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The
SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA

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THE SPIRIT OF MISSIONS

EDITED BY THE BOARD OF MISSIONS

Protestant Episcopal Church

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

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WITH this month of September begins a new fiscal year of our missionary work. The field of effort stretches out to view, reaching from the rocky coast of Maine to the golden gate of California, from the waters of the Gulf to the ice-bound regions of Alaska, and all within our own country, presenting every variety of peoples and races to be ministered to with the Gospel of God's Kingdom. Then there are the regions beyond, the world outside, Asia and Africa, whose misguided and benighted millions stretch out their hands to us for help.

As we contemplate the immense extent of the field of operations, the pe-

cular work in each part and the personality of the workers come to mind, and the whole scene is intensely real and of moving interest. To make all this living before the people of the Church is to secure their interest in it, and to move them to a sense of their obligation as God's people to help in every way the Church's work, is the aim of a faithful Ministry.

No congregation, no man, woman or child, should be left in ignorance of the world's need or of the Divine purpose to supply that need through the Church. Every one should be made to realize his duty to share in the work, and to that end, the more information that can be imparted, the more acquaintance with the persons of those who are workers and the more interest that can be excited in specific portions of the work, the better it will be in every way. Let us begin the new year with a definite and solemn purpose to widen and deepen the interest and to do more than we have ever done before to uphold and advance the missionary work.

A SUITABLE TIME.

THE movement in behalf of a Missions House has taken shape at a singularly opportune time. Just as the Church is about to start out upon a new century of activity in America, nothing could be more fitting than to mark the juncture by a fresh effort in behalf of missions, and to begin by supplying the long-felt want of a proper building as the headquarters of the Missionary Society. It will note yet more definitely than hitherto the distinctively missionary character and aim of the Church, and will prove the best kind of a memorial of a transition period, introducing us into a new and, let us hope and pray, more aggressive period of Church extension.

The Church of England began the Church House in London, in connection with the Queen's Jubilee. We have begun the Church Missions House in New York, in connection with our Centennial of the General Convention, and having begun, all friends of missions, which is indeed but another way of saying all good Church people, should join heart and hand to carry it forward to entire and immediate completion.

TRIENNIAL MEETING OF THE BOARD OF MISSIONS.

THE important gathering of the Board of Missions in New York city next month, will doubtless be of great interest. The whole range of our missionary work, at home and abroad, will be brought under review before a body which is the supreme authority in the policy, direction, and management of our missions.

Delegates from the missions in Africa, China, and Japan will participate in the deliberations. The Presiding Bishop has invited the Rev. W. B. Gordon, of Mexico, to be present.

It is probable that the Domestic Missionary Bishops will each give a resume of their work during the past triennium. While it is a matter of great regret that none of the Foreign Bishops will be here, it is hoped that some one will be appointed to represent each of them before the Board. Let prayer abound that God's blessing may attend and make fruitful this most inspiring occasion.

CHRISTIAN MISSIONS AND THE WORLD'S FAIR OF 1892.

THE great exposition which, it now seems, is certainly to be held in New York in the year 1892, will afford an excellent opportunity for a display of the work of Christian missions throughout the world that should not be neglected, and of which we trust that all the promoters of missions will avail themselves. Christian missions have come to be one of the greatest and most thoroughly characteristic enterprises of the age, and nothing could better manifest the best progress of the nations since the discovery, 400 years ago, of the continent which is now America than a complete exposition of missionary methods, instrumentalities, and successes, before the multitudes who will assemble at the World's Fair of 1892.

There are evident signs already that the exposition in 1892 is to be the grandest of its kind that has ever yet been held. A vast collection of the products of nature, science, art and manufacture, will be gathered there from every part of the globe. If the "children of light," in this age of enlightenment and wonderful energy, have any of the wisdom which the "children of this world" will display at the World's Fair, there, also, ought to be made the grandest demonstration of the world-wide work of missions that has yet been attempted. Such a demonstration, we do not doubt, would make a showing of the extent and power of Christian missionary enterprise which would astonish the ordinary observer, who, as a rule, knows very little about it; would bring into more intimate sympathy and contact the supporters of missions of various Christian names, and would give a new and very strong impulse to mission work.

We make this suggestion thus early because, if it is to be acted upon—as we earnestly hope that it may—and a worthy display is to be made, it is none too soon to begin the work of preparation. Will not the managers and other leaders of missionary work throughout the world consider the proposal for a Department of Christian Missions in the World's Fair of 1892, and take favorable action upon it in common?

NEWS FROM THE ALASKA MISSION.

It is with very great pleasure that we invite attention to the abstract, which we give in another place, of the tidings from our missionaries in Alaska. Shut out from all communication with the home Church as they have been for nearly a year, and exposed to the inclemency of an arctic winter, it is more than gratifying to receive such good news of their welfare, and to know that they have continued their work with cheer and hopefulness. The retirement of the Rev. Octavius Parker after three years of brave pioneering, leaves the Rev. John W. Chapman there, the sole, but undaunted, representative of the Church, into whose mission of mercy he has carried the spirit of true heroism.

ONE ADVANTAGE POSSESSED BY MODERN MISSIONARIES.

IN the propagation of the Gospel, the Apostles, in the gift of tongues, had an advantage over modern missionaries; but these have one powerful instrumentality not possessed by the Apostles, namely, the printing-press. They are not

only able to put the Bible and other books in the hands of all the native converts, but also to give or sell to others who can read, books or leaflets in which Divine truth is inculcated and the way of salvation pointed out; and the Holy Spirit blesses the readers as well as the hearers of the truth. Last month we gave some noteworthy illustrations of how exceedingly valuable the printed Bible is as an evangelizing agency, and we now present a few instances, equally worthy of note, of how the reading of other books and small treatises is being used in bringing persons in heathen lands to faith in Christ and a following of Him.

The manager of one of the most important native newspapers in Tokio, Japan, had been told about Christianity by some of his friends, and he avowed himself as unwilling to accept it. He arranged to print a Christian book, and in doing so was obliged to look over and correct the proofs. He became deeply interested in its contents, and was led on, step by step, to a belief in Christ and a public confession of the Christian faith.

A young Hindoo of some education fell into bad habits, and in his extremity stole some money from his aunt. Soon afterward, he was led to read the "Heart Book," a small Christian treatise translated into his own language. As he read his attention was arrested and his conscience aroused. He went home, confessed his theft, and restored the money. He then read and re-read the graphic descriptions of his own heart-workings in the little book, and learning that a person in a near village had a larger book called "God's Word," he borrowed it, and read it as he had read the "Heart Book." He became converted, ceased all idolatrous worship and rites, and was baptized. His family persecuted him, cast him out, and performed his funeral rites, but he lives, an earnest, happy Christian.

Nearly forty years ago a small treatise called "Spiritual Teaching," written by Dr. H. M. Scudder, found its way into a Telugu village. The Rev. Dr. Jacob Chamberlain, one of the most distinguished missionaries in India, gives the following account of the remarkable results from the reading of the little book by a native gentleman of the place :

It fell into the hands of one of the head-men of the village. He was a high-caste man, of noted probity of character. He read it, and then re-read it with more attention. It was the first that he had heard of any other religion than Hindooism. He had always longed for some help to get rid of his sin. This opened to him the way to secure such help. He read the tract to his wife and his little boys, and told them it was so good it must be true. He read it to his neighbors, and some of them also accepted its teachings. At last he heard of a missionary who taught similar doctrine some seventy miles away. He went on foot across the then roadless country, through the hills, to the town where the missionary was said to live. He found him, told him what he had learned from the little book, and asked if it were true, and if he knew about the God that had given His own Son to save us from our sins. He went back and brought his family with him to hear more of this wonderful news. They were all baptized by the English missionary, and he placed his children in the mission school there to be educated, that they might help make known these glad tidings to his countrymen. In 1861 I buried the old patriarch in a Christian grave. He was a man of strong faith and much prayer. He spent his last breath in sending up shouts of praise to his Saviour for sending this tract out to his village, and through it saving him from his sins. Two of his sons have since been laboring under my direction as preachers of the same Gospel.

PREACHING TO THE HEATHEN.

PREACHING to a heathen people is by no means the easy thing that some persons imagine it to be, especially to an inexperienced missionary. Here is what the missionary Posselt wrote concerning some of his first efforts among the Kaffirs:

After having worked myself weary through the week, when there on Sunday I saw these wild men of the wilderness sitting before me, absolute obtuseness toward everything Divine, together with mockery and brutal lusts, written on their faces, I sometimes lost all disposition to preach. Those fluent young preachers who not only like to be heard, but to hear themselves, ought to be sometimes required to ascend the pulpit before such an assemblage. There is not the least thing there to lift up the preacher of the Divine Word, or to come to the help of his weakness. As when a green, fresh branch laid before the door of a glowing oven shrivels up at once, such has sometimes been my experience when I had come, full of warm devotion, before the Kaffirs and undertaken to preach. I have sometimes wished that I had never become a missionary.

Once the hour of Sunday services again approached. The sun was fearfully hot, and I felt weary in body and soul. My unbelieving heart said: "Your preaching is for nothing," and Beelzebub added a lusty amen. The Kaffirs were sitting in the hut, waiting for me. "I will not preach to-day," said I to my wife; but she looked at me with her angelic eyes, lifted her finger, and said gravely: "William, you will do your duty. You will go and preach." I seized Bible and hymn-book, and loitered to church like an idle boy creeping unwillingly to school. I began, precluding on the violin, the Kaffirs grunting consentaneously. I prayed, read my text, and began to preach with about as much fluency as stuttering Moses. Yet soon the Lord loosened the band of my tongue, and the fire of the Holy Ghost awakened me out of my sluggishness. I spoke with such fervor concerning the Lamb of God that taketh away the sin of the world, that if that sermon has quickened no heart of a hearer, yet my own was profoundly moved.

Yet Herr Posselt lived to baptize 1,000 Kaffirs.

OBSTACLES AT HOME AND ABROAD.

THE opposition which William Carey encountered from Non-conformist ministers and people, and the ridicule to which he was subjected by Sidney Smith and others are well known; but the sense of all Christian bodies, as well as of the outside world, was a hundred years ago arrayed against the missionary idea. Leading Presbyterian ministers of Scotland pronounced it to be highly preposterous; and a Bishop of the Church of England publicly and powerfully argued against the idea of Foreign missionary enterprise.

We can hardly understand now the deep prejudice and hostility which formerly existed; but the missionaries of a century ago, or less, had also to encounter a better founded hostility among the people to whom they went. Sir William Hunter, in a public address, remarking on this latter topic, said:

Until a century ago the white man had brought no blessing to the dark nations of the globe. During 300 years he had appeared as the despoiler, the enslaver, the exterminator of the weaker peoples of the earth. With one or two exceptions—bright episodes of which our American friends may well be proud—which stand out against that dark background, the missionaries came as representatives of a race who had been the great wrong-doers to the poorer and weaker peoples of the world. In South America, the ancient civilization had been trodden out beneath the hoofs of the Spanish horse. In

Africa, Christian men had organized an enormous traffic in human flesh. In southern India, the Portuguese had sacked cities and devastated kingdoms. Throughout the whole tropical oceans of Asia, the best of our European nations appeared as unscrupulous traders; the worst of them were simply pirates and buccaneers. In India, which was destined to be the chief field of missionary labor, the power had passed to the English without the responsibility which would have led them to use that power aright. During a whole generation the natives of India had been accustomed to regard us as a people whose arms it was impossible to resist, and to whose mercies it was vain to appeal. The retired slave-trader himself looked askance at the retired Indian nabob.

The sense of Christians now is in favor of Foreign Missions; but the interest in them is far less than it should be, and the support given to them is very inadequate. Foreign traders and others in the mission fields are not, as a whole, such great wrong-doers as was formerly the case, and yet great obstacles continue to be put in the way of missionary work by a large number of them.

The Rev. Wilson Phraner, who had just been visiting various countries in Asia, made an address at the general missionary conference of last year, in which he stated that he was astonished to find how much the prejudices of the heathen were excited by the evil doings of commercial and other foreign residents and visitors. He gave examples of this in Burmah, China, and Japan. Concerning the last-named field, he said:

Japan has put under a ban the matter of lottery business; but in the city of Yokohama you will see in the Concession that lotteries are to be recognized; and that is the way in which a commercial government avails itself of its liberty in violating the law of the land. Go to Nagasaki. There you will find a block made up entirely of saloons and brothels, and there is more drunkenness and riot and wickedness in that block and coming out of it than there is in the rest of the city of Nagasaki put together. And yet the Government of Japan cannot touch it.

Of the impression throughout the East of other foreigners than the missionaries, he spoke as follows:

The King of Siam recently said to our missionaries, "You are the only people that come here that do not come to squeeze my people." That is the impression throughout the East; it is a system of squeezing. There are Germans, Frenchmen, and Portuguese there, and a few Englishmen in Bangkok where this occurred; and they try to make money fast, but they do it by squeezing the people. The missionaries are there for other purposes, and act upon different principles, and the king of that country is intelligent enough to discriminate and mark the difference. But, alas! great multitudes do not have intelligence enough to discriminate in such matters.

BRIEF MENTION.

PROFESSOR W. G. BLAIKIE of Scotland is contributing to the *Free Church of Scotland Monthly* a series of letters descriptive of a tour of this country. In one of his letters he says: "To be in this great country, to think of its needs and its perils, to realize its splendid opportunities in connection with the Kingdom of Christ, is a grand remedy to sectarianism, and fills one's heart with the desires and longings of catholic Christianity. The best efforts of all sections of the evangelical Church are needed for the work that lies before the Christians of America. Even if all did their very best, there would be no superfluity of effort. To gain America for Christ demands in very deed a strong pull, a long pull, and a pull altogether. There are hopeful Christians here who believe that ere long that consummation will be realized."

THE Tokio correspondent of the *Southern Churchman* writes to that paper, under date of June 17th, that the previous two weeks had been marked by gatherings in honor of the Rev. H. D. Page, who, with his family, has come to this country, as a delegate from the Japan mission to the General Convention. "Among these gatherings," he says, "perhaps the most striking was a dinner given to Mr. and Mrs. Page and Miss Carter, by a Japanese merchant, who is a very earnest and devout communicant. The dinner was in European style, at one of the best known restaurants in the city, the Delmonico's of Tokio, and sixty-five persons, including all in our mission, divinity-students, and representatives from the native churches, were present. The company were photographed before dinner. . . . Speeches were made by the host, Mr. Page, Mr. Tai and the Bishop." The same correspondent also notes the presence in Tokio of the Rev. Drs. Phillips Brooks and W. N. McVickar, and says that as the Japanese are a small race, they are marked men, wherever they go, because of their great size. We learn from another source, that Dr. McVickar had preached to the English-speaking congregation of Church people at Tokio, most of whom are members of our mission; Dr. Brooks being present in the congregation.

THE frontispiece, this month, represents a group of teachers and pupils of St. Agnes' School, Osaka, Japan. The engraving is copied from an admirable photograph of the group kindly sent to us by Miss Emma Williamson, the head of the school. We regret that, for some reason, Miss Williamson herself does not appear in the picture. An extract from a letter of Miss Williamson's, referring to the school, will be found under Woman's Work, in this number of the magazine.

THE Rev. F. L. H. Pott writes from Shanghai, that there is great need of maps for St. John's Collegiate School. The school now has diagrams illustrating science. The need is for geographical maps, and especially, good maps of Palestine.

THE Rev. Mr. Merriam writes from Hoffman Station, Liberia, that he is greatly in need of Mission Hymnals, with and without tunes, such as were used in the great Advent mission in New York two or three years ago. Bishop Ferguson has authorized these hymnals for use on occasions other than those of stated public worship. Mr. Merriam also asks for a magic lantern, with slides, and a cabinet organ.

THE Rev. Octavius Parker, whose purpose to retire from the Alaska mission was announced by us some time since, arrived at San Francisco the last of July. He has been appointed a diocesan missionary by the Bishop of California, to be stationed at Selma in that diocese.

THE Duke of Westminster has promised an annual contribution of £1,000 to the fund for the erection of a Church House in London, until the fund is completed. The amount so far given to the fund is £53,000, nearly all of which has been spent upon the site. A quarter of a million pounds was the amount first proposed to be raised.

