kirkwood—Grace, Foreign.....	30 00
Louisiana—Calvary, Foreign.....	3 80
St. Joseph—Holy Trinity Church, Foreign.....	1 00
St. Louis—Christ Church, Foreign, \$53.80; S. S., Foreign, \$10.....	63 80
Mt. Calvary, Young People's Society of Christian Endeavor, for Japan.....	10 00
Palmyra—St. Paul's S. S., In Memoriam, Mrs. Scheetz, Foreign.....	4 00
NEBRASKA—\$90.40	
Kearney—St. Luke's, Domestic and For- eign.....	8 83
Omaha—All Saints', Foreign.....	29 43
St. John's, Foreign, \$6.55; S. S.* General, \$15.59.....	52 14
NEWARK—\$357.46	
Bergen Point—Trinity Church, Foreign.....	104 69
Bloomfield—Christ Church, Domestic and Foreign.....	20 41
Englewood—St. Paul's, St. Agnes' Club, Wo. Aux., Sp. for books for school, Reno, Nevada.....	10 00
Jersey City (Heights)—St. John's, Foreign..	5 00
Montclair—St. Luke's, Foreign.....	157 00
Newton—Christ Church, two Missionary Boxes, General.....	2 00
Orange (East)—St. Paul's, Foreign.....	9 55
Paterson—St. Paul's, Foreign.....	23 81
Short Hills—Christ Church, "An Individ- ual Gift," General.....	25 00
NEW HAMPSHIRE—\$114.24	
Dover—St. Thomas', Domestic, \$25.47; For- eign, \$12.73; Sp. for sufferers from floods in China, \$2.....	40 20
Hopkinton—St. Andrew's, Foreign.....	11 04
Keene—Rev. Edward A. Renouf, Colored... St. James', Foreign.....	50 00 13 00
NEW JERSEY—\$715.10	
Allentown—Christ Church, Africa.....	4 04
Burlington—St. Mary's, Wo. Aux., Sp. for Bishop Garrett, for educational pur- poses.....	20 00
Camden—St. Paul's, "E. R. S.," General.....	20 00
Crosswicks—Rev. Ezra Isaac (deceased), Missionary Box, Foreign.....	1 30
Elizabeth—St. John's, "A Member," for Japan.....	500 00
Fairview—Trinity Church, Domestic, \$6.50; Foreign, \$6.50.....	13 00
Lakewood—All Saints' Memorial, for Bish- op Walker's work in North Dakota, \$60; Colored, \$15.....	75 00
Mt. Holly—St. Andrew's, Wo. Aux., Sp. for Bishop Garrett, for educational pur- poses.....	25 00
Penn's Neck—St. George's, Wo. Aux., Gen- eral.....	3 00
Riverside—St. Stephen's Memorial Chapel, Domestic, \$2; Foreign, \$2.50.....	4 50
Shrewsbury—Christ Church, Foreign, \$12.32; Wo. Aux., Indian, \$5.....	17 32
Swedesboro—Trinity Church, Wo. Aux., Sp. for Bishop Garrett, for educational pur- poses.....	10 00
Tom's River—Christ Church, Domestic.....	6 53
Trenton—St. Paul's, Domestic, \$5; Foreign, \$10.41.....	15 41
NEW YORK—\$24,508.55	
Brewsters—St. Andrew's, Foreign.....	5 50
Castleton, S. I.—St. Mary's, Wo. Aux., for two "Staten Island" scholarships, Cape Mount, Africa, \$4.25; Africa, \$2.66.....	10 92
Clifton, S. I.—St. John's, Wo. Aux., for two "Staten Island" scholarships; Cape Mount, Africa, \$10.25; Africa, \$2.66; S. S. Wo. Aux., for "Louise Schofield" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	52 92
Madalin—Trinity Church, Wo. Aux., Dom- estic and Foreign.....	30 00
Matteawan—Temperance School, Wo. Aux., Sp. for Mrs. Brierley, Africa, for a specific purpose.....	3 00
New Brighton, S. I.—Christ Church, Wo. Aux., Mrs. Chas. Congdon, In Memo- riam, for Africa, \$3; S. S., Wo. Aux., for two "Staten Island" scholarships, Cape Mount, Africa, \$12.25; Africa, \$2.66.....	17 91
Newburgh—St. George's, Wo. Aux., for "St. George" scholarship, Cape Mount, Af- rica.....	25 00
Newcastle—St. Mark's, Wo. Aux., for Bish- op Hare's Indian work.....	16 18
New York—All Soul's (Anthon Memorial), Domestic.....	171 98
Ascension, Domestic, \$1,215; Foreign, \$1,445; Sp. for Rev. Thos. W. Cain, Texas, \$200; Sp. for Bishop Whipple's school, Faribault, Minn., \$30; Sp. for Bishop Whipple's Indian work, \$19; Sp. for Rev. W. E. Nies' work, Anaconda, Montana, \$100.....	3,029 00
Calvary, toward Miss Spencer's salary, China, \$50; Niobrara League, for Mrs. Kinney, St. John's School, South Da- kota, \$140; Mrs. E. W. Aldrich, Colored, \$200.....	390 00
Christ Church, Woman's Missionary As- sociation, for "Edith Wilmerding" scholarship, St. Agnes' School, Osaka, Japan, \$40; Bible reader in Japan, \$50..	90 00
Grace, Wo. Aux., Sp. for Domestic Con- tingent Fund, \$10; Woman's Foreign Missionary Association, Wo. Aux., for Hoffman Institute Building Fund, \$5; "Grace Church" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Catherine L. Wolfe Memorial" schol- arship, St. John's Mission, Cape Mount, Africa, \$25.....	65 00
Heavenly Rest, Wo. Aux., for "Howland" scholarship, St. Agnes' School, Osaka, Japan, \$40; "Anna" scholarship, St. Agnes' School, Osaka, Japan, \$40; Sp. for life insurance of Rev. Keda Valen- tine, Africa, \$30.....	110 00
Holy Apostles', "A Member," Niobrara League, for "R. C. Rogers" and "J. P. Lundy" scholarships, St. Mary's School, South Dakota, \$120; Wo. Aux., Mrs. N. E. Baylies, Mexico, \$20.....	140 00
Holy Communion, Niobrara League, for "M. C. Rogers" scholarship, St. John's School, South Dakota.....	60 00
Holy Trinity Church, Woman's Mission- ary Society, for "Sarah P. Doremus" scholarship, St. Agnes' School, Osaka, Japan, \$40; Young Ladies' Mission Band, for "Warren" scholarship, Trinity Di- vinity and Catechetical School, Tokio, Japan, \$35; Sp. for photographic outfit for Dr. Tucker, Africa, \$5.....	80 00
(Harlem)—Holy Trinity Church, Wo- man's Missionary Society, Sp. for Rev. H. D. Page, Japan.....	15 00
Incarnation, Niobrara League, for "Ar- thur Brooks" scholarship, Hope School, South Dakota, \$60; Indian, \$6; Wo. Aux., for "Arthur Brooks" schol- arship, Emma Jones School, Shanghai, China, \$40; "A Member," Sp. for Miss Carter, Japan, \$10.....	116 00
Intercession, Domestic.....	6 50
St. Bartholomew's, Ladies' Missionary Society, for Rev. Mr. Locke's new work, Hankow, China, \$5,000; work in South Dakota (White, \$505; Indian, \$2,000), \$2,505; Sp. for Bishop Hare, for South Dakota (White, \$2,000; Indian, \$500), \$2,500; Niobrara League, for support of lady teacher, South Dakota, \$182.50; Miss E. A. Prall, for "Bishop Hare" scholarship, Hope School, South Da- kota, \$60; Wo. Aux., Sp. for Rev. Paul	