MESSRS. FUNK & WAGNALLS, of New York city, announce that they have in preparation a new encyclopedia of missions in which will be given the history, geography, ethnology, biography, and statistics of missions from the beginning of the Christian era to the present time, accompanied with maps and diagrams. Newcomb's "Cyclopedia of Missions," published by the late Charles Scribner in 1854, was valuable at the time; but it was confined to modern missions. It is now out of print, and of course out of date. The scheme of Messrs. Funk & Wagnalls is much more extensive, and will require the

best labor of many Christian scholars and missionary experts. How far such a vast purpose will be successfully carried out remains to be seen.

A MISSIONARY in Japan writes as follows concerning some of the results of the granting of religious freedom by the national constitution: "Nicodemuses are coming out of the twilight; officials, teachers, politicians and tradesmen are attending church. Christian schools are crowded everywhere, and new ones are springing up."

WITH OUR CORRESPONDENTS.

BISHOP MORRIS writes: "Our primary convention will meet on the eleventh of September, and I am in good hopes that our episcopal fund will then have reached a point which the General Convention will consider 'a satisfactory assurance of a suitable provision for the support of the Episcopate.' With the splendid help we are getting through the Board of Managers we certainly *ought* to succeed."

THE Rev. Messrs. Octavius Parker and John W. Chapman, in writing of their past year's work in far-off Alaska, say: "The knowledge of the efforts that have been put forth in our behalf, and in that of those to whom we minister, the deep and wide-spread sympathy shown by old and tried friends, and by many who have not up to this time been known to us, who have been moved to communicate with us, has touched and cheered us. It is much to say that nothing is wanting which could have been done on the part of the Church to encourage us; but even this high praise can be given, except in one particular—the dearth of men wholly consecrated to the work, and willing to spend their lives in this service if the Master so wills it. The contentment and enthusiasm of our brethren of the Church of England who are now working on the Yukon River and its tributaries, and the noble history of the past, with its bright examples of cheerful devotion, are in saddening contrast to the want of faith which sees only difficulty, and cannot stretch out beyond and lay hold on victory. We have faith to believe that God will remove this reproach for His Blessed Son's sake."

THE Rev. S. C. Partridge writes from Wuchang, under date of June 2d, as follows: "Our poor divinity-school has no abiding-place as yet. We occupied my dining-room all winter; then we moved into the vestry of the church; now we are in the mission guest-room; soon we shall be out on the lawn. By next year, when the church is finished, we must manage to erect some kind of a structure for the students, and roof it in. They are quartered now in the old rickety bungalow, which they have fitted up as best they could. I think, as I write, of the palatial quarters such as the students have in some of our home divinity-schools. Ah! would that they could spare us a little here. Where is the generous Churchman who will give us \$1,000 to put up St. Peter's? Never mind; it will come in time."

THE Rev. John W. Chapman, of Anvik, Alaska, in closing one of his letters, says: "The appointment of Judge Knapp (the Hon. Lyman E. Knapp, of Middlebury, Vermont) as Governor of Alaska gives me unmixed satisfaction, and I go back to Anvik as hopeful and as much encouraged as I have ever been at any time in my life, and with a deepening sense of the blessedness of association with the people of God in Christ. That 'Name of might and favor' is written at the end of every thoroughfare for those who love Him."

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

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

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

THE PAST YEAR'S WORK OF THE ALASKA MISSION.

THE mails which arrived at New York from San Francisco on the 8th of August brought letters and other communications from the Rev. Messrs. Octavius Parker and John W. Chapman, giving the record of their work at Anvik, Alaska, during the past year, from which we compile the following statement. The record begins on the 26th of June, 1888, when Messrs. Parker and Chapman were at St. Michael, whither they had gone from Anvik to meet the steamers "Dora" and "St. Paul" of the Alaska Commercial Company on their arrival from San Francisco. After the steamers had arrived, it was determined that Mr. Parker should proceed to San Francisco on the "Dora," to transact imperative private business, with the intention of returning to Anvik in the autumn, and that Mr. Chapman should return to Anvik at once. Mr. Parker accordingly sailed for San Francisco June 28th.

On the 6th of July, Mr. Chapman left St. Michael for Anvik, arriving there July 13th, after a dangerous trip, in which his boat was nearly lost on Norton Sound.

The summer was spent in clearing a piece of ground and erecting a building 15x15 feet, to serve as a school house for the winter, which has been a great improvement upon the accommodations of the year before. During the summer, the Rev. T. A. Canham, a missionary of the Church Missionary Society of England, with his wife, came down the Yukon River, and began mission work at Nuklakayet, three or four hundred miles above Anvik. Early in September, the organ which had been used at St. Michael, was received at Anvik.

On the 8th of September, Mr. Fredericks, a trader who had been over fifteen years in

Alaska, took up his residence for the winter, with his family, at Anvik. Their neighborly attentions to the missionaries were constant and very agreeable to them. The two boys of the family are well versed in the native dialects, and have been of great assistance to the missionaries in their study of the native tongue, and as interpreters. These boys, together with two sons of a Russian trader who winters at Anvik, are pupils in the mission school there.

On the 24th of October Mr. Chapman and the other members of the mission were made glad by the safe return of the Rev. Mr. Parker. Mr. Parker sends a detailed account of his journey, a large part of which was full of perils. He left San Francisco in the steamer "Dora" on the 6th of August, arriving at Ounalaska, one of the Aleutian Islands, on the 20th. On the 23d he sailed in a coasting schooner for Neushagak, reaching that place on the 30th. On the second day after, Mr. Parker started on his further journey in a three holed *bidarka*, a boat made of skins, and with accommodations for three persons. After a constant succession of privations and dangers, the boat was abandoned about seventy miles from Anvik, and the rest of the journey was made on foot.

On the 1st of October the mission school was opened by Mr. Chapman, and on Mr. Parker's return its work was done jointly by them. The success of the school has been very gratifying, the attendance being nearly double that of the previous year. As is frequently the case under such circumstances as surround the mission school in Alaska, false stories had been circulated to injure it, as that the missionaries intended to take the children to San Francisco after they had

been educated; but these have seemed to benefit the school, as the Indians who favored the school evidently believed the missionaries' denials, and have co-operated with them in enforcing a more regular attendance on the part of the scholars. There have been encouraging instances of Indians at a distance bringing their children to be taught. On the other hand, however, the missionaries say: "We tried to get an orphan, to start a boarding-school, but his uncle, in whose care he is, and who evidently sincerely loves the little fellow, answered us with the somewhat ambiguous expression, 'He better die with us.'" The school closed for the summer on the 30th of April last, "with a record of 15.2 average daily attendance. The progress of the scholars has been most satisfactory, and the prospect for the next year could hardly be better."

On February 10th, 1889, the missionaries solemnized their first marriage of a native couple. Up to the date of May 13th thirteen couples had been married by them.

On the 13th of May (of this year), they write: "With regard to building—the four walls of a log house, 26x23 feet, have been constructed, and all our lumber is used. The rivers will probably open in a few days, and the logs will commence to run. We hope to make up a large raft sufficient to finish the building we now have in hand, and to build a chapel as soon as practicable. The new house will serve for a dwelling-house, the one we are now in for a school-house, and the small building now used as a school-house for a carpenter's shop or store-room. We hope to have all these buildings ready for occupancy, on the new site, by the end of this season."

On July 5th, Messrs. Parker and Chapman write from St. Michael, where the San

Francisco steamer had just arrived, as follows: "By God's mercy we have full news from our friends again. The steamer 'Dora' arrived yesterday with our mail. We wish to say with regard to the steamer which we asked for last year, that we think it an unnecessary expense at present. It may and probably will become a necessity when a Bishop is appointed for this field and a staff of clergy is provided, adequate to the demand for clerical ministrations. At present, the prime need of the mission is a good sail-boat of eight to ten tons. We were about to mention again the need of a saw-mill, and the news that one is on the way, the generous gift of thoughtful friends, was very grateful to us."

A few days after—on July 8th—Mr. Chapman, being still at St. Michael, writes: "Mr. Fredericks, who has been at Anvik during the past winter [as described above] and who has been an exceedingly kind and agreeable neighbor and friend, has just asked me to take his two sons for the coming year. He intends to serve the Alaska Commercial Company at St. Michael, where he will have his wife and part of his family. He has a new and excellent sail-boat of seven tons, well adapted to our needs, which he offered to give me, but I told him that I would give him \$300 for it and charge him \$150 each for caring for the boys for a year. This saves us all further trouble about a boat, and saves me \$100 for freight this year. No boat need be ordered for the mission now. A married layman, capable of taking charge of the steam saw-mill, would be received here with open arms. Judging by the boiler, which has just come ashore, the mill will require all of one man's time, or at least, a man is an imperative necessity. It is a magnificent thing for us."

SECOND ANNUAL REPORT OF THE NEW YORK PORT-CHAPLAINCY.

ANOTHER year's port-chaplaincy work gives encouraging results of this unique yet most important branch of the Church's missionary operations. Its second year has borne even more abundant fruit than its first, and this mainly because the work is getting to be better known and appreciated, both in our own Church and in our sister Churches across the Atlantic. We have received a larger and a heartier co-operation from the Churches,

and this has both strengthened our hands and enabled us to extend and enlarge the sphere of our labors. A comparison of this year's report with that of last year reveals the fact, that, while in seventeen months we then met 500 steamships, and registered the names of 4,500 Church immigrants, during the last twelve months, from July 1st, 1888, to July 1st, 1889, we have met but 373 ships, yet have registered the names of 5,423 per-

sons, professing to be members of the Church of England, the Church of Ireland, or the Episcopal Church of Scotland.

This increase we believe to be largely owing to the greater number of persons who bring us introductory or commendatory letters from their late rectors or vicars in the old country. Up to the beginning of this present year, the cases were exceedingly rare in which arriving Church immigrants were found to be furnished with such letters, or with any other means of Church identification. Indeed, the great majority of them had never heard of our New York port-chaplaincy work, and so were unprepared or unwilling to respond when we inquired of them in Castle Garden, "Did you belong to the Church of England in the old country?"

During a recent visit, however, made by the port chaplain to the British Isles he was favored with interviews with several of the Bishops and clergy, including the Archbishops of Dublin and Armagh, the Bishops of Glasgow and Edinburgh, the Bishop of London, and his grace the Archbishop of Canterbury. When these gentlemen learned from the chaplain of the great injury the Church at large annually sustained by these uncommended Church people not making themselves known to us at New York, and by their subsequently straying away from the Church into other religious bodies, or into neglect of all religious duty and obligation (as at least one-third of them annually do), they kindly and warmly expressed sorrow and sympathy, and also a desire to cooperate with us in remedying this great evil. As a result, the chaplain is able to record the above encouraging facts—a larger number of Church immigrants inquiring for him, when they come to Castle Garden, and a larger number presenting commendatory letters from their late vicars and rectors. It is thus pleasant to know that the port-chaplaincy, which is principally a receiving and distributing agency for the Church's immigrants, is getting more and more in touch with the Churches that supply the immigrants, and is receiving more co-operation from them.

This report will also show an increasing readiness on the part of our American clergy to contribute their share toward the success of this great mission work of the Church. On the American clergy devolves

the laborious, and often unpleasant, experience of seeking out and, if found, of engrafting on our branch of Christ's Church those persons whom we commend as members of sister Churches in union with ours. It is unhappily true that for the most part these persons do not make the most desirable additions to the parochial flock. Frequently they are only a weight, which the parish must carry, and frequently, too, from old habits and peculiar Church training, or no training, they become sources of discomfort and annoyance to their rector. Yet, withal, the rectors within whose limits they providentially settle do, as a general thing, look for them on their arrival, and care for them as members of "the same household of faith." The answers received to our postal cards commending immigrants to parish rectors and missionaries, though on the whole larger in number than those of last year, are yet, for practical purposes, very inconveniently few. We sent through the mail 1,945 cards. We received but 334 answers, thus leaving us in doubt regarding 1,611 cases. From the answers received we gather that 258 persons have been added to the membership of the Church; but, as we gave 3,007 cards to individuals and heads of families claiming to be Church people, and subsequently wrote to their future rectors on their behalf, we are strongly persuaded that the above number 258 does not correctly represent all the additions made. We again express the hope, that clergymen receiving our cards will by sending their answers enable us to make a fair and reliable report to the Church of this *most important* feature of our work.

During the year, we have received between 200 and 300 letters of inquiry concerning persons already settled in this country, or persons desirous of making this country their home. In relation to these last, we always find it a difficult matter to give suitable advice. On the one hand, we wish to discourage no worthy person or family from emigrating to this country, when there is a reasonable prospect of bettering their condition; on the other hand, the avenues to success, especially for professional persons, clerks, teachers, shopmen and women, house-keepers, etc., are now so few and so crowded with applicants that chances for finding employment are much more than doubtful. On the whole we think that, as a rule, no

one should now be advised to emigrate to the United States, except such as are under forty years of age, are healthy, of good moral character, skilled more or less in some common trade, business, or calling, and (very important) who bring with them sufficient means of support for at least one month (about £4 or \$20), or while seeking for work.

Our attendance at Castle Garden enables us to act with and for the Girl's Friendly Society and other benevolent and useful Church organizations. We have received and forwarded to different points and dioceses fifty-seven Girls' Friendly Society members, also several persons commended to us by the Church Emigration Society. Besides the satisfaction of cheering and befriending so many strangers, and, in the name of the Church, bidding them welcome and God-speed, we have the further gratification of receiving the cordial thanks of the presidents and honorary secretaries of these organizations, together with the grateful acknowledgments of the persons themselves.

Our office in State street continues to be the resort of immigrants and others who come to us for information, advice, or help to find employment. It has been our good fortune, during the year past, to benefit and assist many who were friendless and some who were destitute. Through the Castle

Garden Labor Bureau and other agencies, we have found employment for hundreds of deserving men and women, and, through the kindness of Grace Church, New York, and a few benevolent persons, we have found temporary relief, in food, lodgings, etc., for many individuals and families, who, through mistaken notions of this country and their relations to it had found themselves in want almost as soon as they landed.

The chaplain, in closing this brief report, would express his hearty thanks to the Bishops and clergy, by whose kind co-operation and assistance he has been increasingly able to meet the duties of his office, and to extend the benefits of the port-chaplaincy over the territory covered by the American Church.

The following statistics, extending from July 1st, 1888, to July 1st, 1889, may be of interest in connection with this report:

Number of ships met at Castle Garden, 373; number of persons met, including family groups, 5,423; number of commendation cards given to Church immigrants, 3,007; number of cases sent by mail to clergymen through commendatory cards, 1,945; answers received from clergymen, 334; persons received into the Protestant Episcopal Church, as thus reported, 258.

THOMAS DRUMM, M.D.,
Immigrant Port Chaplain.

22 STATE ST., NEW YORK, July 1st, 1889.

THE INDIAN QUESTION.

GEN. S. C. ARMSTRONG, in his last annual report as principal of the Hampton Institute, discusses at length the present status and future welfare of the Indians, with an intelligence which comes from long experience in dealing with them. We make the following extracts:

* * *

The chief misfortunes of the Indian are his isolation and the national appropriations, amounting to about \$5,800,000 yearly, for 246,000 people, which (though rightfully his) are literally millstones about his neck, keeping him down, and hampering those who work for him with all sorts of unnecessary complications. Almost alone of all mankind, he is denied the choice to work or starve, and in dealing with him, the difficulties with which we meet are not so much in him as in the system of which he is the

victim. His moral right to the best work that good and permanent agents can do for him has seldom been recognized, and the greatest wrong done him has been its denial. Wise administration could, however, remedy all this without breaking any pledges, and there does seem to be a tendency toward a better policy, because of a better public sentiment.

* * *

The only profitable discussion now is as to how to make these wards of the nation into good citizens. In the main they are like other people, and need only a fair chance. They have excellent mental and moral capabilities, but are weak physically, and suffer much in the transition from barbarism to civilization. Of our 246,000 Indians not more than 110,000 get government food. Among the remainder, who, in general, take

care of themselves, are included some wild tribes, like the 20,000 Navajos, who own a million of sheep and 40,000 ponies; and the Five Nations in Indian Territory, numbering 65,000, all in citizen's clothing and living like whites; besides many small tribes.

The most marked progress has been among prisoners of war, who by fighting have forfeited all rights and been made to work for their food and clothing. In advance of the 28,000 Sioux, for example, are the 3,500 self-supporting survivors and descendants of those engaged in the Minnesota massacres of 1862, whose capture led to their redemption; as was also the case with the treacherous Modocs, now in Indian Territory, as well as Chief Dullknife's band of bloody raiders, now peaceful herders on the Little Tongue river, Montana. The defeat and imprisonment in Fort Marion, under Captain Pratt, of those now historic Indian warriors, laid the foundations for much of the work which has since been done for Indians.

* * *

The inherent capacity of the Indians is shown by many manly, independent lives, but the danger is that in the tangle of their present condition, due chiefly to the misuse of political influence, they and their friends may become discouraged.

So far as their bodily welfare is concerned, less than one-half of these people need help and care, and for those who do need it, it should come as guidance through the complexities which are caused by the policy which treats them one day as the wards of the nation, and the next as foreign powers holding property in our midst.

The work to be done for them is on the lines familiar to those who know their needs, of land, law and education; but nothing short of an earnest, intelligent, public sentiment can make such work possible. The problem is a serious one, and appeals more strongly than any other within our national limits, at once to the legislator and the Christian worker. The negro in the face of all his hardships can fight his battles with the ballot in his hand. Legislation and self-help have lifted him into citizenship, and the road is comparatively clear. But it seems more difficult to deal with the 246,000 Indians than with the 7,000,000 negroes, and, indirectly, the immediate push, made with fresh energy, should be for better laws,

more and better schools, and land in severalty for all.

* * *

I can bear personal witness, from my visit last fall to six reservations in Dakota, to the great improvement since my previous visit in 1881. The Indians on these Sioux reservations are generally scattered, on allotted but not surveyed land, and although they retain their teepees as a matter of convenience, they live in log houses like ordinary white settlers. They cultivate from one to thirty acres of fenced land to a family, the men working about as much as the women, and using improved agricultural implements. Stacks of grain and hay were as numerous as the houses; pigs and poultry were not infrequent; the signs were plain of the breaking up of the old life. The Indians were everywhere mingling more freely with the whites, and evidently had accepted new ideas; but they were still drawing rations (although these of late have been much reduced) and wasting many days each month, and often risking their crops, in going for the weekly or fortnightly issue of food. The barbaric beef issue provides a gala day for the Indians, where crack shots can show their skill before the admiring crowds which surround the corral; but it puts back civilization, and is an absurdity. Nothing can be more unnecessary, not to say harmful, than to provide a million dollars' worth of free beef annually for these Indians, who hold the finest cattle ranges in the country, are born herders, and who, under good, permanent agents, with an appropriation to start them, could, in a few years, raise all their own beef and have plenty to sell.

* * *

I was informed by the Indian agents whom I met, that if they were given authority to issue farming utensils and live stock, instead of beef, flour, etc., many Indians would begin to raise their own food, and the ration system would soon come to a natural end. Some of our returned students desire to do this, but the existing laws do not permit it. Such laws are a stumbling-block, and until they are changed the Indian must struggle under the curse of an enforced pauperism. This matter should be agitated until every dependent Indian is on his feet and working for himself. Hundreds are now ready, waiting only for Congress to give the word;

and Congress is waiting for the people, with whom the responsibility finally lies.

* * *

But nothing is so essential to the Indians' future welfare as that the government shall cordially co-operate with the Christian Churches of the country, impartially encouraging their work as the only permanent and

the only religious force in Indian education. Of late years there has been far too little recognition of this, for I speak within limits when I say that missionary work is at the bottom of the progressive and hopeful movement among this people, who are the victims of a mistaken policy rather than of their own weakness.

THE MOUNTAIN WHITES.

By taking a map of the United States and carefully studying it, one can scarcely fail to be impressed with the peculiar formation of its southern-central portion.

We find here two extended mountain-chains, running nearly parallel at varying distances from each other, while intervening are transverse ranges of much older formation and much greater altitude. Here are hundreds of mountain peaks, rising from four to seven thousand feet, with coves, valleys, plateaus and silver streams too numerous and beautiful to be described.

The winters of this section are mild—the summer cooler than central New York or Massachusetts. Vegetation is rich, varied and abundant. It is the home of the grape, peach, apricot, apple, cherry and plum. Its natural advantages are not surpassed, if equalled, by those of any section of our widely-extended country. If there is any location now to be found capable of being made God's garden, it is here in these mountains.

The population of this section is nearly as varied, and in many respects as wonderful, as its scenery and vegetation. It is estimated to number some two or three million whites, besides the colored population.

Among the former you find affluence and abject poverty, intelligence and utter ignorance, refinement and offensive grossness, broad culture and narrow bigotry and superstition.

There is much here to please, but more to offend; much to awaken hope and more to

beget doubt and fear. An analysis of this society gives elements of promise, likewise makes manifest much that is hurtful and hateful. Fear outweighs hope, and forebodings of evil, expectations of good. Taken as a whole, affluence and intelligence are the exception; poverty, suffering, ignorance and superstition the rule. The few are in comfort—the many in discomfort; the few educated and intelligent—the masses illiterate and grossly ignorant.

The men are more indolent, less ambitious and hopeful, than the women. The women do the housework, milk the cows, feed the hogs; and when this is done, go to the field, plough, plant, hoe and grub, as much or more than the men. I have known delicate girls and women to be hard at work in house or field, while the boys were hunting or fishing, and the husband and father had gone to the nearest town or cross-roads store with a dozen of eggs, a pound or two of butter, a couple of chickens, or a few quarts of berries which his wife and the girls had picked.

The inquiry may be made as to who these poor mountain whites are and how they became thus impoverished, ignorant and degraded. They are ignorant because they are poor, and poor because of their ignorance. They are both poor and ignorant because of the natural and necessary outcome of the system of slavery by which they were once surrounded, and from the evil effects of which they are not yet recovered.—*L. N. Pease, in Home Mission Monthly.*

THE ORIGIN OF AN INSCRIPTION.

It is said that the oft-quoted inscription to the memory of the Rev. Dr. Geddie in the church at Aneityum in the New Hebrides group, "When he landed in 1843 there were no Christians here, and when he left in 1872 there were no heathens," was pre-

sented by friends in Sydney, and was suggested to Dr. Steel of Sydney, who wrote it, by what is recorded by Gregory of Cæsarea—that when he went to that city there were only seventeen Christians, and when he died, only seventeen heathens.

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.*

AFRICA'S BRIGHT FUTURE.*

THE act just performed, my friends, is in itself, without associating it with any other thought, one of no small moment; but considered in connection with this day's anniversary, its peculiar significance cannot fail to attract attention. We commemorate to-day the fifty-fifth anniversary of the beginning of light in these regions of gross darkness; and in considering the present occurrence—the laying of the corner-stone of Epiphany Hall—which is the outcome of that great event, the mind naturally reverts to it. Let us then for a few moments yield to the reflection which forces itself upon us.

As with Israel of old, so with the race with which we, my dear friends and fellow-citizens, are identified. The hand of Providence is unmistakably guiding this race, and causing all events to conspire to develop His purposes concerning it. There is evidently a great future before us. Questions as to the past history of the negro race have been warmly discussed, and numerous opinions advanced *pro* and *con*. Now it strikes me, that we need not trouble ourselves to try to reconcile the conflicting opinions with regard to our past history. The great work which demands all our energies, talents, and sacrifices is the redemption of the race from its present condition of degradation and sin. And in this work we have better encouragement than that derived from ancient history; for whether negroes have ever ascended to the pinnacle of fame accredited to them by some, or have always been groping in the dark, as others insist, important events are occurring which

* From Bishop Ferguson's address at the laying of the corner-stone of Epiphany Hall, Cuttington, Cape Palmas, on Friday, February 22d, 1889.

are unmistakable evidences that God is directing a train of circumstances which are to develop His purposes concerning the race. We have no definite knowledge as to what His purposes are; we know not the great blessings that are to follow Ethiopia's stretching out her hands unto God; but we do know that the results to be consummated will be worthy of the plans devised by so great a God as our God is.

It must, therefore, be a matter of no small importance with us to notice these events. See how the eyes of the civilized world are now turned to Africa; the "grab" for territorial possessions, as an English writer terms it; the exploring expeditions that are penetrating its vast interior; the railroad projects, trading companies, and, above all, the missionary adventures, penetrating to the very heart of the continent, and planting the standard of our holy religion in the strongholds of the prince of darkness. We are watching these events with special reference to God's plans concerning the race. Even those occurrences which seem to our shortsightedness to be most adverse are often best calculated to promote the desired end.

"God moves in a mysterious way
His wonders to perform."

It seemed a sad misfortune for Africa, when her sons and daughters were ruthlessly torn from her breast during two of the darkest centuries that have passed over her; but as in the case of the patriarch Jacob, Joseph was carried away that he might be the means of saving his father and brethren from famine, so has God wonderfully brought it to pass in our case. The event we commemorate to-day points to this fact. It is the anniversary of the return of Africa's

sons to their fatherland! On this day fifty-five years ago, a meeting between brothers of the same race—the same blood—kith and kin—the one civilized and the other savage, notwithstanding—took place, after a long period of separation! The great epiphany or manifestation of the light of civilization and Christianity began at that time. The standard of the religion of Jesus Christ, the Prince of Peace, was then erected, in token that He would possess this land, which had been long, long ago given to Him as His heritage forever. "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession."

Here are we, the descendants of those brave pioneers who dared to face all the odds that were against them in founding this home, and also the descendants of those noble men—lords of the soil—who opened their arms and received their brethren from exile, and gave them a share in the inheritance from their common Father. This land of great possibilities will be just what we are pleased to make it—a delightful habitation; the garden of the Lord; or still numbered among the dark places of the earth; the worse for having had the evils of civilization added to its savagery.

God be praised! The prospect is bright and encouraging! If in no other direction, surely in that which has occasioned our

present gathering. Here, at this central point (Epiphany Hall), may be gathered young men and boys from heathen tribes far and near, who will unite with their brothers returned from exile across the ocean, and together qualify themselves mentally, morally and physically for the great work of Africa's redemption.

And here you will perceive how peculiarly significant is the coincidence of the laying of this corner-stone on the anniversary of the founding of the colony, as I stated in the outset. Here is the promise of the perpetuation and extension of that light which was then brought to these shores. When the sons of the Americo-Africans and those of the aboriginal Africans shall have qualified themselves, and joined heads and hearts and hands in a common cause, striving together for the salvation and upbuilding of this downtrodden race, then shall the prophecy of Isaiah be fulfilled: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

The name chosen for this edifice, with the idea associated with it as a Church festival, will ever remind the pupils, from whatever source they may come, that they are to fit themselves to help forward the work of manifesting Christ to the Gentiles. This they must learn to do.

ANNUAL REPORT OF THE BISHOP OF HAITI.

THE civil commotions to which Haiti has been a prey for the past twelve months, have circumscribed and localized our missionary operations, and otherwise seriously affected our evangelistic efforts.

BURNING OF MISSION BUILDINGS.

At the moment of closing my last annual report our mission buildings at Port-au-Prince were swept away in the great fire, which burnt out the heart of the city, kindled at mid-day by the torch of the political incendiary in the popular hall of the national legislature.

THE WORK AT PORT-AU-PRINCE CRIPPLED.

By this dire calamity the work at the Haitian capital has been seriously crippled, in consequence of the base of our operations being thus broken up. We owe it to the Christian kindness of the Methodist congregation here, founded by the colored American

emigrants, who came to this island in 1824, that we have been able to keep up our 9 o'clock Sunday morning service in their church edifice, which they have kindly placed at our disposal for this purpose. Our English service, usually held at 11 o'clock on Sunday morning; our Sunday-school, held at 3 P.M., and our evening services, held at 7 P.M. Sundays, Wednesdays, and Fridays, have been necessarily suspended, by the force of this untoward circumstance.

EFFECTS IN OTHER PARTS OF THE MISSION FIELD.

The incendiarism at the capital was the signal for a political outbreak that overthrew the established government of the republic and plunged the country into an unhappy and disastrous civil war, as the result of the contentions of ambitious chieftains, seeking for power, place and the emoluments of

office. The war took on a sectional character, the two departments of the South and West fighting against the three departments of the North, the Northwest and the Artibonite. In this latter department is situated our congregation at Gros Morne and its dependent station at Acul, in charge of a Presbyter and Deacon. All communication with these missionaries has been cut off since last October in consequence of this sectional strife. Since May last, the North having been able to repel the invasion of their departments, and to take the aggressive, has seized and occupied Mirebalais and Lascahobas, two of the *arrondissements* of the Department of the West, and thereby cut off communication with our three missionaries in the missionary districts thus occupied.

NO RELIGIOUS PERSECUTION.

Aside from the disaster to our mission property at the capital and the circumscribing and localizing of the work at the missionary stations, by the cutting off of communication between them, no circumstance has come to my knowledge, by which either of the combatants have interfered with the religious exercises of our missionaries, within the limits of their respective lines. On the contrary, after hostilities had begun at Mirebalais and Lascahobas, the Rev. H. Michel circulated freely from station to station in that district, of which he is Presbyter in charge, and even went so far as to open a new station. The Rev. I. C. Cadiche, also, was permitted by the general-in-chief of the army cantoned at Thomonde to preach to the soldiers in camp; and it was amid the same warlike circumstances that he completed there the chapel for the use of his mission congregation. The same liberty, within the lines circumscribed by hostile warfare, has been enjoyed by our missionaries in the South and in other localities of the West. I have no reason to think it has been otherwise with those in the North, from correspondence with whom I have now been cut off for the past nine months. In this respect our trials have been less than those which have befallen the laborers in other Foreign mission fields which, during the past twelve months, have been troubled with foreign hostilities and internal political commotions. Hence, while thanking our Heavenly Father for having spared us from greater afflictions, our hearts are touched to

go out in prayerful sympathy to Him that He may be pleased to pour out the abundant consolations of His Spirit upon our brethren and fellow-servants who have been more sorely tried in the furnace of affliction.

THE SADDEST DRAWBACK.

The fire, which destroyed our mission property in Port-au-Prince, took place while I was at the farm school, assisting at the examination of the three young men, who were about to return to the mission stations, from whence they had been selected three years before, to establish primary schools, wherein the elementary branches of education should be taught. Our work, of which the Bible and the Prayer Book are respectively the chart and compass, imposes upon us the necessity of extending elementary instruction in the simple branches of learning, along with the preaching of the Gospel, if we would have our converts become apt and intelligent members of the Church. This duty is particularly incumbent upon us in the rural districts, where our work has its greatest extension, but where the state or private enterprise has done little or nothing to give instruction to the country people. In spite of long, persistent and reiterated appeals I have failed to enlist sufficient individual sympathy from abroad to put this branch of our work upon a satisfactory basis. Nevertheless, with the limited amount which reaches us through the Missionary Board, we have employed a director of the farm school, and maintained three young men, while preparing for the career of primary school teachers. At last the hour had come for them to go forth. A new extension was thus to be given to our evangelistic efforts. The young men were animated with the most ardent devotion, and in spite of seeing the mother-parish in ashes, they returned to their respective stations, formed classes, and began to give instruction, and to build log school-houses. But three months later the whole country was in arms, one of the young men was taken for military service and the other two find themselves obliged by the warlike situation to await the restoration of peace to pursue their labors. Such a decisive check upon our aspirations, at the very moment when, after many prayers, labors and sacrifices, we thought final victory was in our grasp, has been indeed to us the saddest drawback of the present unhappy civil war.

THE FARM SCHOOL STILL IN OPERATION.

Nevertheless, in spite of this drawback, the farm school has gone forward with its work. A delay of two months in opening its session was made in the hope that the war might cease; but finding that the civil disorder threatened to become chronic the school was opened on the 15th of last March. Three students had been selected from our stations at Mirebalais. Only two were able to come; the third being retained at home because his father had gone to war. Two local boarding-scholars have since been added on the private account of the director. Speaking above of the sacrifices which have been made to keep up this school on the limited resources at our disposal, it is but just to say that the greater part of these sacrifices have fallen upon the director of the school, upon whom is devolved the triple charge of overseeing the farm, lodging, boarding and caring for the pupils, and at the same time giving them instruction in the branches taught. In the report of the director of this school now before me, he expresses the desire to see the number of students increased to twelve, gathered from our different country stations. One hundred dollars will meet the expenses of board, lodging, washing and ironing, with instruction for each student for one year. This offers one of the best and most practicable opportunities to the benevolent to help onward the aggressive and diffusive influence of our evangelistic work, and thus lay the basis for the future welfare of this struggling and interesting people, now so sadly arrested in their upward progress by the powers of darkness, whose baleful influence is the hidden cause of all their unhappy conflicts among themselves.

COMPENSATION.