ACKNOWLEDGMENTS.

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us Moort, Africa, toward purchasing a horse, \$5; "Cash," General, \$300.....	10,552 50	for Domestic Contingent Fund.....	5 00	
St. George's, Foreign, \$374.76; Wo. Aux., "A Member," Sp. for a Domestic missionary, \$50; Woman's Missionary Association, Wo. Aux., for Mrs. Brierley's salary, Africa, \$250; China, \$10; Japan, \$5; Medical Mission, Japan, \$3; Bible work, Japan, \$75; General, \$2.50.....	770 26	New Brighton—Ascension, Wo. Aux., for two "Staten Island" scholarships, Cape Mount, Africa, \$19.24; Africa, \$2.67	21 91	
St. John Baptist, Helen C. Irving, Wo. Aux., for Hoffman Institute Building Fund.....	5 00	White Plains—Grace, Wo. Aux., for Miss Aldrich's salary.....	52 10	
St. John's Chapel, Foreign.....	17 33	Yonkers—St. Paul's, Foreign.....	50 00	
St. Paul's Chapel, Foreign.....	123 03	Mrs. J. H. Clark, Wo. Aux., for "St. John's" scholarship, Emma Jones School, Shanghai, China.....	26 20	
St. Stephen's S. S., Sp. for Rev. Mr. Dooman, Japan, of which "A Friend," \$10	40 00	NORTH CAROLINA—\$117.47		
St. Thomas', Mrs. H. Van Rensselaer, Niobrara League, Sp. for Rev. L. Walker, for repairs to rectory, \$75; Ladies' Missionary Association, Mrs. W. Seward Webb, for Church work in Mexico, \$50; Mrs. John W. Aitkins, for Mexican Mission, \$10; Niobrara League, Sp. for Rev. Mr. Ashley's daughter, All Saints' School, South Dakota, \$40; Ladies' Foreign Missionary Association, Wo. Aux., for Mrs. Brierley's salary, Africa, \$80; Sp. for Rev. Mr. Pott, China, \$5.....	260 00	Asheville—Trinity Chapel, Colored.....	5 00	
Trinity Church, Foreign.....	116 60	Charlotte—St. Peter's, Foreign.....	32 33	
Trinity Chapel, "Two Workers," for "G. G." scholarship, Cape Palmas, Africa, \$50; Wo. Aux., Sp. for insurance dues of Bishop Boone, China, \$50; Women Helpers in Domestic field, \$50; Mr. E. Gerry, Niobrara League, for support of Miss Francis, Hope School, South Dakota, \$70.....	180 00	Durham—St. Philip's, Domestic, \$5.25; Mite Chests, Wo. Aux., General, \$6.37.....	11 82	
Zion Chapel, Colored.....	5 00	Hillsboro—Rebecca Cameron, Missionary Box No. 76,658, General.....	75	
<i>Miscellaneous</i> —Lenten Indian League, for Bishop Hare, for catechist, St. James' Chapel, Sisseton Mission, South Dakota.....		50 00	Iredell Co.—St. James', Foreign.....	1 03
Mrs. Julia Merritt, Domestic, \$1,000; Colored, \$500; Foreign, \$300.....	1,800 00	Jackson—Church of the Saviour, Foreign..	5 50	
Mrs. Eva S. Cochran, Sp. for Bishop Talbot.....	200 00	Ruleigh—Mrs. A. M. Lyman, for "Augustus J. Albert Memorial" scholarship, St. Mary's School, South Dakota.....	60 00	
The Misses Collins, for "Mary A. E. Twing" scholarship, St. Mary's School, South Dakota.....	60 00	Rowan Co.—Christ Church, Foreign.....	1 05	
Mrs. J. H. N. Ten Broeck, Niobrara League, for "Ten Broeck Memorial" scholarship, Hope School, South Dakota.....	60 00	OHIO—\$396.27		
Mrs. Theodore Bronson, Niobrara League, for "The Brothers" scholarship, St. Mary's School, South Dakota.....	60 00	Cleveland—Grace, Wo. Aux., for salary of Mrs. Ada L. Franklin, Petersburg, Va... ..	10 00	
Mrs. Kingsland, Niobrara League, for "Cornelius Kingsland Memorial" scholarship, St. Paul's School, South Dakota.....	60 00	St. Mary's S. S., General.....	2 90	
Mrs. Dr. Holbrook Curtis, for "Frances Stanton" scholarship, Duane Hall, Shanghai, China.....	80 00	St. Paul's, for work in Wyoming Territory, \$80; work in New Mexico and Arizona, \$49.59; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$10.....	139 59	
A member of the family of Rev. Dr. Savage, for "Thomas B. Savage" scholarship in Mrs. Brierley's School, Cape Mount, Africa.....	25 00	"Hills," Colored, \$45; Indian, \$45; Sp. for Fanny C. Paddock Hospital, \$45.....	135 00	
"G. A." Domestic.....	50 00	Collamer—St. Paul's, Wo. Aux., for Colored schools, Georgia.....	5 00	
"A Friend," Wo. Aux., Sp. for church in Alaska, \$1; "Vanity Fair," Sp. for Dr. Tucker's photographic outfit, \$5.....	6 00	Gambier—Rev. Jacob Rambo, Africa.....	2 50	
Mrs. W. Harman Brown, Staten Island Branch Wo. Aux., for "Anna T. Brown" scholarship, St. Agnes' School, Osaka, Japan.....	40 00	Massillon—St. Timothy's, Domestic, \$12; Foreign, \$10.....	22 00	
Eighth Ward Mission, Wo. Aux., Sp. for Miss Carter.....	5 11	Norwalk—St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China.....	10 00	
"N. W. P.," Foreign.....	5 00	Sandusky—Grace, Foreign.....	44 35	
Mrs. Bujac,* General.....	1 00	Toledo—Calvary, Colored, \$1.73; Indian, \$1.79.....	3 57	
Miss Talman,* General.....	1 00	Warren—Christ Church, Domestic, \$6.70; Colored, \$3.10; Indian, \$4.60; Foreign, \$6.95.....	21 35	
"H.," Domestic.....	2,500 00	PENNSYLVANIA—\$3,847.19		
"H.," Foreign.....	2,500 00	Ardmore—St. Mary's, Domestic.....	20 17	
Patterson—Christ Church, Foreign.....	5 50	Clifton Heights—St. Stephen's, Foreign....	16 12	
Piermont—Christ Church, Colored.....	10 04	Concord—St. John's, Indian Hope Association, Indian.....	3 00	
Poughkeepsie—St. Paul's, Foreign, \$227.66; Sp. for Bishop Holly, Haiti, \$5.....	232 86	Conshohocken—Calvary, Indian Hope Association, Indian.....	10 00	
Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	67 21	Downingtown—St. James', Indian Hope Association, Indian.....	1 00	
Red Hook (Tivoli)—Trinity Church, Domestic and Foreign.....	30 00	Lower Merion—Church of the Redeemer, Foreign, \$229.91; Anna Heartshorne, Sp. for famine sufferers in China, \$5.....	234 91	
Tarrytown—Christ Church, Wo. Aux., Sp.		Philadelphia—Advent, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..	1 00	
		Atonement, Wo. Aux., for Miss Mailes' salary, \$13; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	15 00	
		(West)—Calvary Monumental, Indian Hope Association, Indian, \$21; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$1.....	22 00	
		(Germantown)—Calvary, Domestic, \$413; Foreign, \$250.....	663 00	
		Christ Church, Foreign, \$71; Indian Hope Association, Indian, \$27.50.....	98 50	
		Christ Church Hospital, Wo. Aux., for church in Wuchang, China.....	2 80	
		(Germantown)—Christ Church, Wo. Aux., for Miss Mailes' salary, \$11; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	13 00	
		Church of the Advocate (Memorial), Domestic and Foreign, \$5; "M. A. T.," Domestic and Foreign, \$150.....	205 00	
		Covenant, Indian Hope Association, Indian, \$12; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2.....	14 00	
		Church of the Mediator, Wo. Aux., for		

Miss Mailes' salary, \$33; "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa, \$10.....	43 00	Dakota.....	30 00
(West)—Church of the Saviour, Domestic, \$179.25; Colored, \$202.35; Foreign, \$166.73; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2.....	550 33	Miss Linda H. Pancoast, Sp. for sufferers from floods in China.....	25 00
Emmanuel Church, "W. B.," Indian, 50 cts.; Africa, 50 cts.....	1 00	Miss A. C. Peale, for "King's Highway" scholarship, St. Mary's School, South Dakota.....	10 00
Epiphany, Indian Hope Association, Indian.....	42 00	Rev. Alfred L. Elwyn, Foreign.....	10 00
Epiphany Chapel, Wo. Aux., Sp. at discretion of Rev. T. S. Tyng, Japan, \$30; S. S., Indian Hope Association, Indian, \$15.....	45 00	Miss N. Wood, Wo. Aux., for Miss Mailes' salary.....	5 00
Episcopal Hospital Mission, for "Alonzo Potter" scholarship, St. John's College, Shanghai, China, \$40; Colored, \$25; Wo. Aux., for Miss Mailes' salary, \$2.....	67 00	Miss Stille's Bible-class, Wo. Aux., Sp. for organ for Cape Mount School, Africa.....	25 00
Holy Apostles', Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; S. S., Sp. for famine sufferers, China, \$41.65.....	43 65	Tuesday Bible-class, Wo. Aux., for Dr. Marie Haslep's salary China, \$65; Sp. for use in Maccleeny, Florida, \$44.....	109 00
Church of the Holy Comforter, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00	Phoenixville—St. Peter's, Indian Hope Association, Indian.....	15 00
(Tacony)—Holy Innocents', Wo. Aux., for Miss Mailes' salary.....	5 00	Rockdale—Calvary, Indian Hope Association, Indian.....	20 00
Holy Trinity Church, Indian Hope Association, Indian, \$208; Wo. Aux., for Miss Mailes' salary, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$10.....	228 00	Upper Providence—St. Paul's Memorial, Colored, \$4.69; Indian Hope Association, Indian, \$7; S. S. Missionary Society, for Oregon, \$7; Colored, \$5.63; Africa, \$5; China, \$5.36; Haiti, \$5.15; Mexico, \$5.29.....	45 12
Incarnation, Indian Hope Association, Indian, \$50; Wo. Aux., Domestic, \$100.....	150 00	Yardley—St. Andrew's, Foreign.....	2 30
(West)—St. Andrew's, Indian Hope Association, Indian.....	13 00	PITTSBURGH—\$579.00	
(Kensington)—St. Barnabas', for "Bishop Hare" and "Bishop Whipple" scholarships, St. Mary's School, South Dakota.....	66 00	Allegheny—Christ Church, Colored, \$42.51; Foreign, \$80.22.....	122 73
St. James', Indian Hope Association, Indian.....	10 00	Crafton—Emmanuel Church, General.....	16 00
(Hestonville)—St. James', Foreign.....	5 00	Nativity, General.....	6 36
(Germantown)—St. John Baptist, Domestic and Foreign.....	5 00	Du Bois—Church of Our Saviour, Domestic and Foreign.....	3 23
St. Jude's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00	Erie—St. Paul's, Foreign, \$24.81; General, \$1.31.....	26 12
St. Luke's, Domestic, \$10; Foreign, \$10; Indian Hope Association, Indian, \$70.....	90 00	New Castle—Trinity Church, Foreign.....	7 50
(Germantown)—St. Luke's, Sp. for scholarship, St. Mark's School, Salt Lake City, Utah, \$40; Indian Hope Association, for "Albra Wadleigh" scholarship, St. Paul's School, South Dakota, \$60; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$4.....	104 00	Pittsburgh—Calvary, Foreign.....	190 58
St. Mark's, Indian Hope Association, Indian, \$20; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$4.....	24 00	St. Andrew's, Foreign, \$174.48; Mrs. O. Philips, Sp. for Mrs. Brierley, Africa, \$25.....	109 48
(Frankford)—St. Mark's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; S. S., for "St. Mark's" scholarship, St. Mary's School, Shanghai, China, \$40.....	42 00	Sewickley—St. Stephen's, General.....	7 00
(Oak Lane)—St. Martin's Mission, Foreign.....	7 30	QUINCY—\$10.80	
St. Mary's, Indian Hope Association, Indian, \$51.50; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2.....	53 50	Quincy—Church of the Good Shepherd, Domestic and Foreign.....	10 80
St. Matthias', Africa, \$65.44; S. S., for "Benjamin Hay" scholarship, Hope School, South Dakota, \$60.....	125 44	RHODE ISLAND—\$148.00	
(Germantown)—St. Michael's, Indian Hope Association, Miss Pancoast, for "St. Andrew's" scholarship, St. John's School, South Dakota.....	60 00	Lonsdale—Christ Church, Foreign.....	43 00
St. Peter's, Domestic, \$10; Colored, \$40; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2.....	52 00	Providence—Mrs. Gammell, Wo. Aux., for "Harriet Ives" scholarship, High School, Cavalla, Africa, \$40; Jane Bohlen Memorial School, Wuchang, China, \$40.....	80 00
(Germantown)—St. Peter's, Japan, \$10; Foreign, \$56.04; S. S., through Indian Hope Association, for "H. H. Houston" scholarship, Hope School, South Dakota, \$60; Wo. Aux., Sp. for "H. Howard Houston" scholarship, Jaffa, \$25.....	151 04	St. John's, Wo. Aux., for "Carrington" (In Memoriam) scholarship, Cape Mount, Africa.....	25 00
St. Stephen's, Foreign, \$217.51; Wo. Aux., for Miss Mailes' salary, \$2.50.....	220 01	SOUTH CAROLINA—\$141.01	
(Bridesburg)—St. Stephen's S. S., Colored Zion, Indian Hope Association, Indian.....	25 00	Charleston—Grace, Foreign.....	60 59
"E. N. B.," for "Mary Amory Hare" scholarship, St. Mary's School, South Dakota.....		Holy Communion, Colored, \$4.65; Wo. Aux., Sp. for scholarship in Utah, \$20.....	24 65
		St. Philip's, General.....	32 28
		Eastover—Zion, General.....	2 85
		Pee Dee—Prince Frederick Parish, Foreign.....	2 75
		Richland—St. John's, General.....	9 35
		Union—Nativity, Colored.....	1 30
		Winnaboro—St. John's, Domestic, \$3.82; Foreign, \$5.92.....	7 74
		SOUTHERN OHIO—\$319.78	
		Cincinnati (Clifton)—Calvary, Colored... ..	25 24
		Christ Church, Wo. Aux., for "Rev. John W. McCarty" scholarship, St. John's School, Cape Mount, Africa, \$25; Sp. for "Rev. I. N. Stanger" scholarship, Utah, \$2.....	45 00
		(Walnut Hills)—Advent, Sp. for Rev. J. B. Newton, Richmond, Va.....	165 86
		(Madisonville)—Holy Trinity Church, King's Daughters, Wo. Aux., for Indian work, South Dakota.....	5 00
		St. Paul's, Foreign.....	12 33
		Columbus—Church of the Good Shepherd, Foreign.....	11 17
		Fern Bank—Resurrection, for "Bishop Jaggard" scholarship, St. John's School, Cape Mount, Africa.....	40 00