The disaster which has happened to the congregation at Port-au-Prince, and the local isolation forced upon the work in other localities, by the civil war, have not been destitute of compensating benefits. The Bishop had to seek refuge on the Church farm after the destruction of the parsonage by fire; and this led to the establishment of mission services in the rural section where the farm is situated. Under the blessing of God these services have been fruitful in the conversion of the chief sorcerer in that vicinity, and through the preached Word have made themselves felt as the power of

God, in that dark corner of the earth. The organization of the congregation of St. Augustine at Thomonde, the completion through the zeal of the Rev. Mr. Cadiche of a country chapel wherein its members worship, and his preaching to the soldiers in camp in his vicinity, are benefits of the same kind wrung out of the difficulties of the situation. In the same category of the triumph of the Gospel over obstacles may also be noted the establishment of the new station at La Cassave by the Rev. H. Michel, the Presbyterian in charge, while on his circuit to visit the three chapels of his district for the administration of the Holy Communion, at a time when the two hostile armies were in close proximity, preparing for deadly combat.

CHURCH BUILDINGS.

The erection of a church edifice for the work at Port-au-Prince is indispensable, for it is the base of all our missionary operations in this jurisdiction. We feel very grateful to the Board for the appeal which was promptly and spontaneously made by its General Secretary, the moment that the news of the sad disaster reached the Mission Rooms. The \$6,000 asked for will ensure the construction of a sheet iron chapel 40 x 60, fitted up with seats and other necessary conveniences for worship. We will undertake to meet, by our own efforts here, any excess in expenses over the \$6,000. I beg to add my earnest request to our fellow-Churchmen in the United States to be not longer backward in making up the amount asked for; for the hour is at hand when the din of arms must cease, and the way be opened, as we sincerely hope and pray, for larger usefulness among these people.

The congregation at Cayes is still confined to a hired room, so small that the larger part of the auditors have to remain out of doors. During six years, since the building of a church was begun, various public and private calamities have prevented its completion. Nevertheless, the Rev. Mr. Benedict and the resolute church-wardens and vestrymen are not discouraged from making the most heroic sacrifices to carry out their undertaking. Hence, notwithstanding the great financial distress in which the whole country is now plunged, the members (who are all very poor people) have resolved, at the suggestion of the vestry, to contribute each twenty-five cents per month to form a

building fund for the completion of their church-building. I beg again to recommend this enterprise to benevolent Churchmen as worthy of their generous contributions.

ADDITIONAL LABORERS.

On the 17th of last March the Right Rev. John Williams, D.D., Bishop of Connecticut, and Presiding Bishop of the Church in the United States, acting for the Bishop of Haiti, admitted to Deacon's orders Mr. John Alfred Lee Holly. Thus another laborer has been added to the clerical staff in Haiti. I desire here to express my personal gratitude, as well as that of the Church in Haiti, to the Presiding Bishop for his kind compliance with my request in this matter.

The Rev. J. A. L. Holly and Alonzo P. B. Holly, M.D., with the approval of the Board of Managers, have been acting for a year past as authorized agents to obtain contributions to found a medical mission and a theological training-school in connection with the revival of the Mission of the Holy Comforter in the northern section of the Haitian capital. As the way has been opened before them their appeal for these objects has been presented to various congregations. About one-eighth of the amount needed has been contributed. The time is now at hand when they must return to this field to do whatsoever their hands may find to do while awaiting further usefulness, if God so wills it, in the positions to which they have been designated, when the means shall be fully raised to put the proposed plan in execution.

This object recommends itself favorably to all who have followed attentively the development of missionary work in the Foreign field, and who can therefore appreciate the immense utility of medical missions and training schools for a native clergy, in promoting the success of the evangelistic oper-

ations of the Church. I therefore hope that the large balance still needed to undertake this work will be promptly contributed by those interested friends who favor the proper equipment of Foreign missions to do effective Gospel work, among undeveloped native races.

THANKS.

The thanks of the Bishop of Haiti and of his family are due to kind friends in both hemispheres, who kindly contributed to supply all their immediate wants, when they had lost nearly everything that they possessed of worldly goods, by the fire of July 4th, 1888. Although personal and public acknowledgments have otherwise been made to the contributors, yet I desire, under a deep sense of gratitude to them and of humble thankfulness to Almighty God, the source of every good and perfect gift, to place the same on public record in this official report. And in the same connection I also desire to state with a heart full of gratitude that my poor brethren in Haiti were not backward in sending liberal contributions to the relief of our necessities in this city and from Cayes, Torbeck, Jérémie and Leogane. Last, but by no means least in this Christian sympathy, I desire also to record my thanks to a Methodist and a Baptist missionary, who hastened to make us a contribution from their meagre stipends, to which a lay-preacher of the Baptist Church added his offering.

May God reward them each and all, above everything we can ask or think, for His Son Jesus' sake our Lord! Amen.

EPISCOPAL ACTS.

Confirmed 3; admitted Deacon (by Bishop of Connecticut) 1.

JAMES THEODORE HOLLY,
Bishop of Haiti.

PORT-AU-PRINCE, July 5th, 1889.

ANNOUNCEMENTS.

China.—Arrangements have been made for the departure of Mr. and Mrs. Samuel E. Smalley, under appointment to China. They were expecting to leave their home in Winnipeg, Manitoba, August 15th, and after visiting friends *en route*, to reach Vancouver by September 1st in time to take the steamer "Parthia" on the 6th of that month.

Japan.—The Rev. John C. Ambler and wife, under appointment to the Japan mission, left Washington, D. C., on the evening of August 21st, expecting to embark at San Francisco on the 31st upon the Pacific Mail steamer "City of Sydney" for Yokohama. Mr. Ambler's appointment took effect upon his ordination to the Diaconate a year ago; but he was granted permission to defer his de-

parture until now. Meanwhile he has been advanced to the Priesthood. Mr. and Mrs. Ambler are accompanied by Miss Caroline W. Boone, the elder daughter of Bishop Boone, who, having finished her educational course, is now returning to her home in China.

Haiti.—Intelligence has been received that Miss Julia Baker, missionary teacher at Port-au-Prince, after an illness of several months, died on June 21st. On the following day the Bishop committed her mortal remains to the earth, awaiting her joyful resurrection.

AFRICA.

CONVOCATION AND CHILDREN'S OFFERINGS AT CROZIERVILLE.

THE Rev. Edward Hunte, in charge of Christ Church, Crozierville, incloses \$7.13, the contribution of children of his Sunday-school to the Children's Lenten Offering. Mr. Hunte sends also a list of the names of the children who contributed, and the centennial certificates have recently been sent to them.

Mr. Hunte also writes: "Our local convocation has just been held here, in the un-

finished building, which was crowded at almost every service. I contemplated having the convocation visit some of the villages around us for the purpose of preaching to the heathen, which, I think, would have been very helpful, and would have made it a truly missionary convocation. Bad weather, however, prevented that.

"The assembling of the convocation in this parish, at this time, marks a quarter of a century since our arrival and settlement in this country."

CHINA.

NOTES OF WORK AT I-CHANG AND SAH-SZE.

THE Rev. Herbert Sowerby writes from Hankow, under date of June 1st, as follows: "It is a long time since I have written to you, and you will no doubt wonder why I have not done so, the reason being that I have been sick with typhomalarial fever, taken by living in a Chinese house and on Chinese food. However, had I not done so, for at least a time, to begin the work in I-chang, I doubt if we should have had any success. As it is, I am glad to be able to report the baptism of seven adults there, all having work of their own, and so neither pauper nor 'rice' Christians. They have been under instruction for five months, and as I am not allowed to stay in my native quarters during the summer (and so am supplying for Mr. Locke until September) I thought it right to receive these men before the end of six months, our usual time. There are some others, who were not prepared; these seven make a beginning, and Mr. Wu, a candidate for Holy Orders, is carrying on the work there during my forced absence. I have now rented the only house we could get outside of the city, and though small, we must do the best we can.

"At Sah sze, Mr. Yu is working now. We have had to move, as the front and back

of the house have been burnt down in one of the great street fires which are so fearful in China. Four hundred people were burnt out of house and home, and eight killed by the flames. Our catechist and his family only escaped with their lives by making a hole through the wall. Our day-school furniture was all burned. If any one cares to give to this, the poorest part of our China mission, I shall feel most thankful."

In a late appeal of the English Church Missionary Society, it is said: "For the souls saved by the instrumentality of the society let the Lord Jehovah have all the praise; but how many thousands more might have known the way of salvation had God's people been alive to their solemn responsibilities! The mass of heathendom is still practically untouched, and the Church at home is content to live on in both material and spiritual abundance while doling out the crumbs of its superfluity for the perishing millions. A new spirit needs to be aroused, both in clergy and in people. A new sense needs to be awakened of the tremendous need of the heathen and Mohammedan world, and of the tremendous obligation resting on those who know the Lord to carry His salvation into all the earth."

MISCELLANY.

TOPICS FOR PRAYER.

- I. THAT Almighty God will, by His Holy Spirit, preside in the missionary councils of the General Convention, and so direct, sanctify and govern them, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places.
- II. That men of "a high standard of consecration" may offer themselves for the work in Alaska.

THE GLORY IS COMING.

The glory is coming, the Lord brings it
nigh,
When light in the evening will break from
the sky;
The North and the South and the East and
the West
With joy of salvation and peace will be
blest.

The winter shall pass that has lingered so
long,
Throughout the wide earth shall the birds
sing Thy song;
The hills will be covered with harvests for
Thee,
And flowers will blossom from mountain to
sea,

Thy promise shall spread over valley and
hill,
Thy promise most precious of peace and
good-will;
The Spirit shall gather Thy people of old,
The children of Israel, again to the fold.

The sons and the daughters shall prophesy
then,
And praise and exalt the Redeemer of men;
The old men shall dream of the joys that
await,
And scarcely believe when the peace is so
great.

O summer of holiness! hasten along,
The purpose of glory is constant and strong;
The winter will vanish—the clouds pass
away—

O south wind of heaven, breathe softly
to-day!

—From the *Welsh of W. Williams*, by
H. Elvet Lewis.

LIGHT ON THE PRAIRIES.

THE Indian tribes of our western country are the possessors of a civilization that is fast decaying, and the followers of worshippers of the mountain, prairie and forest gods, who no longer sway the minds and hearts of these red men, as in the days of yore.

The Indian conjuror performs his incantations, and the people repair to him in times of trouble. The sick children writhe in agony as the medicine-men bleed them with a piece of glass for a lancet, or scarify them with a burnt stick or piece of heated iron. The prairie lodges are still filled with painted men and women, rejoicing in the fact that they do not belong to the race of white people.

These native customs seem strange to us, because they are so near, and point to a period and a people of whom history had told us very little. The history of these people reveals to us many tribes great in numbers, rich in lands, buffalo and other kinds of large and small game, independent in spirit, full of superstition, yet thoroughly imbued with religious zeal in all their ceremonies connected with hunting, war, medicine and social life. The change that must inevitably come to all inferior races, has at last fallen upon them. The advent of the white men, and the introduction of Christianity and civilization amongst them, has affected their whole life. The religious words and phrases existing in the native languages are losing their former meaning, and many new terms belonging to Christianity have found their way into these languages, and are exerting a powerful influence upon their minds and hearts. Many of the Indians do not take kindly to the new life at first, being rather suspicious of the benefits to be conferred by accepting it, and being also somewhat at variance with their own. In their transition state, between losing faith in their native religion and accepting Christianity and civilization, they

rapidly decrease. Despondency takes possession of their hearts, the oppressive feeling that they are a conquered race presses heavily upon them, and, like the wild caged birds, they sicken and die. When, however, they have fully learned the lessons of man's equality, the brotherhood of man and the Fatherhood of God, as revealed to them by Christian teaching, they become strong and independent.—*Rev. John McLean, in the Missionary Outlook.*

THE MISSIONARY'S GREATEST WORK.

THE Rev. John Ross, the well-known missionary in Manchuria, has written the life of Mr. Wang, a native assistant whose labors were greatly blessed. Mr. Ross says that of the 800 people who have come out of heathenism in that district, all but about a dozen were the fruit of the public and private teaching of native converts, of whom Wang was the first and the chief. His own immediate relatives were first gained by him, one by one, for the Saviour, and then great numbers of others. Before his conversion he was one of the worst of opium-smokers, and his battle of deliverance from it, in which he spent three days and nights on his knees in prayer, was terrible. Having conquered himself he was able to conquer others. It is in raising up and calling out such men as these that the missionary does his greatest work.

AN ANSWER.

THE Tokio correspondent of the *Southern Churchman* writes: "Some of our friends at home have asked whether we think that the Japanese are ever really converted. The following incident may serve as an answer: Just a year ago, among a class of sixteen baptized at Christ Chapel, was a young woman of about twenty-three. She had been ill a long time and her friends thought she was not strong enough to come to church. 'I want to confess Christ before men,' she said, and so she came—the first time she had left her room for weeks. After baptism, she asked if she might come to the Holy Communion which followed. The minister assented at once, and with quiet tears she knelt at the rail to commemorate His love. Her friends were much afraid she had overtaxed her feeble strength,

but to their surprise the next day found her better than before. 'I must live a little longer for Him,' she said. A few days ago the end drew near. A relative who was not a Christian told me of the last hours. He was astounded at the difference between them and those of many he had known before. 'Why,' said he, 'usually it is very painful, very distressing thus to part, but she was so happy, so ready to go, so sure that she would be with Jesus, that it seemed like a happy meeting.' This is not a solitary instance; it merely shows that Christian life here, parallels Christian life at home all along the road to Heaven. And such being the case, we may well ask our questioners, 'Are these people really converted?'"

EARNESTNESS IN GIVING.

I KNOW a poor sufferer who has been on her back in one of the wards of an invalid home for some years, who has her missionary box by her bedside, and once a year sends me ten or twelve shillings as the proceeds, and who regularly reads her missionary magazine and systematically prays for the missionaries she finds named in it. And she is but one of hundreds. I know of a poor man who keeps eight hens, and gives to the Lord, through the Church Missionary Society, all the eggs that they lay on Sundays! He calls his little bit of "machinery" the Sunday Egg Society; and last year it produced 19s. 10½d. I know of a missionary mangle which earned £2; of a missionary apple-tree that produced 15s.; of missionary walnuts that realized £1 15s.; of three missionary pigs that sold for £2 13s. the three; of a missionary calf that fetched £2; of rabbits, kittens, canaries, donkeys, bees, hop-poles, primroses, envelopes, waste paper, etc.; there is really no end to the loving ingenuity which humble and unnoticed Christians manifest in giving their little help to a cause which they know is the Lord's cause and which they know He blesses.

You may see this earnestness, not in individuals only, but in communities. I know a village on the east coast [of England] where for sixty years the squires, father and son, and the successive vicars, have believed in the missionary cause, and where both the fishing and the agricultural sections of the population are deeply interested in it.

Once a quarter, on Sunday night, a missionary meeting is held in the school room, where you may see row after row of fishermen in blue jerseys and laborers in smock frocks. For the annual missionary festival a great barn is decorated, and all the contributors (no others) sit down to tea, husbands and wives, parents and children, and afterwards listen to the missionary from Africa, or India, or China, who has come to tell his story. That village gives £60 a year to the Church Missionary Society.—*Mr. Eugene Stock.*

IMMIGRATION INTO MICHIGAN.

THE Rev. Leroy Warren of Lansing, Michigan, writes in the *Home Missionary*: "Within the next ten years Michigan will contain more than 3,000,000 people. The third million now coming to us are derived from a most heterogeneous foreign immigration. The first 200,000 people, who came to Michigan between 1830 and 1840, were largely from New York and New England. They left their impression upon the state for all time. They shaped our school system, determined the details of our civil polity, and gave character to our social life, especially in the southern part of the state. But in the entire upper peninsula, and in the several counties in the northern part of the lower peninsula, the majority of the population is foreign-born and of a most varied character. We have a large British-Canadian, Irish, Scotch, and English immigration. Hollanders, Germans, Swedes, and Finns are numerous. There is also a large immigration of Canadian French, Italians, Bohemians, and Poles. This large and varied immigration emphasizes the need of our home missionary work in Michigan."

AN EMPRESS'S ECONOMY.

THE *Japan Weekly Mail*, in a recent issue, observes that the Empress of Japan has long shown an extreme interest in all the charitable institutions of Tokio which are devoted to women and children. Especially is this the case in regard to the Tokio Female Hospital, which has proved so useful to the poorer classes in the capital that larger premises became necessary, while the funds were insufficient for the purpose. Her Majesty cast about for some method of giving effectual assistance to the institution, and at

last decided that she could best do so by exercising strict economy in her personal expenditure and devoting what could be spared to the hospital. As the result of one year's saving, her Majesty has just bestowed a sum of 8,446 yen 90 sen and 8 rin on the institution. This amounts to about £1,500. A sen is equivalent to a halfpenny, and contains ten rin. "There is something picturesque," observes the *Mail*, "about these sen and rin. They represent an account minutely and faithfully kept between her Majesty's unavoidable expenses and the benevolent impulse that constantly urged her to curtail them. Such gracious acts of sterling effort command admiration and love."

ADVANCEMENT IN UTAH.

WHEN once started, the mission work in Utah spread with wonderful rapidity, radiating from the capital to the remotest parts, where to men, women and children who had never heard it, the Word of Life was carried. But in only a few places was even temporary hospitality shown toward those who had left Christian homes to carry the truth to the deluded people of Mormonism. Into almost every hamlet, before the arrival of the missionaries, the order had gone from Salt Lake to have no association with these men and women, who were represented to be dangerous characters, the enemies of the people, fit only for indignity and insult. For years the early mission preachers and teachers carried their lives in their hands. Prayers were offered up in the Mormon "churches" that Christian missionaries might be destroyed. The stoning of houses and attempts at destroying property were so common as to be expected by every new teacher entering on a field of work.

But such treatment was not reserved for Christian workers alone; the ban of the church was upon all who would send their children to these accursed schools, as they were called, and in patronizing these schools the more liberal Mormons have constantly subjected themselves to the vengeance of the priesthood, backed up by as servile a host of fanatics as the world ever saw. And so in the early history of our mission work in Utah, our teachers were accustomed during the day to give instruction to a little group of pupils, varying in number from three to twenty, and at night to

barricade their houses and prepare for an assault or a siege. Much has been said of the difficulties which beset this work at its inception and during its early years, but the worst has not been told, and will never be known save to those who experienced it.

This is a dismal retrospect, but it is necessary, if we would realize the advancement that has been made, and thus be encouraged. Utah is still in bondage; but under the influence of God's truth she is making rapid strides toward freedom. No longer do reports come to us from every field that the children dare not come to the schools; for though the threatenings of the priesthood have not ceased, and some are still afraid to assert their independence, yet many, coming by long observation to realize the self-sacrificing, beneficent mission of these teachers, have dared to defy those who claim domination of soul as well as body. And now from almost every field comes the appeal for larger room and better accommodations for those who are seeking education and light.

—*J. F. Millsbaugh, Salt Lake City.*

A GLORIOUS SUCCESS.

A CONVERTED Brahmin, Lakshman Rao, who has recently visited Travancore, writes to the secretary of the London Missionary Society as follows of some of the fruits of the mission work in that province: "Nagercoil, the largest and most successful sphere of Christian work in south Travancore, is a place which no Christian can visit without deep gratitude felt in his heart to the Lord Jesus, whose marvellous transforming power is so vividly manifest there. The Rev. J. Duthie, who was my kind host there, had kindly made arrangements for my giving a few addresses to both the non-Christians in the reading-rooms and Christians in the large, well-known Nagercoil church. One need only stand outside the church after the morning service on a Sunday, watching the return of the people to their houses, to be convinced that, in these parts at any rate, the Foreign Mission is not a 'failure,' but a glorious and magnificent success. But for the glaring sun, and the white and colored costume of oriental style, for aught I know one might well imagine one's self to be either in England or Scotland at the sight of such a large number of Christians attending the church. And what were they? They were, what I should have said in my unconverted

days, an outcast, low-caste people, beyond the pale of decent society. But, thank God, in all India it would be difficult to find a body of people, taken as a whole, superior to these dear friends, transformed by the power of the Gospel of Jesus Christ. No amount of culture, education and civilization would have wrought this change minus the Gospel power of inward transformation and the consequent result in outward life."

THE WORKERS IN JAPAN.

THERE are, doing work in Japan, no less than twenty-six missionary societies, of which eighteen are of the United States. There are no less than 447 missionaries, male and female, of whom 365 are from the United States. The American Board's missionaries number 79, the Presbyterians (North), 64; the Methodist Episcopal, 57; the Protestant Episcopal and Baptist, each 29, and the Reformed 26.

Of the 249 native churches 92 are self-supporting, and the total membership is 25,514.—*Missionary Review.*

TIME TO ADVANCE.

HITHERTO the Church has been employed chiefly in skirmishing abroad and fortifying at home. She has sent out reconnoitering parties, surveyed the enemy's position, taken some prisoners, and captured a few strongholds; but her forces are scattered, and the advance guard is too distant from the main army. The Church cannot, dare not, call back the flag, and the only alternative is to bring up the troops. There are signs that this will be done. The conviction grows that we have been acting too much on the defensive.

Once it was thought that our home populations were all the churches could grapple with, and that infidelity held the citadel; but to-day it is seen that infidelity is but an advanced earth-work, and the Malakoff of heathenism is the real key of the position. "The army that remains in its entrenchments," said a famous general, "is already beaten;" and the same may be said of the Church. There must be a concentration of forces. The army must be placed upon a war footing. Let the battalions draw nearer together, and let all internal conflicts cease in the presence of the common foe. The day of decisive battle is near; the crisis of

missions is at hand. To shrink would be cowardice; to counsel retreat would be treason; to turn our swords against each other would be rankest folly and sin. Shoulder to shoulder let us stand, while with ears and hearts attent we listen for our Captain's welcome mandate, "Let the whole line advance!"—*Rev. Dr. A. Sutherland.*

PROOFS OF THE GOSPEL'S POWER.

THE Rev. Dr. Pierson, in a review of Mr. Arnot's "Garenganze; or, Seven Years' Pioneer Mission Work in Central Africa," says: "There were many things about Mr. Arnot's experience which are not only striking but savor strongly of that supernatural element so precious in a believer's experience; as when, for example, in a tremendous thunder-storm an electric ball fell at his feet, crashing against the earth with the sound of a cannon-ball, and yet he was unharmed.

"Again, he tells how at Shoshong a terrible drought threatened the crops, and the enemies of Christ sneered at the Christians, wondering what they would do without the 'rain doctors.' Kama, the converted chief, called all his people to pray for rain. The Shoshongees invited the Makalakans close by to meet with them for all-day supplication. They refused. The humble disciples met, and toward the close of the day a long and drenching shower watered the gardens of Shoshong, but left those of Makalaka, lying beside them, dry and parched! The news of this miracle of prayer spread rapidly, and traders and others came in throngs to see for themselves.

"If any reader asks proofs of the reality of the Gospel's power let him read of Chief Kama and his people. See this converted ruler not only putting down the drink traffic in his own dominions, but forbidding it to go through his country; putting down revolting heathen customs, setting an example of unselfishness and self-denial, and so winning the love of his people that though he is constantly warring against their heathenism they would, almost to a man, die for him."

A VERY beautiful reference Bible in Japanese, with maps and all the references usual to our English reference Bible, can now be procured for sixty cents.

FRAGMENTS.

— The Holy Scriptures were translated into six fresh languages last year.

— Two hundred young Hindu women are studying medicine in the medical schools in India.

— The students of Princeton College subscribed \$2,000 to Foreign Missions during the last year.

— A missionary at Kobe, Japan, reports as part of her work the teaching of twenty-six Bible-classes each week.

— The income of the British Government in India last year from the opium monopoly, was \$30,000,000.

— Three hundred and sixty adult persons were baptized last year in the Church Missionary Society's mission in Japan. The baptized members are now 1,351.

— *Galigiani's Messenger* has the following significant paragraph: "A rich widow has given 5,000 francs to help on the work of Père Hyacinthe. A poor widow has given 6,000 francs."

— There are now 600 deaconesses who have been trained at the Kaiserwerth Deaconess Home. They are employed in schools and hospitals in Germany, Egypt, Syria, Palestine, Asia Minor and Constantinople.

— Work among the Hakkas in southern China is very encouraging. Says a missionary: "The Hakkas will be evangelized sooner than any other Chinese." They are devoted to letters, and are opposed to foot-binding.

— The following is from a letter of the Rev. T. Carmichael of North India: "Canon Isaac Taylor thinks that missionaries ought to be celibates. My own experience is that India wants married missionaries. The women need missioning far more than the men; and in our case my wife and I are *two* missionaries on one pay."

— A few years ago the offerings at the temple at Monghyur, India, amounted to \$50,000, during the two days of the annual festival; now they are only \$20,000. The priests say to the missionaries, "You are the reason. Your preaching and your books have taken the fear of us and of our gods from the hearts of the people."

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 first meeting of diocesan officers with the Secretary of the Woman's Auxiliary, for the season 1889-'90, will be held in Room 21, Bible House, New York, on Thursday, September 26th, at 10.30 A.M.

A full attendance is especially desired.

JULIA C. EMERY, *Secretary.*

AN AUXILIARY OFFERING.

THE following letter has been lately received, and the attention of diocesan officers and other members of the Auxiliary is here called very particularly to it. The idea it suggests is certainly a good one, and one that can, with perfect readiness, be put into effect. The communication comes from the Diocese of Pittsburgh:

The thoughts of the members of the Woman's Auxiliary are turning toward the day when we shall assemble at the time of the General Convention in New York, possibly in even greater numbers than ever before.

Let us make this Centennial meeting, and every following one, a blessing to some part of our dear Lord's vineyard where help is sorely needed.

In Chicago, the Bishop's address had stirred all hearts, and as the Offertory sentences fell on the ears of that great congregation of women, many asked, "What is the offering for?" and none could answer. Surely it would have been a generous one had we known its object. Think what an average of one dollar from each one present would have accomplished! Is that too much to expect from the devoted women who come from every quarter of the land to learn of the work that has been done and to listen to those who have borne the glad tidings to our mission fields?

Will you not choose for us and publish in the Church papers, at least a month before the meeting, some work which it shall be our privilege to aid, in token of our loving gratitude to God for His mercies through the first century of our Church life in these United States?

Sincerely yours,

A MEMBER OF THE AUXILIARY.

The Secretary of the Auxiliary hesitates to make the choice here called for, and would be grateful for suggestions from Branches and from individual members of the Auxiliary, who share the feeling expressed by the writer of this letter.

She will, however, make some suggestions, with the reminder that, at a General Meeting, it is well to divide the offerings between Domestic and Foreign Missions.

In the Domestic field a mission church and buildings for Anvik, Alaska, with furnishings, might be provided for \$1,000. In the Foreign field, outfit, travelling expenses and a year's salary for a new missionary teacher needed in Japan would require about the same amount.

Should any members judge that, at such a meeting, the offering should be devoted to more general objects, the Secretary would call to mind the Domestic Contingent and Foreign Insurance Funds of the Auxiliary, and mention also

that for the education of daughters of missionaries, money would be welcome in both Domestic and Foreign missionary families.

Individual gifts may, of course, be marked for either object chosen, or for any other preferred by the giver, but undesignated offerings will be equally divided between the objects decided upon; and it is hoped that no person shall feel bound to limit herself to the one dollar named in the letter from Pittsburgh, who "having much" shall be privileged to "give plenteously" on the happy day of the general meeting.

ALASKA.

CHRIST CHURCH MISSION, ANVIK.

ON May 6th, the Rev. J. W. Chapman writes: "The pulses of the Yukon have begun to beat again, and it is almost time for the steamers; or, as the poet says, '*Viyehoduokwán nōxōdōxáhl nāqtá,*' the first word standing for either *steamboat* or *stove*, according to what you mean. Most things do here. When you say, 'My tooth aches,' you really say, 'My brother's wife is sick.' About eight hundred words and phrases constitute our Indian vocabulary at present. This would be pretty well (and indeed we can make ourselves understood about a good many things), but the difficulty is, that in colloquial use, something that one doesn't know is almost invariably used in the place of something that one does. For instance, we know the word for 'mouth,' but when you wish to say, 'Open your mouth,' you have to use something that sounds like the word for 'hat.' And then, once more, and for the last time, the difference between some words is so slight, that one is a long time finding out exactly what it is; so that with my best efforts, when I try to say that some berries are in the pan, I am not sure that I am not saying that a little bird is in the pan, or that a cow is in the pan.

"We have done nothing with Russian. I would be ashamed to say it, but I can say that there has been no time to study it. The work of the year has been very exacting, and yet, by God's favor, both Mr. Parker and myself are in usually good health. I say 'no time to study it.' I wish our friends to understand, of course, that we occasionally feel the need of relaxation.

"You will see by our report how favorably everything has been going during the year. If Mr. Parker had not returned, the mission could never have had such an impulse. He has been life to it, or at least,

animation. I shall write Dr. Langford more particularly of the value of his services, for no one can ever do him justice for his work here but myself.

"We have had an exceedingly mild winter, at least it has seemed mild to us. Forty-three degrees below zero was the coldest weather recorded, and much of the winter was nearer the freezing than the zero point. All this has been favorable for the school, and has doubtless contributed to make the average of daily attendance nearly double what it was last year.

"On the closing day we gave the scholars a mild spree, a surfeit of picture cards, fancy crackers and gaudy handkerchiefs. The distribution was by choice, in the order of merit, each scholar going up as his name was called, and taking what pleased him best, so that we were able to make something of a study of individual tastes. I believe that the relation of the value placed on red and blue handkerchiefs to that placed upon soap is as six to one.

"However, there is a great improvement in appearance over last year, and we were able to tell them that we thought they were good boys and girls; and I thank God for having called me 'to this state of life.'

"We have found out, occasionally, that the children have had to take a good deal of ridicule on account of their attachment to the school. The way that the men and boys of the community live, all sleeping together in the *kashime*, or public building, exposes them to such petty persecution in a peculiar manner. Among several things that came to our ears, are these, 'What good will all those books do you? You better make your *parkie* of paper. You better bait your hook with a piece of paper.' And then, when feeling was running a little higher, the men told the boys that if they went over to school, they had better go outside at night

and sleep with the dogs. However, that passed over, and I think that in general, Indians say more than they mean when they are excited. We have never had reason to think that the general feeling toward us has been anything but friendly, but they have sometimes been a little moved, both by stories against us from the outside, and by their own 'original sin.' But, thank God, through our Lord Jesus Christ, we have a safeguard against original sin, whether it is theirs or ours.

"I have been reading of the movement toward Church unity with the same feelings that are animating the Church at home. God grant us wisdom and great care in the adoption of measures. We are looking to the Lambeth Conference with great eagerness. You see that it touches us in the discussion of polygamy in heathen countries, which question is one of our main troubles.

"I would like to say a word about our correspondents, to prevent any misunderstandings. They will realize, of course, the danger of apparent neglect when there are but two or three vessels a year carrying mail. I think everything has been acknowledged up to date, which it has been possible to acknowledge, and I hope that if any one has felt that there has been an unaccountable delay, he will write and give us an opportunity of making an explanation. For myself, I greatly desire the privilege of a personal acquaintance with any one who may desire special knowledge of the work in this field."

From St. Michael, July 8th, Mr. Chapman adds: "I cannot write much at present, except to say how cheering all the news of this year has been to me. It is no light thing to be able to feel that one is borne upon the bosom of the Church of the Living God."

Mr. Parker writes from Anvik, June 14th, 1889: "With regard to our work, it gives me much pleasure to tell you that everything has been most encouraging this year. There has been no flourishing of trumpets nor any spasmodic splurge in any direction. Quietly, earnestly and industriously we have striven

day by day to further the end for which we came and were sent, and we cannot but feel that the blessing of the Lord has been with us. Not only has our daily average in the school been double that of last year, but the general attendance has been regular, punctual and steady to a degree that we did not dare to hope for. There has been a marked advance all along the line, which gives us room to hope that beyond a doubt the ultimate success of this station is assured. It is true that our success has been more marked among the children than among the grown people, but it is also true that in the children lies the element of the future civilization of Alaska.

"At the same time our work among the grown people is neither to be despised nor passed over. We always have a fair congregation on the Sunday, our relations with the people are of the most pleasant kind; they seem to realize what our coming among them means, and up to date we have married fourteen couples, the first marriages ever celebrated here. Thank God, the future of this work lies in His hand, and all we have to do is, day by day, to strive as He gives us life and opportunity; and we feel a quiet peace in realizing that if we do thus strive, all will ultimately turn out, not perhaps just as we would have it, but according to God's will and pleasure.

"I must not neglect, in speaking of Mr. Chapman apart from myself, to bear witness to his self-denial and solid worth. Pure and true in character, he often puts me to shame and has been a great moral support to me. Permit me, in closing, to ask your prayers, sympathy and interest in the future."