<i>Glendale</i> —Christ Church, Wo. Aux., Sp. for St. Luke's Hospital, Denver, Col.	1 00	Foreign	12 85
<i>Pomeroy</i> —Grace, Domestic, \$4; Foreign, \$4	3 00	<i>Whittle Parish</i> , Piedmont Convocation, for support of Rev. H. D. Page, Japan.	12 50
<i>Worthington</i> —St. John's, Indian, \$1.18; Wo. Aux., Domestic, \$2	6 18	<i>Frederick Co.</i> —Frederick Parish, Christ Church S. S., money of the late E. McG. Tidball, first payment on the "Edward McG. Tidball" scholarship. Bishop Boone Memorial School, Wuchang, China	10 00
SPRINGFIELD—\$1.00			
<i>Shelbyville</i> —Miss May Hibbard, for church building at Wuchang, China	1 00	<i>Loudoun Co.</i> —Shelbourne Parish, St. James', Piedmont Convocation, for support of Rev. H. D. Page, Japan.	20 00
TENNESSEE—\$115.40			
<i>Knoxville</i> —St. John's, "Earnest Workers," Indian	30 00	<i>John's Parish</i> , Piedmont Convocation, for support of Rev. H. D. Page, Japan.	5 00
<i>Memphis</i> —Calvary S. S., Missionary Boxes, Sp. for St. Stephen's Church, Burlison, Tenn.	60 00	<i>Nelson Co.</i> —Nelson Parish, Foreign	15 00
<i>Nashville</i> —Advent, Domestic, \$5; Foreign, \$5	10 00	<i>Norfolk Co. (Norfolk)</i> —Elizabeth Parish, St. Paul's, Colored, \$1; Wo. Aux., Sp. toward building mission house at Anvik, Alaska, \$50	31 00
St. Ann's, Foreign	11 25	<i>Powhatan Co.</i> —Powhatan Parish, St. Luke's, Domestic	7 39
<i>Tracy City</i> —Christ Church, Domestic and Foreign	4 15	<i>Princess Anne Co.</i> —Eastern Shore Chapel, Domestic, \$2.75; Foreign, \$2.75	5 50
TEXAS—\$16.80			
<i>Brenham</i> —St. Peter's, Foreign	4 40	<i>Tazewell Co. (Tazewell C. H.)</i> —B. W. Stras, for "Letitia St. Clair Stras Memorial" scholarship, St. Agnes' School, Osaka, Japan	30 00
<i>Eagle Lake</i> —Heavenly Rest, General	20	<i>Miscellaneous</i> —"Cash," Piedmont Convocation, Sp. for Rev. H. D. Page, Japan.	5 00
<i>Palestine</i> —St. Philip's, Domestic, \$7.20; Foreign, \$5	12 20	"Virginia," Domestic, \$20; Foreign, \$20	40 00
VERMONT—\$100.36			
<i>Burlington</i> —J. C. Emery Society, Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China	20 00	WESTERN MICHIGAN—\$53.89	
<i>East Berkshire</i> —Calvary, General	65	<i>Allegan</i> —Church of the Good Shepherd, Wo. Aux., for Miss Mailes' salary	8 00
<i>Fairfield</i> —Trinity Church, General	1 25	<i>Benton Harbor</i> —Holy Trinity Mission, Foreign	2 15
<i>Fairfax</i> —Christ Church, General	1 00	<i>Charlotte</i> —Grace, General	1 59
<i>Jericho</i> —Calvary, General	1 00	<i>East Jordan</i> —Mission, General	2 28
<i>Montgomery</i> —Union Church, General	87	<i>Grand Haven</i> —St. John's, for Rev. Mr. McKim's work, Japan	2 72
<i>North Troy</i> —St. Augustine's, General	3 00	<i>Ludington</i> —Grace, Domestic	1 86
<i>Royalton</i> —St. Paul's, "Children," Wo. Aux., Sp. for support of student with Rev. T. B. Clarkson, Eastover, S. C.	40 00	<i>Manistee</i> —St. Paul's, Colored	1 59
<i>Rutland</i> —Trinity Church, General	7 13	<i>Marshall</i> —Trinity Church, General	8 25
<i>Shelburne</i> —Trinity Church, General	1 26	<i>Muskegon</i> —St. Paul's, Domestic	5 69
<i>Sheldon</i> —Grace, General	3 75	<i>Niles</i> —Trinity Church, Domestic, \$6.29; Foreign, \$11.47	17 76
<i>Windsor</i> —St. Paul's, General	2 50	<i>Quincy</i> —St. John's, Foreign	2 00
<i>Winooski</i> —Trinity Church, General	94	WESTERN NEW YORK—\$1,228.24	
Wo. Aux., Sp. for support of student with Rev. T. B. Clarkson, Eastover, S. C.	10 00	<i>Bath</i> —St. Thomas', Foreign	11 09
Bennington and Rutland Div., Wo. Aux., Sp. for Dr. Tucker's photographic outfit, Africa	7 00	<i>Brockport</i> —St. Luke's, Foreign, \$4.53; Mr. and Mrs. Daniel Holmes, for "Holmes" scholarship, St. Margaret's School, Tokio, Japan, \$40; St. Timothy's School, Osaka, Japan, \$50	94 53
VIRGINIA—\$330.35			
<i>Alexandria Co. (Alexandria)</i> —Episcopal High School of Virginia, Missionary Society, for "Mary B. Blackford" scholarship, St. John's Mission, Cape Mount, Africa	25 00	<i>Buffalo</i> —St. Paul's, Foreign	140 85
<i>Campbell Co.</i> —Lynchburg Parish, St. Paul's, Foreign	20 00	Trinity Church, Sp. for Bishop Talbot, Wyoming Territory	73 94
<i>Chesterfield Co.</i> —Manchester Parish, Meade Memorial, Africa, \$2; salary of Rev. H. D. Page, Japan, \$2	4 00	<i>Canandaigua</i> —St. John's, Foreign	13 11
<i>Charles City Co.</i> —Westover Parish, for catechist's salary in Japan	18 75	<i>Catharine</i> —St. John's, Foreign	7 50
<i>Culpeper Co.</i> —Ridley Parish, Calvary, Piedmont Convocation, for support of Rev. H. D. Page, Japan	3 00	<i>Clyde</i> —St. John's, Foreign	2 75
Slaughter Parish, Emmanuel Church, Piedmont Convocation, for support of Rev. H. D. Page, Japan, \$12.50; "A Member," Foreign, \$10	22 50	<i>Dunkirk</i> —St. John's, Foreign	4 00
<i>Dinwiddie Co. (Petersburg)</i> —Bristol Parish, St. Paul's, Foreign	18 85	<i>Fredonia</i> —Trinity Church, Foreign	6 92
<i>Essex Co.</i> —South Farnham Parish, St. Paul's, Foreign	1 50	<i>Geneva</i> —St. Peter's, Foreign, \$22.90; Missionary Boxes, General, \$20	42 90
<i>Fairfax Co.</i> —Upper Truro Parish, Piedmont Convocation, for support of Rev. H. D. Page, Japan	5 00	Trinity Church, Domestic, \$410; Foreign, \$5; Sp. for St. John's School, Logan, Utah, \$40; "G." Domestic, \$100; Foreign, \$100; Colored, \$25; Sp. for famine sufferers, China, \$25	705 00
Truro Parish, Pohick and Olivet, Piedmont Convocation, for support of Rev. H. D. Page, Japan	5 00	<i>Honeoye Falls</i> —St. John's, Foreign	2 50
Truro Parish, Theological Seminary, Rev. K. Nelson, Piedmont Convocation, for support of Rev. H. D. Page, Japan	12 50	<i>Lockport</i> —Christ Church, Foreign	2 40
<i>Fauquier Co.</i> —Hamilton Parish, St. James,		<i>Mt. Morris</i> —St. John's, Foreign	6 01