On July 16th, Mr. Parker adds: "I am very glad that you have all so kindly and liberally strengthened Mr. Chapman's hands. He well deserves it; the work needs it, and, permit me to say, that for the next two or three years the need will increase rather than decrease. For, to obtain final good results, buildings and institution work are indispensable."

JAPAN.

ST. AGNES' SCHOOL, OSAKA.

MISS WILLIAMSON writes from Osaka, on June the 30th, sending the photograph which is reproduced in this number of THE SPIRIT OF MISSIONS, a printed card of invi-

tation to the closing exercises of St. Agnes' School, for the year 1888-89, a programme of the exercises, and several letters written by girls, at school on scholarships, to their supporters.

The programme has twenty-eight numbers, including recitations in English, essays in Japanese, instrumental music, Japanese etiquette, and calisthenics.

In her letter Miss Williamson says: "School has just closed, and now I have a few moments to devote to you. We have passed a very successful year in St. Agnes'; every girl passed her examinations, and received a certificate, which means promotion to a higher class. I have the school nicely graded, so all try to advance each year.

"Miss Palmer teaches three hours each day, and studies the rest of the time. Mrs. McKim gives organ lessons to nine of the older girls, and they each have a number of pupils. In this way I am able to have the instrumental music taught, but the vocal music has been entirely neglected since we lost Mrs. Page's kind help. Now do you not think we could have a vocal and instrumental teacher sent to St. Agnes'? I wish you would try to help us in this way. The singing at the Congregational school is delightful. They have a teacher for music only in each of their four schools at Kyoto, Osaka and Kobe. We must keep up with the times, else they will draw the pupils. Do you not see why I am so anxious?"

"There have been six of our girls baptized and eight confirmed this year. Nearly all our pupils are Christians.

"One other thing I wish you would do for us. Will you send us a book of nice easy solos and duets, for the next commencement exercises? I send you a programme and a photograph of the school, or at least, of all who were here when the picture was taken. I send also a package of letters, one from each of the scholarship pupils, which please forward to their supporters. Several have asked if the children could not write to them, so I have had them try this year.

"O Hana san is interpreting for Miss Carter while she is in Osaka, and does very well indeed."

The letters from the girls are dated from the school, No. 6, Concession.

The "Anna" scholar writes:

"MY DEAR FRIEND,—

"I want to write you a little letter. If there are any mistakes please excuse me.

"Now I think you are always enjoying good health in the hand of Almighty God. I am quite well, please do not be troubled about me. I must thank you very much for

your kindness in sending me several nice books and cards.

"I am studying the fourth reader from Miss McKim, and Japanese the reader, zoology, arithmetic, geography, sewing, etiquette, drawing, history and the Holy Bible. And I was baptized, and now am fifteen years old. And I am going to study the year's study next year, I am ashamed of myself that I was very slow in speaking the English, but I think it is very hard; hereafter, I am sure I will improve very quickly. I thank you for your kindness.

"Your loving child,

"ANNA NISHIYAMA."

The "Rev. Jesse T. Webster" scholar writes:

"DEAR FRIEND,—

"Now I want to write to you about my school life. I was born in Kyoto. I have three brothers. I came to this school when I was ten years old. Three years I was a day pupil.

"When I at the age of twelve years, I was baptized.

"Last winter I was confirmed, and now am nearly fifteen years old. We get up at six o'clock, and each do some work. And every morning hear the explanation of the Bible.

"I am in the course of the third year. Now I am studying English, history, letter-writing, grammar, geography, conversation, music, foreign sewing, foreign writing, Japanese lesson and arithmetic, writing, translation, Chinese history, Japanese history, sewing, composition, drawing. I like very much English history and geography.

"There are sixty-four pupils in all, but fifteen of them are day pupils. I passed the third year examination this week, so the next year I will be in the fourth year. I cannot write you any more now as I have not room.

"I will close my letter with much love to you, dear friend.

"I am your loving child,

"KITSU MATSUMIYA."

The "Perinchief" scholar writes:

"MY DEAR FRIEND,—

"Now I will tell you something about our Closing Exercises. We had Closing Exercises on the 17th of June, and this year there were very few people that came to see the Closing Exercises, because there was a very heavy rain, so this year there were much fewer people than other years.

"Since I came to school we have had closing exercises three times, but two years there were a great many people, about two or three hundred men and women, except this year, and two times we had closing exercises at the 24th of June, but this year they were very early, because this year was very warm, so if we had them as late as other years, we should be very tired with the heat, so our teachers took so early a time. Our school was ornamented with a great many flowers and American flags, and Japanese flags, so our school room was very beautiful. Then we changed our dresses and we took new *tabi*, and we came to the school room at half-past two o'clock and stayed there until three. Then Mrs. McKim came to the school and played a march, then we marched to the platform singing a Japanese hymn, and after this all the girls sang *Te Deum*, and next eleven girls recited the twenty-third Psalm in Japanese and in English, and next was played a march, then all the girls went down.

"This year ten girls made a maturation and six girls read Japanese essays and five girls played seven times a song, but some girls played twice and three girls took Japanese etiquette, and after that eight girls took calisthenics and one girl played a march for calisthenics and after that was played a march, then all the girls marched to the platform, and all the girls sang a hymn, and after the hymn the Bishop gave his blessing and one girl played a march and all the girls went down.

"This was the end and then the foreign people and Japanese people went to different rooms and both people took tea and cake, and after the Japanese people finished, we went to the room and we took tea and cake, and after that all the girls had very pleasant plays. After supper we played again as in the day-time, and we had a very pleasant time until quarter after nine and we went to bed.

"Your loving friend,

"TARAYE NAIDE."

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 July 1st, to August 1st, 1889.

* Lenten and Easter Offerings.

ALBANY—\$176.87

Albany—St. Paul's, Domestic, \$15 50; "A Member," for "Emily L. Hewson" scholarship, Hoffman Institute, Cavalla, Africa, \$75	90 50
Delhi—St. John's, through Wo. Aux., for freight on box to Haiti	2 00
Hogansburgh—St. James', Mite Box No. 35,818, Domestic	5 00
Plattsburgh—Trinity Church, "H. M. S.," General	10 39
"M. M.," General	20 00
Salem—St. Paul's, Domestic and Foreign	6 08
Sandy Hill—Zion, Domestic	12 44
Schaghticoke—Trinity Church S. S.,* General	3 97
Troy—St. Barnabas', Foreign	6 10
Warrensburgh—Holy Cross S. S.,* General	20 39

CENTRAL NEW YORK—\$196.06

Antwerp—St. Paul's S. S.,* General	7 47
Auburn—St. Peter's, Foreign	155 00
Evans' Mills—St. Andrew's S. S.,* General	2 59
Moravia—Harry B. and Edwin D. Heald,* General	1 00
Seneca Falls—Trinity Church S. S.,* General	30 00
Whitesboro—St. John's, Wo. Aux., for "Philo White" scholarship, High School, Cavalla, Africa	10 00

CENTRAL PENNSYLVANIA—\$353.49

Bellefonte—St. John's, "M. M.," Indian	1 77
Drifton—St. James', Foreign	143 29
Fort Washington—"S. S.," General	5 00
Harrisburg—St. Stephen's, "Mrs. B.," Domestic, \$15; Foreign, \$5	20 00
Lancaster—Mrs. H. K. Benjamin, Indian, \$1.50; Colored, \$1.50; Africa, \$2	5 00
Paradise—All Saints', Domestic	5 35
Phillipsburg—St. Paul's S. S.,* General	2 30
Williamsport—Christ Church, Domestic, \$12.79; Indian, \$17.60; Colored, \$17.60; Foreign, \$52.79; Sp. for scholarship for Rev. Samuel Unsworth, Church of the Good Shepherd, Ogden, Utah, \$10	140 78
Miscellaneous—Branch Wo. Aux., for "Central Pennsylvania" scholarship, St. Mary's School, South Dakota	30 00

CHICAGO—\$312.67

Chicago—St. James', Indian, \$115; Mite Chest No. 65, \$15; S. S.,* (additional), \$3.31, General	133 31
Trinity Church, Domestic, \$25; Indian, \$40 (of which S. S., \$25), Colored, \$15.36; Foreign, \$39.23; Helen Osborn, General, \$2.81; Sp. for Rev. Mr. Hooker, Montana, \$1.71; Sp. for Bishop Brewer's Hospital, Helena, Montana, 89 cts	128 00
La Grange—Emmanuel Church, Colored,	

\$12; General, \$12; Indian work, South Dakota, \$6	30 00	scholarship, St. Jude's School, Logan, Utah	10 00
Momene—Church of the Good Shepherd S. S.,* General	1 36	Muncie—Grace Church, Domestic, \$2.21; Foreign, \$2	4 21
Woodlawn Park—Christ Church S. S.,* General	20 00	Terre Haute—St. Stephen's S. S.,* General. O. S. P. Watson, Mite Chest No. 5,071, Domestic	35 00 10 25
CONNECTICUT—\$965.06			
Bethel—St. Thomas', Colored	10 25	IOWA—\$26.10	
Easton—Christ Church, Domestic	6 21	Burlington—Christ Church S. S., "M. C. L.," through Wo. Aux., for work among the Indians	1 10
Essex—St. John's, General	11 51	Clinton—St. John's, Domestic, \$9; Foreign, \$9	18 00
Fairfield—Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund	2 00	Nashua—St. Mark's, Domestic	50
Hartford—Christ Church, Domestic, \$100; Foreign, \$100; S. S., for "Christ Church S. S." scholarship, St. John's School, South Dakota, \$60; through Wo. Aux., for Emily Williams School, Shanghai, China, \$10	270 00	Stacyville—Mrs. Schoomer, Domestic	1 50
(Parkville)—Grace Chapel S. S., through Wo. Aux., Sp. for baby in St. Mary's Orphanage, Shanghai, China	20 00	Miscellaneous—"M.," Domestic	5 00
St. John's, Foreign	56 90	KANSAS—\$109.88	
Mrs. Chester Adams, General	50 00	Atchison—St. Andrew's Mission,* General, \$8.38; Sp. for Bishop Leonard, Utah and Nevada, \$5	13 38
Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund	2 00	Trinity Church, General (of which S. S.,* \$41.75), \$39.25; Sp. for Bishop Leonard, Utah and Nevada, \$35	94 25
Litchfield—St. Michael's, Domestic, \$7.18; Foreign, \$7.18	14 36	Harper—St. James' Mission S.S.,* Domestic	2 25
Long Hill—Grace S. S.,* (additional), General	74	KENTUCKY—\$150.00	
Middletown—Christ Church, through Wo. Aux., for Emily Williams School, Shanghai, China	1 00	Louisville—Christ Church, "A Member," Domestic, \$20; Indian, \$10; Colored, \$0; Foreign, \$10	50 00
Holy Trinity Church, through Wo. Aux., for Emily Williams School, Shanghai, China	2 00	St. Paul's, through Wo. Aux., for Miss R. Ford Heath's salary, \$50; S. S., for "St. Paul's S. S. No. 1" and "St. Paul's S. S. No. 2" scholarships, St. John's School, Cape Mount, Africa, \$50	100 00
St. Luke's Chapel, through Wo. Aux., for Emily Williams School, Shanghai, China	11 00	LONG ISLAND—\$231.97	
New Haven—Trinity Church, Mite Chest, Domestic	20 00	Brooklyn—Church of the Redeemer S. S., Domestic	12 35
New London—St. James' S. S.,* General, \$35; Eastern Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund, \$1.24	59 24	Reformation, Woman's Missionary Society, Colored	16 00
Northfield—Trinity Church, through Wo. Aux., Foreign	1 47	Huntington—St. John's, Systematic Offering Plan, General	6 12
Norwich—Trinity Church, Mite Chest, General	16 00	Jamaica—Grace, Systematic Offering Plan, General	32 28
Pine Meadow—St. John's, interest from estate of Mrs. C. M. Chapin	80 00	Newtown—St. James', Four Mite Chests, Domestic	7 50
Plymouth—St. Peter's, through Wo. Aux., for Miss Sprague's salary, Japan, \$4.89; S. S.,* Domestic, 71 cts.; Indian, 26 cts.; General, \$14.44	20 30	Roslyn—Trinity Church S. S.,* (additional), General	45
Ridgefield—St. Stephen's S. S.,* General	21 81	Miscellaneous—Branch Wo. Aux., for salary of teacher in colored school, Petersburg, Va.	157 27
Stamford—St. John's, through Wo. Aux., for Emily Williams School, Shanghai, China	10 00	LOUISIANA—\$2.35	
Tashua—Christ Church, Domestic	4 27	Natchitoches—Trinity Church S. S.,* General	1 20
Wallingford—St. Paul's S. S., General	50 00	Thibodaux—P. G. Clark, Missionary Box No. 78,151, General	1 05
Windsor—Grace S. S., Foreign	10 00	MAINE—\$6.93	
Branch Wo. Aux., Sp. for Rev. Mr. Chapman, Alaska	214 00	Mount Desert—St. Mary's-by-the-Sea S. S.,* General	2 36
EAST CAROLINA—\$7.44			
Camden C. H.—"A little girl's offering," General	16	Presque Isle—St. John's S. S.,* General	2 57
Hertford—Holy Trinity Church, Wo. Aux., General	7 28	Wiscasset—St. Philip's, General	2 00
EASTON—\$42.63			
Cecil Co. (Port Deposit)—St. James', Domestic, \$1.68; Foreign, \$1.68	3 36	MARYLAND—\$415.46	
(Elkton)—Trinity Church, General	6 97	Anne Arundel Co. (Sudley)—St. James', Foreign	10 00
Wicomico Co. (Salisbury)—Salisbury Parish S. S.,* General	31 00	St. James' Parish, St. James' Chapel, Foreign	1 46
Worcester Co. (Berlin)—Worcester Parish, Mite Chest No. 29,405, Domestic	1 30	St. James' Parish, St. Mark's Chapel, Foreign	2 30
FOND DU LAC—\$11.80			
Omro—St. Paul's Mission S. S.,* General	1 80	Baltimore—St. Paul's Parish, Mite Chest No. 6,406, "In Memoriam L. C. A.," Domestic	5 00
Oneida—Hobart Church, General	7 00	St. Peter's, Colored, \$25; Japan, \$50; Africa, \$50; Sp. at discretion of Rev. E. H. Thomson, \$25; Sp. for Bishop Peterkin's Hospital, West Virginia, \$12; Sp. for Rev. Dr. Crummell's Church, Washington, \$25; Sp. for Rev. Dr. Jaeger, for Colored Orphan Asylum, Rustburg, Va., \$50; Sp. for Bishop Morris, Oregon, \$23	260 00
Waupun—"Thank Offering," Foreign	3 00	Baltimore Co.—St. Michael and All Angels', Mite Chest No. 6,140, Domestic	4 00
INDIANA—\$59.46			
Indianapolis—St. Paul's, through Wo. Aux., Sp. for "Isabella M. Jenckes"		District of Columbia (Georgetown)—Grace	

Parish, Grace, Sp. for Bishop Spalding, to assist in rebuilding church at Durango, Col., \$2.50; Sp. for Rev. George H. Watson, to assist in rebuilding church at Seattle, Washington Territory, \$2.50.....	5 00	Branch Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00
(Washington)—Two Mite Chests, through Wo. Aux., General.....	2 30	MICHIGAN—\$263.12	
(Washington)—Miss Virginia Miller, Mite Chest, through Wo. Aux., General.....	2 00	Detroit—Christ Church, Foreign.....	142 12
Frederick Co.—All Saints' Parish, All Saints' S.S. for "All Saints'" scholarship, Hope School, Springfield, South Dakota, \$60; C. C. Hoffman" scholarship, St. John's School, Cape Mount, Africa, \$25; through Wo. Aux., five cent collection, Indian, \$9.25; Foreign, \$22.75.....	117 00	Emmanuel Church, through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$10; Sp. for school at Reno, Nevada, \$5.....	15 00
Harford Co.—Miss Mary Williams, Mite Chest No. 6,417, General.....	1 40	Church of the Messiah, through Wo. Aux., for Mrs. Jennings' salary, Virginia.....	3 00
Montgomery Co. (Gaithersburg)—"A Friend," through Wo. Aux., General....	5 01	St. James', through Wo. Aux., for Mrs. Jennings' salary, Virginia.....	10 00
MASSACHUSETTS—\$626.40		St. Mary's, through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$1.25; Sp. for scholarship at Reno, Nevada, \$1.25.....	2 50
Boston (Dorchester)—All Saints', through Wo. Aux., Sp. for redemption of African girls.....	28 00	St. Paul's, through Wo. Aux., Sp. for scholarship at Reno, Nevada.....	5 00
Church of the Good Shepherd, "A Member," through Wo. Aux., for Miss Baker's salary, Haiti, \$1; Sp. Easter offering for Rev. Mr. Benedict, for Sunday-school in the mountains, Haiti, \$17 (Jamaica Plain)—St. John's S. S., * General.....	18 00	Flint—St. Paul's, through Wo. Aux., from Mrs. George Warner, \$9; Mrs. George Denny's, \$5, Sp. for Armitage Memorial, San Mateo, Cal.....	14 50
(South)—St. Matthew's, "H. W. N.," Mexico.....	10 30	Henrietta—Christ Church S. S., * Domestic, \$3; Foreign, \$3.....	6 00
Trinity Church, through Wo. Aux., for "Frances A. Caryl Memorial" scholarship, St. John's School, Cape Mount Africa.....	10 00	Hillsdale—St. Peter's, Domestic and Foreign, of which S. S., * \$3.....	12 00
(Roxbury)—Mrs. S. E. Pollock, Mite Chest, General.....	25 00	Monroe—Trinity Church, "Thank Offering from a little girl," for Bishop Hare's school for Indian girls.....	1 00
Brookline—Family Mite Chest No. 1,591, General.....	2 50	Pontiac—Zion, through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$5; Sp. for scholarship, Utah, \$2; Sp. for scholarship, Reno, Nevada, \$2.....	9 00
Cambridge—St. Philip's, Domestic, \$2.87; Foreign, \$3.....	8 00	Port Huron—Grace, through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$5; Sp. for scholarship, Reno, Nevada, \$15.....	20 00
Fitchburg—Christ Church, General.....	100 00	Miscellaneous—Interest from Leonard Sprague estate, General.....	23 50
Great Barrington—St. James', Indian, \$10; Colored work in Diocese of Springfield, \$10.....	20 00	MILWAUKEE—\$80.81	
Greenfield—St. James', Domestic, \$35.62; Foreign, \$15.01.....	50 63	Alderly—St. Paul's, Mite Chest No. 31,750, Domestic.....	1 00
Haverhill—St. John's S. S., * General.....	21 90	Milwaukee—St. James', Domestic, \$34.81; S. S., Colored, \$25.....	79 81
Hyde Park—Christ Church S. S., * (additional), General.....	1 00	MINNESOTA—\$24.48	
Longwood—Church of Our Saviour, Domestic, \$5.30; "A Member," Domestic and Foreign, \$5.....	10 30	Anoka—Trinity Church S. S., General.....	2 04
Lowell—Three Mite Chests, General.....	13 00	St. Paul—Ascension S. S., * General.....	22 44
Marlborough—Holy Trinity Church, for Church of the Nativity, Wuchang, China.....	2 60	MISSOURI—\$15.10	
Northampton—St. John's, Domestic, \$35; Foreign, \$18.10.....	53 10	Brookfield—E. A. Gilson, Domestic, \$1; Foreign, \$1.....	2 00
North Attleborough—Grace S. S., * General.....	8 00	Kansas City—Mrs. H. G. Algeo, Mite Chest No. 77,233, Foreign.....	4 00
North Middleboro—Agnes B. Jenks, Mite Chest No. 79,909, General.....	25	St. Louis—Miss Katherine S. Whittemore, \$3; Katherine L. Whittemore, 30 cts.; Audenried Whittemore, 25 cts.; Nellie Hoblitzeller, 30 cts.; Fannie Hoblitzeller, 25 cts., Lenten offering, General Anna B. Hayman, Mite Chest No. 26,914, General.....	4 10
Pittsfield—St. Stephen's, "L. T. W.," Domestic.....	25 00	General.....	5 00
Russell's Lenten offering, through Wo. Aux., Sp. for the Good Shepherd Mission, Mobile, Ala.....	2 00	NEBRASKA—\$28.60	
Salem—St. Peter's, through Wo. Aux., for Miss Payne's salary, Va., \$25; Indian, \$30.25.....	55 25	Omaha—All Saints' S. S., * General.....	28 60
Southborough—St. Mark's, Missionary Boxes, Domestic, \$14.40; Foreign, \$14.40.....	28 80	NEWARK—\$409.50	
Taunton—St. Thomas', through Wo. Aux., for "St. Thomas'" scholarship, Eliza F. Drury Memorial Station, Africa, \$21; Sp. for memorial building, Port-au-Prince, Haiti, \$16.25.....	37 25	Dover—St. John's S. S., * General.....	5 00
Watertown—Church of the Good Shepherd, Colored, \$1.75; Japan, \$1.91.....	3 66	Newark—Grace S. S., for "Grace S. S." scholarship, St. John's School, Cheyenne River, South Dakota.....	30 00
Webster—Reconciliation S. S., General.....	16 08	Trinity Church S. S., for "Cortland Parker" scholarship, Hope School, South Dakota, \$60; "Rev. J. Houston Eccles" scholarship, St. John's College, Shanghai, China, \$70; "Bishop Starkey" scholarship, St. John's School, Cape Mount, Africa, \$ 5; Sp. for Gertrude Duryee Memorial, Utah, \$40.....	195 00
Worcester—All Saints', Domestic, \$27; Colored, \$39.91.....	60 91	Orange—Grace, Colored, \$5; General, \$174.50.....	179 50
Miscellaneous—"A Friend," through Wo. Aux., for "St. Thomas'" scholarship, Eliza F. Drury Memorial Station, Africa.....	4 00	NEW HAMPSHIRE—\$218.18	
		Claremont—Trinity Church, Domestic.....	60 52
		Mrs. C. H. Weed, Mite Chest No. 76,118, Domestic.....	1 25
		Concord—St. Paul's, Domestic, \$12.50; Foreign, \$9.40.....	21 9

<i>Littleton</i> —All Saints', General, of which S. S.* \$7.45.....	62 62	Annunciation, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	61 00
<i>Manchester</i> —Grace S. S.* Foreign.....	43 32	Ascension, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	150 00
<i>Penacook</i> —Mission S. S.* General.....	5 21	Calvary, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	30 00
<i>Wolfboro Junction</i> —St. John Baptist's, Domestic, \$9.34; Foreign, \$14.02.....	23 36	Christ Church, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	35 00
NEW JERSEY—\$203.67			
<i>Beverly</i> —St. Stephen's, Indian, \$3; Colored, \$15.38.....	18 38	Grace, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas, of which Mrs. Brodhead, \$10 and Miss Annie Laight, \$20.....	1,233 00
<i>Elizabeth</i> —St. John's S. S., for "The Rev. S. A. Clark Memorial" scholarship, St. Margaret's School, Tokio, Japan.....	40 00	Heavenly Rest, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas, Young Ladies' Society, \$10; Ladies' Society, \$200; Parish S. S., Domestic, \$64.25; Indian, 75 cts.....	275 00
<i>Penn's Neck</i> —St. George's, General.....	5 76	Holy Apostles', through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas, \$27.54; "A Member," Domestic, \$50; Foreign, \$50.....	127 54
<i>Plainfield</i> —Grace, "E. A. E.," Foreign.....	10 00	Holy Communion, "Anonymous," General.....	2 00
(North)—Holy Cross, Foreign.....	25 53	Holy Sepulchre, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	5 00
<i>Rumson</i> —St. George's, Domestic and Foreign.....	76 00	(Harlem)—Holy Trinity Church, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	16 00
<i>Vineland</i> —Trinity Church S. S.* General.....	15 00	Intercession, through Wo. Aux., Mrs. Wm. Foster, \$10, Mrs. E. H. Currier, \$2, †Sp. for St. Mary's Institute, Northern Texas.....	12 00
<i>Woodbury</i> —Christ Church, Woman's General Systematic Offering, through Wo. Aux., General.....	13 00	(Harlem)—St. Andrew's, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	50 00
NEW YORK—\$5,392.23			
<i>Annandale</i> —Holy Innocents', through Wo. Aux., †Sp. for St. Mary's Institute, Dallas, Northern Texas.....	23 00	St. Ann's, Domestic, \$2; General, \$6; through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas, \$47.....	55 00
<i>Bedford</i> —St. Matthew's, Domestic, \$17.38; through Wo. Aux., for Miss Aldrich's salary, Japan, \$15; †Sp. for St. Mary's Institute, Northern Texas, \$46.38.....	78 76	St. Chrysostom's Chapel, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	6 00
<i>Beechwood (Scarborough)</i> —St. Mary's, Domestic.....	23 66	St. Edward the Martyr S. S., for Rev. Wong Li Tang's salary, Wuchang, China.....	47 02
<i>Brewster's</i> —St. Andrew's, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	25 00	St. George's, Domestic, \$1,343.45; through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas, \$88.....	1,401 45
<i>Cornwall</i> —St. John's, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	9 00	St. James' S. S.* †Sp. for tablet for St. Mary's Institute, Northern Texas, \$75.27; Mrs. C. B. Smith, "Thank Offering," through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas, \$25.....	100 27
<i>Dutchess</i> —Branch Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	7 48	St. John the Evangelist, Mite Box of "Miss M. M. C.," General.....	13 30
<i>Goshen</i> —St. James', "The Gleaners for the King," for "Pure in Heart" scholarship, St. John's School, Cheyenne River, South Dakota.....	60 00	St. Luke's, Mrs. J. Rollins, Domestic.....	2 00
<i>Dobb's Ferry</i> —Zion, Domestic, \$10.33; Foreign, \$9.62; General, \$28.55; Sp. for Syria, \$1; through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas, \$10.....	89 50	St. Mark's, through Wo. Aux., Ladies' Society, \$10; Mrs. F. B. Austin, \$25, †Sp. for St. Mary's Institute, Northern Texas.....	35 00
<i>Irvington</i> —St. Barnabas', "Anonymous," Domestic and Foreign, \$100; through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas, \$5.....	105 00	St. Matthew's, Miss Spelmann, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	5 00
<i>Kingston</i> —St. John's, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	10 00	St. Michael's, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	42 50
<i>Mamaroneck</i> —St. Thomas', Woman's Missionary Guild (additional), Foreign.....	9 00	St. Peter's through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	20 00
Mrs. Wm. Barnum, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	3 00	St. Thomas', Frank Le G. Gilliss, Mite Chest No. 30,164, Domestic, \$19; Wo. Aux., \$100; "Two Ladies," \$10, †Sp. for St. Mary's Institute, Northern Texas.....	129 09
<i>Matteawan</i> —St. Luke's, General, \$47.14; through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas, \$60.25.....	107 39	St. Timothy's, Mrs. J. J. Smith, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	5 00
<i>New Brighton, S. I.</i> —Christ Church, thro' Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	25 00	Transfiguration, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	10 00
<i>Newburgh</i> —St. George's, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	25 00	Trinity Chapel, through Wo. Aux., Ladies' Society, \$54; Young Woman's Society, \$107.75; †Sp. for St. Mary's Institute, Northern Texas.....	161 75
Miss Ramsdell, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	5 00	Zion, "Three Ladies," through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	10 00
Mrs. S. M. Akerly, "Thank Offering," through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	5 00	<i>Miscellaneous</i> —Judge Peabody, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	100 00
<i>New Hamburg</i> —Mrs. Clarence Satterlee, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	2 00	Miss Adelaide Hamilton, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	100 00
Miss E. V. Satterlee, Mite Chest No. 38,404, Domestic.....	9 82	"A Friend of the Auxiliary," †Sp. for St. Mary's Institute, Northern Texas.....	25 00
<i>New York</i> —All Souls', Annette Bolen (deceased), "Last effort for her Master," Domestic.....	1 00	Mrs. D. W. Burnham, through Wo. Aux.,	

† Special for furnishing school rooms in St. Mary's Institute, Dallas, Northern Texas. A memorial to Mrs. Mary E. Hamilton Peabody by the Domestic Committee of the New York Branch of the Woman's Auxiliary.

†Sp. for St. Mary's Institute, Northern Texas.....	10 00
Mrs. J. E. Blake, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	2 00
Mrs. Nourse, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	5 00
Mrs. Theodore Bronson, through Wo. Aux., Sp. for furnishing one room in Bishop Garrett's school, Northern Texas.....	25 00
"N. W. P.," Domestic.....	5 00
E. K. Ketching, Mite Chest No. 81,051, General.....	2 75
Nyack—Mrs. Cleveland, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	5 00
"Four Friends," through Wo. Aux., for freight on box to Japan.....	2 00
Peekskill—St. Peter's, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	5 00
Philipsstown—St. Philip's-in-the-Highlands, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	30 00
Poughkeepsie—Branch Wo. Aux., for two "Poughkeepsie" scholarships (one advanced), St. John's School, Cape Mount, Africa.....	65 00
Scarsdale—St. James the Less (additional), General, \$8.30; through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas, \$6.50.....	14 80
Sing Sing—St. Paul's, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	10 00
Trinity Church S. S., * General.....	83 79
Staatsburgh—St. Margaret's, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	5 00
Tarrytown—Christ Church, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	15 00
Westchester—St. Peter's, Woman's Missionary Association, for "Keble" scholarship, St. Mary's Hall, Shanghai, China, \$45; through Wo. Aux., "Six Ladies," \$6; Mrs. Edward Haight, \$1; Mrs. G. T. Adee, \$5, †Sp. for St. Mary's Institute, Northern Texas.....	57 00
White Plains—Grace, through Wo. Aux., Foreign.....	59 20
Yonkers—Christ Church, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	5 00
St. John's, Ladies' Society, \$43; Mrs. Scrugham, \$5, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	48 00
St. Paul's S. S., * General, \$30; through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas, \$6.....	26 00
Through Mrs. J. H. Clark, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	15 00
Miscellaneous—"Society of Busy Workers," Sp. for Bishop Walker, for Turtle Mountain Indians.....	5 00
Mrs. Wm. H. Marvinne, through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	3 00
"Anonymous," through Wo. Aux., †Sp. for St. Mary's Institute, Northern Texas.....	25

NORTH CAROLINA—\$68.01

Asheville—Trinity Church, through Wo. Aux., for "Jarvis Buxton" scholarship, Duane Hall, Shanghai, China, \$5; Mite Chest, General, \$11.....	16 00
Durham—St. Philip's, through Wo. Aux., Mite Chests, General.....	4 00
Elkin—Mission, through Wo. Aux., Mite Chests, General.....	5 00
Hillsboro—Rebecca Cameron, Mite Chest No. 76,658, General.....	40
Lincolnton—St. Luke's, through Wo. Aux., Mite Chest, General.....	2 63
Pittsboro—St. James' Chapel (Colored), General, of which Systematic Offering, \$1.20.....	2 31
Raleigh—Christ Church, Domestic and Foreign.....	20 34

Salisbury—St. Luke's, \$6.32; S. S.,* \$3.68 (Domestic, \$5; Foreign, \$5).....	16 00
Winston—St. Paul's, through Wo. Aux., Mite Chests, General.....	5 40
Miscellaneous—Convention of Charlotte, General.....	1 93

OHIO—\$178.95

Ashtabula—St. Peter's, through Wo. Aux., for colored schools in Georgia.....	5 00
Cleveland—Christ Church S. S., Foreign.....	2 00
Church of the Good Shepherd, Miss M. Varian's Bible-class, for Bishop Hare's work among the Indians.....	3 00
Trinity Church, Colored, \$25; S. S.,* General, \$56.50.....	81 50
Gambier—Harcourt Parish, Church of the Holy Spirit, Domestic, \$21.85; Foreign, \$21.85.....	43 70
(Quarry)—Christ Church S. S. Mission, *General.....	10 20
Harbor—Mrs. Edward Seymore, Family Missionary Box No. 79,284, General.....	1 65
Medina—St. Paul's, Domestic, \$6.70; Foreign, \$5.20.....	11 90
Warren—Christ Church, "Light Seekers," for "St. James'" scholarship, Jane Bohlen Memorial School, Wuchang China.....	10 00
Youngstown—St. John's, Young Ladies' Pastoral Aid Society, through Wo. Aux., for Japan.....	10 00

PENNSYLVANIA—\$2,004.94

Andalusia—"C. and N.," Mite Chests, Domestic.....	14 30
Bryn Mawr—Church of the Redeemer, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	8 00
Elizabeth B. Montgomery, Mite Chest No. 2,580, Domestic.....	45 00
Jenkintown—Church of Our Saviour, Domestic, \$41.81; Foreign, \$34.....	75 81
Lansdown—St. John's Mission, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	3 00
Lower Merion—St. John's S. S.,* for "St. John's" scholarship, St. Mary's School, South Dakota, \$60; "Rev. O. C. Parker" scholarship, St. Paul's School, South Dakota, \$60; Sp. for "St. John's" scholarship, School of the Good Shepherd, Utah, \$40; Japan, \$40.....	200 00
Philadelphia—Advent, through Wo. Aux., for "Bishop Stevens" scholarship, St. John's College, Shanghai, China, \$3; Wuchang Hospital, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	10 00
Memoria Church of the Advocate, thro' Wo. Aux., for Bible women under Rev. A. H. Locke, China.....	10 00
(Lower Dublin)—All Saints', through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
Ascension, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	27 50
Atonement S. S.,* Domestic and Foreign, \$73.13; Young Ladies' Foreign Missionary Guild, through Wo. Aux., for Bishop Holly, Haiti, \$115.75.....	188 88
(Germantown)—Christ Church, Wuchang Hospital, \$24; S. S., through Wo. Aux., for "Christ Church" scholarship, St. John's College, Shanghai, China, \$40.....	64 00
Christ Church Chapel, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	1 00
(Holmesburg)—Emmanuel Church, thro' Wo. Aux., for "Bishop Stevens" scholarship, St. John's College, Shanghai, China.....	10 00
Epiphany S. S., General, \$40; Chinese S. S., through Wo. Aux., for Christ Church Hospital, Shanghai, China, \$30; Sp. for St. Mary's Orphanage, Shanghai, China, \$25.....	95 00
Episcopal Hospital, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	4 00
Church of the Holy Comforter, through	

ACKNOWLEDGMENTS.