ACKNOWLEDGMENTS.

<i>Baker City</i> —St. Stephen's, Foreign.....	1 75	WASHINGTON TERRITORY—\$133.42	
<i>East Portland</i> —St. David's, Foreign.....	9 30	<i>Chehalis</i> —Epiphany, Foreign.....	4 85
<i>Pendleton</i> —Church of the Redeemer, Foreign.....	10 00	<i>Tacoma</i> —Rt. Rev. J. A. Paddock, D.D., Foreign.....	100 00
<i>Portland</i> —St. Matthew's Chapel, Domestic, \$5; Foreign, \$1.....	6 00	Holy Communion, Children's Offering, General.....	1 97
St. Stephen's Chapel, Domestic, 50 cts.; Greece, \$2; China, \$10; Foreign, \$18.35.....	80 85	<i>Seattle</i> —Trinity Church, General.....	25 00
Trinity Church, Foreign.....	50 00	<i>Vancouver</i> —St. Luke's, Domestic.....	1 60
Trinity Mission, Foreign.....	9 15		
<i>Upper Astoria</i> —Holy Innocents', Foreign.....	1 00	WYOMING AND IDAHO—\$9.27	
NORTH DAKOTA—\$1.35		Wyoming.	
<i>Grand Forks</i> —St. Paul's, Colored.....	1 35	<i>Laramie City</i> —St. Matthew's, Foreign.....	9 27
SOUTH DAKOTA—\$56.18		MISCELLANEOUS—\$2,586.64	
<i>Aberdeen</i> —St. Mark's, Domestic and Foreign.....	5 00	Interest, Domestic, \$739.34; Foreign, \$652.01; Sp. \$73.25.....	1,484 60
<i>Cheyenne River Agency</i> —St. John's, Wo. Aux., Missionary Boxes, General.....	2 50	"Mekseh," additional, Sp. to send Miss Carter to China and Japan.....	500 00
<i>Crow Creek Agency</i> —Christ Church, Domestic, \$3.68; Foreign, \$3.69.....	7 37	Washington, D. C., Commissioner of Education, for school work at Anvik, Alaska, to June 1st, 1888.....	500 00
<i>Elk Point</i> —St. Andrew's, Domestic, \$1.08; Foreign, \$1.07.....	2 15	"Rent," Domestic, \$22.45; Foreign, \$22.44.....	44 89
<i>Madison</i> —Grace, Domestic and Foreign.....	1 64	"Cash," Colored.....	25 00
<i>Rapid City</i> —Emmanuel Mission, Domestic and Foreign.....	2 50	Children's Twenty Minute Society, Wo. Aux., for "C. T. M. S." scholarship, St. John's School, Cape Mount, Africa.....	25 00
<i>Rosebud Agency</i> —St. Mary's School, Ephphatha Chapel, Colored, \$1.29; Sp. for St. John's Church, Cape Mount, Africa, \$2.51; Missionary Society of Cheerful Workers, Missionary Boxes, Sp. for Bishop Hare, toward erection of Ascension Chapel, Cheyenne Reservation, South Dakota, \$20.11.....	23 91	"Friends," Wo. Aux., Sp. for Mrs. Brierley, Africa.....	5 00
<i>Yankton Agency</i> —Holy Fellowship, Wo. Aux., Domestic, \$5.55; Sp. for St. Mary's Orphanage, China, \$5.56.....	11 11	Sp. for the Augmentation Fund.....	2 00
NORTHERN TEXAS—\$18.00		"Anonymous," Mite Chest, General.....	15
<i>Comanche</i> —St. Matthew's, Foreign.....	5 00	FOREIGN—\$45.00	
<i>Texarkana</i> —St. James', Foreign.....	13 00	<i>France, Paris</i> —Holy Trinity Church, Wo. Aux., Foreign.....	45 00
WESTERN TEXAS—\$24.27		LEGACIES—\$21,000	
<i>Lockhart</i> —Immanuel Church, Foreign.....	2 07	N. Y., <i>Goshen</i> —Estate of Mrs. Charlotte Austin, account of residuary legacy, for Domestic Missions.....	21,000 00
<i>Refugio</i> —Mission, Domestic and Foreign.....	10 00	Receipts for February.....	68,298 84
<i>San Antonio</i> —St. Luke's, Domestic.....	5 45	Amount previously acknowledged.....	148,331 13
<i>San Marcos</i> —St. Mark's, Foreign, \$5.45; Sp. for Persian Mission, \$1.30.....	6 75	Total receipts since September 1st, 1888.....	\$316,629 97

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.....	\$359,841 10

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—Since Sept. 1st, 1888 (of which designated for Indian Missions, \$11,024.63; Missions to Colored people, \$6,604.24), including one-half of general offerings.....	\$71,915 46
FOREIGN—Excess of resources over appropriations, September 1st, 1888.....	\$839 19
Received since September 1st, 1888, including one-half of general offerings.....	61,869 63
Total.....	\$134,624 27

Required from March 1st, 1889, to Sept. 1st, 1889, for Domestic Missions \$137,089 54
for Foreign Missions \$88,127 29

Total \$225,216 83

[REVISED TO MARCH 25TH, 1888.]

FOREIGN JURISDICTIONS.

A list of the Clergy canonically connected with the Foreign Jurisdictions and their Stations, together with a list of the lay-workers belonging to the same:

GREECE.			
Miss Marlon Muir	Athens.	The Rev. Ching Pang Hsia	
Miss Eugenie Raymond	"	The Rev. Shian Heng Yang	
Widow Elene Zambonidis	"	The Rev. Sidney C. Partridge	
Georgia Kopelidou Nikolaidou	"	The Rev. Chih Jen Chang	
Elene Augerenou	"	The Rev. Kai Ching Li	
Marigo Blachou	"	The Rev. Ts Ming Chang	
Irene Blachou	"	The Rev. Chun Lin Kut	
Catherina Demetrakopoulou	"	The Rev. Mei-peng Kwei	
Angelica Gratsanou	"	The Rev. Tsz Shin Chui	
Alexandra Glaroudi	"	The Rev. Francis L. H. Pott	
Elene Glaroudi	"	The Rev. Tsang Fa Yeh	
Also a teacher of Music, a Master for Greek, a Master for Mathematics, and three Student Teachers.		The Rev. I-Fu Tsun	
WESTERN AFRICA.		The Rev. Tsen-Seng Fung	
The Rt. Rev. SAMUEL D. FERGUSON, D.D., Missionary Bishop, <i>Harper, Cape Palmas.</i>		The Rev. Ming-Kao Hwang	
<i>Cape Palmas District.</i>		Henry W. Boone, M.D., Missionary Physician	
The Rev. R. H. Gibson	Grayway	William A. Deas, M.D.	
The Rev. M. P. Keda Valentine	Cuttington	Marie Haslep, M.D.	
The Rev. H. C. N'yema Merriam	Hofman Station	Percy Mathews, M.D.	
The Rev. A. H. Poda Vinton	Tebo Bohlen	Mrs. Schereschewsky	
The Rev. T. C. Brownell Gabia	Kabo	Mrs. Thomson	
J. J. Neal, Superintendent Orphan Asylum	Harper	Mrs. W. J. Boone	
James W. Ashton, Catechist	Cape Palmas	Mrs. Graves	
Mrs. James B. Dennis, Teacher	"	Mrs. Sowerby	
Mrs. Mahalath Harmon, Matron	"	Mrs. Locke	
Mrs. Margie Hne Kwede Johnson, Teacher	"	Mrs. H. W. Boone	
Miss Julia L. Smith, Teacher	"	Mrs. Mathews	
Richard Nyema Kilton, Teacher	Hening Station	Mrs. Pott	
E. W. Wade Appleton	Fishtown	Miss Esther A. Spencer, Teacher of English	
Thomas L. Collins Gyibil	Gyutu	Miss Stepha L. Dodson	
Peter Baldy Keda Neufville	Cuttington	Also eight Candidates for Holy Orders, and sixty seven Catechists, Teachers, etc. (Native).	
Nathaniel H. Sie Farr	Half Grayway	JAPAN.	
R. W. Toho Froud, Lay-reader	Hofman Station	The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop, Tokio.	
John J. Perry, Teacher, St. Mark's School	Cape Palmas	The Rev. A. R. Morris	
John Payne Gibson, Catechist	Thurston Station	The Rev. Theodosius S. Tyng	
George Dowe Natl, Teacher	Nyemmu	The Rev. John McKim	
Jos. A. Kae Russell, Teacher	Eliza F. Drury Station	The Rev. E. R. Woodman	
Philip B. Nyema Seton, Teacher	Woteke	The Rev. Masakazu Tai	
Luke Nma Scott, Teacher	Puduke	The Rev. J. Thompson Cole	
J. D. Neypoka Harris, Teacher	Big Town	The Rev. Henry D. Page	
<i>Sinoe District.</i>		The Rev. Isaac Dooman	
The Rev. J. G. Monger	Greenville, Sinoe	The Rev. Victor M. Law, M.S., M.D.	
†R. H. Montgomery, Lay-reader	"	The Rev. John C. Ambler	
Mrs. Monger, Teacher	"	The Rev. Joseph M. Francis	
<i>Bassa District.</i>		Henry Laning, M.D., Missionary Physician	
†The Rev. Wm. Allan Fair	Bassa	Mr. James McD. Gardiner, Head Master	
The Rev. John E. Williams	"	Mrs. Tyng	
†J. A. Herring, Lay-reader	"	Mrs. McKim	
Robert J. Morgan, Lay-reader and Teacher	"	Mrs. Woodman	
†Anthony Barclay, Lay-reader	"	Mrs. Gainer	
†Lucius L. Herring, Lay-reader	"	Mrs. Laning	
†Frederick Nicols, Lay-reader	"	Mrs. Page	
<i>Montserado District.</i>		Mrs. Cole	
The Rev. Garretson W. Gibson	Monrovia	Mrs. Dooman	
The Rev. James W. Blackledge	St. Paul's River	Mrs. Law	
The Rev. Edward Hunte	Crozierville	Mrs. Frans	
The Rev. O. F. Hemie Shannon	Cape Mount	Miss Sarah L. Riddick	
The Rev. Paulus Moort	(Absent)	Miss Emma Verbeck	
The Rev. Joseph T. Gibson	Caldwell	Miss Mary Malles	
Edward J. Tucker, M.D.	(In passage)	Miss Emma Williamson	
†M. H. Freeman, Lay-reader	Monrovia	Miss Sarah S. Sprague	
Alfred Johnson, Catechist	(In the U. S.)	Miss Leila Bull	
Francis King, Lay-reader	New York Settlement	Miss Carrie E. Palmer	
William J. Carter, Lay-reader	Caldwell	Miss May V. McKim	
Ernest Z. B. Jones, Teacher	Cape Mount	Miss Martha Aldrich	
Mrs. M. R. Brierley, Teacher	"	Miss Georgiana Suthon	
Mrs. E. J. Tucker	(In passage)	Miss R. Ford Heath	
Mrs. Sarah H. Blyden, Teacher	Monrovia	Also two Candidates for Holy Orders and sixty-nine Catechists, Teachers and Bible-readers (Native).	
Mrs. M. L. Montgomery	"	HAITI.	