Rochester—Christ Church, Colored, \$17.50; through Wo. Aux., for Educational Fund, \$3.50; Sp. for Foreign Missionaries' Insurance Fund, \$3.50..... 24 50
 St. Andrew's S. S.,* Domestic..... 51 36
 St. Luke's, Colored, \$125.42 (of which Wo. Aux., \$102.90); S. S., for "St. Luke's" scholarship, St. Paul's School, South Dakota, \$60..... 185 42
 St. Paul's, Children's Branch Wo. Aux., for "Louis C. Washburn" scholarship, St. Agnes' School, Osaka, Japan, \$20; through Wo. Aux., for "J. G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4..... 24 00

WEST VIRGINIA—\$23.50

Charlestown—Zion, for "Marbury Memorial" scholarship, St. John's School, Cape Mount, Africa..... 12 50
Fairmont—Christ Church, General..... 2 50
Grafton—St. Matthew's, General..... 1 75
Huntington—Trinity Church, Africa..... 3 00
Morgantown—Trinity Church, General..... 3 75

OREGON—\$28.25

Marshfield—Mission, Domestic, \$2.65; Foreign, \$2.60..... 5 25
Portland—Trinity Church, through Wo. Aux., General..... 23 00

WESTERN TEXAS—\$47.15

Brownsville—Advent, General..... 3 00
Cuero—Grace, General..... 15 85
Del Rio—St. James', General..... 2 50
Goliad—St. Stephen's, General..... 3 40
Gonzales—Church of the Messiah, General..... 70
Hallettsville—St. James', General..... 3 00
Lockhart—Emmanuel Church, General..... 1 75
Luling—Annunciation, General..... 1 10
 Elliott Memorial Missionary Society, Domestic..... 4 00
Montell—Mission, General..... 5 00
San Saba—Mission, General..... 1 90
Seguin—St. Andrew's, General..... 1 20
Sutherland Springs—Mission, General..... 80
Miscellaneous—Sunday-schools, General..... 1 30
 "Unknown," General..... 1 65

NORTHERN CALIFORNIA—\$64.85

Auburn—St. Luke's, General..... 8 40
Folsom—Trinity Church, General..... 10 00
Grass Valley—Emmanuel Church, General..... 10 00
Nevada City—Trinity Church, General..... 10 00
Red Bluff—Mission, General..... 15 00
Santa Rosa—Incarnation, General..... 11 45

MONTANA—\$71.52

Livingston—St. Andrew's Mission, Colored, \$1.13; General, \$10.12, of which S. S.,* \$9.43..... 11 25
Madison Valley—Trinity Church, Domestic..... 14 85
Missoula—Church of the Holy Spirit, Domestic, \$10; S. S.,* General, \$6.22..... 16 22
Virginia City—St. Paul's, Domestic..... 29 20

WASHINGTON TERRITORY—\$33.26

Tacoma—St. Luke's S. S.,* General..... 33 26

WYOMING AND IDAHO—\$5.35

Idaho,
Hailey—Emmanuel Church, Domestic..... 5 35

FOREIGN—\$86.14

Africa,
Liberia, Crozierville—Christ Church,* General, of which S. S.,* \$3.82..... 7 13
Liberia, Mourovia—Trinity Memorial S. S.,* General..... 9 80
Greece,
Athens—Pupils of Hill Memorial Institute, through Wo. Aux., Sp. for St. Agnes' School, Osaka, Japan..... 19 21
Japan,
Tokio—"E.," Thank Offering, General..... 50 00

MISCELLANEOUS—\$4,760.50

Interest, Domestic, \$1,250; Colored, \$15; China, \$155; Foreign, \$1,250..... 2,670 00
N. J., Freehold—Estate of Louisa S. Vought, dividend on seven shares, Domestic..... 42 00
 Sp. marine insurance, for goods damaged through transhipment..... 50 00
 Anonymous, "Mekseh," Sp. to send Miss Carter to China and Japan..... 1 500 00
 Ladies' Central Committee, Sp. for Rev. W. B. Gordon, travelling expenses, \$290, salary, \$50..... 340 00
 "T.," Domestic, \$25; Foreign, \$25..... 50 00
 Emily R. Tyler, Foreign..... 5 00
 "D. S. E.," Foreign..... 20 00
 "A. Y. S.," Sp. for the Orphanage Schools near Lynchburg, Va., Rev. Dr. Jaeger... 40 00
 "S.," General..... 36 50
 Mite Chest No. 22,409, Domestic..... 5 00
 "M. T. W.," In Memoriam, Domestic and Foreign..... 2 00

Receipts for the month..... 19,557 79
 Amount previously acknowledged..... 372,366 23

Total receipts since September 1st, 1888. \$391,924 02

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, \$23,426.64; Missions to Colored people, \$15,055.85), including one-half of general offerings..... \$149,606 40
 FOREIGN—Excess of resources over appropriations, September 1st, 1888..... \$839 19
 Received since September 1st, 1888, including one-half of general offerings..... 124,156 67
 Total..... \$274,602 26

Required from Aug. 1st, 1889, to Sept. 1st, 1889, for Domestic Missions \$59,398 60
 for Foreign Missions \$ 25,840 24
 Total..... \$85,238 84

[REVISED TO AUGUST 21st, 1889.]

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 Marion Muir.....	Athens.	The Rev. Arthur H. Locke..... (In the U. S.)	
Miss Eugenie Raymond.....	"	The Rev. Ching Pang Hsiai..... Wuchang.	
Widow Eleue Zenophonididis.....	"	The Rev. Shian Heng Yangli..... Hankow.	
Georgia Kopelladou Nikolaedou.....	"	The Rev. Sidney C. Partridge..... Wuchang.	
Eleue Augrenou.....	"	The Rev. Chih Jen Chang..... Shanghai.	
Marigo Blachou.....	"	The Rev. Kai Ching Li..... Kia Ding.	
Irene Blachou.....	"	The Rev. Ts Ming Chang.....	
Catherina Demetrakopoulou.....	"	The Rev. Chun Lin Kut..... Tsung Zu.	
Angelica Gratsanou.....	"	The Rev. Mei-peng Kweil..... Hankow.	
Alexandra Glaroudi.....	"	The Rev. Francis L. H. Pott..... Kong Wan.	
Eleue Glaroudi.....	"	The Rev. Tsz Shin Chui.....	
Also a teacher of Music, a Master for Greek, a Master for Mathematics, and three Student Teachers.		The Rev. Tsang-Fa Yeh..... Shanghai.	
WESTERN AFRICA.		The Rev. I-Fu Tsui..... Wuchang.	
The Rt. Rev. SAMUEL D. FERGUSON, D.D., Missionary Bishop, Harper, Cape Palmas.	Cape Palmas District.	The Rev. Tsen-Seng Fungli..... Wu Hu.	
The Rev. R. H. Gibson.....	Graway	The Rev. Ming-Kao Hwangli..... Wuchang.	
The Rev. M. P. Kedia Valentin.....	Cuttington.	The Rev. Swun-I Wang..... Wuchang.	
The Rev. H. C. Nyema Merriam.....	Hoffman Station.	Henry W. Boone, M.D., Missionary Physician..... Shanghai.	
The Rev. A. H. Poda Vinton.....	Near Berebe.	William A. Deas, M.D., (Absent.)	
The Rev. T. C. Brownell Gabla.....	Kabo.	Mr. S. E. Smalley..... (In passage).	
J. J. Neal, Superintendent Orphan Asylum.....	Harper.	Marie Haslep, M.D..... Wuchang.	
James W. Ashton, Catechist.....	Cape Palmas.	Percy Mathews, M.D..... (In the U. S.)	
Mrs. James B. Dennis, Teacher.....	"	Mrs. Schereschewsky.....	
Mrs. Mahalath Harmon, Matron.....	"	Mrs. Thomson.....	
Mrs. Margie Hne Kwede Johnson, Teacher.....	"	Mrs. W. J. Boone..... Hankow.	
Miss Julia L. Smith, Teacher.....	"	Mrs. Graves..... Wuchang.	
Richard Nyema Killen, Teacher.....	Hening Station.	Mrs. Sowerby..... Ichang.	
E. W. Wade Appleton.....	Fishtown.	Mrs. Locke..... (In the U. S.)	
Thomas L. Collins Grybill.....	Gada.	Mrs. H. W. Boone..... Shanghai.	
Peter Baldy Keda Neufville.....	Cuttington.	Mrs. Mathews.....	
Nathaniel H. Sie Farr.....	Half Grucay.	Mrs. Pott..... Shanghai.	
F. W. Tolo Prond, Lay-reader.....	Hoffman Station.	Mrs. Smalley..... (In passage).	
John J. Perry, Teacher, St. Mark's School.....	Cape Palmas.	Miss Esther A. Spencer, Teacher of English..... Shanghai.	
John Payne Gibson, Catechist.....	Thurston Station.	Miss Stepha L. Dodson.....	
George Dove Natt, Teacher.....	Nyinnunu.	Also eight Candidates for Holy Orders, and sixty seven Catechists, Teachers, etc. (Native).	
Jos. A. Kae Russell, Teacher.....	Eliza F. Drury Station.	JAPAN.	
Philip B. Nyema Seton, Teacher.....	Woteke.	The Rev. A. R. Morris..... Tokio.	
Lulu Mma Scott, Teacher.....	Paduke.	The Rev. Theodosius S. Tyng..... Osaka.	
J. D. Neypoka Harris, Teacher.....	Big Town.	The Rev. John McKim.....	
Henry Tobo Messenger.....	Tobo.	The Rev. E. R. Woodman..... Tokio.	
Sinoe District.		The Rev. Masakazu Tai.....	
The Rev. J. G. Monger.....	Greenville, Sinoe.	The Rev. J. Thompson Cole..... (In the U. S.)	
R. H. Montgomery, Lay-reader.....	"	The Rev. Henry D. Page..... Nara.	
Mrs. Monger, Teacher.....	"	The Rev. Isaac Dooman..... Tokio.	
Bassa District.		The Rev. Victor M. Law, M.S., M.D. (In passage).	
The Rev. Wm. Allan Fair.....	Bussa.	The Rev. John C. Ambler..... Tokio.	
The Rev. John B. Williams.....	"	The Rev. Joseph M. Francis..... Tokio.	
J. A. Herring, Lay-reader.....	"	Henry Laning, M.D., Missionary Physician..... Osaka.	
Robert J. Morgan, Lay-reader and Teacher.....	"	Mr. James McD. Gardiner, Head Master..... Tokio.	
Anthony Barclay, Lay-reader.....	"	Mrs. Tyng..... Osaka.	
Hucius L. Herring, Lay-reader.....	"	Mrs. McKim..... Tokio.	
Frederick Nicols, Lay-reader.....	"	Mrs. Woodman..... Tokio.	
Montserado District.		Mrs. Gardiner..... Osaka.	
The Rev. Garretson W. Gibson.....	Monrovia.	Mrs. Laning..... (In the U. S.)	
The Rev. James W. Blackledge.....	St. Paul's River.	Mrs. Page..... Tokio.	
The Rev. Edward Hunt.....	Crozierville.	Mrs. Cole..... Nara.	
The Rev. O. F. Hemie Shannon.....	Cape Mount.	Mrs. Dooman..... Tokio.	
The Rev. Paulus Moort.....	(Absent.)	Mrs. Law.....	
The Rev. Joseph T. Gibson.....	Caldwell.	Mrs. Francis..... (In passage).	
Edward J. Tucker, M.D.....	(In the U. S.)	Miss Emma Verbeck..... Tokio.	
M. H. Freeman, Lay-reader.....	Monrovia.	Miss Mary Mailes..... Osaka.	
Alfred Johnson, Catechist.....	Cape Mount.	Miss Emma Williamson..... Tokio.	
Francis King, Lay-reader.....	New York Settlement.	Miss Sarah S. Sprague..... Osaka.	
William J. Carter, Lay-reader.....	Caldwell.	Miss Lella Bull.....	
Ernest Z. B. Jones, Teacher.....	Cape Mount.	Miss Carrie E. Palmer.....	
George S. Padmore, Teacher.....	Crozierville.	Miss May V. McKim.....	
Mrs. M. R. Brierley, Teacher.....	"	Miss Martha Aldrich..... Tokio.	
Mrs. E. J. Tucker.....	(In the U. S.)	Miss Georgiana Suthon.....	
Mrs. Sarah H. Blyden, Teacher.....	Monrovia.	Miss R. Ford Heath.....	
Mrs. M. L. Montgomery.....	"	Also Candidates for Holy Orders, Catechists, Teachers and Bible-readers (Native).	
Mrs. Cordelia C. C. Brown, Teacher.....	Gardnerville.	HAITI.	
Mrs. M. F. Hillen, Teacher.....	Clay Ashland.	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.	
Miss Sarah Williams, Assistant.....	Cape Mount.	The Rt. Rev. J. THEODORE HOLBY, D.D., LL.D., Bishop of the Church in Haiti, Port-au-Prince.	
CHINA.		The Rev. St. Denis Bauduy..... Port-au-Prince.	
The Rt. Rev. WILLIAM J. BOONE, D.D., Missionary Bishop,†	Shanghai.	The Rev. Pierre E. Jones..... Jeremie.	
The Rt. Rev. S. I. J. Schereschewsky, D.D.....	(In the U. S.)	The Rev. Charles E. Benedict..... Aux Cayes.	
The Rev. Elliot H. Thomson.....	"	The Rev. Louis Duplessis Ledan..... Torbeck.	
The Rev. Yung Klung Yen, M.A.†.....	Shanghai.	The Rev. Alexandre Battiste..... Port-au-Prince.	
The Rev. Hoong Neok Wool.....	Kia Ding.	The Rev. Francois J. Brown..... Gros Morne.	
The Rev. Sung Lu Chum.....	Nan Zhang.	The Rev. Hyscinthe Michel..... Trianon.	
The Rev. Frederick R. Graves.....	Wuchang.	The Rev. Jean J. Constant..... Bateau.	
The Rev. Herbert Sowerby.....	Ichang.	The Rev. Theodore F. Holly..... Port-au-Prince.	
The Rev. Ching Chang Wu.....	Shanghai.	The Rev. S. U. L. Bastien..... Aoul.	
The Rev. Ssz Chia Hwai.....	"	The Rev. Daniel Michel..... Petit Fond.	
The Rev. Yuh Yu Shi.....	Da Tsang.	The Rev. Isaac Cadiche..... Thomonde.	
The Rev. Yu Tang Chui.....	Shanghai.	Mr. Alexander Faygue, Teacher..... Port-au-Prince.	
* P. O. Address, Cape Mount via Manoh Salliah Post Office, Sierra Leone, West Africa.		Mrs. Battiste.....	
† 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 the Missionaries in Wuchang, Hankow and Ichang, Care of United States Consul, Hankow, China.			

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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 alter 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."

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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.*

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Rev. James S. Stone, D.D.,
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