Mrs. Cordelia C. O. Brown, Teacher	Gardnerville	The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Managers and have been appointed Missionaries for the present fiscal year.	
Mrs. M. F. Hilton, Teacher	Clay Ashland	The Rt. Rev. J. THROPORE HOLLY, D.D., LL.D., Bishop of the Church in Haiti, Port-au-Prince.	
Miss Sarah Williams, Assistant	Cape Mount	The Rev. St. Denis Baudry	
CHINA.		The Rev. Pierre E. Jones	
The Rt. Rev. WILLIAM J. BOONE, D.D., Missionary Bishop, Hankow.		The Rev. Charles E. Benedict	
The Rt. Rev. S. I. J. Schereschewsky, D.D.	(In the U. S.)	The Rev. Louis Duplessis Lédan	
The Rev. Elliot H. Thomson	Shanghai	The Rev. Alexandre Battiste	
The Rev. Yung King Yen, M.A.	Kia Ding	The Rev. Francois J. Brown	
The Rev. Hoong Neok Woot	Nan Ziang	The Rev. Hyacinthe Michel	
The Rev. Sung Lu Chung	Wuchang	The Rev. Jean J. Constant	
The Rev. Frederick R. Graves	Ichang	The Rev. Theodore F. Holly	
The Rev. Herbert Sowerby	Shanghai	The Rev. S. U. L. Bastien	
The Rev. Ching Chang Wu	Shanghai	The Rev. Daniel Michel	
The Rev. See Chai Hwai	Da Tsang	The Rev. Isaac Cadiche	
The Rev. Yui Yu Sih	Shanghai	Mr. Alexander Fatreau, Teacher	
The Rev. Yu Tang Chur	(In the U. S.)	Mrs. Battiste	
*P. O. Address, Cape Mount via Manoh Salijah Post Office, Sierra Leone, West Africa.		Miss Julia L. Baker, Teacher	
†These are not supported by the Board.		There are besides, one Clergyman, temporarily absent, two Candidates for Holy Orders, sixteen Lay-readers, four Day-school Teachers, and sixteen Catechists the most of whom receive no support, at least from the United States.	
‡P. O. Address, "St. John's College, Shanghai."			
§P. O. Address of all Missionaries in Wuchang and Hankow, "Care of United States Consul, Hankow, China."			

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.

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REV. W. F. WATKINS, D.D.,	HENRY A. OAKLEY, ESQ.,	WM. H. THOMAS, JR., ESQ.,
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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 December 1st, 1888, to March 1st, 1889.

CENTRAL PENNSYLVANIA.		
<i>Wilkesbarre</i> —St. Stephen's, Foreign.....		100 00
CONNECTICUT.		
<i>New Haven</i> —Trinity Church, Miss Mills, Domestic.....	12 50	
<i>Woodbury</i> —Domestic.....	5 00	
	17 50	
CALIFORNIA.		
<i>San Francisco</i> —Domestic.....		1 00
COLORADO.		
<i>Littleton</i> —St. Paul's, Domestic.....		2 00
DELAWARE.		
<i>Christiana Hundred</i> —Christ Church, Ladies' Auxiliary, Domestic.....		100 00
KENTUCKY.		
<i>Louisville</i> —St. Paul's, Africa, scholarships, \$50; Cuba, \$48.78; Japan, \$48.77.....	147 55	
Mrs. Anderson, Domestic.....	6 25	
	153 80	
IOWA.		
<i>Grinnell</i> —St. Paul's, Cuba.....	12 00	
Subscription Rev. Wm. Wright, Domestic.....	3 00	
	15 00	
LONG ISLAND.		
<i>Brooklyn</i> —Christ Church, Bishop Holly's buildings.....		284 00
MARYLAND.		
<i>Baltimore</i> —E. A. Koons, Domestic.....	5 00	
Emmanuel Church, Foreign.....	1 00	
<i>Berlin</i> —St. Paul's, Cuba.....	5 75	
"A Friend," Domestic, \$1; Foreign, \$1.....	2 00	
<i>Dorsey</i> —Trinity Church, Domestic.....	25 00	
<i>Frederick</i> —All Saints', Domestic.....	71 20	
<i>Whitemarsh</i> —Mrs. Jackson, Domestic.....	5 00	
	114 95	
MASSACHUSETTS.		
<i>New Bedford</i> —Grace, "Members," Domestic.....	10 00	
<i>Boston</i> —Emmanuel Church, Foreign.....	10 00	
<i>Taunton</i> —Cuba, \$1.50; Mexico, \$1.50; Colored Commission, \$2.....	5 00	
<i>Waltham</i> —Christ Church, Cuba.....	20 00	
	45 00	
MICHIGAN.		
<i>Monroe</i> —Trinity Church, of which S. S., \$5.82, Domestic.....		15 10
MISSOURI.		
<i>Lexington</i> —Christ Church, Domestic.....		15 00
NEW JERSEY.		
<i>Palmyra</i> —S. S., Cuba.....	3 00	
<i>Trenton</i> —St. Michael's, Cuba.....	14 00	
	17 00	
NEWARK.		
<i>Orange</i> —Grace, L. B. Henry, Domestic.....		5 00
NEW YORK.		
<i>New York (Harlem)</i> —Holy Trinity Church, Sp. for Rev. A. B. Kinsolving and Rev. Dr. Percival.....	60 88	
A. S., American, church buildings.....	14 00	
F. Randall, Domestic.....	20 00	
<i>Rhinecliff</i> —Ascension Chapel, Domestic.....	25 00	
<i>Eye</i> —Domestic.....	1 00	
<i>Troy</i> —Mrs. Gilbert, Domestic.....	3 00	
	123 88	

OREGON.

Corvallis—Prof. Letcher, Negroes, \$5; Indians, \$5; Mexico, \$5; Jews, \$5; American Church Building Fund, \$5 25 00

OHIO.

Cleveland—Through Woman's Auxiliary, from Mrs. G. T. Bedell, Domestic 100 00
Cuyahoga Falls—St. John's, Domestic 10 00
Gambier—Rev. J. Rambo, Domestic 2 50
 112 50

PENNSYLVANIA.

Academy—Mrs. Drake, Domestic, \$5; Cuba, \$3 8 00
Germantown—Christ Church, life membership W. B. Whitney, Esq., Domestic 100 00
 Christ Church, Mexico, Mrs. Hooker's Orphanage 150 00
Media—Christ Church, Domestic 20 00
Philadelphia—Rev. Dr. Goodwin, Mexican League 50 00
 St. Matthew's, Domestic 25 69
 " Foreign 47 83
 73 52
 Church of the Saviour, Domestic 212 35
 " Cuba 50 00
 " " Mexican League 10 00
 272 35
 St. Matthias', Domestic 202 00
 " Cuba 68 43
 270 43
Norristown—Eliza Brown, Domestic 3 00
 947 30

RHODE ISLAND.

Providence—J. G. Dolbell, Domestic 1 00

SOUTH CAROLINA.

Boykin—Mrs. Manning, Domestic, \$5; Foreign, \$5 10 00
Wando—Ladies' Mite Society, Domestic 2 00
 12 00

TENNESSEE.

Knoxville—Epiphany, disabled clergy 5 35

VIRGINIA.

Abingdon—Foreign 5 51
Ashland—St. James', Domestic 9 17
Fredericksburg—St. George's, Foreign 10 00
Fort Royal—Calvary, Domestic 15 05
Keysville—Foreign 7 00
Lexington—Grace Memorial, Children's Missionary Box, Foreign 2 20
 Little Boys, Cuba 4 50
 Domestic 19 00
 Brazil 50 00
 75 70
Montague's—St. Luke's, Foreign, \$2.50; Domestic, \$2.50 5 00
Hanover—Immanuel Church, Domestic 3 00
 St. Paul's, Domestic 3 00
New Market—St. Peter's, Domestic 3 00
Petersburg—St. Stephen's, Foreign 2 75
Richmond—St. Andrew's, In Memoriam, Miss M. B. Harrison, Africa, \$5; Japan, \$5; Indian, \$8; Jews, \$8 26 00
 St. Andrew's, Cuba 10 00
 St. James', Domestic 53 04
 Emmanuel Church, Foreign 151 98
 " " Japan, H. D. Page 100 00
 251 98
Rivanna—Africa, \$10; Japan, \$5; Indian, \$10; Jews, \$8 33 00
Ware—Foreign 5 00
Whittle Parish—Grace and Trinity Church, Cuba 16 30
White Post—Meade Memorial, Domestic 3 50
Yorktown—Grace, Foreign 8 00
 546 00

WEST VIRGINIA.

Charlestown—"Two Members," Domestic 5 00
Hedgesville—Zion, "Two Members," Domestic 5 00
Hinton—Ascension, Domestic 3 00
Hurricane—Dr. Nye, Colored, \$2.50; Japan, \$2.50 5 00
Lewisburg—St. James', Foreign 2 00
Powellton—Mrs. Johnston and daughters, Cuba 1 79
Romney—St. Stephen's, Domestic 5 00
Ronceverte—Incarnation, Foreign 5 00
 31 79

WESTERN NEW YORK.

Rochester—Domestic 2 00
 Parishes and individuals 2,692 17
 From investments 1,258 88
 Account Anthon Prof. for re-investment 5 00
 4,451 05
 Received from December 1st, 1888, to March 1st, 1889 11,961 59
 Received from September 1st, 1888, to March 1st, 1889 \$16,412 64

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.

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Mr. Julien T. Davies.

The Rev. T. Stafford Drown, D.D.,
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Secretary,

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 37 Bible House, New York.

Treasurer,

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

PLEASE REMEMBER THIS WORK IN MAKING BEQUESTS

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.

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Hon. FELIX R. BRUNOT.

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John Ashurst, Jr., M.D.,

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Baltimore.	Rev. J. Blake Falkner, D.D.,	"
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Baltimore.	Rev. Robert C. Booth,	New York.
Maryland.	B. G. Godfrey, Esq.,	Philadelphia.
Philadelphia.		

THREE YEARS.

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

New York.	Rev. Benj. Watson, D.D.,	Philadelphia.
"	Rev. W. N. McVickar, D.D.,	"
Chester, Pa.	Rev. James S. Stone, D.D.,	"
Philadelphia.	A. H. Miller, Esq.,	"

FORM OF BEQUEST.

I give and bequeath to THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH
 Dollars _____
 the general purposes of the Society. Real Estate for _____

THE THEOLOGICAL SEMINARY P. E. CHURCH IN VIRGINIA
 —AND—
 EDUCATION SOCIETY OF VIRGINIA.

THE LEGAL TITLE OF THIS SOCIETY IS,
 The Trustees of the Education Society of the Protestant Episcopal
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